

Living Happily forever

- Swami Shantananda Puri





His Holiness Sri Shantananda Puri Maharaj of Vasishtha Guha (Himalayas), born in 1928, is a disciple of Parama Poojya Sri Swami Purushottamananda Puri Maharaj of Vasishtha Guha, Himalayas.

Swamiji is a scholar par excellence in Vedic Scriptures as well as in Puranic texts. His deep knowledge and lucid exposition of Srimad Bhagavatam, Bhagavad Gita and Ashtavakra Gita have made him a popular guide to spiritual aspirants. His simplicity, transparent deep faith in the Divine force and absolute surrender to the Supreme have made him an ideal combination of Jnana, Bhakti and Vairagya.

Swamiji's prodigious learning and deep devotion to the tenets of Indian philosophy and culture have reflected themselves in all his works, which are practical guides for inner personal experience and to raise oneself to a higher level of being. His emphasis has always been on 'Practise, practise, practise'.

The sole purpose of man's life is to attain everlasting happiness unmixed with any sorrow or suffering. This booklet is an attempt to explain rationally the formulae leading to such infinite bliss as prescribed in ancient scriptures. It also purports to explain the main core principle underlying all those methods in a simple layman's language.

LIVE HAPPILY FOREVER

Swami Shantananda Puri

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By Sri Swami Shantananda Puri

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SAMARPAN

*This Book is dedicated with veneration
to the Lotus Feet of my revered Guru
Swami Purushottamanandaji Maharaj
of Vasishtha Guha, U.P., Himalayas,
but for whose infinite Compassion
I would not have been able to formulate
my thoughts and put them down
in this book
and
to the welfare of Suffering Humanity.*

– Swami Shantananda Puri

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**Photo of
Sri Purushottammanandaji Maharaj**

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About the Author

शान्ता महान्तो निवसन्ति सन्तः
वसन्तवत् लोकहितं चरन्तः।
तीर्णाः स्वयं भीमभवार्षवं जनान्
अहेतुनान्यानपि तारयन्तः॥

(Vivekachudamani-39)

‘There are great holy persons exuding peace at all times. Having crossed the vast ocean of worldly existence, they help others too to cross the same without any selfish motive behind it. They work for the welfare of the world like the pleasure-giving spring season.

Swami Shantananda Puri Maharaj is such a great soul as extolled in the above verse by Sri Sankara. Swamiji was born in Tamil Nadu in 1928. Even

from his childhood, he had the good fortune to come into contact with holy men and benefit by their company. At the age of four, he met the Paramacharya of Kanchi and was blessed by him. He believes that the company of holy persons which he could obtain frequently throughout his life was the cause of all his material and spiritual progress. At the age of fourteen, he was fortunate enough to accompany the Paramacharya for a month in his travels by foot through the villages and enjoy his company. The teachings of the great sage have given him eternal inspiration. At the instance of the sage, he published in 1989 the Sivasahasranama contained in the Linga Purana with the meaning of the

Names and also conducted Sanskrit classes for devotees.

In 1950, at the age of 22, he joined the Central Government Service. His first posting was in Meerut. There, he came across the 'Gospel of Sri Ramakrishna' and was deeply attracted by the life and teachings of the Great Master. He considers the 'Gospel' as the greatest spiritual work in world literature. While at Meerut, he came into contact with Swami Sivananda of Rishikesh. Whenever possible, he would visit the Sivananda Ashram. Swamiji was willing to give him Sannyas, but he did not agree at that time owing to domestic responsibilities. He wanted to obtain a guru from the lineage of

Sri Ramakrishna's disciples. In 1952, he came to know about such a great soul, Swami Purushottamanandaji Maharaj of Vasishtha Guha, who was the disciple of Swami Brahmanandaji Maharaj, the mentally adopted son of Sri Ramakrishna. It was only in 1957 that he could meet his Gurudev at the Guha. It seemed that Gurudev was waiting for his dear disciple. Immersed always in 'Sahaja Samadhi', the great Guru became the Supreme ideal for Swami Shantanandaji. Gurudev asked him to read Bhagavatam during the ensuing birthday celebrations of himself. Swamiji was also required to explain its meaning. Till then he had not read that holy text. From that time onwards, Srimad Bhagavatam became an ideal

source of inspiration and guidance to him.

In 1959, Gurudev most unexpectedly and without any formalities, blessed his disciple with the initiation of a mantra. It was expected that soon thereafter, he would be initiated into sanyas. But, one day suddenly Gurudev said that the disciple still had some samskaras of a householder and, therefore, should get married early. The disciple was totally discouraged at this turn of events and felt completely at a loss. Then Gurudev added that he would get sanyas also at a later date. However, he had to wait for 32 years leading the life of a householder for that blessed moment.

As instructed by Gurudev, the author got married in 1960. Gurudev had also advised him citing Mahabharata that even after marriage while leading a normal conjugal life one could be called a 'celibate' (Brahmachari) if he leads a life of restraint by enjoying with his wife only on the occasions enjoined in the scriptures and by refraining from adultery. In February 1961, Swami Purushottamanandaji Maharaj passed away. But he continued to instruct and advise the disciple even afterwards not only in spiritual matters but also in solving the major problems in life. In his autobiographical book, 'Fragrant Flowers', swamiji emphasizes that it was Gurudev's grace alone which protected

him always and led him forward in the path of the spirit.

Swamiji retired from service in 1986. He was engaged in sadhana even while in service. Now, after retirement, he intensified his sadhana. In 1991, when his family responsibilities were more or less over, his inner voice told him that the time for renunciation had come. He was then 63 years old. In June 1991, he left home and went to Uttarakashi, where his brother disciple, Swami Sankaranandaji Maharaj, lived.

On the holy occasion of the Sivaratri, in February 1992, he took the vows of sanyas and was given the name Shantananda Puri.

Swamiji's expectation was that now he could remain peacefully at one place and engage himself in spiritual practices, but Gurudev had other plans. One day, in meditation, Gurudev instructed him to remain as a wandering monk (parivrajaka) for a minimum of seven years. He still continues his peripatetic life on the grounds that he has not received his recall orders from his Gurudev. Thus, Swamiji has visited many places and ashramas of the country. In 1992, he participated in the Kumbhamela held at Haridwar. Throughout the period, he felt the guiding hand of Gurudev. Swamiji had the good fortune of meeting many mahatmas during his travels.

