

GUIDE TO
SPIRITUAL ASPIRANTS

SWAMI PURUSHOTTAMANANDA

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BY
SWAMI PURUSHOTTAMANANDA

ORIGINAL IN MALAYALAM
TRANSLATED INTO ENGLISH

BY
SWAMI NIRVEDANANDA

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TRANSLATOR'S PREFACE TO THE FIRST EDITION

The teachings contained in this booklet were originally written in Malayalam by His Holiness Sri Swami Purushottamanandaji Maharaj of Vasishtha Guha. It was perhaps in the year 1959 that Swami Subhadrananda, a Sannyasini disciple, prayed to him to write a few lines of instructions each day which would be of immense help to her as well as other Sadhakas. At first Gurudev was reluctant but, upon repeated entreaties, he condescended. Thereafter, everyday after his morning meditation, he wrote a few lines in a note-book specially kept for the purpose. It became a routine for us, his disciples, to go and read the day's advice in his room. Sometimes Gurumaharaj explained that day's message. The practice of writing was discontinued by him after a few weeks. By then one hundred and twenty days had passed and an equal number of teachings had been recorded. Since Gurudev recorded these at the request of a disciple as 'daily thoughts' and not with the idea of publishing them in a book form, he did not give a title to the writings. The present title, *Guide to Spiritual Aspirants*, is given by me.

After the Mahasamadhi of Gurumaharaj, in 1961 Swami Subhadranandaji got these teachings published in a book form* by Smt. Vijaya G. Nayar of Kerala. Since the teachings are recorded in the Malayalam language, all devotees of Gurumaharaj could not take advantage of them. Some brother disciples have been making fervent appeals to me for the last many years to translate these teachings and certain other works of Gurudev into English for the benefit of those who do not know the Malayalam language, but, somehow, I have been indifferent all these years. Recently, an old disciple of Gurudev procured a hand-written copy of the Malayalam book and sent it to me. Looking to the sincerity of these brothers, I started the work of translation with some diffidence but, by the grace, inspiration and guidance of Sri Gurumaharaj, it was completed in a short time. The translation has been done almost verbatim to maintain the force of the original. But every language has its own peculiarity; Gurumaharaj's style is also almost aphoristic; added to that, my own limitations! If, therefore, the translation has not come to the level of the original in diction and expression, I would request the reader to ignore such deficiencies and grasp the essence of the instructions. The meaning of some Sanskrit quotations has not been given by Gurudev in the original work as they are very familiar

and simple. Such quotations have however been translated into English and shown within brackets.

The teachings are mostly short, but pregnant. Each passage has to be read carefully and contemplated upon to get at the core of the teaching. As the reader will find, many of them are recorded from the standpoint of a devotee or Sadhaka. Therefore, these are bound to be of great help to aspirants.

If one tries to understand the teachings in their true spirit and puts the ideas into practice, he will surely be on the march to spiritual attainment.

Upon my request, H. H. Sri Swami Brahma-nanda Saraswati of Rishikesh very kindly went through the translation with the hand-written copy of the original and made valuable suggestions to improve the work. I am deeply indebted to him for this. I am also beholden to the learned Swamiji for the scholarly Introduction which will be found very helpful in understanding the otherwise aphoristic teachings. My thanks are also due

to the friends whose assistance in various ways has enabled me to bring out this publication much earlier than envisaged.

May Sri Gurumaharaj's blessings be ever upon them all!

Camp: Bombay,
14th January, 1979
(Makara Sankranti)

NIRVEDANANDA

PREFACE TO THE SECOND EDITION

The first edition containing the translation of one hundred and twenty teachings was published as an offering to Sri Gurudev during his Birth Centenary year. In the present (second) edition some more teachings of Gurumaharaj have been added in an Appendix, divided into two sections. Section 'A' contains the messages delivered by Gurudev on his three consecutive birthdays. (Birthdays are celebrated according to the Hindu calendar — hence the variation in dates.)

Section 'B' contains two poems. Of these, *Admonitions of the Sannyasin* is Gurudev's original composition, whereas *The Song of Wisdom* is a translation of his work in Malayalam entitled, *Jnanakkummi*. These Messages and Poems have already appeared in Sri Swamiji's biography, published in two parts.

It is hoped that spiritual aspirants will be benefited by the addition of these instructive and elevating teachings.

16th November, 1986
(Kartik Purnima)

S.N.

INTRODUCTION

Om Sadguru Paramatmane Namah

It is a blessing to have been asked to write an Introduction in the context of the publication of *Guide to Spiritual Aspirants*, an English translation by Swami Nirvedananda, of the teachings recorded in Malayalam by H. H. Sri Swami Purushottamanandaji Maharaj of Vasishtha Guha.

This world, an organically and vitally connected 'Whole', is an expression of God, the non-dual Absolute, nay it is God Himself. This is the emphatic declaration of the sages and scriptures. While ignorance of this truth causes pain and misery, its realisation ushers in infinite joy and bliss. The *Chhandogya Upanishad* proclaims at the top of its voice : *Yo vai bhuma tat sukham, nalpe sukhamasti, bhumaiva sukham* — That which is Infinite is alone bliss, there is no bliss in anything finite, the Infinite Brahman alone is bliss. Where is this Brahman to be found? The same Upanishad gives the answer: *Sarvam khalvidam Brahma*—Verily, all this universe is Brahman; *Tat-tvam-asi*—You are That. The question now arises: If everything here is Brahman, the infinite bliss, why men do not experience the bliss, and on the other hand meet with only pain and misery? The Sages and scriptures in one

voice, attribute the cause to Ajnana, ignorance of the true nature of oneself, the world and God, which though considered as different, are really one and non-different. Knowledge alone can remove ignorance. How to get this Saving Knowledge and eternal Bliss, even while living in this body, is the subject matter of all Upanishads.

