

As long as one is dear to oneself, cherishes oneself and gives tremendous importance to oneself, so long one is a slave to oneself, is bound by oneself. It is when one is prepared to offer oneself that the burden is lifted, the prison house is no more and one is free.

Life is too short; there is not enough time to remove our own faults. If instead of doing your own house cleaning, you start picking on the faults of others, you will remain what you are.

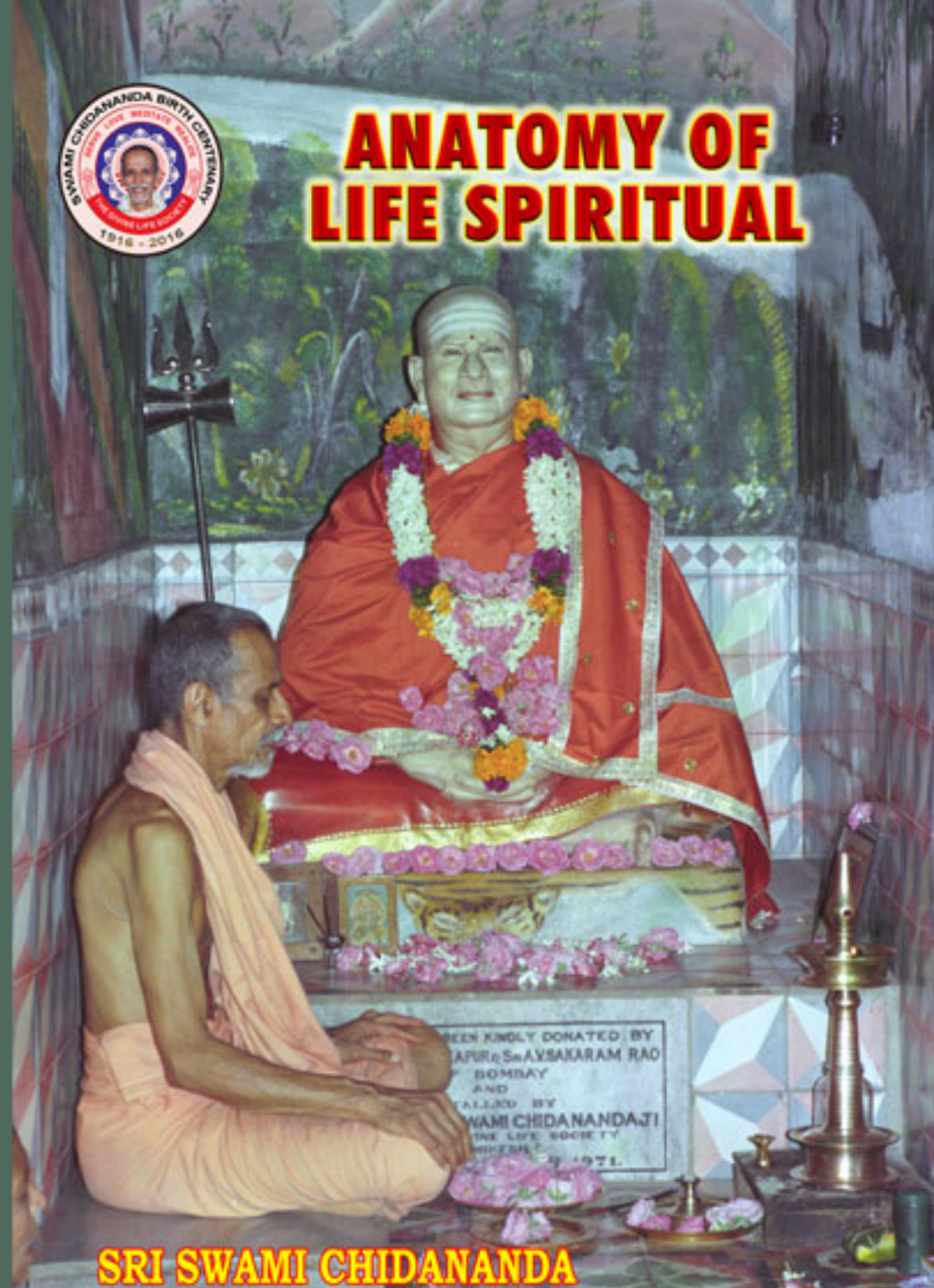
Swami Chidananda
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A DIVINE LIFE SOCIETY PUBLICATION



ANATOMY OF LIFE SPIRITUAL



SRI SWAMI CHIDANANDA

ANATOMY OF LIFE

SPIRITUAL

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Sri Swami Chidananda

*(A series of 3 talks given by Param Pujya
Sri Swami Chidanandaji Maharaj in the evenings of
December 20, 21 and 22, 1999 at the Sangeet Kala
Kendra, Kolkata)*



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Publishers' Note

24th September 2016 marks the auspicious occasion of Birth Centenary of Worshipful Sri Swami Chidanandaji Maharaj. To commemorate this sacred occasion, the Headquarters Ashram has decided to bring out one hundred booklets comprising illuminating talks of Worshipful Sri Swami Chidanandaji Maharaj for free distribution.

To propagate Sadgurudev Sri Swami Sivanandaji Maharaj's gospel of Divine Life, Worshipful Sri Swamiji Maharaj travelled extensively in India and abroad and showed the path of divine life to countless seekers through his spontaneous and highly inspiring lectures. His lectures, in Sadgurudev's words, are the outpourings of his saintly heart, the revelations of intuitive wisdom.

We are immensely happy to bring out some of his hitherto unpublished lectures in a booklet form as our worshipful offering at his holy feet on the blessed occasion of his Birth Centenary. The present booklet '**Anatomy of Life Spiritual**' is a compilation of a series of three inspiring talks, given at the Sangeet Kala Kendra, Kolkata in 1999. We express our heartfelt gratitude towards

the inmates of the Headquarters Ashram for their loving service in transcribing, editing and compiling these talks.

May the abundant blessings of the Almighty Lord, Sadgurudev Sri Swami Sivanandaji Maharaj and Worshipful Sri Swami Chidanandaji Maharaj be upon all.

—The Divine Life Society

ANATOMY OF LIFE SPIRITUAL

I

Worshipful homage unto Thee, who art the beginningless and endless Cosmic Principle. Thou art the Reality, the one unchanging eternal Fact. May Thy light shine upon all those who turn their gaze and face Thee, wishing to approach and attain Thee.

Loving adorations to Shri Gurudev, beloved Swami Sivanandji Maharaj, who is the light and guide of our life. May your glance of grace be upon all aspiring souls. May your hand of benediction be upon all those who strive to emulate your selflessness and your fiery state of service.

Radiant Atman! Beloved children of the Divine!

Everything is due to Prana. Each cell is living, developing, but also every moment cells are dying, and new cells are being born; these two processes are called metabolism. How are the new cells born? When the cells begin to die, why don't they go on dying without being replaced by new cells? Why? Prana! Prana holds the key. Even when you are living and your health is strong, if the Prana withdraws temporarily, you are like a log of wood.