Swamiji is now 80 years old. He has written and got published many valuable works. The essence of great works such as Srimad Bhagavatam, Bhagavad Gita, Adhyatma Ramayanam, Tripura Rahasyam, Yoga Vasishtham, Ashtavakra Gita etc. has been brought out by him in comparatively small books. Besides, there are other works such as the autobiographical book "Fragrant Flowers", Inspiring Stories, Advice to spiritual aspirants etc. which have proved highly popular. These days, Swamiji spends a few months, including Chaturmasyam, in Sri Ramanasramam, Tiruvannamalai, two months in Vasishtha Guha (Himalayas) and the rest in travelling within India.

Having many disciples and devotees he could easily have established an ashrama and lived as its revered Head; instead, being a man of frugal habits and accepting nothing more than his needs, he lives an ideal monastic life adjusted to modern times and spends his time in constant thought of God. All his works have evidence of that high spiritual state. May this mahatma live long, blessing all of us and helping us to advance on the spiritual path.

- **S.V. Unnikrishnan** I.A. & A.S. (R)

*Adl. Dy. Comptroller &
Auditor General of India (Retd.)*

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**Photo of
Sri Swami Shantananda Puri Maharaj**

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Live Happily Forever

Prophets, seers, sages and saints like Christ, Buddha, Vyasa, Sankara, Ramakrishna Paramhansa, Ramana Maharshi have descended on this earth from time to time and have left their visible footprints in the sands of time along with their individual recipes (called philosophy, theology etc.), based on their own experiments and final experiences, for dispelling all sorrows, sufferings etc. due to diseases, old age and death once for all so that one can enjoy unalloyed and permanent

happiness of the highest order (called Bliss or Ananda). All of them had the same goal and as the ultimate living truth can only be experienced but cannot be expressed in words or even conceived mentally, they had to express it in the language of our ignorance. This was because the Truth is something which is beyond the scope of our sensory organs and the transcendental mind. Further the revelation in words, was only to the extent to which the antennas of the people of respective ages could grasp and the extent to which they appealed to their minds. Even though the various types of spiritual practices (sadhanas) propounded by different saints appear to be different from each other, the

ultimate principle behind them all is the same. Almost all of them had the same principle underlying all their methods. Ultimately it is a pathless path even though initially all the paths seem to be well defined.

A common observation is that all these miseries, sorrows and sufferings are absent during the sleeping state and it is a sort of bliss which pervades a person when he is asleep. That is why all of us love to sleep and if, due to any reason or circumstances we are unable to have a wink of sleep, we seek the advice of a doctor and get some sleeping pills. What is it, that is unique in the sleeping state? In the sleep, we have no awareness of any objects of this

world or of the dream world. We are not aware of the bed, the dress we wear or even of the child which sleeps nestling near our body or even of our own body. This made many to observe and contemplate on the dream, sleeping and the waking states. This also gave a clue that it is our involvement and relationship of extreme attachment, greed, enmity, likes and dislikes, jealousy etc. with the various beings and other objects of the worlds (including the dream world) which was a substantial factor contributing to the miseries and sorrows, while renouncing or divorcing ourselves from the sense of possession of all these worldly objects, where the entire world disappeared, led to a state of high bliss as in the sleeping

state. This conclusion has been hinted in a hymn in Mahanarayana¹ Upanishad : -

“One cannot get rid of the miseries attendant on this mortal life of cycles of birth and death by any amassing of wealth, by any actions or by begetting progeny. Immortality leading to bliss can be got only through renunciation of worldly objects and our body - sense (considering the body as ‘I’) Similar analysis has been done in detail in ‘Mandukya’ Upanishad (a Hindu scriptural text) as elaborated by Gowdapada’s commentary in verses (Karika).

1. *NA KARMANA NA PRAJAYA DHANENA TYAGENAIKE
AMRTATVA MANASUH*

Thus it has been observed that permanent and absolute happiness cannot be procured from any of the objects in the world, which we see outside us. The source of such happiness has to be inside. There are only two sides-inside and outside. If it is not to be found outside it has to be inside. We may not understand 'how' but there has to be a way to go inside and explore it. This author has read many books on spirituality (while young) which have exhorted the aspirants to go 'inside' but nowhere it was clearly explained as to how to go 'inside'. When I tried to shut my eyes, there was only darkness and there was no path leading inside. When once you withdraw your senses from all objects of

the world and cease to think of them (say about your health, body, wife, children, money, friends, enemies etc.) the outside is closed. Now where are you?

As all the paths to outside are closed, where are you now? It has to be 'inside'. Cessation of all thoughts of the world is the path to go inside. This discovery has led our Rishis (sages) to devise various types of meditations which are primarily based on withdrawal of thoughts relating to the world.

Wherever there is a system there has to be a system- maker and somebody to monitor its proper functioning. In this world, everywhere various functions are going on systematically and

automatically. A mango tree gives only mangoes and never a coconut. A woman gives birth to a human child and never to a bird or a lamb. The seasons come at the proper time in a cycle. The Sun never takes a holiday or goes on leave. The planets are rotating and moving with incredible speed and never had any collision occurred in the past since the time proper records of cosmic events have begun to be kept by man. People began to call the invisible one at the helm of affairs as 'GOD'. This description comes in the Taithireeya² upanishad :-

2. *Bheeshasmad vatah pavate, Bheeshodati Suryah, Bheeshasmad agnis chendras cha, Mrityur dhavati panchama iti.*

“It is out of fear of Him that the seasonal winds blow and the sun rises and sets at proper timings. It is out of fear of Him that the Fire God and Indra the king of gods do their respective functions. Even the God of death is afraid of Him and rushes to do the work allotted to him.”

As we have already surmised that the source of all happiness is inside and not in any of the objects, this God was conceived by our ancestors as the holder of the key to the Super Bazar of happiness inside us. Thus the quest of searching for this supreme Lord with all love and respect by resorting to meditating on Him with one pointed concentration inside the heart began and the genuine seekers succeeded in

attaining the goal. It is the thought energy of a painter directed through imagination which culminated outside in a beautiful painting. This thought - energy is not separate from the painter just as the fire and its burning capacity are not different. In the same way, God, the creator of the world is not separate from the world and its objects. Thus by loving intensely and by meditating on this God as immanent in all the beings and in one's own self, the love of God is extended to all the beings and the seeker begins to identify his own self with all the beings. Thus any special attachment to a select few, hatred and enmity with some, pride of one's own superiority, jealousy of others etc. which are the main causes of our unhappiness

and impediments in the way of realising and attaining the infinite happiness inside us are to be removed forever. This is described in Isavasya³ Upanishad (a part of Hindu scriptures):-

“For a knower of Brahman who has identified himself with all the beings as his own self where is the question of any delusion or sorrow any longer?”