H. H. Sri Swami Purushottamanandaji Maharaj has given one hundred and twenty short Mantra-like instructions in Malayalam which contain the essence of the immortal Upanishadic teachings. The present book is an English translation of those teachings. Each instruction is pregnant with sublime philosophical truths. To cite only a few outstanding ones:

In the opening instructions, the great Swamiji Maharaj tells us the secret truth that God is dwelling always within everyone, as the essence of the organs and the mind, and yet somehow, we do not remember Him. He is always shining as the 'I' in everyone, distinct from the three bodies, the five Kosas, as the Witness of the three states of waking, dream and deep sleep. This is immediately followed by the exhortation to know the Subject, the Seer, the Turiya in the phraseology of the *Mandukya Upanishad* (No. 2) For this, one has to wake up from the present 'waking dream' (No. 42).

Through about half a dozen instructions (Nos. 9, 44, 73, 78, 98, 102, etc) Swamiji Maharaj reveals the hidden truth that the so-called pleasure or happiness that one seems to get from sense-objects, is not really in the objects, but is in one's own Self. This should help to open the eyes of the spiritually blind who waste their lives in trying to possess more and more objects of this world.

Self-introspection for finding out one's own defects, is another tip given to the Sadhak world in Nos. 10 and 21. All strength, we get from the Lord alone, and therefore, one should seek refuge in Him, surrendering the feelings of 'I-ness' and 'mine-ness'. This is the way to experience the bliss of Moksha (19, 26 and 86). After emphasizing the importance of sincere and heart-felt prayer in 91 and also in 105, Swamiji Maharaj gives a few samples of such prayers in 63, 90, 92, 95, 96 and 97.

Though the ignorant are ready to suffer any amount of pain for a moment's pleasure, they never come forward to put up with even a little discomfort for achieving real, eternal happiness. This is illustrated by citing the case of women who suffer pangs of death in the form of travail, and who very soon forget it and get ready for another confinement (36).

The importance of Satsang is pointed out more than once (38, 54 and 83). For, Satsang alone can help to reveal the real essential nature of the Atman, Sat-Chit-Ananda, and also His omnipresence, omniscience and omnipotence (59 to 62). The innermost nature of the Self is beautifully brought out through the analogy of a valuable gem kept within a case, which is safely deposited in a box which in its turn, is locked in a room inside a big building surrounded by a strong compound wall, the gates of which are also locked and guarded. Even so is the jewel of this Atman kept well guarded inside the five Kosas. There is no use searching for it in the external world of objects. The only means is to penetrate the five coverings and enter into the innermost chamber. Thus should one know one's Self (99 and 100).

Before closing, the great Sage gives a warning to his readers through three proverbial sayings: 'O Physician! heal thyself first'; 'the wealthy have fear even from their sons'; and 'lust and money are the two foes in the spiritual path' (115, 116 and 117), which are self-explanatory. Following the traditional method of the Scriptures, the instructions are closed with the exhortation to strengthen dispassion, discrimination and introversion.

The most revered author H. H. Sri Swami Purushottamanandaji Maharaj needs no introduction to the spiritual Sadhak world. He was a

great Spiritual luminary in the first half of the present 20th century. His body was born in 1879 and it dropped in 1961. Swamiji Maharaj was child-like in his behaviour. His innocent smile, bordering to mild laughter, his witty and wise remarks in conversation, his parental affection and admonition towards the resident disciples in the Guha, bespeak his divine sagely qualities. He was throughout a Sage of few words. His writings were also mostly cryptic and aphoristic. So is this book. The treasure of instructions contained in this small book are spiritual awakeners meant for sincere Sadhaks and aspirants. Mere reading, though beneficial, is not enough. This book should be kept as a pocket companion for constant reference and reflection. At times when fits of despair and helplessness overtake one, when one does not know what to do, when the whole world seems to forsake one—at such moments which come to every one, especially the sincere spiritual Sadhaks, one should open any page of this book and read the instructions there and reflect on them. It will certainly instil fresh hope and vigour.

The author of the translation, Sri Swami Nirvedanandaji Maharaj is also well known among the spiritual seekers, especially among the disciples and devotees of Sri Swami Purushottamanandaji Maharaj. He is already the author of *The Life of Swami Purushottamananda*,

The Sage of Vasishtha Guha—The Last Phase and Pavhari Baba: A Saint of the Nineteenth Century. His scholarship in Malayalam and English, and his Guru-bhakti have stood him in good stead in the presentation of the present book. As the revered Translator has stated in his Preface, the translation is almost verbatim to maintain the force of the original. At the same time he has taken much care to see not to overshadow the original. He deserves congratulation for the very large measure of success which he has achieved in this difficult task. This book is a blessing to the English-knowing section of the Sadhaks who should keep it for their daily Svadhyaya or spiritual study.