In each cycle of 24 hours, by some strange process of God's creation you are awake, you are in a state of Jagriti: you are able to see, hear, etc., and in this state the Prana is located in the Ajna Chakra area (a little space slightly above and between the two eyebrows, which is the seat of the mind). Therefore you are vigorously active, you can talk and understand, you can give orders, you can desire, you can plan; all processes are possible because Prana is in the mind centre. After a full day's work you come home tired, have your supper and maybe listen to the radio for some time and chitchat, and then you start yawning and want to go to sleep. When you put your head on the pillow, the world is switched off, in one moment it disappears: Calcutta, Howrah Bridge—everything disappears! What happens? What is this miracle? Prana has withdrawn from the active mind centre.

However, you don't fall immediately into deep slumber. Sometimes there is some experience of a duplicated world where outside things are created. You are answering a telephone from someone in your office, and what is being said is also very clear; a world is existing, but it is called Svapna-Avastha, the dream state or second state of consciousness. The outer world does not exist, and temporarily an inner world is created; the Prana is located somewhere in the throat in a

subtle current called the Hita Nadi. After some time another switch is switched off, and dream-consciousness comes to an abrupt end, and then you know nothing! There is absolute silence, absolute peace—there is no knower. The awareness of: 'I am enjoying sleep' gets also switched off! In that state, the Prana goes into the heart centre, where it always abides, the Anahata Chakra (not the physiological heart, but a little to the right of your chest, where you always identify yourself). It is all a miracle of Prana. And when the Prana departs for good, the person departs for ever; he does not come back. So Prana is the very key to the entire process.

In the first stage the youngster is taught: "Thrice a day, you must think of the Supreme Being; thrice a day you must do Vandana, worship of God; thrice a day you must salute the Sun, Surya Namaskara, and this you must do at the junction between the passing night and the oncoming day, at dawn; at the junction at the meridian point: 12 o'clock midday; and at the junction between the passing day and the oncoming night—it is called Sandhya. In that Sandhya-Vandan first of all is Achaman, sipping of water; then Maarjan, you sprinkle some water in order to purify everything; and then you have to do Pranayama: inhaling, retaining and exhaling the breath.

The boy is invested with the sacred thread between the 8th and the 10th year when his understanding has developed—he knows what he is doing and why he is doing it. From that day onwards he has to do Pranayama and Surya Namaskara to build up a strong and healthy body. Exercise makes the body strong, and Pranayama makes the body immune to diseases. At the same time, he is asked to develop a noble character and good behaviour. The firm foundation of a noble life is given at the very beginning, and naturally he also has to acquire knowledge, both secular as well as spiritual knowledge. He is asked to read the Subhashitas, Panchatantra, Gita, Hitopadesha—all the stories with moral instructions.

He became an ideal young person; he moved into the second quarter. He took a partner for his life, entered Grihastha-Ashrama and made the house an abode of worship. There also Trikala Sandhya-Vandana, Devata-Archana and Puja was going on, and both he and his wife were to lead an ideal married life. The couple was useful to society, kept good relationship with neighbours, and both of them did some Paropakara, because that is the highest ideal, '*Paropakartham idam shariram*'—this body is meant for doing good to others. When the children had grown up, the responsibility was given to them. They said: "We

are here; whenever you want any advice and guidance, we are available; but now you look after the things.” And then they went into the third order where they spent their time in reading scriptures, living more the inner life, going to Tirtha Yatra, Vrata, Niyam, Satsanga—meeting saints and sages, living for some time in their ashram: 7 days, 10 days.

This period led to the total renunciation of the man. He entrusted his Dharmapatni to grown-up sons or a daughter—a good son-in-law is as good as a son—and then he took to complete Vairagya, Tyaga and Sannyasa; he turned his back to the world and went into the forest. In the Brihadaranyaka Upanishad you will find Yajnavalkya—one of the greatest sages, a giant personality in the Upanishadic age, who was invited by Rajas, Maharajas, Chakravartis. King Janaka, himself a God-realised person, used to call Yajnavalkya ‘Maharishi’ and tell: “Please enlighten us all with your knowledge!” He was a Rishi, but he was not a Sannyasi, he was a Grihasthi. Vast gifts had been showered upon him, gold, silver, cattle. He had two wives, Maitreyi and Katyayani. He tells them: “Take all these things, and divide them between you two. I will now go to the forest and take Sannyas, and I have to ascend into my own realm of God-consciousness.”

God-realisation was thus attained in successive stages until one attained Sakshatkar. All that is seen around us is ephemeral. We come from an abode of eternal light where there is no darkness. But having come into contact with the factors that make up our physical personality, we have moved away from the centre of our true consciousness, Nija Swarupa, and become caught in a state which is not our Self. We are caught in a state of Dehadhyasa, and have forgotten our pristine divine nature.

Bhagawad Padacharya Jagadguru Adi Sankaracharya has devoted an entire volume called 'Vivekachudamani', where he tells you how to discriminate between the Atma and the Anatma, the Shashvata and the Ashashvata.

And there was a saint called Khalasdas. Just like Kabir and Surdas and Nanak and other people, there was Khalasdas. In one of his very meaningful Bhajans he has this to say: '*Jhootha jaga mein dila lalacha kar asala vatana kyon choda diya*'—'What is this? You have made your mind to get completely entangled in this false world, and your real abode you have forgotten.'

Since thousands of years, when no other religion existed, Sanatana Dharma existed; its origin is shrouded in the deep past. Sanatana means eternal, it has always been. Sanatana Dharma declared that the greatest attainment of

the human being is the realisation of the Supreme Reality. To that end they made this Ashrama Dharma: Brahmacharya-Ashrama, Grihastha-Ashrama, Vanaprastha-Ashrama and Sannyasa-Ashrama.

And the ancient prayer was given by those great Maharishis who had seen the changeful and transitory nature of all things:

Asato ma sadgamaya

Tamaso ma jyotir gamaya

Mrityor ma amritam gamaya

From the unrealities of this outer world, take us unto the eternal Reality; from the darkness and ignorance which has made us think the apparent to be real, take us unto the light of supreme wisdom. There is no question of death for you. You are the eternal. For the attainment of this ascent from the unreal to the Real, from darkness to Light, from mortality to Immortality, they wrote a Yoga Shastra. As long as you live only upon the physical level, you will become enmeshed in Vishaya (sensual objects) and Vishaya-asakti and Vishaya-bhoga. You have to transcend and climb to a higher level where you see clearly that Vishaya-bhoga is only a means of Roga. It brings you sorrow and pain and suffering. The opening Shloka of Astavakra Gita says:

*Yadi moksham icchasi te tata, vishayan
vishavat tyaja
Brahmacharyam Ahimsam cha Satyam
piyusha vad bhaja.*

O beloved one! If you want liberation, discard the sensual cravings and sensual inner things like poison, choose nectar and accept in your life the triple elevating virtues of self-control, chastity, purity of thought, word, and deed; truthfulness, compassion and kindness towards all creatures.

These are the strong foundations of a spiritual life. The outer form of spiritual life may take various appearances. You may sit and do Japa, Gayatri or Ram Nam or Krishna Nam or Shankar Nam. You may do meditation; you may do Svadhyaya of the Bhagavad-Gita, Bhagavad Mahapurana or Aparoksha-Anubhuti, the Upanishads or the Vedanta Sutras of Vyasa Maharishi; you may undertake fasting or restricted diet, and you may do Asanas and Pranayama also. These are all outer forms of a person who has decided, "I should not merely live the worldly life. I have been told that within me there is something which is not of this world, which will always be. I have been told, 'I am Avinashi Atma.' So in that dimension I must be active; I must also lead a spiritual life."