This can be better understood by an analogy of bulbs and the electricity. From one generator, electricity of say, infinite wattage is generated and passed on to various bulbs, tube lights

3. *“Yasmin Sarvani bhootani atmaivabhood vijanatah, tatra ko mohah kah s’okah ekatva manupasyatah.”*
(No. 6 Isavasya)

etc. in various houses, streets and industries. It is the one infinite energy which pervades all the bulbs. If it is the same one energy in all the bulbs (because each of the bulbs is not connected by separate wires to the ultimate generator) why then does one bulb give out very little light (say zero watt) and another a little more (say 100 watt) etc.? It is not the fault of the electricity which pervades each bulb in its full efficiency but it is due to the difference in the various resistances built in the bulbs which make the bulbs miserly and cause obstruction in the way of the entire power from coming out of the bulb. In the same way, the one Supreme living and loving energy, the Supremely Divine being with Infinite

capacity pervades all the bulbs called the bodies of all beings in the world. Still each being has different characteristics and one is intelligent and becomes a world renowned scientist, another a President of a country while yet another a street beggar. Irrespective of the station in life, all the people from the king to the beggar are subject to miseries, sorrows and sufferings. This is because each soul (electrical energy) identifies itself with the particular body (bulb) and thus considers itself as different from all others (one as beggar or zero watt, another as a king or 1,000 watt etc.) This results in various obstructions in their revelation of their full Infinite and absolute divinity of each being, in the form of hatred, extreme

attachment, enmity, vanity, superiority, envy etc. towards the other beings. These obstructions hide the reality of what we are. We fail to realise that none of us is a separate individual but one whole indivisible infinite energy known as consciousness (Chaitanya). The cessation of the thought that we are separate individuals and the absolute realisation that we are one whole integral and indivisible consciousness whose imagination caused through a mega delusion, voluntarily imposed on itself, appeared outside (as in a dream) as a world and its numerous objects⁴

4. *Visvam Darpana Drsyamana Nagaree Tulyam
Nijantargatam*

*Pasyannatmani Mayaya Bahirivodbhootam Yatha
Nidraya. (Verse No. 1 DAKSHINAMURTI)*

(See verse No. 1 of DAKSHINAMURTHY STOTRAM by ADI SANKARA) releases us from all sorrows and sufferings and ensures permanent bliss. If only one were to remain daily in the contemplation of the quest of “Who am I in reality”, one would reach the final goal of self - realisation and resultant bliss. This type of meditation has been elaborated in detail by Ramana Maharshi in the famous books “Who am I?” and “Talks with Ramana Maharshi” etc.

The most orthodox type of meditation is a continuous contemplation of the Brahman by keeping our attention constantly centred on Brahman the Supreme Being to the exclusion of all other activities. This continuous

bombarding with the sole thought of Brahman results in the breaking and destroying of the shell of ignorance (incidentally blowing itself up like a suicide bomber) which covers the ultimate knowledge called Brahman which now stands revealed in its pristine purity. These methods again are variations in the adaptation of the basic principle of reaching the state of 'no-mind' by concentrating on one thought out of myriad thoughts.

One of the most common doubts that arises in our minds is that while the philosophy talks on the one hand of one Supreme Being described also as "Consciousness" which possesses no form or no distinguishing qualities or attributes (NIRGUNA), how the Hindu

religion including its scriptures (Vedas) mythological classics (puranas) on the other hand can speak of hundreds of deities and gods the chief of whom are Siva, Vishnu, Ganesa, Subrahmanya (Skanda), Sri Lalitha or Sri Raja Rajeswari (the divine mother), Sri Durga, Sri Kali (besides Indra, Varuna, Fire, Mitra the Sun, Aryama etc. in the lower echelon) etc., with different forms, attributes, personalities etc. (Saguna). How can the same religion talk of God in contradictory terms? Even science has now proved that matter (having form) can be converted into energy and vice-versa. As per quantum physics, even the light energy behaves as waves under certain circumstances and again as a quantum

sometimes. The sound energy is captured in the form of lines and symbols in a cassette or C.D. The same electricity which has no form manifests as light in the bulbs, heat in the iron (used for ironing clothes), as mechanical energy in the running of fans etc. The same energy, Consciousness, takes also different forms with differing qualities. It is just like the sugar syrup which is solidified in various forms like an elephant, dog, monkey etc., so that children can choose the forms they like and eat with enjoyment. An aspirant may choose the form of Siva as his favourite deity representing detachment and dispassion. Another may choose Krishna as his deity who, according to mythology, appeared like a play boy

moving freely with the village belles. A person who is mother-oriented in his emotional life may choose the most beautiful Sri Raja Rajeswari the Divine Mother. All these gods are the manifestations of the one God only, representing different aspects in order to lure the common man to spirituality, the only path to eternal bliss. Ramakrishna Paramahansa avers that God with form and God without form are like the two faces of the same coin (one side carrying the picture of the king and a coconut tree on the other side).

Let us now analyse ourselves in a different manner. When you see me face to face, hear me, walk to me and

talk to me, who is it that sees me, who hears me and who walks and talks to me? You may answer :- “What a senseless question? My eyes see you, my ears hear you, my feet walk to you and my mouth (tongue) talks.” If, after a few minutes, I lie dead but my eyes are open and my ears too, can I then see, hear, talk or walk at this stage? Obviously I cannot. Think again and tell me who was doing all those functions? It is Atman, my Self. What is this Atman? It is you, the real you and not the body which you have been considering as ‘you’. It is this energy which saw through the holes of the eyes, heard through the ears, walked by moving the legs etc. We may call it a live energy. It is known as ‘Atman’ that is, the Self.

This method of analysis is mentioned in the third chapter of Āitareya⁵ Upanishad :-

“Who is this Atman (Self)? The one we worship as Atman is one because of whom we see, we hear, we are able to smell, we are able to speak and we are able to find whether a dish tastes good or bad.”

Now the question is wherefrom this Atman which inhabits the body (bulb) has come. Just as all bulbs are pervaded by one and the same electricity, the Atman (in the body of an individual being) is the same as the

5. कोऽय मात्मेति वयमुपास्महे कतरः स आत्मा येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वांच व्याकरोति येन वा स्वादु वास्वागु च विजानाति
(*Āitareya III-1*)

Supreme Being (known as Brahman) which may be called the universal Totality (it is actually much more than that). This statement is known as one of the Mega-dicta (Mahavakya) of the upanisheds – “Ayamatma Brahma”. The individual self is one and the same as the Supreme Being called as Brahman. The water of the river Ganga in the water bottle brought all the way from Kasi is the same as the water in the entire river Ganga. Even a drop of that water has the same purifying power as the entire river. The same analogy applies in the case of Atman and Brahman. What is called as Atman (electricity in the bulb) at the individual level is the same as the Brahman at the cosmic or trans - cosmic level.