Rishikesh,
20-7-1978
(Gurupurnima day)

SWAMI BRAHMANANDA
SARASWATI

ॐ
My Lord
Lord alone is true, Lord alone is great and Lord
alone is — none else save the —

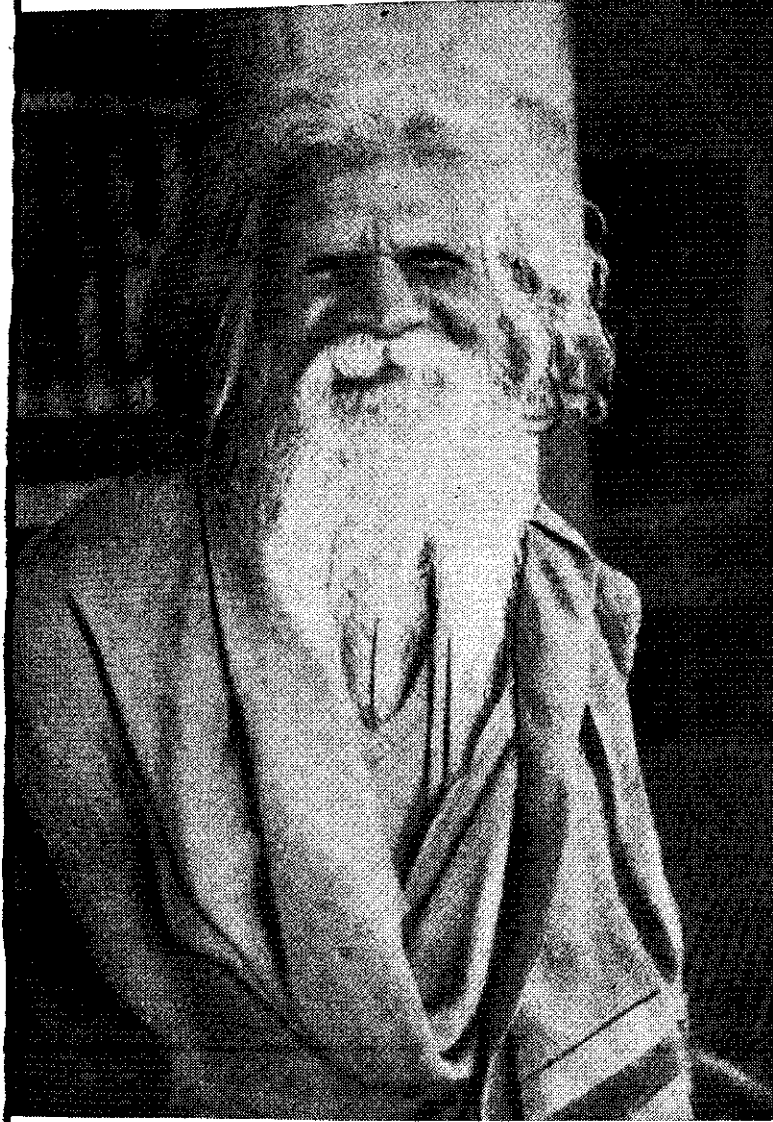
Purush



My Lord

Lord alone is true, Lord alone is great and
Lord alone is — none else, non else—Om

Purushottamananda



SWAMI PURUSHOTTAMANANDAJI MAHARAJ



God is always dwelling in ourselves. Verily, He is the Eye of the eyes, the Nose of the nose, the Skin of the skin, the Tongue of the tongue, the Ear of the ears and the Mind of the mind. It is indeed impossible for us to see, breathe, touch, speak, taste, hear or think without His grace. Although this is the truth, who does remember Him always! This indeed is a great wonder! OM.

(2)

Almost at all times, everyone says 'I', 'I'. Yet, rare is the person who makes enquiry to know what this 'I' is. The seer is separate from the seen. 'I' sees the body; therefore, 'I' is not the body. Likewise, this 'I' is neither the mind, nor the intellect, nor the ego. This 'I' is distinct from the body, mind, intellect, ego, etc. This 'I' witnesses the waking, dream and deep sleep states. Therefore, this 'I' stands separate from the three states. Now it is clear to us that there is some entity dwelling in this very body and that, though it is in the body, it has no connection whatever with it. We have to remain aware of the supreme truth that it is this Entity that bestows all consciousness to the body. This is the Seer. We are not the body, mind, intellect or anything; but, the Seer, in reality. When this great truth is realised, all our miseries will naturally come to an end, and we will be immersed in the Supreme Bliss. OM.

(3)

All are very wise! But nobody seems to have the thought that he has to depart from here (one day). And, for the expenses of that journey, what indeed have you earned? Do think! OM.

(4)

Truth is the mother of all virtues. If truth is adhered to, we will obtain all the virtues. Let there be concord among thought, word and deed. Speak as the mind decides and act as per your words. All well-being will attend on you. OM.

(5)

“यज्ञानां जपयज्ञोऽस्मि —Of Yajnas I am the Yajna of Japa”—thus hath the Lord declared in the Gita. So, repeat the Guru-mantra* with Bhava, sitting comfortably in Padmasana or Siddhasana. The more Japa you do, the better. For the realisation of God, this is the best and the easiest (Sadhana). But Japa should be done with Bhava. You should also practise to sit in one (particular) Asana. Let the mind merge in the Lord. OM.

* The Mantra given by the guru.

(6)

Open your eyes and observe. What is there in this world worth longing for! Everything is perishable, nothing but perishable. By the time man gains his object of desire after putting forth great effort, either he himself or the object itself disappears. The whole world is false, nothing but false. Enquire whether there is anything that does not meet with destruction. Find It out and hold It fast. Then your life will be fruitful. Enough of the slumber. Wake up! Repent! Search for *that* thing which is permanent and real. May you behold auspiciousness everywhere! OM.

(7)

Let our aim be the accumulation of strength. How can you keep water in a pot which has got four or five holes? The water leaks out through the holes. The five organs of knowledge (Jnanendriyas) are the five holes. All the strength goes away through these, but it is through these very openings that energy is gathered also. When we see men of virtue and things auspicious with earnestness, we get strength through the eyes. And when we see men of vicious nature and bad things, the strength leaks out through the same eyes. OM.

(8)

There is nothing that is impossible. One must have faith in the Lord, and should strive persistently. Then anything can be achieved. The Lord is so kind, and He is our Inner Controller (Antaryamin) also. Do strive with firm faith. Everything will be attained. OM.