First of all start with the personal God with form. Do Abhisheka, Archana, Alankara, Deep,

Dhoop, Naivedya. Your mind, your hands, your gaze are focused on one object, and therefore concentration will develop. This is the outer form of spiritual life, and your interior will be gathered and focused upon the Supreme Being. Lord Krishna says: "O Arjuna! Become Mine. Give your mind, your heart, your thoughts to Me, and I will liberate you. Have no doubt." Giving the entire being to that one great Reality, transcending all unreal names and forms is the quintessence of the purpose of Yoga. Spiritual life means Yoga. Spiritual life means detaching your being from the passing things of the world and attaching it to that Great Being. And that is possible only if you change the nature of your mind.

The mind has inveterate tendencies. It will never be steady and calm, as it is always in a ferment, ever restless and chaotic. No one can stop the thought processes; throughout your waking hours automatically thought processes are going on. You have no control over it. You can control your body; you can say, "I won't move; I will be in one place." But you have no control over the mind; we know that there is a mind, but we have never seen it. It is Avyakta, Adrishya, Gudha, Antarika (unmanifest, invisible, hidden, internal), and so you are helpless. There is nothing you can do: "Chup raho." "Keep quiet." That is Vikshepashakti (tossing of the mind)!

The mind never stays within. "All right, as you are constantly moving, please keep moving in one direction." It will always go out, and what is worse, even in this outgoing tendency, there is no stability; it will not go and rest upon one single object. The mind is worse than a monkey, always jumping from object to object.

When you go on doing all the various practices of your spiritual life, getting up in the morning and after your bath doing Asana and Pranayama, then sitting and doing your Japa and Dhyana, doing Sakar-Saguna Upasana and Svadhyaya, what happens inside?

You purchase a brand-new car, get into the driver's seat, turn on the key, and the car starts. Now this is what happens outside. Apparently the car moves because this man opens the door, gets into the driver's seat, closes the door, and takes hold of the steering wheel, does something with both feet, and the car moves. But what happens inside? The very act of pressing the starter makes something move inside which you cannot see, unless you tell the driver, "I want to see what happens inside." Then you see that the moment the spark plug is ignited, the pistons start going, and if you press the accelerator-pedal, they run like mad! So what happens inside? How is the petrol made to dwell into the piston? How does the spark plug come into action? I'm not a technical

engineer, but this is the inner anatomy of the car springing into life and starting to move.

So, what is the inner anatomy of our spiritual life, what happens when we are doing all these various acts of outer Sadhana, what happens inside? You rise from unreality and move towards the Reality; you rise from the darkness of ignorance and move towards the great light of supreme Atma-Jnana or Brahma-Jnana, and you rise up from the state of getting entangled in this Avagamana Chakra (cycle of birth and death).

But what has made us get caught in this Avagamana Chakra? A patient is suffering due to a disease. You take him to a doctor who examines him thoroughly and finds out what the disease is, and upon the basis of his diagnosis he gives a prescription. Uptil now it was the doctor's work; now comes the patient's work. If he takes the prescription and puts it in his pocket, the disease will continue. But if he takes it to a chemist and then takes the medicine as per the doctor's order, then the cause is removed, and the effect is also removed.

So you must know the cause of this Avagamana Chakra. The cause of this is that the whole world and all of us are part of creation, we are all the outcome of that mysterious force of God called Maya, and She is Trigunatmika (characterised by the three Gunas). "*Daivi hyesha*

gunamayi, mama maya duratyaya” (It is very difficult to overcome my Maya); “Mameva ye prapadhyante mayam etam taranti te” (those who take refuge in me alone cross over this illusion.” That is the way to go beyond Maya. And Maya has Rajo Guna, Tamo Guna, Sattwa Guna. And very clearly Bhagawan says: “Sattwa-Guna takes you up; Rajo-Guna binds you here; Tamo-Guna takes you into further darkness.” There is an inner anatomy of these various acts of spiritual Sadhana. The Sattwic processes go on creating greater and greater powers of Sattwa, and due to sitting in one pose and controlling the flow of Prana, you bring about a certain control over the restless movement of Rajo-Guna. Then as the Sattwa flow increases, you try to overcome Tamo-Guna in all ways possible. Let your eating be Sattvic (Ahara is divided into Tamasic, Rajasic and Sattwic Ahar). Let your reading be Sattwic (no trash magazines and things which will create more Vikshepa and the wrong type of thoughts).

So the inner anatomy of spiritual life is the rising up from Tamo-Guna into Rajo Guna, purifying Rajo-Guna and giving it an upward movement towards Sattwa and attaining a state of Shuddha Sattwa. Bhagawan is Shuddha Sattwa, so when you become like Him, pure Sattwa, you attain Him. The body is animalistic in its gross movements, “*Ahara nidra bhayam maithunam cha*

samanyam etat pasubhih naranam” (food, sleep, fear, copulation, these are common to animals and men). But you all have the human faculties of thinking, feeling, reasoning, discriminating, and in essence you are divine. You are a mixture of animal, human and divine. The inner anatomy of spiritual life is to gradually eliminate the animal, purify the human in such a way that it goes towards the source of all things (Ekameva Advitiya) and awakening the sleeping divinity within you so that you rise up from pure consciousness into divine consciousness. This is one glimpse into the inner anatomy of the spiritual life.

Tomorrow evening we will enter into other dimensions of the same subject. God bless you all.
Hari Om!

Hari Om Tat Sat!

II

Radiant Immortal Atman! Beloved children of the Divine!

All the great Acharyas, Shankaracharya, Ramanujacharya and Madhvacharya, have written commentaries on the Upanishads, on the Brahma Sutras of Veda Vyasa Bhagavan and on the Srimad Bhagavad Gita. These three—the Upanishads, the Brahma Sutras and the Bhagavad Gita—are the highest authoritative scriptures. In their contents, all matters of dispute or unclarity are referred to and whatever these three great scriptures decide, that is taken as the absolute and final truth. So they are called the ‘Prasthanas Traya’.

I’m neither a great scholar nor a professor of philosophy, and I don’t know the present percentage of literacy in India. The Central Government had taken a decision for making all India literate. They funded the Adult Literacy Training Projects in all the States and Night Classes for the rural population busy with agriculture during the day. The Government supplied gaslight with petromax and also gave kerosene lanterns for the villagers to come to the place of study.

But just think, during the time of Shankaracharya, Ramanujacharya, Madhvacharya and others, more than a thousand years ago, what would have been the state of literacy? There would not even have been proper roads to reach these villagers, and the media was totally absent. There was no question of educating them via Radio or Television, and most villages were inaccessible, and those that were accessible, had to be approached by a footpath. And yet, somehow spiritual life, Sadhana, Kirtan, Bhajan, going to the temple, offering some flowers, some water, offering some Bael leaves or Tulsi and doing Parikrama (circumambulation), this was going on even in the remotest villages. Even Adivasis (tribal people) had their stone or something under a Banyan or Peepul tree, and they worshipped it. How come? How did this knowledge reach them?