As Bhagawan Ramana has told, if only one were to turn his attention and keep it fixed on the Atman (Self) constantly, one would get liberation.

Reverting back to the earlier topic of analysing the dream state as a clue to the crossword puzzle called the waking state let us take the case of a man (Satish) sleeping all alone in a small room in a flat at Delhi. He sees himself in his dream as an African Chieftain sitting along with his wives and a number of African soldiers as also his ministers and counsellors in an African Jungle. The dreamer named Satish has completely forgotten who he is and has identified himself with one of the hundred and odd men and women as a

chieftain. The vast African jungle has been superimposed on a small flat at New Delhi. Satish has created in his imagination a new dream world with a different role for himself. All the soldiers etc., are conscious as they are talking, running, laughing etc. With what material have these soldiers, wives and counsellors etc., been created? It is all the thought-energy of the dreamer which had taken different shapes and forms. It is the energy called "consciousness" behind the dreamer's imagination which has become 'hundreds of people' in his dream. As the dreamer is not apart from his energy (just like fire and its burning capacity) it is the one dreamer (Satish) who became many in his dream of

imagination. It is in this same way that each human being is identical with all the beings and all of us are the dream figures of the Supreme being. When the dream disappears the Supreme Being alone exists – neither you nor I nor Satish. While dreaming, Satish sees some tigers pouncing on all the solders etc. all of whom run hither and thither being terror - stricken. One of the tigers pursues Satish who is running away and after he has run for two kilometers, the tiger catches up with him and grasps his ankle causing him to shout with pain. This calamity (danger) is unreal and has only taken place in a dream. The dreamer is unaffected but having forgotten that he is Satish, sleeping alone inside his flat, the tiger and the

forest look real to him so long as the dream lasts. Where has the tiger been running? Not in the limited space of that small room. It was all unreal and imaginary. While the tiger looked alive because it was pervaded by the consciousness of Satish, the form that is the body of the tiger was unreal as it disappeared when he woke up. What is real and what is unreal?

There is a story which Ramakrishna Paramhansa used to narrate. A king who was sleeping was awakened by his queen one morning at 4'o clock and was informed that his only grown up son had died while asleep. The king called his ministers and was issuing orders regarding the funeral arrangements

for his son. His wife, the queen questioned him :-

“Are you a father? Are you a human being? You never expressed any sorrow or grief and you are treating this bereavement of a son as if it is purely a matter for administration. Why are you so bereft of human feelings?” The king replied :- “Just when you woke me up I was seeing a dream where I was a far bigger king and a messenger had just then informed me that all my ten sons had died in the battlefield at the hands of my enemies. All those ten sons were equally dear to me and I loved them to distraction. Tell me whether I should weep for those ten sons or for this one son? Which is real and which is unreal?”

Is this son real or those ten sons? Both are unreal. Scriptures have defined that reality (truth) is that which exists without being affected in all the three phases of Time namely, past, present and future. The ten sons who existed in the dream are not existing while awake. This one son was not existant while dreaming. So both are unreal.

Now when Satish has been caught by the tiger, what can be done to avert this danger? The only way is to wake up. Sleeping, seeing a dream and coming out of a dream are all involuntary functions and we have no control over them. They are not made to order. Let us analyse the dream state once again in order to find out the means by which

we could deliberately put an end to the dream state and get up. Let us see why at all the dream goes on or continues.

The moment I create in my dream a number of people known and unknown (including the dead) I establish a relationship with them all. I identify myself with one of the dream figures (say, a Professor in the dream) and say to myself – “This is I”. I consider another person as my son and myself as his father. I consider some one in the dream as my enemy. I call some one as my teacher. I consider all but myself as different from persons and objects and establish a relationship of love, respect, ownership, hate, envy etc. with them. As already explained earlier, I alone have

assumed all the forms and shapes in the dream and all are myself only just as one actor taking several roles in a cinema. The moment I begin to consider the various people in the dream as different from me with different types of relationship I become involved in the dream 'samsara'. My mind is busy furthering my interests in accumulation of wealth, the prosperity of my son and in the downfall of my enemy etc. My mind is dispersed and involved in hundreds of objects in the dream. Naturally the dream continues. So one method of cutting off the dream is to withdraw the mind voluntarily from all the objects of the world like wife, wealth, son, business, house, nice delicious dishes etc. by developing a

distaste for them all. This is called vairagya or dispassion. One should leave off all attachment, hatred, enmity etc. When once, through contemplation and enquiry, you are convinced that this waking state is another dream No. 2 where all the objects are unreal and imaginary it should be easy to dissociate yourself from them all. This is one method which will make you come out of the dream and wake up into the one reality i.e., your own imperishable Self.

Sometimes it may happen that when you were encountering a tiger in your dream, your mother may be passing through your bedside along with a mud pot full of water and the pot falls down

with a big thud which causes you to wake up from the dream, averting the imminent danger from the tiger. Thus a sound from a different plane has the capacity to wake you up from a nightmarish dream. On the contrary, beating of African drums or the piano being played in the dream itself loudly will not be able to wake you up. This principle led to the discovery of the 'Mantras' which were combinations of words from which emanated various types of energies capable of destroying the different bad vasanas (latent bad tendencies from the past), thus leading one to liberation.

An alphabet in Sanskrit is called akshara – the indestructible. As per the

Law of thermodynamics, it is the energy which cannot be created nor destroyed. So fifty of the alphabets have been related⁶ as the bases for the various types of energy, which run the entire cosmos.

The Mantras have been formed out of these potent individual alphabets and also combinations of alphabets like Kleem, Hreem, Aim – (Pronounced as Kleeng, Hreeng etc. in some parts of India like Bengal). For instance ‘Kleem’ is “Kama Bija” – the one which can destroy all desires (from the desire for a ball-pen to intense lust and passion).

6. (a) *Panchaasat Pitha Roopini* | *Lalita Sahasra Nama Stotrm*
(b) *Matruka Varna Roopinee*

Control of sexual desires is perhaps the most difficult one and 'Kleem' is one of the few effective syllables which can eradicate lust from the mind, especially when pronounced as part of certain mantras like that of Bala Tripurasundari (The Divine Mother). 'Hreem' is called Maya Bija which can eliminate our attachment to wife, sons etc. and other objects of the world.

Chanting⁷ of these mantras repeatedly daily for as many hours as possible keeping our attention on the Supreme Being is called japa. This japa alone will take one to meditation and samadhi state (state of Super Consciousness)

7. *Tajjapas tadartha Bhavanam (Yoga Sutra of Patanjali.)*

resulting in liberation. “japat siddhih japat siddhih japat siddhir niranantaram” – ORIYA BABA of Brindawan. Even the greatest of mahatmas and advaitic philosophers like Adi Sankara, Ramakrishna Paramhansa and the present Sankaracharyas of the four Peethas (established seats) had always initiated their disciples into various mantras.