(9)

What is it that you want? Decide about it. People run after money and sex, name and fame. They think that happiness is in these objects. This is a wrong notion. Happiness is in peace. If one experiences happiness while enjoying sense-objects, it is not from the objects themselves. The enjoyment of objects causes the mind to become calm for the moment. Then one feels happy. If you seek happiness through these methods, you will only waste your life and will never get happiness. Pacify the mind; you will enjoy happiness, happiness always. OM.

(10)

All are very clever in finding out the faults of others, but they never think about their own defects. Because of this, they meet with their downfall. But, if one is bent upon finding out one's own defects, and perseveres to get rid of them one by one like thorns, how much happiness the mind would get! OM.

(11)

If life is spent immersed in worldly pleasures alone, then this superior human birth becomes wasted. The human body is a boat to cross over to the other shore of this ocean of Samsara. Practise good conduct. Get rid of bad behaviour completely. Always live in the company of holy men, and serve them. Study the sacred books. With the aid of knowledge and dispassion *do* cross over to the other shore of this ocean of Samsara. OM.

(12)

If serpents dwell in a house, how can you live there comfortably? You will not get sleep at all at night. Drive away the serpents; then you can sleep comfortably. So long as desire, etc. remain inside (in the mind) you cannot live happily. Get rid of desire, etc. You have attained supreme happiness. OM.

(13)

Perform all actions with Sraddha, for one's rise or downfall depends on one's Sraddha. A votary of Sraddha never gets downfall. But those without Sraddha go down and down and their lives go in vain. For achieving the Consummation of life, Sraddha is a *sine qua non*. OM.

(14)

Zero is only a zero. It has no value at all. But when the figure '1' is added by the side, all zeros get value according to their position. Similarly, it is this *One* (the Lord) that gives value to the whole universe. If this *One* were absent, the universe would be nothing but a zero. Behold this *One* which is the Essence of everything, always and everywhere. Why do you dwell on the zero and face destruction? OM.

(15)

Let it become natural to you to feel happy in others' happiness and miserable in others' misery. Doubtless, you will have worldly as well as spiritual upliftment. Let the mind become most pure, and expand. Let Prema (love) become your natural quality. The Lord is *premaswarupa*—the Embodiment of Love. Divine qualities will shine in you more and more. There is no doubt about it. Auspiciousness be unto you! OM.

(16)

What has to be done today, do it today itself. Do not postpone it for the morrow. Who knows when death will seize us? Be ever ready to welcome death. This is happy life. OM.

(17)

Time is very precious. Try to spend your time in good ways only. The time that is gone cannot be retrieved. Do not waste your time in evil talks and evil matters. If the time is spent always in good matters, surely, our life will become fruitful. OM.

(18)

Exercise control over the sense of taste. If this is not controlled, it is indeed impossible to control the other senses. If this sense organ is controlled, it becomes easy to control all the other organs. A man who has no control over the senses is verily a slave. If control of the senses is achieved, we become Jivanmuktas. OM.

(19)

In reality, what strength do we have? We cannot even bend a finger. This being the case, why this bragging of 'I', 'I'? It is through the power of the Lord that everything, good or bad, is being done. Knowing this truth, renounce the ego in all places and at all times, and seek refuge in Him. OM.

(20)

If your mind gets absorbed in great men, great mountains, great rivers, great Tirthas (places of pilgrimage) etc., you too can become great. Let the mind get expanded by any means. OM.

(21)

Every night, before going to sleep, take stock of the deeds done during the day. If you have done some evil deeds, repent for them and make a firm resolve not to repeat such evil deeds. And pray to God with a sincere heart. OM.

(22)

Try to sit erect comfortably in one Asana for a long time. Let there be some rules about food, etc. Then you can be free from various diseases, and live happily. OM.

(23)

Everything is false, nothing but false. It is indeed a wonder that even those who pose themselves to be very wise, do not understand this truth and waste their lives, being deluded by the phenomenal objects. When will they open their eyes and see (the truth)! OM.

(24)

People praise about helping others. The person who gets our help should not experience any misery thereafter. That is real philanthropy. The root-cause of all woes is ignorance. True knowledge destroys all miseries and confers everlasting bliss. And real help is the imparting of this Knowledge. OM.

(25)

Know that God is omniscient and omnipotent. He is ever ready to do what is conducive to our welfare. But we do not understand this at all. If we pray to Him with a guileless heart, what is there difficult to obtain? We will get everything. OM.

(26)

'My wife', 'My husband', 'My child', 'My property',—thus putting the stamp of 'mine', 'mine', over everything with self-conceit, people do not have anything really "mine" to give to God. On the other hand, if all the 'mine' (egotism) is surrendered to God, all miseries will be destroyed that very moment and the Bliss of Moksha can be experienced. OM.

(27)

We have ample time to engage our mind in unnecessary matters. But we do not get time even to remember that Principal Entity, that Divine Inner Controller, who dwells in us always and makes us capable of performing all activities. This is the great wonder! OM.

(28)

Howsoever grave the wrongs committed might be, do not think that there is no remedial measure. Repent about them with anguish of the heart. Also, make a resolve not to commit such mistakes in future and strive to stick to the resolve. Then you will get freedom. God is extremely kind. He will be moved by your guileless repentance and will surely pardon all your wrongs. OM.

(29)

Realising that we are all in the mouth of (all-devouring) Time, let us exert ourselves to finish all our duties quickly, without wasting even a fraction of a moment. OM.

(30)

Our friend and foe are we ourselves. Whom have we to fear if all our actions, mental, oral and physical, are in consonance with true Dharma! We attain the state of fearlessness. Our strength also increases and life too becomes fruitful. OM.

(31)

Everyone sees death everywhere; yet nobody believes that he too will have to face death. Fear of death helps us very much to restrain from sinful deeds and to perform virtuous ones. OM.

