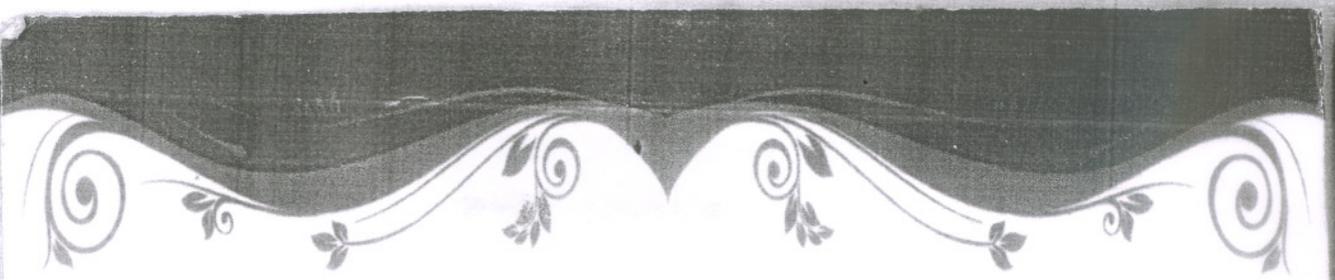


**Spiritual Talks of His Holiness
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His Holiness Sri Swami Purushothamanandaji Maharaj

Guruji was born on 23rd November, 1879 at Thiruvalla in Kerala. Even as a boy he was deeply religious and had a devotional temperament. At studies he was very brilliant but protracted illness hampered his academic career. Lying on sick bed, he mastered the Sanskrit language and studied several religious texts. Later he came in contact with Srimad Swami Nirmalanandaji (Tulasi Maharaj) of the Ramakrishna Mission. Under his guidance he practiced spiritual Sadhanas and worked for the Mission. He was given Mantra Deeksha by Srimad Swami Brahmanandaji (Raja Maharaj), the first President of Ramakrishna Math & Mission in the year 1916. And in 1923 Srimad Swami Shivanandaji (Mahapurush Maharaj), the second President, initiated him into Sannyasa. Some years later, Swamiji settled in Vasishtha Guha in the Himalayas and practiced Tapasya, and attained the goal of life. And, on the night of 13th February, 1961 (Mahasivarathri) he attained Mahasamadhi, at the age of 82.

Brief note on Spiritual Talks of His Holiness Swami Purushothamanandaji Maharaj

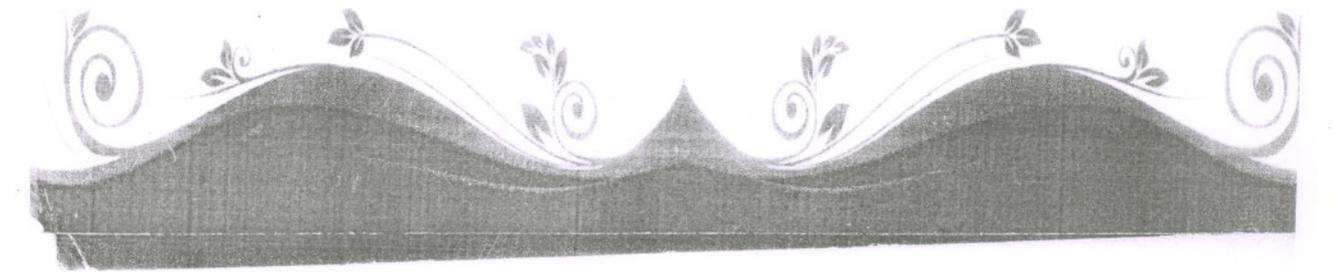
1) WHAT ARE WE SEEKING? HAPPINESS!!

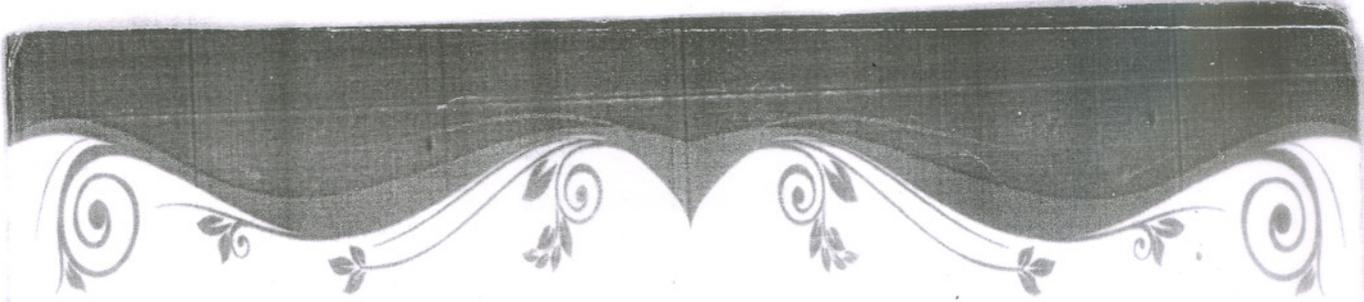
Everybody wants something all the time. It may be tangible things like money or children, or intangible things like fame or power. Everyone without exception is pursuing happiness either knowingly or unknowingly. The various kinds of satisfactions which come on the fulfillment of desires are merely means of gaining happiness. But this happiness is temporary and partial. What we are in search of is unalloyed happiness which is permanent.