Knowledge reached these remote villagers through wandering minstrels and saintly bards walking with bare feet—that was their way of life; they were devotees of God, they were Tapasvis. They went from village to village, and through songs they awakened the spiritual consciousness of the people, they told them the meaning of life, the purpose and the greatness of human birth; they sang about the supreme goal that had to be attained, and how it will take them beyond all sorrow, pain and suffering. They will get peace

and joy, they will get great inner spiritual strength. This phenomenon has been witnessed throughout India. Sixty-three Saints wandered the length and breadth of Tamil Nadu in order to bring the knowledge of God, the practice of devotion and God-attainment to the poor rural people of Tamil Nadu. They were all Saivite saints, and four great Vaishnavite saints. They are immortal in the memory of the Tamil speaking people of the South. Similarly, in Kerala there had been great spiritual personalities and saints.

And you all know about the various devotees of Lord Krishna in Karnataka, their devotion centred around a beautiful temple of Lord Krishna in Udupi. They composed wonderful devotional songs covering all the aspects of human life—the do's and don'ts, the plus and minus—and they expounded the glories of God and the spiritual life in Kanarese verses. Purandardas was the Father of this great movement.

And there was Kanakdas; he was a Harijan, an untouchable saint. A wonderful miracle is attributed to him. Upon a great festival, the birthday of Lord Krishna, Kanakdas tried to have Darshan of Lord Krishna and entered the Udupi temple with a song. At the temple door some Brahmin authority who knew this sweeper told him: "No! You cannot see Him." Kanakdas replied, "All are equal; He is the Father and the Mother of

all beings. In the eyes of God, all are equal. Please allow me! How can the all-pure, all-holy Lord be polluted? I may be purified; but He cannot be polluted.” But he was turned away. In great sorrow and with tears, he came out of the temple. On one side of the temple, in a wall surrounding the main shrine, there was a little aperture, like a window. So, standing in the street he tried to have Darshan of the Lord. But that window was on one side of the Lord, and he could only see the profile. But he was satisfied, “at least I have gazed upon my Lord”. As he was saying this, the image suddenly turned one quarter, and Kanakdas had the Darshan of the Lord with the face fully turned towards him! Even to this day you cannot have the direct Darshan from the door of the inner shrine; you have to come around and have Darshan through that little window on the left side. They call it, “Kanakdas’ window.” Even today in Udupi, the ‘Krishna-Darshan’ is through that window.

The devotion of the wonderful galaxy of Maharashtrian saints was centred around Lord Krishna, Panduranga of Pandharpur, Pandharinath Vitthal. Among the great devotees Nivrittinath, Jnanadev, Tukaram, Namdev, Eknath, Ramdas and many others there was also a potter called Gora Kumbhar, a gardener called Savata Mali, a servant maid called Janabai, and a barber called Sena Nai. So when devotion comes

into the heart, all these differences of caste and creed melt away, and they become the Lord's own. These bards went from door to door to spread the spiritual knowledge.

Even in Bengal they had this phenomenon of Bauls (folk heroes) who were the itinerant messengers of Bhagawad Bhakti and Prem. They went from place to place, they suddenly turned up and sang and danced. They had a peculiar instrument, a single string instrument, which they played just like Ektara or Tanpura.

So in every part of India we have this phenomenon. The North has produced Kabir, Surdas, Tulsidas and Meerabai and so many others. In Gujarat there are Sri Narsi Bhagat and Akhada, a lady saint. The saints were the ones who spread the spiritual knowledge, and what a library full of books on philosophy and religion cannot bring, they were able to bring. Through melodious songs their message went directly into the heart, and thus they brought about God-awakening. Rural India was as much spiritual as learned India.

How they brought the highest philosophy within the easy reach of the common man, we will see tomorrow. Wonderful songs and Bhajans have been sung by Sri Guru Nanak and Kabir Das. Yesterday, I mentioned about Khalasadas:

Nama japana kyon chhoda diya
Krodha na chhoda jutha na chhoda
Satya vachana kyon chhoda diya
Juthe jaga mein dila lalacha kar
Asala vatana kyon chhoda diya
Kaudi ko to khooba sambhala
Lala ratana kyon chhoda diya
Jehi sumirana te ati sukha pave
So sumirana kyon chhoda diya
Khalasa ika Bhagawana bharose
Tana- mana- dhana kyon na chhoda diya
Nama japana kyon chhoda diya

Oh! Why have you ceased reciting the Divine Name? You have not relinquished anger or telling lies, then why did you forsake this word of Truth? Enamoured by this false world, why have you forgotten your real Abode? Protecting your petty wealth, why did you forsake this Priceless Gem? The remembrance of whom gives you the greatest happiness, why have you left that remembrance? Thus says the poet Khalasadas. Trusting that one God alone, why have you not relinquished the care of body, mind and wealth? Oh! Why have you ceased reciting the Divine Name?

What you should do, you do not do. Leaving God, you are running after this unreal world. This is utter foolishness, sheer ignorance. Jagadguru Adi Sankaracharya cuts asunder this foolishness

and ignorance by his one sword. He says, 'I do need a full verse to tell you the Truth':

*Shlokardhena pravakshyami yaduktam
granthakotibhih*

*Brahma satyam jagat mithya jeevo Brahmeiva
naparah*

I will give you in half a verse the essence of crores of scriptures – Brahman is real, this world is unreal. Jiva is none other than Brahman.

So One alone is real and you are a part of Him. There is no difference between you and Him. In embodied state, you feel finite and limited, and He is Infinite. Our seers and sages have illustrated this truth through many examples. The space is infinite; but as we are sitting in this Kala Kunja Hall, the space here is limited due to these four walls. Similarly, suppose a lady uses an earthen pot for keeping water during day time and when her work is over, she empties it and keeps it for drying; then there is some space in the pot also. When we go out of this hall after the lecture, we will find the vast space of Calcutta. And suppose one has to go to Delhi or Mumbai by flight, one will experience that vastness still more. If you are going to a foreign country, you will see space of thousands of kilometres. What is the difference between the space in the pot, in the hall, in Calcutta or which you experience while you fly to Hong Kong or Tokyo? The space in the pot, hall,

Calcutta is same. Only due to the boundaries, it seems limited in the pot or this hall. Similarly, Jeevo Brahmeiva naparah—you are none other than Brahman, but you feel limited due to the limiting adjuncts of name and form. You have forgotten your real nature.

Yoga-Abhyasa, spiritual life, is trying to point to something that you have not lost. You are always what you are; you cannot search yourself and find yourself, because when you are searching, you are the searcher, and when you find yourself, you are the thing found. So, both inhere in you—both these capacities.

The honey bee started a quest of that sweetness which it had heard of, and perhaps it went on asking, “Where is that thing called sweet?” Narada Muni came along and took pity on the honey bee and might have said, “Where are you going?” Then the honey bee might have said, “I have heard so much praise about sweetness; I would like to know what that is?” And Narada might have exclaimed, “Arey Bhai! What are you saying? You are that thing which the whole world uses to make things sweet!” So what you are searching for in the outside world is in you! Happiness! Happiness! You are the storehouse of Supreme Bliss!