(32)

Happiness lies in peace alone. So try to keep the mind always tranquil. What is most needed for this is Satsanga. Peace! Peace! You will gain supreme happiness. OM.

(33)

Think well before you start any work. Once started, exert well to complete it. Do not leave it half-done. OM.

(34)

Indeed, God is the Embodiment of Love (*premaswarupa*). Therefore, treat everyone with love. Love expands our mind; expanding and expanding it makes the mind one with the universe. Attachment and aversion come to naught and the mind becomes the happy abode of the Lord. OM.

(35)

Always be prepared to render some help to others. You need not go out in search of an opportunity for this. When you come across such an opportunity, do not allow it to slip away but try to avail of it well. And there is no need to give publicity to it also. OM.

(36)

For the sake of momentary pleasure, how much pain one has to undergo! A woman who experiences the pangs of death at the time of child-birth, forgets it very soon and gets ready for another confinement, inviting pain! But nobody comes forward to undergo even a little pain for the achievement of Real Happiness. Is this not a great wonder! OM.

(37)

It is discrimination that distinguishes men from animals. If there is no discrimination, men are equal to animals. Most people waste their lives by utilising their time only for food, sleep, etc., like beasts. Learn to discriminate and lead a happy life! OM.

(38)

Keeping company with holy men bestows on us great benefit. And company with vicious people throws us down into the pit. Try to live always in company with holy men alone. OM.

(39)

If someone takes away our property, we have to fight with him with all our strength; then alone we will get it back. Our real wealth is Knowledge. Senses are snatching It away. Only if we put up a tough fight with the senses, can we regain It. OM.

(40)

To lead your life happily, observe Brahmacharya. By the observance of Brahmacharya, you will get all other virtues also. Even when old age attacks you and your hairs grow grey and wrinkles appear, you can enjoy the happiness of little children, in your mind. OM.

(41)

Just as Brahmacharya uplifts the individual man, it uplifts the society, the country and even the nation. Brahmacharya alone is the basis of all virtues. May those who identify themselves with social organisations take note of this! OM.

(42)

The whole universe is like a mere dream. What all things are seen in a dream! And, when you wake up, everything vanishes. Just as you wake up from the dreaming state, you have to wake up from the present waking state also. Then the Seer alone remains; the whole objective phenomena vanishes. OM.

(43)

When you launch on a good undertaking, obstacles also crop up. Not getting frightened at the appearance of the obstacles, we should brush them aside and try to go forward. Then we get more strength. And the work in hand is also completed properly. OM.

(44)

O Man! What are you seeking? You are seeking happiness, is it not? Know that happiness is not in women (sex), wealth or other external objects. Do not waste your life by seeking happiness in these objects. Happiness abides within your own Self. Look within: you will get happiness and happiness alone. OM.

(45)

Always be cheerful. It will be very helpful to make others also cheerful. Your own health will also improve by this. OM.

(46)

Do you have faith in God? He is all-powerful and full of compassion. He will fulfil all your wants. But, you must pray to Him with faith and sincere heart. Even for praying thus, one must have some essential qualifications. OM.

(47)

Worry is a great disease. It emaciates the body. Destroy worries by Divine thoughts. Then you can live happily. OM.

(48)

Always be clean. Bathing in the early morning results in the expansion of the intellect. External cleanliness causes internal purity also. Bathe in pure water. Think of God. OM.

(49)

Rise up early. Getting up at three o'clock in the morning, is the best. It is *Brahmamuhurta*. This Muhurta (period) is best suited for reflecting on God, studies and thinking of other serious matters. Even if you simply keep awake (during this period), you will get a special kind of strength of mind. OM.

(50)

We must try to increase our knowledge by all means. We have to learn a lesson from all the moving and non-moving objects seen. Observe them intently and grasp every truth they reveal. OM.

(51)

Never discard truth. If we adhere to truth, truth will protect us well on all occasions. OM.

(52)

The Omnipotent God is always looking after our welfare. But we are running here and there. If we put firm faith in Him alone and pray to Him, we will achieve everything. OM.

(53)

Desire, anger, etc. are always waiting for an opportunity to snatch away the jewel of Knowledge (from us). If we are not watchful always, they will deprive us of all our (discriminative) knowledge and throw us in utter misery. Therefore, always remain watchful! OM.

(54)

Honour the venerable, holy men. Serve them. Be eager to have their association. You will continually be acquiring good qualities. Company with wicked men will destroy all your virtues. Therefore, be careful. OM.

(55)

The moths rush into the blazing fire and are immediately reduced to ashes. Similarly, lovers, deeply deluded by the dress, ornaments, etc. of women, fall into the fire of animal passion and get themselves destroyed. OM.

(56)

Always be prepared to render every possible assistance to the feeble and destitute. Indeed, there is no greater worship of the Lord than service to the suffering. OM.

(57)

What difficulty is there to propitiate the Lord? He is always witnessing all the thoughts that arise in our mind. It is enough if our attitude is truthful. He will soon be pleased. OM.

(58)

Try to propitiate the Lord by performing good deeds. When the Lord is pleased, you will receive the love of all. OM.

(59)

The sky is not affected by anything at all—not even by heavy snow, rain, great heat or storm. The *Chidakasa* (Consciousness) is far subtler than the sky. And the Atman who freely sports in Consciousness is not at all affected by the attributes of the body. OM.

(60)

If a thing is inside the house and you search for it outside, you will never get it—not even in ten thousand births. Open the door and get inside; you will immediately get the thing. Make the mind introvert! OM.