As already discussed, the waking state is also a dream and unreal like the dream state. All these nightmarish dreams leading to an experience of miseries and suffering are created by our mind which is constituted of continuous thoughts. If only we stop all thoughts, the dream drama (authored

by thoughts) will come to an end and we will find ourselves (in the green room donning our original robes) as the only reality. It is by annihilation of all⁸ thoughts permanently that we will be able to shed our dream of individuality and realise our union with the totality (Brahman). That is the state of liberation.

All the thoughts arise mainly from our desires for and attachment to worldly objects, which can all be quelled by the repetition of the mantras. Just as an external sound awakens a man from his dream, the mantras representing various types of sound energies have

8. *“Yogas Chitta vrtti nirodhah” – (2-Yoga Sutra of Patanjali).*

the capacity to wake us up from our long lasting dream called the waking state. The mantras have to be taken from a living Guru (called deeksha or initiation) whose spiritual power also adds substantially to the power of the mantras. Thus the basic principle of vacating the mind of all thoughts in order to get up from the dream called the waking state holds good in the method of mantras too in the following manner.

Chanting mentally a mantra or the holy name of God is again a single thought. If we think it difficult to remain without any thought, then by reducing it to repetition of a single thought like a mantra or a holy name of God, a day will come when the single thought of

the mantra also will vanish and the dreamer alone who is all consciousness and the only reality will remain. This is moksha (liberation).

More details about mantras have been given in a separate annexure to this text where certain questions and answers have been recorded.

With all the sadhanas (spiritual practices) one does with sincerity and faith, the final crescendo will not come unless the grace of one's Guru (Master) and finally that of the Supreme Lord does not descend on the aspirant. The grace cannot come unless one makes his own effort (sadhana). It is just like the case where, if in an examination a candidate gives back an empty answer

sheet or when he has written very little entitling him to only single digit marks, no examiner or examining body will ever give him grace marks. In the case of God one has to pray to him in addition to the sadhana. Continued prayers can do wonders if done with the right attitude after surrendering oneself unconditionally to the Supreme Lord. Even Sankara, the founder of Advaita (non-dualism) had composed a number of poems of prayers. Bhagawan Ramana also had composed prayers to Lord Arunachala (Lord Siva). Continuous prayers and grace alone can result in the final beatitude by bestowing on him the required knowledge. The 'vichara' path of analysing and contemplating on the

final truth or of being in quest of 'Who am I' is not for all. It is mainly for the intellectuals and those who have already matured substantially in that path in their previous births. The path of prayers and devotion or the path of Japa of Mantras are equally effective and can be adopted by all, even by those who may be considered as dull in their intellect. There is no path which can be described as easy or difficult. It depends on the nature of the spiritual constitution of the individual and level of maturity attained already and the path pursued by him in his previous births. What is easy for one may be difficult for another. What is a direct path for one looks circuitous for another and vice versa. It all depends on the

existing conditioning and above all the will of the Lord whose puppets (marionette) we are.

Many have asked me what is the role of the rituals like pooja (formal worship as prescribed in scriptural texts called “Kalpas”) or havan (pouring oblations of ghee or twigs (samit) in a holy fire) etc. As many believe that spiritual progress cannot be made unless they do some dynamic action or the other like running a satsang society, forming a committee for building a temple or by presiding over a blind childrens’ hospital etc., they become ‘workaholic’ and becoming intoxicated with those activities get deeply involved in them, thus losing their peace of mind, as much

as in their involvement in their household affairs. How can they get out of this intoxication and come to the spiritual path? For this, let me give an example.

A rich bachelor was sitting in his own house at Delhi since morning and was going on drinking bottles of whisky from time to time. While he was fully intoxicated, he called his driver at 3 p.m. and directed him "Come on. Bring the car here. It is time, let us go back to our home." The driver respectfully pointed out :- "Sir, this is your home. Where else will you go?" The master sternly reprimanded him - "Do not talk back to me. Do what I say. Bring the car pronto." The driver, being intelligent, took his master on a round covering

nearly four hundred kilometers in and around Delhi and back and reached the same house at Delhi by 11 p.m. Now that the intoxication had left him during these eight hours, the master recognised his house and exclaimed – “Ah ! Quite good ! Now we have reached our home.” The roundabout was essential in order to get rid of the intoxication and the resultant delusion. Similarly, all the divinity is inside us and thus we have nowhere to go and no activity to do in order to attain or achieve something outside. We have been so intoxicated and deluded by our worldly involvement that we have forgotten who we are and where we are. So, for such people who cannot be revived easily through devotion (bhakti)

or the path of enquiry (vichara) etc., the rituals are very necessary for the purification of the mind and should be done with sincerity and faith, the two factors which are a must for success in any path we choose.

There is another psychological path which may be called the visualisation process which can be combined with aforesaid paths. In this method, as one thought is strengthened through visualisation, it could lead to a bigger delusion of having reached our goal and so one should take extreme care and should not use it independently but in combination with the time tested standard paths. Here one should sit with closed eyes and imagine that one has

already become a liberated soul or a spiritual master. Imagine yourself sitting in a jungle or an ashram in silence without a single thought but merged in the feeling of sheer existence – say “I am.” People come to you with offerings seeking your blessings and sit surrounding you. Your very face is full of love and exuding immense peace which can be felt concretely by the audience. The more you imagine a high state of spirituality (including going into a samadhi state) the more it becomes a fact. This strong imagination of spirituality attracts the real state. We become what we think. This is only another improved version of the method of continuously thinking of ‘Brahman’ as per Advaitic tradition.

The breath and the thoughts stem from the same place and as such control of breath results in control of thoughts also and vice versa. When we are attentively looking at a suspense film shown in the T.V. with the thought concentrated on one spot namely the film, the breathing stops. We take a long breath when once the suspense is solved or the film is over. Using this technique, breath control (Pranayama) is practised in the yoga path. There are also people who practise 'Pranayama' in combination with Kundalini yoga where they try to raise the sleeping 'serpent power' imagined to lie coiled underneath the spine through the six 'chakras' or spiritual power centres from the base of the spine (Mooladhara) upto the

thousand petalled centre (Sahasrara) near the medulla oblongata inside the skull. Many Mahatmas have disapproved of Pranayama as also the Kundalini yoga as in many cases these practices had led to unknown and incurable ailments or to insanity, unless one gets trained properly under expert masters. No doubt some of the sadhaks who have adopted these methods claim to have developed some mystic powers (Siddhis) like healing diseases, accumulation of wealth, materialising objects or telepathy etc. Such mystic powers have been declared in scriptures as stumbling blocks which impede or even stop all further spiritual progress. There are some rare masters

in this line even now who are able to help some spiritual aspirants.