The field of inner spirituality is characterised by four great paths for the supreme quest and for

attaining that Supreme Reality. They have made by and large the contents of Indian spiritual life. Why four? Because they found that the nature and the temperament of the human individual are not uniform. Some are predominantly emotional. Some are born with a tendency to activity. Their mind is outgoing, they believe in working. The third category of people are 'Buddhi-Pradhan' – intellectuals; they want everything to be explained. The fourth temperament is by nature thoughtful, given to reflection, given to a quiet inner speculation.

For the thoughtful being who is given to deep inner thought, a method is given which makes use of the mind faculty and its ability to dwell upon something seriously, calmly and quietly. They gave them a scientific method of training this faculty, so that the mind gives up all its minus points and becomes a fit instrument, well under control and obedient. This is the classical Yoga which is expounded in the form of brief aphorisms by the great sage Maharishi Patanjali.

The rational approach is Jnana Yoga or the Vichar Marga by the great sage Maharshi Veda Vyasa. The sages referred to him in predominantly Sanskrit verses,

*Vyasaya vishnurupaya vyasarupaya
vishnave
Namo vai brahmanidhaye, vasishthaya
namo namah*

“You are Vishnu Himself and no other. There is no difference between you two. You are identical in two forms.”

And in one other verse they said, “You are Brahma with one face. You are Vishnu with two hands. You are Shankara with two eyes.” Such a great sage was Maharshi Veda Vyasa. Just as Patanjali made Sutras to expound the Yoga science, Sage Veda Vyasa made Sutras to expound Vedanta. He put the supreme, quintessential teachings of the Upanishads into an aphoristic form; they are called the Vedanta-Sutras of Badarayana.

Those who are predominantly emotional express their desire for God in the form of devotion and love. How to develop this love towards some Being about whom you have already heard through scriptures, but you have never seen? Love is a great binder and a great attraction. It is everywhere seen, and it comes naturally to human beings because they are already accustomed to expressing this love towards parents, towards children, towards everyone. Systematising this approach to God, the great sage Devarshi Narada gave the Narada Bhakti

Sutras. A contemporary of Narada, Maharshi Shandilya gave the Shandilya Bhakti Sutras.

What about Karma Yoga? For Karma Yoga no Sutras were necessary. Through 700 verses, through 18 chapters, the Lord Himself expounded to Arjuna the way to attain the Supreme through doing one's duty. Who are you? "You are only an instrument. It is I who is seated in the hearts of all beings, and it is I who enables you to do all the Karmas." The driving person who is sitting behind the steering wheel knows how to manipulate the car. Of course they did not have this analogy, but they had the analogy of the charioteer. Bhagavan Himself sat in the charioteer's seat and expounded the Bhagawad Gita; He said: "If you perform actions without the sense of doership and offer them unto Me, I accept them as worship offered to Me. But if you feel, you are the doer, then that Karma belongs to you and it will bind you. The Karmas can be the cause of your liberation if you perform them with the feeling that I am not the doer, nor the enjoyer. I am only an instrument in the hands of the Lord." This feeling of non-doership is worship of God; this feeling of offering up everything to God acts like a philosopher's stone, transforming the iron of secular activity in this world into the pure gold of highest devotion.

Jagadguru Adi Sankaracharya who lived more than 1200 years ago has made a beautiful composition called 'Siva Manasa Puja.' He adores and worships God as a Yati, a Sannyasin. He did not have a house, vessels, bells, ghee, lamp, Arati, Kapur (camphor) and all that. So he says: "All these things, I offer to You as my worship. My lamp is the Sun that shines in the daytime and the moon and stars during the night." And he ends this Shiva Manasa Puja Stotra in a very, very beautiful way:

*Atma tvam Girija mati sahachara pranah
 shariram griham
 Puja te vishayopabhogarachana nidra
 samadhisthitih
 Sancharah padayoh pradakshinavidhih
 stotrani sarva giro
 Yadyatkarma karomi tattadakhilam shambho
 tavaradhanam*

You are seated within me as my Atma and your companion is Girija, Parvati; She is the mind. All the Pancha-Pranas are your retinue to do your Seva. This body is Thy dwelling house. Wherever I have to go during my busy day, I take it all to be a Parikrama around You. Whatever comes from my mouth in the form of talking, let it all be Your Stuti and Stotras, my praise offered to You. Throughout the day, I am walking about, and when the night comes and I go to sleep, take that

to be my Samadhi-Avastha (a person in a spiritual deep trance is not aware of what is going on outside, he is unaware, he is in a different state of consciousness). He ends the Shloka by saying, yadyatkarma karomi tattadakhilam shambho tavaradhanam – “In this way, O Lord! O Shambho! O Parampita! whatever I do through my mind, words and hands is Thy continuous worship.” What a beautiful concept! He was a great philosopher, yet with so much devotion he tells that: “Everything is divine, if you regard it as such; everything is Sadhana.”

This has been elaborated in the whole of the Srimad Bhagavad Gita. The Lord says: “Be united with Me through devotion. Constantly think of Me, and outwardly do all your duties, and if anything comes in the way of this way of life, be away from that; it is no good to you.

Yogasthah kuru karmani sangam tyaktva

Dhananjaya

Siddhyasiddhyoh samo bhutva samatvam

yoga uchyate

Perform action O Arjuna, being steadfast in Yoga, abandoning attachment and being balanced in success and failure. Evenness of the mind is called Yoga.

*Yat karoshi yadashnasi yajjuhoshi dadasi yat
Yat tapasyasi kaunteya tat kurushva
madarpanam*

Whatever you do—secular as well as sacred, offer it up to Me, and your life will be lifted up to the level of Yoga; all Karmas will become transformed into Sadhana.

Thus, the Supreme Being incarnating as Purna-Avatara, taking the place of a Guru through Arjuna, initiates us into this Yoga of transforming all human activity into Divine Sadhana. This is the inner anatomy of Yoga, the inner anatomy of spiritual life. Outwardly you seem to be doing something, but inwardly you are centred upon that Supreme Being—the mind is with God.

The mind has been delegated to you being the highest of God's creation. A person whose mind gets degenerated and goes to the lowest level in the form of impure thoughts and criminal tendencies, becomes the greatest problem in the family and in society. For that, one has to keep a police force, a penal jode, a judge and jails. The Upanishad says:

*Mana eva manushyanam karanam
bandha-mokshayo*

Mind alone is the cause for bondage as well as for liberation.

And in Hindi there is a saying: “Jaisa mati, vaisa gati.” – As the mind, so the action. “Mana changa to kathoti mein Ganga” – If your mind is pure, there is no need for purification in the Ganga.

Therefore, keep away from everything that can hinder your attainment of the Lord.

Guru Nanak said:

*Sadho mana ka mana tyago.
Kama, krodha, sangata durajana ki, tate
aharnishi bhago.*

Renounce egoism, anger and passion and keep away from everything that comes in the way.

Our mind is a mixture of all things. There are latent Samskaras (impressions) and Vasanas (tendencies) in the mind. Whatever actions you have performed, their subtle impressions are formed in the mind like grooves on a gramophone record, and these Samskaras prompt you to act in that certain way. Similarly, whatever you have enjoyed, those experiences lie hidden in the form of latent tendencies. The Samskaras are not as dangerous as Vasanas. The Vasanas are vital and they have got the dynamism in the direction of enjoyments that created them in the first instance. You should observe your mind and encourage the Shubha Vasanas and strictly avoid the Ashubha Vasanas. Go on doing this. You have

to 'Detach and Attach.' Take away your connection from worldly people and connect yourself to those who are devotees of God, who are devoted to the life spiritual. These are outer Sadhanas in order to bring about a transformation in the mind. You have to purify it, make it full of Sattwa and make it the subtlest of all the subtle things. You must do Japa, Pranayama, Prarthana, go to Tirthas, have Darshan of saints—all these things increase the Sattwa Guna within us and purify our Chitta. These outer processes have as their objective to bring about an inner transformation. The person becomes a different person though his outer life may be the same.