(61)

Who understands the glory of God? Millionaires become mere beggars in a trice; likewise, mere beggars become millionaires also. If you observe these plays (Leelas of the Lord), you cannot stay away from Him even for a moment. Try to live in bliss by becoming one with Him who is the Embodiment of Bliss. OM.

(62)

To whichever side you turn, you see only the glory of God. But, what can a blind man see? Verily, there is no greater folly than not realising the glory of God who shines fully, pervading the whole of the interior and exterior. OM.

(63)

O Lord! Treasure of Compassion! Lover of devotees! Pray, be gracious to lift that veil! Let us for once behold Thee! OM.

(64)

Remember that whatever we have, learning, wealth or anything, is not meant solely for our selfish enjoyment. We have to share them with others also. It is a great sin if we enjoy them exclusively (without sharing with others). Let our family grow and grow and expand (into the whole universe). OM.

(65)

Always be prepared to help those in distress, by any means. OM.

(66)

Prayer has great potency. The prayer that wells up from the innermost core of the heart, melting the mind, bears fruit before long. There is nothing that is impossible for God. OM.

(67)

Let your heart melt in others' distress! Those who possess this quality will, no doubt, go forward and forward (make quick progress in the spiritual path). OM.

(68)

Do not harm anyone by thought, word or deed. Entertain an attitude of blessing towards all. Practise charity according to your might, knowing the need of the recipient. OM.

(69)

If even our brave deeds will affect others adversely, it is better not to do them. We should perform only those acts which are considered worthy of praise by all. OM.

(70)

O Mind! Why do you go out and wander about? Open your eyes once and do look within. What Bliss of universal sovereignty is shining there! Afterwards, you will never desire to come out. OM.

(71)

The parrot should be kept securely in the cage alone. If it is let out, it will become a prey to the cat. Similarly, let the mind also be kept safe 'inside' alone. If let out, it will get entangled in the sense-objects and suffer. OM.

(72)

You cannot go eastward and westward simultaneously. Completely renounce material life. Only then, rapid progress will be made in spiritual life. OM.

(73)

Have you seen a musk-deer? The fragrance of the musk that is in its own body wafts in the air. Thinking that the scent is somewhere outside, the beast runs after it the whole lifetime and drops dead. In the same manner, happiness is in ourselves. But we search for it in external sense-objects and waste our lives! OM.

(74)

One who has attachment towards a particular young woman or a young man, thinks of her or him alone always—even while eating, sleeping or working. Very fortunate are they whose minds get attached to God like this. It can be considered that they have achieved all that has to be achieved. OM.

(75)

Whatever be the actions (Karmas) that we perform, none of them will bind us if God is firmly established in our hearts. How can darkness affect light? OM.

(76)

You might have seen a danseuse with a pot filled with water on her head dancing, keeping time to the accompaniment of music. Not a drop of water spills out of the pot. Her whole attention is on the pot. This teaches us that one can perform any work in a splendid manner, even while keeping the whole mind on God. OM.

(77)

Always be vigilant. The robbers of desire, anger, etc., are waiting for an opportunity to snatch away the gem of Knowledge from you. If you close your eyes, and are a little careless, everything will go wrong. OM.

(78)

Seeing the mirage in a desert, beasts are deluded. Taking it to be water, they run here and there in the hope of quenching their thirst. But, from where will they get water? Running and running, they only waste their lives. OM.

(79)

If people without hunger are offered food, it will only result in sickness. It is better not to impart spiritual Truths to those who are completely worldly-minded. OM.

(80)

If you are in a position to offer something to the beggars, offer it with great humility and devotion. OM.

(81)

The sooner you develop dispassion for the objects of enjoyment, the quicker will you get peace. Today or tomorrow, you have to depart from here empty-handed, leaving behind all worldly possessions. If one is prepared for this sufficiently in advance, one will not have to grieve at the last moment. OM.

(82)

To purify the mind, Nama-Japa (repetition of God's Name) helps a lot. The more you do Nama-Japa, the better it is. You will get real happiness and peace through this. OM.

(83)

Try to live always in the company of holy men: you too will become holy men. If you keep company with wicked men, whatever good qualities you possess will also be destroyed, and you too will become wicked men. OM.

(84)

Laziness is a very great disease. It will ruin the family. If you perform your duties with enthusiasm, always remembering the Lord, your life will become blessed. OM.

(85)

Every moment this world teaches us many things: Nothing remains permanent; everything is at the mouth of destruction. If one goes after the objects which are really in the mouth of Time (death), thinking that they are of a permanent nature, one will have to repent sorely at the end. Who pays heed to this? OM.

(86)

'I am a great lord', 'I am learned', 'I am respectable'—thus do many people arrogate themselves. This indeed causes destruction. The most superior form of egoism is to feel, 'I am the Lord's devotee', or 'I am His servant'. OM.

(87)

Almost always we think about objects that are far away (distinctly separate) from us, viz: wife, son, wealth, friend, etc. But we feel great difficulty to think of that Entity which is nearest to us (and non-distinct from us) and which gives us light (consciousness) in all respects. Is this not a great wonder? OM.

(88)

The boat is tied to a post on the shore. If one gets into it and rows, he will not reach anywhere. It will move a little forward and then come back to its original place. Likewise, if one strives for the attainment of God with his mind tied to the post of wife, son, etc., how can he succeed? He may perhaps feel that he is making a little progress, but he will be back again at the same old condition. OM.

(89)

Think about the glories of God. If we reflect carefully on the blessings He has showered on us and those He is bestowing even now, would it be possible to forget Him even once? OM.

(90)

O Lord! How am I to worship Thee! I know not anything about Thy glories.

SRI BHAGAWAN : If you do not know anything about Me, confess the fact unreservedly and pray to Me with a guileless heart. You will find the path getting clearer. OM.