The Tantrik methods of worshipping gods, which include the leftists (vama margis) also result in siddhis or mystic powers. The tantra consists of certain special methods of worship of the Divine Power installed in copper or silver plates with various graphics - like circles, triangles, squares etc. inscribed with certain mantras. These plates are called 'yantras'. The leftists' offerings to the Mother Goddess consist of certain normally objectionable items like "alcoholic drinks, meat, fish, physical intimacy with tantriks of opposite sex etc. In the modern days, the votaries of leftist tantra claim that the Sanskrit

words for meat, alcohol etc. used in their Tantrik texts are code words denoting something else and that as an example the word “Mansa” did not mean meat but meant the white pumpkin. In their texts like Mahanirvana Tantra, chapters exist elaborating as to the animals whose meat is acceptable for offering to Goddess and which is not. Further, the Tantrik practices have led some to many types of dangers physically and mentally. Ramakrishna Paramhansa, who himself had completed all the Tantrik practices successfully, has not advocated the use of Tantrik methods. In Soundarya Lahari, Sankara has written that by evolving sixty-four types of Tantras, the Lord has deceived

(befooled) the entire world – “Chatush – Shashtya tantraih sakala mabhisandhaya bhuvanam”. These paths also can lead one to spirituality perhaps of a person trained under expert masters with a pure mind.

One of the methods of meditation innovated by some modern Gurus is as follows :-

You may choose a quiet place in your house-garden and sit comfortably in a chair. In front of you there may be a lot of flora and fauna. Do not look at or notice any of the flowers or the plants before you. You may be seeing the entire greenery in general but do not pick up a particular plant for your special attention. Similarly, there may

be a lot of cacophony of noises coming from the street, i.e. a child weeping, two people quarrelling, your neighbour playing on a piano etc. Do not pay attention to any particular noise – for instance do not say to yourself – “My lord, it is my niece who has been weeping for such a long time and what is her mother doing?” Do not pick and choose one scenery or one noise. Just live in the totality of perception, the totality of the greenery of the garden and the totality of the noises in the street. Do not think of anything in particular and just relax. Warn your people not to disturb you under any circumstances for an hour or so and keep your cell phone switched off. Remain like that for an hour or two daily

to start with. This is a method of meditation based on “choiceless perception”. (mook satsang in hindi).

The last but not the least are the methods of meditation (Instant Self realisation capsules) enunciated by Ashtavakra. Two of the more important methods are mentioned below :-

- (i) “If you were to leave⁹ off your identification with your body and remain effortlessly in the feeling of awareness of your existence as “I am”, this very minute you get absolute happiness and peace and become liberated.

9. YADI DEHAM PRUTHAKRUTYA CHITI VISRAMYA
TISHTHASI
ADHUNAIVA SUKHEE SHANTO JIVAN MUKTO
BHAVISHYASI. (1-4 Ashtavakra Gita)

- (ii) If you are convinced¹⁰ fully (not merely intellectually) that you are already liberated you become liberated in reality. Similarly if you are convinced that you are bound by the delusion in this world, you remain bound only. The proverb that “What you think you become so” is certainly true.

These methods look simple. Unless one is mature enough it will not be easy to practise them and get success in them.

There are many modern methods innovated by so many people as can be seen by hundreds of advertisements in

10. MUKTĀBHIMĀNI MUKTO HI BADDHO
BADDHABHIMANYĀPI
KIMVADANTEEHA SATYAYAM YA MATIH SA
GATIH

many magazines of U.S.A. Their effectiveness or genuineness can never be vouchsafed. The scriptures (Chhandogya Upanishad) have given examples of aspirants who became themselves masters by meditating on the Sun or the ocean etc. and got name, fame and riches but never got the ultimate liberation. Those masters finally go to a king who was known to be a knower of Brahman (the ultimate truth) for getting the real knowledge. The king points out how misled they were by adopting such partial meditation on a particular part of the Universal Being [for instance, the ocean representing the stomach of the Universal Being (Brahman)] instead of on the entirety. He also congratulated them for having come to him in time as

a little more delay might have resulted in incurable diseases like the dropsy and other serious calamities, which are the ultimate results of such partial meditations. In Gita it is told that whoever ventures on spiritual paths not prescribed in the scriptures (whether it be the bible, Dhammapada of the Buddhists, Upanishads etc.) will not be able to succeed in his quest. Even if by ill luck we happen to adopt a wrong path, if only we are devoted heart and soul to our goal and pray sincerely to the Lord daily, there is no doubt that the Lord Himself in His compassion will turn us away from the wrong path and lead us to the right one. Even the very idea to pursue a spiritual goal emanates from the grace of the Supreme Lord only. If we intensify that desire to a

volcanic extent, remain in constant remembrance of the Lord and pray to Him daily before sitting for any type of meditation or worship we shall all achieve our goal of perpetual happiness and peace undoubtedly. May God's blessings be on all of us.

We end with the prayer :-

“May all the people in the world be happy. May all remain free from all sufferings or diseases. May all good things/events accrue to all. Lord ! Let nobody be subject to sorrow or unhappiness.”

**“Sarve bhavantu Sukhinah
Sarve Santu Niramayah
Sarve bhadrani pasyantu
ma kaschit dukhabhag bhavet.”**



Annexure I

Questions and answers on 'Mantra', the sound energy

Q **uestion** : Swamiji, can you tell us something about the utility of “mantras”?

Answer : Mantra's effect is 100 times more than any other method. Why? We sleep for 7 hours and an external sound wakes us up. In this case, we have been sleeping since several births and the sound which is required to wake us should be powerful. This sound in the form of mantra comes straight from the Divinity. It was given to our rishis by the Divinity

itself. But they didn't believe it. Hence, they experimented on it by means of repeated chanting of Mantras with one pointed concentration and meditation and saw the presiding deity of the mantra. That is why they are called as rishis, as rishi means the one who has experimented on the mantra (rshayo mantra drshtarah) and seen the gods.

There are 4 crores of mantras but many have been lost and now few are left. Out of them each one has got a particular effect. They can be given to eradicate anger, greed, lust etc. A guru knows which is fit for the person and gives the mantra accordingly. Not only that, when he gives a mantra, a little portion of the tapas done

by him also comes to you to push you forward. For example, there is a big log of wood and there is a possibility of it not catching the fire by mere one small matchstick. It may require a big matchstick or an already kindled/inflamed wooden piece to kindle the fire. Similarly, the mantra which suits your antenna is chosen by the Guru and given. That is why it has got that power.