These are the hints for the outer Sadhanas of spiritual life. Tomorrow we will see what the great ones like Nanak and Kabir, Tulsidas and some other saints have to say. That will be the content of our Seva tomorrow. Thank you again for the trouble that you have taken to come here and give your presence and your patient hearing.

Hari Om Tat Sat!

III

Radiant Immortal Atman! Beloved and blessed children of the Supreme Cosmic Being!

You are all here upon this earth to fulfill a great divine destiny. This is the central call of all the scriptures of all religions. “Seek ye first the kingdom of heaven, and all these things shall be added unto you.” First of all God’s kingdom—then this earthly kingdom! Do not commit the great blunder of throwing away the wonderful treasure which awaits you as your birthright, because you are a child of God, an heir to this divine treasure. Do not throw it away for the sake of these petty earth experiences. This is not wisdom. The Upanishads, Puranas, Srīmad Bhagavad Gītā, Rāmāyana, Mahābhārata—all have as the central theme the call of divine perfection, the call to everlasting life and immortality. A poet has said, “Ashcharyam etat manushyaloke sudham vrisajya visham pibanti”—What a great wonder it is in this world, that you avoid nectar and choose to drink poison!”. In another place, the poet says, “When you come into this world, you are offered priceless diamonds, and you give that up for a shining piece of glass.” Aho Ashcharyam! Aho Ashcharyam - What a great wonder! What a great

wonder! Another poet says, “What can one say about the good fortune of a human being? The utterance of the name of God is sufficient to give you the highest blessedness!” The single essence in all this essenceless world is the name of God, which is the sure way and key to liberation.

Harernama Harernama Harernamaiva

kevalam

Kalaunastayeva nastyeva nastyeva

gatiranyatha

If there is anything that can grant one liberation in Kaliyuga, it is the name of Hari and Hari alone.

Abrahmastambaparyantam

mayamayamakhilam jagat

Satyam satyam punah satyam Harernamaiva

kevalam

From the status of Brahma down to a little blade of grass everything is false and pervaded by Maya. The only truth that exists in this world is the Name of God.

God has endowed you with a tongue which can utter whatever you want; it is fully under your control.

Narayanayeti namosti vakastivashavartini

tathapi patanti ghoranarake kim ascharyam

atha param

Even though both these things juxtapose - the Name of the Lord and the tongue - they do co-exist in this world; yet people are going to terrible hell. Can anything be more surprising than this?

It is by observing all these things, that our ancients have said, “Do not commit this folly which from ages the human world has been following—there must be some difference. As time goes on, there should be a little evolution, there should be greater understanding and more knowledge. In creation, wherever you look, there is a process of evolution going on; you must also show signs of this evolution in your nature and in your understanding. And therefore, we are concerned that in spite of so many bitter lessons the previous generations have committed, yet we are doing the same thing. There is a sarcastic proverb in Hindi, “Jan boojh karake, ankh khola karake, koyi ja karake apne ko khatare mein dale, to bolate hein, “Wah! Kya bhala! Kya tumhara jeevan hein! Savere dekhe hue kuvein mein, rat ko chalte waqt ja karake gira”, which means deliberately you put yourself into danger. You have seen a well during daytime, and if at night you are going into that same locality, you must be very careful, you must avoid and bypass it and make your way. Having seen the well in the

daytime, if you carelessly pass and fall into the well, is it wise on your part?

Seeing all these things, our great saints and sages were very much concerned, because unfortunately this chance that has been given to human individuals on earth is not very long lasting. Tell me how many persons have you met in your life who have completed 100 years and have stepped into the 101st year? You could count them on your fingers. Even today, the great Paramacharya of the Kamakoti Mission passed away when he was 99 years, 11 months and 29 days. Only one day was left for his Centenary. A Committee for the Centenary Celebration had been constituted; but just one day before he could complete 100 years he passed away. Even if a human being lives for 100 years, it is only an idea, it is only a fancy. No one has got 100 years to utilise.

The great King Bhartrihari has this to say,

Ayurvarshshatam nrinaam parimitam ratro

tadardham gatam

Tasyardhasya parasya chardhamaparam

balatvavridhdhatvayoh

Shesham vyadhiviyogaduhkhasahitam

sevadibhirneeyate

Jeeve vaaritarangachanchalatare saukhyam

kutah praninam

Out of 100 years, 50 years are spent in sleep due to night; so only 50 years remain. Out of this balance of 50 years half of it is spent in childhood and old age. And the remaining portion is spent in the ocean of Samsara in the form of Vyadhi, Viyoga, Duhkha, (illness, bereavements and troubles). What happiness can there be in a life which is more uncertain than ripples on the surface of water?

We have to be up and doing; we cannot afford to delay. All the great saints and sages have said, “You are here today. How long will you be here? How long this chance will last you do not know. Therefore, it is far better to be up and doing now, when your health is good and your mind is clear—when you still have some time. Do not allow things to pass away.

Long ago, in the school days, I liked the poem ‘Death the Leveller’ by James Shirley. Death levels everything. The poet says:

*The glories of our blood and state
Are shadows, not substantial things;
There is no armour against Fate;
Death lays his icy hand on kings:
Sceptre and Crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.*

One Hindi poet warns us through his song:

*Utha jaga musafira bhora bhayi
Ab rein kahan jo sovata hein
Jo sovata hai vo khovata hai
Jo jagata hai vo pavata hai*

O traveller! Wake up. The night has gone.
Why are you still sleeping? He who sleeps loses,
and he who keeps awake gains.

*Tuka neenda se ankhiya khola jara
Ai gafila Raba se dhyana laga
Ye preeta karan ki reeta nahin
Raba jagata hein tu sovata hein*

Open your eyes a little from slumber and
meditate on the Lord. This is not the way to show
your love; the Lord is awake and you are sleeping.

*Jo kal karana so aja karale
Jo aja karana so abhi karale
Jaba chidiyan chuga kheta liya
Pheera pachhataye kya hovata hein*

Whatever you have to do tomorrow, do it
today. Whatever you have to do today, do it now.
After the birds have eaten away all the sown
seeds, what is the point of regretting?

*Nadan bhugata apani karani
O papi, papa men chaina kahan
Jaba papa ki gathari sheesha dhari
aba sheesha pakada kyon rovata hein*

O fool! You have to pay for all your deeds. O sinner! Where do you find peace after sinning? When you are carrying a bundle of sins on your head, why do you hold your head and cry?

Therefore, be up and doing. Great Pandits quote scriptures and tell you, “This is what the Upanishads say, this is what Yoga Vashishta says, this is what the Vedas say, this is what has been said in the Gita and in the Jeevan-Mukti-Viveka.” But our saints and bards have said it in such a simple telling manner that it appeals to us, it goes within the frame of our own experience—as I have told you the other day about what are the inner unseen contents of life spiritual, the inner anatomy.