(91)

Who will listen to you if you vainly talk of Bhakti, Mukti, etc.? If you pray to God with a melting heart, and without deceit, ere long, that Embodiment of Compassion will fulfil all your wants. OM.

(92)

O God! May my mind merge at Thy Lotus Feet for ever! OM.

(93)

It is the presence of God that gives goodness and beauty to all things. If God's presence were not there, all will be nothing but a corpse. Therefore, is it not on the Lotus Feet of that Embodiment of Consciousness (*chitswarupa*), Who gives consciousness and beauty to all things, that we should make our mind sport? OM.

(94)

Sturdy robbers are waiting on all sides, looking for an opportunity. I am but an utter weakling! None to help either! I look to God alone. Pray, save me soon! Save me soon! OM.

(95)

It is indeed very difficult to cross this (ocean of) Maya. Even as you think that you have reached the other shore, you will find that you are again in the middle of the sea. What can be done? (O Lord!) Thou art my only help! Thou alone art my Refuge! OM.

(96)

In Whose presence
The wheel of *samsara* is turning round
Like a piece of iron
Before a magnet;
And by Whose *darshan*
The *samsara* ceases completely,
In Him,
The Beginningless,
The Lord of all,
The Creator and Protector of the universe,
I seek refuge.

OM.

(97)

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
• त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

(Thou alone my mother, father Thou alone,
Thou alone my kinsman, comrade Thou alone,
Thou art my learning, wealth too art Thou,
Thou art my all, O Lord of lords!)

Have firm belief in this. Then the Blessed Lord will meet all your wants at the time of need. There will be no room for anxiety or fear; you can lead a fearless and carefree life. OM.

(98)

Open your eyes and see. What is permanent in this world? Nothing whatsoever! What we see now, disappears from our view the next moment. Everything is transitory! Is it not painful to waste our most valuable life in pursuit of such perishable worldly things? Therefore, try hard to attain *that* which is permanent. OM.

(99)

What is that thing which lasts for ever? That thing is in our own selves; but we do not understand this at all. An invaluable gem is kept in a jewel-case, which is kept in a box. Both the jewel-case and the box are securely locked. And this box is inside a room. That too is locked. This room is in a big hall. There is a wall surrounding the whole area, and the gate of this too is locked! Can you get the gem, if you go round the wall a number of days in search of it? You must try to enter inside. OM.

(100)

Know thyself. This is the Supreme Knowledge. God, the Inner Controller of all, dwells in ourselves, but we do not realise this fact at all. Nor do we even try to know it. "This body alone am I"—thus do we arrogate. But we do not even enquire as to what is it that is giving consciousness and strength to the body. We are always immersed in Maya! OM.

(101)

Is it not happiness that everyone wants? Not knowing where this happiness is, and how to get it, people go after the false worldly pleasures and damn their lives. What a sorry state of affairs! OM.

(102)

Do you know when happiness is obtained? We eat some delicious food; hear a melodious song; enjoy an attractive dance. On such occasions the mind becomes tranquil. Happiness is in tranquillity. And where is this tranquillity? It exists in our own heart. When the mind becomes calm, that happiness just reflects in it, even as the image of the sun fully reflects in clear, still water. OM.

(103)

Sraddha is a great virtue. It is this that takes a man higher and higher. And, if this is lacking, one goes down. We should perform all our actions with Sraddha. The main cause of poverty and downfall that we see in India today, is the absence of Sraddha. OM.

(104)

मातृदेवो भव, पितृदेवो भव ।
अचार्यदेवो भव, अतिथिदेवो भव ॥

One should serve and adore one's parents, preceptors and guests with devotion. Their commands should be carried out with humility and cheer. OM.

(105)

If you call on God with a melting heart and devoid of deceit, He will surely hear you. Whatever you do with deceit is useless. The fruit of your deceitless prayer, you will get ere long. OM.

(106)

अशुभेषु निविष्टं यत् शुभेष्वेवावतारयेत् ।
प्रयत्नात् चित्तमित्येतत् सर्वशास्त्रार्थसंग्रहः ॥

The mind that is engrossed in evil ways should be brought, with effort, to good ones alone. This is the quintessence of the teachings of all sacred texts. OM.

(107)

It is due to preponderance of merit that one gets a human birth. It is after going through eighty-four lakhs of births, as mosquitos, flies, birds, trees, etc., that one is born as a human being. If such a human birth is not properly utilised, what a great pity! Those who are given to sense-enjoyments only, will have to take birth as beasts. Keeping this downfall in view, one should strive for attaining God. OM.

(108)

Even if you are enthusiastic about God-realisation, this desire will not be fulfilled without the help of a spiritual guide. Saints are the guides for this. Worship (serve) them with sincere devotion. By pleasing them you will attain all you want. OM.

(109)

Only when all the air is removed from the water-pump (i.e., only when vacuum is created), will the water enter into it. Even if a little air remains, the water will not enter. If all the air is thrown out, water gushes into it. So long as even an iota of worldly thoughts remains in our mind, God cannot enter into that mind. Drive out all mundane thoughts: the whole mind will become a fit place for God to dwell in. OM.

(110)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः — By devotion, one comes to know clearly My real nature (*swarupa*) and greatness; ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्—then, having known Me in reality, he reaches the state of एकमेवाद्वितीयम्—'One alone without a second'. OM.

(111)

There are five modes of Bhakti, called Shanta, Madhura, Vatsalya, Dasya and Sakhya. That devotion in which all emotional outbursts like weeping, laughing, dancing, singing aloud, etc., are contained in the mind itself like the Jnanis, and in which one is in bliss is called Shanta. The devotion that Vasudeva and Devaki had for Sri Krishna, is Vatsalya. The devotion that Hanuman had for Sri Ramachandra, is Dasya-bhakti and that which Arjuna had for Sri Krishna is Sakhya-bhakti. And, the devotion, like the one that Gopis had towards Krishna, is called Madhura or Madhuri-bhava-bhakti. OM.