Normally, one should be beware of taking a mantra from the one who has himself no guru. Because if a Guru has got a lineage/parampara, in that case, even if he has not done any penance, the tapas done by the previous gurus, their power gets assimilated and comes via the present guru to you.

Question : What is a mantra? Is it merely a combination of words?

Answer : Let's understand it with this example : Suppose a yajna (fire sacrifice) is being performed simultaneously at 300 different places exactly at the same time. They first do oblations called aahuti. They take the name of the deity to whom it is supposed to go. Indrayedam na mama, Indraya swaha. May this be given to Indra. Now the question is where will Indra go first and how at the same time all the different locations? The answer is, the words are the sound energy and when these specific sounds are made it takes the form of Indra as you have imagined and hence comes in the form of that deity and accepts the oblation. Hence mantras

are not only mere combination of words or descriptions of God but they are God themselves. God has got this form also. He is in the form of sound energy. All these bija aksaras are not empty mumbo jumbo. They are all potent power of the Divinity.

Hence, when you keep chanting it day and night, that sound effect makes you get up from this so called waking state.

Second method:

Question : Why at all should the cosmic dream come? Who created the dream? How should we get out of it?

Answer : The answer is it's your own thought. Thought is an energy and your thought has culminated into this dream.

In your thought, so many people come, known and unknown. You establish your relationship with each in terms of wife-husband, father-mother, friend-enemy etc. Hence, out of affection or out of hatred, you have created thousands of emotional links/attachments/nexus. Consequently, your mind is busy in dealing with these 'thought personalities' and hence remains dispersed in different directions. Even if you withdraw your mind from a few of them, the rest of the thoughts continue to exist. This way the dream goes on. So the best way is to choke the throat of the author. Who is the author of this drama? Your mind. Completely annihilate your mind. It's called manonasa. How to do that manonasa? You have to know that the

entire thing is a dream. You may first come to know of it through books or through some saint. You do not yourself know about it as everything looks real to you but your Guru tells you that it's a dream. When God can prepare such a body like ours, with so many neurons, nervous systems, RNH, DNH and so many genetic codes, and that too from an ant to an elephant, don't you think he can prepare a body which can carry on without any interval, sleep or fatigue for 200 years? Who can excel the handiwork of God? He has given you sleep, dream etc. so that you can think over it, analyse and apply the conclusions to reach the ultimate. Great people like Bhagawan Ramana have lived a life with absolute complete manonasa. Let the bomb break, they will

simply be sitting without any reaction. They are not concerned with their body. In those days they operated on him for cancer for 8 hours without any anesthesia and Bhagawan never once winced or batted his eye-lid.

Latu Maharaj, a disciple of Ramakrishna Paramahansa was operated for carbuncles (a result of diabeties) without giving any anesthesia. A plaster was put on his back after the operation and it was to be taken off after 10 days. After 10 days or so when Latu Maharaj was sitting and talking to people in the Ashram garden his upper body was exposed. The doctor came from behind and without telling him tore off the plaster as the wound had healed. The moment he took

it off, Latu Maharaj jumped up and shouted. The doctor was surprised as he was the very same man who refused to take anesthesia during operation and now the wound had completely dried up but he jumped up in pain. When the doctor enquired about it, Latu Maharaj replied, "That day I knew that you were going to operate and hence I kept my mind away from my body deliberately. Today I was very much present in my body when you caught me unawares."

In order to stop this dream of birth and death you have to stop all your thoughts. It's only your thoughts which are manifested as this world. You went to a temple and prayed and got what you wanted, it's the power of your thoughts.

You believed in it so you got it. Without belief if you go to the very same temple, nothing will happen. It's all a matter of conviction. When you are convinced that this world is a dream and God who resides out there somewhere is here, inside you, you become one with the God and the dream disappears.

If you cannot stop all thoughts, reduce them to one thought say "Ram". So you concentrate on one thought but even then the thoughts will come. But practising on one thought will help to steer clear of other thoughts after a few years. Concentrate on one thought so that other thoughts leave you; this is called meditation. This one thought will also eventually leave you, because the aim is

to become absolutely thoughtless. A thought is a thought, be it thousand thoughts or one thought, so while going on chanting a mantra continuously for years a day will come when you are busy in some task and that one thought/ mantra/ naam will go on inside without your being conscious of doing it. A stage also will come when you started your mantra and that mantra disappeared and you disappeared. In sleep, you don't die but you are not conscious of the outer world. Here is a case where you are conscious inwardly with the awareness of existence while the awareness of the body and the world no longer exists .You will be awake internally but there will be no thoughts and no dream. This is the Samadhi state.

Question : Amidst family, job and so many other things and tension how to keep your mind on one thought?

Answer : It can be explained by an anecdote. A seven year old boy went to Bhagawan and asked “Tatha, everybody talks about meditation (dhyaan), what is it? Nobody tells me what it is but they put me off saying that I am too young to understand. Won’t you tell me about it?” Bhagawan replied “OK, I will tell you”. At that time somebody brought a lunch box having plenty of dosas for Bhagawan. Bhagawan gave one dosa to this boy and said “Do not eat it now”. He laid down some conditions for eating that dosa. He said, when you begin to eat you will not stop until I say “Stop” and nothing should

be left when I say ‘Stop’’. Naturally the boy had to be careful. The boy was looking at Bhagawan and eating. He started with big chunks first and then with small ones waiting continuously for Bhagawan’s indication to stop. While eating, his whole attention was focussed on Bhagawan as he did not know when and how Bhagawan will ask him to stop. Bhagawan said : “This is meditation. You were doing an activity viz, eating dosa but kept your attention on me; similarly do all your worldly activities but keep your constant attention on God”.

Now, how to have constant remembrance of Lord? Morning to night, people ask you hundreds of questions, like what is the time, how are you, what are you doing,

and they are answered by you. Before you reply, you take Lord's name twice internally and reply and after you finish, take Lord's name twice internally. This way throughout the day you will be able to take Lord's name thousands of times. Cultivate this habit. Similarly, you receive hundreds of phone calls in a day. You can repeat the same practice here as well.

Question : How to practise becoming Witness (Sakshi bhav) in day to day life?