Why is it that although we pursue happiness all the time it always eludes us? Because we take the wrong direction. The happiness we are seeking is inside us. Within us is the fountain-head of bliss, even a drop of which is quite sufficient to make us fully intoxicated forever and destroy completely our misery and pain. But fools as we are, we believe that happiness is somewhere outside and consequently we spend most of our life in acquiring the external things like wealth, property, fame and family. We are like the deer which goes on running after a mirage to quench its thirst and falls dead ultimately without find the water. We spend our life in searching for happiness and find that life is mostly full of sorrow and suffering. Even the temporary enjoyments are found to lead to suffering ultimately.

2) WHAT IS MIND?

We must know the mind because it is the cause of all the trouble in the world. It is fickle, not stable. How can we control it? It is running after objects in the outer world all the time. How can we make it detached? Our Rishis studied the microcosm (Pindanda) and macrocosm (Brahmanda). Microcosm was found hidden within the physical body where many other sheaths, which are called Annamaya





Kosha (physical-food), Pranamaya-Kosha (energy), Manomaya-Kosha (mental), Vijnanamaya-Kosha (wisdom) and Anandamaya-Kosha (bliss), each succeeding sheaths or Kosha being subtler and finer than the preceding. These sheaths envelop and hide the Atma (Self) as clothes envelop and hide a human body. In order to see the Atma, one has to take off these sheaths one after another just as one take off the over-coat, coat, shirt and the inner-ware. Taking off these sheaths means withdrawing the consciousness into deeper levels. The Lord has given us Biddhi (Wisdom) and we must exercise this faculty through our Vijnabamaya-kosha and look at life from that point.

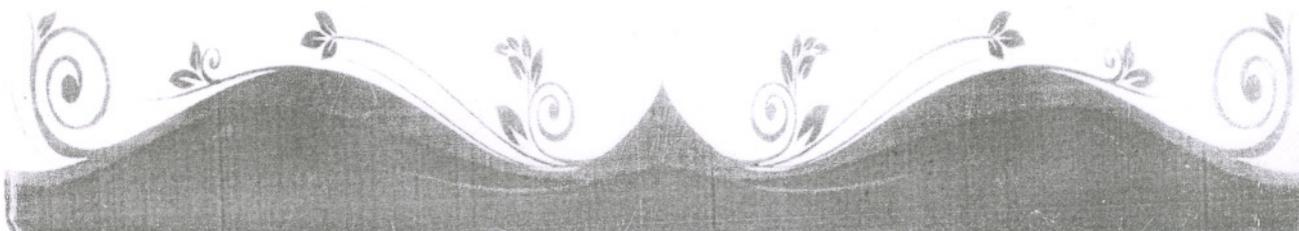
You call a particular body as “my” son. But his being “your” son is only a thing of your imagination. Who is your son? If you take the body as your son, then if the body dies you will not even touch it. So exercise your intelligence. To know and see the truth is the only way to be HAPPY. We ourselves are the cause of the sufferings we undergo. We have created this world of ours and unless we destroy it, we cannot be happy. The whole external world may disappear but unless we destroy the mental world which we have created, there will be no freedom for us. So try to rise your mind into Anandamaya-kosha where only bliss, bliss and bliss. If we purify our mind and make it transparent, the Atma alone shines through it.

3) WHAT IS RELIGION? SANATHANA DHARMA

Religion in the true sense is that which helps us to manifest the divinity in us more and more. The true and innermost nature within us is divine. It is like a fire hidden beneath the ashes of our lower nature. We have only to remove the ashes and the fire will blaze forth in all its intensity and glory. The Lord is hidden within our heart as if behind a veil. We have only to remove the veil to have his Darshan.

The Hindu religion is not to be taken as a code of conduct given by some individual teacher. It should be considered as the expression of an eternal law which pervades every aspect of your life. That is why it is called Sanathana Dharma Eternal Religion. It is like the Law of Gravitation which governs the phenomena of the physical world. The Law of Gravitation has been in existence since the very beginning of manifestation. It is inherent in the very existence of the physical world. Newton merely discovered this law and helped mankind to explain natural phenomena and utilize it for gaining certain ends.

In the same way, Sanathana Dharma or Eternal Religion has existed since the very beginning of manifestation. It is inherent in the very nature of the physical and super-physical worlds and governs life in all its aspects. Our Rishis have merely discovered different aspects of this great all-pervading Law and Truth and incorporated it as our Sruthis and Smritis. As different religions which have appeared in the world from time to time have given humanity different aspects of the One Truth, they may be compared to rivers which are derived from the ocean and after flowing on land again fall into the ocean.



4) WHAT IS SADHANA

Sādhana is a discipline undertaken in the pursuit of a goal. *Abhyāsa* is repeated practice performed with observation and reflection. *Kriyā*, or action, also implies perfect execution with study and investigation. Therefore, *sādhana*, *abhyāsa*, and *kriyā* all mean one and the same thing. A *sādhaka*, or practitioner, is one who skillfully applies mind and intelligence in practice towards a spiritual goal.

In dealing with the subject of Sadhana, we have to consider the mental and moral qualities which must be developed by the Sadhaka, and the practices which should be adopted, in order to develop these essential qualities. The "divine" qualities which have to be developed by the Sadhaka are:

- Do your duty whole-heartedly but without caring for the results
- Do pooja but it should not be harmful to anybody
- Do not wound the feelings of anybody
- Go to the sacred places
- Do Namaskaras
- See God in all creatures
- Do not be attached to anybody or anything
- Try to keep your mind in the highest state all the time
- Worship those who are Great
- Have love and sympathy for those who are poor
- Be friends with all
- Observe Yam and Niyama
- Always hear the sacred texts
- Repeat the Lord name and Mantras
- Be straight forward
- Always mix with good people
- Be free from Ahankara

With the above, the mind will become absolutely pure and fit for Bhakti.

Jai Gurumaharaj