The opening verse of Ashtavakra Gita says:

*Yadi moksham icchasi cheta
Tat vishayan vishavat tyaja
Brahmacharyam ahimsam cha
Satyam piyushavad bhaja*

If you want Moksha, shun sensual pleasures as poison; these sensual enjoyments will kill you and destroy your spirituality and wisdom. Adopt in your life Samyama or self-control. Brahmacharya is that way of living that will lead you to Brahmajnana. Do not be a slave to the senses. Be compassionate towards all creatures. Stick to Truth. As the very ambrosia or nectar,

accept into your life the three great qualities of Brahmacharya, Ahimsa and truth.

This wonderful saying has been repeated by a very great Jnani called Bhole Baba. He was an Anubhavi-Jnani living on the banks of Mother Narmada. The famous Brahmananda of Etah has compiled the wonderful 'Brahmananda BhajanaVali'. All hindi speaking people are familiar with the Bhajans of Brahmananda, and the famous classical singers also sing his Bhajans. Similarly Bhole Baba compiled short and pithy sayings containing the essence of all the scriptures in four-line verses. He called them 'Vedanta Chandavali', four quatrains that give you the essence of Vedanta. Previously they came in six volumes, but now they have been brought out in a single volume: Vedanta Chandavali, Bhakti-Vedanta Chandavali, Anubhava Chandavali, Sadhana Chandavali. He says:

*Jo moksha hein tu chahata
Visha-sama vishaya tyaja tata re
Arjava kshama santosha sama-dama,
Pi sudha dina-rata re
Samsara jalati aga hein,
Isa aga se jhata bhaga kara
Aa shanta sheetala desha mein,
Ho ja ajara ho ja amar.*

O Man! If you desire to attain liberation, shun sensual pleasures as poison (tata re is an

endearing term). Day and night drink the nectar of simplicity, forgiveness, contentment, serenity and self-control. This world is a terrible fire, run away quickly. Take shelter in the cool, serene realm of the Self, go beyond old age and become immortal.

*Prithvi nahin jala bhi nahin,
nahin agni tu, nahin hein pawana,
Akasha bhi tu hein nahin,
tu nitya hein chaitanya-ghana.
Ina pancho ka sakshi sada,
nirlepa hein tu sarva-para.
Nijarupa ko pahachana kar,
ho ja ajar ho ja amar*

You are not earth or water, nor fire or air and not even ether. You are the eternal mass of consciousness, the constant and unattached witness of these five elements. Realise your true nature, go beyond old age and become immortal.

*Chaitanya ko kar bhinna tana se,
Shanti samyak payega
Hoga turanta hi sukhi,
Samsara se chhuta jayega
Ashrama tatha varnadika,
Kinchita na tu abhimana kar
Sambandha tyaja re deha se,
Ho ja ajara ho ja amar.*

By separating your consciousness from the body, you will attain true peace and joy. Do not

feel arrogant about your Varna or Ashram (caste and status). Renounce all relations with the body and go beyond old age and become immortal.

*Nahi dharma hein na adharma tujhmein,
duhkha-sukha bhi lesa na,
Hei ye sabhi ajnana mein,
karta-pana bhokata-pana,
Tu eka drishta sarva ka,
isa drishya se hein tu duratara,
Pahachana apane apa ko,
ho ja ajar ho ja amar*

You have no righteousness or unrighteousness; not pleasure or pain. Doership and enjoyership only exist in ignorance. You are the one Drishta (seer) beyond all the seen phenomena. Know yourself and go beyond old age and become immortal.

This is what Bhole Baba has to tell us.

These great ones who gave in the form of songs the quintessence of the highest philosophy and wisdom did not only reveal to us the inner anatomy of our spiritual life, but they dwelt one depth deeper, and they revealed to us the innermost anatomy of our spiritual life.

Let us take the example of our own body. We have hands, feet, ears, eyes, nose and all that. This is our outer physical gross body. Then there is the inner anatomy for which the second year

medical students have to study. They start with dissecting upon the frog and other things; then they are given the cadaver from the mortuary. What is the inner anatomy? Liver, spleen, pancreas, the small and the large intestines, stomach, duodenum, gullet and the entire internal viscera—above the diaphragm and below the diaphragm. But then, there is a still innermost anatomy which cannot be dissected by the scalpel or any surgical instrument. How does the liver, the spleen, the stomach, the intestines, the heart function? How do the lungs do their work? Everything is made possible by the innermost, the subtler than the subtlest, cellular structure of the body—it is the ultimate vital portion of the body, invisible to the eye. If we have to see the cells, we have to use a microscope. From head to toe, it is the vital activity of these countless billions of cells in our body that keep up the entire process called life. If the cells die, gangrene comes up immediately, and your life becomes endangered. This is the innermost anatomy.

In the same way, the innermost anatomy of spiritual life is something common to all spiritual life anywhere in this human world within the context of all religions. It may be Judaism, Christianity, Islam, Jainism, Hinduism, Sikhism, Zoroastrianism—it may be any 'ism'. The innermost anatomy of spiritual life anywhere in

the world, at any period in history, in any religion is the directing of our consciousness in a unceasing movement to the source of our being.

Yeh Maya ki Srishti hein. Prakriti ka khel hein. Lekin prakriti se pare jo purush hein, vo paripurna hein, anandamaya hein, shantimaya hein, jyotirmaya hein. This world is the creation of Maya. It is Nature's play. But beyond this is the Supreme Being. In Him there is nothing but joy and bliss; in Him, there is nothing but peace, peace and great silence. There is nothing but Aram (rest); there is nothing but light. Reaching there, our journey will end. Then there is no coming back into the cycle of birth and death. This is the innermost content of spiritual life anywhere in the world.

The call of the great ones is, "Whatever are the outer circumstances of your life, from within your consciousness constantly move towards the source of your being. Don't stop. Night and day, you must keep going.

*Krishna Govinda Gopala gate chalo
Mana ko vishayon ke visha se hatate chalo*

Go on singing Lord Krishna's names :
Govinda, Gopala. Go on weaning away the mind
from the poison of sensual pleasures.

*Dekhana indriyon ke na ghode bhage
Rata-dina inpe samyam ke kode lage
Apane ratha ko sumarga chalate chalo*

Be alert! See that the sense-horses do not go astray. Day and night restrain them with the reins of self-control, and direct the chariot of your life on the right path. It is a non-stop express, and the urgency is because nobody knows when death comes. Nothing is everlasting in this world. Therefore be up and doing. Be quick, before it is too late.

There is another wonderful Bhajan of Sri Guru Nanak Dev.

Dina nike beete jate hein

The days are passing quickly. Day by day, life is ebbing away.

Sumiran karo Sri Rama Nama

Tyaja vishaya bhoga aur sarva kaam

Tere sanga na chale eka dama

Jo dete hein so pate hein

Remember the holy name of Sri Rama, give up sensual enjoyments and all desires. Not a cent will go with you. Those only get who give.

Bhai bandhu kutumba parivara

Kisake ho tum kaun tumhara

Kisake bala Hari Nam visara

Saba jeete jee ke nate hein.