Answer : From today onwards, you start paying attention to what you speak, do, eat etc . For example, you prepared a proposal and took it to the Chairman. He got extremely happy and appreciated you enormously. Now you get happy

thinking “I am being appreciated”. The doer-ship comes. Become aware of it. This activity goes on actually in the cosmic totality and you do nothing. A wave rising up in the ocean should be aware that it is not moving or rising because of its own power but due to the power pushing it from the entirety of the ocean. Next time when it happens, think that this work is taking place in Totality and “I am not the doer”. The credit does not come to you. But, it does not mean that you come in the quarters of Debit. Neither appreciate yourself nor depreciate yourself. You are not concerned at all. Whatever is happening is part of the dream and you are enacting as per the script written for you.

Question : What is the ego?

Answer : In your dream hundred people are there; there is an advocate and you identify yourself with that advocate. You say that this is 'Me', the other person your uncle, somebody else your friend or enemy etc. Actually speaking, everybody was the creation of your thought force. You are the cause out of which all the dream persons were made. Then, why should you divide yourself and say "This is Me; I am different and the other person is different". In-fact all is "You" only. They are your creation only. The drama goes on till the time you think that Rama is different and you are different. The moment you realize that you are not different from the bodies present in your

dream, you become one with all. Then there remains no differentiation. You alone are present. So, ego means identifying yourself with one body alone which, you think, is different from others present in your dream and that causes all miseries and unhappiness.

Question : What is the Ultimate Experience?

Answer : All experiences are false. The ultimate experience is a “Non-Experience”. Experience means “the impact of the external vibrations from an external object on you and your reaction to it”. I saw a painting and that painting was so beautiful that its vibrations came and hit my mind and my reaction was “Wow, what a beautiful painting!” This is

called experience, where somebody is the enjoyer and something is being enjoyed. It has the sense of duality. Then how can an experience be the Ultimate? The Ultimate cannot be an experience; it's the stage of Non-experience, where no object, no reaction nothing at all exists other than your Self. When you have reached that stage, where is the question of another object and where is the question of any reaction to it? It is the most uneventful event, when you remain as the real Self (the Supreme Being) while the delusion that you were somebody else drops away.

Question : How to control anger?

Answer : Yes, now you got angry. After about 20 minutes, you think that you

should have controlled yourself. Don't regret. Don't judge your conduct! The best way is to simply replay the whole incident with no emotions of guilt. Don't criticize but simply think of it. Just remember the incident. At that time, earlier you were not angry but later you were 'anger personified'. But now when you thought about it, you are not angry. You are separate from it. You are looking at it now. You do it several times on every occasion; it will certainly reduce.

By feeling guilty and sorry about it, you are only making the impression of anger stronger. The vasana of becoming angry will only deepen. Hence in these matters the psychology is entirely different. So when you are thinking of it, neither be for it nor against it, simply replay the incidents.

After practising it a few times the vasana will surely get mellowed down and extinguished at last. In addition, pray to the Lord sincerely daily for restraining your anger.

Question : During our day to day transactions with people say, subordinates, we are sometimes forced to take unpleasant actions against them. Even if we want to be compassionate with them, it is not possible. How to have and give compassion? What is in fact compassion?

Answer : Ultimately there is nothing called compassion. In a dream, a man met with an accident and lost his one arm. The blood was oozing. You were the doctor and you were supposed to treat him as

per the drama script. That's all. When once you know that it's a dream where is the question of compassion at all? See, if in the Lord's script it is written so as to make you act in a certain manner, you have to do it. When the Supreme Being alone exists as all beings and nobody else, on whom should I exercise compassion?

But till such time as we are not actually enlightened and do not remain always as Brahman, we have to commiserate with, show our sympathy and render help to the extent we can to other persons who are in trouble and distressed. This is the way to expand and purify our heart which is established in the ego and is selfish. Hence compassion is a must upto certain stage of sadhana.

Question : Why are you getting this dream of being born again and again?

Answer : Every birth is a dream. It seems that you live for 90 years but the entire thing is taking place in no time. It is actually called as No Moment. Suppose you slept at 11 in the night and dreamt that you were a child of 3 years, then you find yourself growing, having education, going to America, starting business, getting married, having children and this way 80 years pass and you feel like going back to India. You board the plane and your dream breaks. It is 11.05. In five minutes you have lived 80 years. It is as real as this life. If you see different dreams one after another in the same day, you will think that you had many births

In reality, you are sleeping. You are not the doer or enjoyer. There are no likes and dislikes in you. You did not go to America. Because you are the dreamer, whatever actions take place they are done by that dream body and not by you. You never lifted a little finger even. You didn't at all do any sadhana. All this drama kept going on and all of a sudden the dream stopped. But there is no change in you. You remain the same. When the dream was there, you were there and when it does not exist, you are there still. You are the dreamer. In the same way as you get a dream, in His cosmic form there are millions and billions of dreams where He appears as you, I, the universes and the people in the world etc. In the case of a fire fly, a light in the back of its body and

under the wings keeps coming and going. It does not switch it on or off consciously. Same thing happens in His dreams also. The dreams of various universes keep going and coming and He is the only actor who has taken all the forms of you, I etc.

You and I are lost in the imagination of a dream whereas He imagines and the world comes out but He does not get involved or lost into it. He controls the imagination and you do not control yours. You get stuck in one dream and there are thousands of dreams going on in Him and He does not get stuck. That is His state and so can be yours if you strive to reach that state.

The moment you become conscious of the dream, it stops. You just need to be aware

and conscious. That awareness itself stops the dream. Be aware; that awareness does everything. Be aware of yourself that you are that Supreme Being. Everything else is nothing but your imagination. Till the time you are not aware that it is a dream, it won't stop but the moment you know it's a dream, it stops. Because you wake up, the imagination disappears.

Question : Whatever we see in the dream, during sleep, is based on the actions done during the day according to our vasanas. Is it?

Answer : It is not necessary. Even a man sleeping for 100 years will also get dreams. The fact is, that the vasanas are not of this birth only but are of previous births as well, which are carried forward.

Accordingly, they come out and flourish in the present birth in the form of likes, dislikes, desires and actions. In the ultimate analysis, the entire thing is a delusion drama created by the Lord. Why shall we analyse a false event?

Certain Statements made during the conversation are given below :-

1. Till the time you have doership and enjoyer-ship, likes and dislikes, the dream will continue.
2. Nobody has seen his own birth. Somebody told you that you were born and that somebody is part of your dream.
3. Don't do contradictory sadhana at the same time. For example,

Formless meditation and meditation with form.

4. Remain in your 'am'ness. There is a new born baby, What will be its first thought? None. A thought has to have a language. A thought cannot come without a language. Feeling comes out of heart and thought comes from the mind. Feelings are like thirst, hunger, evacuation, whims etc. When these feelings like hunger are satisfied, the child remains in its 'being' (mere feeling of existence) Remain like the child in your 'being'. Enjoy your being. Enjoy your presence.



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