Brothers, sisters and family members are related to you only as long as you are alive. Whose are you? And who is yours? Relying upon whose strength have you forsaken the name of Sri Hari?

The Lord is yours all in all, how have you forgotten Him?

*Lakha chaurasi bharama ke aye
Bade bhaga manusha tana paye
Isa para bhi na kachu kari kamayi
Phira pachhe pachhatate hein*

You have already traversed 84 Lakhs of life-forms; with great good fortune you have received this human birth. If in spite of this, you have not made any effort to attain Him, what is the point in repenting afterwards?

It is a wake-up call, calling us to invoke His Name.

*Sumirana kara mere mana
Teri beeti umara Hari Nama bina*

O mind remember the name of the Lord. Your life has been spent without Hari's name. If you are not actively engaged in connecting yourself with Him, then your life is a waste.

*Kupa neera binu dhenu ksheera binu
mandira deepa bina
Jaise taruvara phala binu heena tyon prani
Hari Nama bina.*

As a well without water, a cow without milk, a temple without a lamp and a tree without fruits, so is a living being without the name of the Lord.

*Deha naina binu reina chandra binu dharati
megha bina*

What is the use of a good body, but you are blind. The glory of night is the full-moon. What can the earth give without rainfall.

*Jaise Pandita Veda vihina tyon prani Hari
Nama bina*

As a scholar is without the knowledge of the Vedas, so is a life without the name of the Lord.

*Sumirana kara mere mana re
Teri beeti umara Hari Nama bina.*

This is the only thing which makes life worth living.

There are some very nice compositions by the great ones:

*Sadho mana ka mana tyago
Kama-krodha sangata durjana ki,
Taate aharnishi bhago.
Sadho mana ka mana tyago
Sukha-duhkha dono sama-kara jaano
Aur mana-apamana,
Harsha-shoka te rahe ateeta,
Tin jag tattva pichhano
Sadho mana ka mana tyago
Astuti-ninda dono tyaage
Khoje pada nirvana
Jaga Nanak yah khela kathina hein
Kohu Guru-mukha jana*

O Seeker! Renounce egoism. Day and night run away from lust, anger and evil company. Be steady under all circumstances. This is what you must do if you want to finish the Karmas in this birth. You should not be upset by these things. Do not be carried away by pain and pleasure, reverence and insult, praise and criticism. Bear insult and criticism and be intent upon your quest for God-realisation.

This world is a difficult game to play; one can learn about this game only from one's Guru.

Sitting here in Kala-Kunja, you all are getting this wisdom treasure from the mouth of the different Gurus!

*Sangata Santana ki karale
 JANAMA ki sarthakata kachu karale
 Kahan se aaya kahan jayega
 Ye kuchha maloom karana
 Sadguru charana mein jaa ke baba
 Janma-marana dura karale
 Sangata Santana ki karale
 Uttama nara-deha paaya prani
 Apna hita kachhu karale
 Do dina ki zindagi re bande,
 Hoshiyara hokara chalana re baba
 Sangata Santana ki karale
 Kaun kisi ke joru ladake
 Kaun kisi ke sale*

*Jaba laga pallo mein hein paisa
 BHAYI, taba laga meetha bole
 Sangata Santana ki karale
 Kahata kabira suno bhai sadho
 Baara baara nahin aana re bhai
 Apana hita kachhu karale pyare
 Akhir akela jana re bhai
 Sangata Santana ki karale*

Cultivate the company of the saints, and utilise this rare gift of human birth. You must think, from where have you come? And where will you go after death? Take refuge at the feet of the Sadguru. The Sadguru will tell you how to go beyond the cycle of birth and death and rebirth. This life is only for two days. You alone can think thus. The animals do not have the intelligence. God has endowed you with the faculty of intelligence. Now is the time to think and ponder. Enquire who am I, know Thy Self and be free. No one is really yours; wife, sons and other relatives will talk sweetly to you as long as you have money in your pocket. Kabir says: Listen, O seeker! You should not come here again and again. Think about your own welfare as one day you have to go alone.

And thus says Nanak:

*Rama sumira Rama sumira,
 yehi tero kaja hei.*

Remember Rama. Remember Rama. This is your only work.

You have taken a human birth mainly in order to constantly remember God. We are forced to do other things only to fill the belly.

*Maya ko sanga tyaga
 Hariju ki sharana laga
 Santon ki sharana laga
 Jagata sukha mana mithya
 jootho saba saja hei*

Part company with Maya and take refuge in Lord Hari and in saints.

See the pleasures of the world to be unreal. All phenomena are illusory. Rama sumira Rama sumira, yehi tero kaja hei.

*Sapane jyon dhana pichhana
 Kahe ko karata mana
 Baloo ki bheeta jaise
 Vasudha ko raza hei*

What is the use of being proud in the waking state, when in your dream you have become a millionaire? The Lordship over the whole world is nothing but a wall made of sand which will tumble down if there is rain or a storm.

*Nanaka jana kahata bata
 Binasi jaihein tero gata*

Chhina chhina kari gayo kala
Jaise jata aja hein

Thus says Nanak: your body is decaying day by day, moment by moment, and you are not aware of it. Therefore, be up and doing. Do not forget that the human status has been given to you mainly to remember the Name of God. Rama sumira Rama sumira, yehi tero kaja hei.

We have now gained a little bit of knowledge from the Guru-Mukhi sayings and Bhajans of these great saints like Guru Nanak Dev, Sri Kabirdasji, Raja Bhartrihari, Jagadguru Adi Shankaracharya, Bhole Babaji, Khalasdasji and the great Sage Ashtavakra. We must digest whatever little we have received. Therefore, right from now ponder what has been shared, and try to assimilate the inner meaning as it applies to you. Try to walk the path as the great sages have shown. Then only it will be beneficial for you. These great saints have shown us what we should do and what we should not do.

In the 16th Chapter of the Srimad Bhagawad Gita Bhagawan has enumerated all the divine qualities which one should cultivate and has also said what one should reject. He says to Arjuna: Trividham narakasya dvaramnashinatmanah. Hey Arjuna, there are three doorways which lead

straight to hell. Kamah krodhah tatha lobhah
tasmat etat trayam tyajet.

Therefore renounce these Asuric qualities –
passion, anger and greed.

In another place the Lord says, “The carnal
passion of the physical body and the impure
desires of the mind are your enemies. Just as a
warrior I am asking you to fight the opposing
army, I also ask you to fight the dire enemies
within you. And in the third place, He says, “Jahi
shatrum mahabaho, kamarupam durasadam—
Hey Mahabaho! Hey Arjuna! The carnal passion is
a very dangerous enemy residing within you.
Slay it.”

That is why you must be aware of both the
aspects of the inner anatomy of the life spiritual
and fulfil all the conditions in your Sadhana—the
outer and the inner. The outer form of Sadhana in
the form of Japa should continuously go on. At the
same time the inner transformation should take
place in the form of rejecting the undivine
qualities. Then as sure as the sun rises after the
dark night, your attainment of liberation will be
hundred percent successful. There is no doubt
about this! This is the Truth. Hari Om Tat Sat.

May God’s infinite Grace ever be upon you
and give you all fullest success in your life

spiritual. I again thank you all for your kind presence and patient hearing. I thank the Birla family for giving me this wonderful opportunity of serving His beloved children!

Hari Om Tat Sat!