(112)

Liberate the mind somehow from mundane objects and try to dedicate it at the Lotus Feet of the Lord. OM.

(113)

There is an efficacious means to control desire, anger, etc. The moment desire, etc. spring (in the mind), sit somewhere in solitude and remembering God, do the Japa of

Hare Rama Hare Rama,

Rama Rama Hare Hare;

Hare Krishna Hare Krishna,

Krishna Krishna Hare Hare

for about five minutes. Surely your mind will be quietened. OM.

(114)

Do you know who our great enemies are? They are the desire and anger, in ourselves. They should be burnt out in fire. That fire is nothing other than Jnana (Knowledge). And, the realisation of the true nature of 'I' is the real Knowledge. OM.

(115)

All are indeed very clever in advising others. But very rare are those who find out their own defects and try to remedy them. 'O Physician! Try to heal thyself first'. OM.

(116)

पुत्रादपि धनभाजां भीतिः

(Rich men have fear even from their sons.)

Wealth is really troublesome. It is heard that in the holy town of Rishikesh, a very wealthy man was murdered or caused to be murdered, by his own son. It is really dangerous to get deluded by wealth which is a murderer of man. OM.

(117)

Kamini-Kanchan—woman and gold (lust and wealth) are the great foes in the path of spiritual progress. Just as wealth is always considered troublesome, consider that the body of a woman (or man) is also made up of blood, flesh, etc. OM.

(118)

Strengthen the sense of Vairagya (dispassion). Then you will always be happy. OM.

(119)

Know it for certain that what is referred to as 'I', 'I', is not the mind, the intellect, the ego, the mind-stuff (*chitta*), etc., but it is that Pure Consciousness which stands aloof as the Witness of all these. OM.

(120)

O Mind! What is it that you want? Desiring what, do you run after the ephemeral worldly enjoyments? If you run like this, you will surely meet with destruction, and destruction alone. Stop this race and sport, and enter inside alone. Then you will get happiness—eternal happiness. OM.

Om Shantih ! Shantih !! Shantih !!!

□



APPENDICES



APPENDIX 'A'

BIRTHDAY MESSAGES

Seventy-ninth Birthday (1st December, 1957)

This is the greatest wonder. One thing is always with us. Wherever we go it follows us unmistakably. Do you know what it is—This is what is called death. When we are to go from here, who knows? But every action of us will make one believe that we are to live and live long. You are at once caught. And have to come back again and again. Please do think of this—You are all very intelligent. But do you see you are already in the mouth of Death?

How can you overcome death? It is very easy. Think, think what you are. The fire cannot burn it, water does not drown it, wind cannot blow it. Yes, you are of that stuff. I am the real Self. All free and All Happy—One without a second. Everywhere "I" and "I"—Sat Chit Anand.

Please try to realize it.

* * *

Eightieth Birthday (21st November, 1958)

What is it that you want? Unless you clearly know it, how can you search for it? There is no doubt that everybody wants happiness alone. Every action seen here is for that—to get happiness. Nobody wants unhappiness, misery or sorrow. The question then is whether you are happy. You ask the whole world. Everybody will say, 'I am not happy', 'I have no daughters', 'I have no sons', 'I have no wealth, no property', 'I don't pass my examinations.' You will see that everybody is unhappy. What is the cause for this? When their greatest desire is happiness, why is it that they are getting unhappiness?

Let us therefore examine and see how one can be happy. The difficulty is that you think that all your surroundings are yours even though they vanish the next moment. You say, 'This is my husband, my wife, my child, my property'—but whose wife? Whose property? That alone is yours which will remain with you for ever. In things and persons, who may disappear the next moment, you put 'my', 'mine'. So you are suffering. This मेरा, मेरा, is called 'Maya'.

What is Maya? You put 'my' and 'mine' in the things that will vanish the next moment. You have no right to call them 'mine'—the things

which will go. So everybody is suffering. So even though one seeks for happiness all the time, he is following a wrong way and therefore does not get happiness.

मनुष्याणां सहस्रषु कश्चिद्यतति सिद्धये - Out of thousands and thousands of persons, one tries to get happiness in the right way. And the happiness, where is it? It is not far away. You need not go to Badri or Kailas for it. It is very near. It is your birthright. But you do not know that. When do you get happiness, do you know? Now you are all happy, why? Because your mind is calm. So whenever the mind is calm one gets happiness, not from external objects. So make the mind calm in the right way. One embraces a lady and he gets happiness. What is the cause? For a moment the mind becomes calm and quiet. So he feels happy. He thinks it is from the lady. One drinks sherbet or toddy and he is getting happiness from drinks. But really it is from inside that he becomes happy. So every time you get happiness, you are getting it not from external things but from within and within alone. Please note this carefully. Just as you get the clear and nice reflection of the sun or moon in a pot of calm and still water and not when the water is shaking, happiness is reflected in the bottom of the mind when the mind is calm and quiet. So know this first. You are all intelligent. Utilise that intelligence. Do not search for happiness anywhere outside. Search inside alone. Go inside.

What are you after all, my friend? What are you? Everyday you say 'I', 'I', a thousand times. What is this 'I'? Find it out. The seer is separate from the object seen. This is the established truth. Now I shall take you very quickly to the 'I'—to that real 'I'. Did you understand that the seer is always separate from the object seen? I am seeing you, I am not you. I am separate from you. So here I am seeing my body; I am not the body. You can say boldly and fearlessly that I am not the body, I am apart from it. I am seeing my mind, my *buddhi*, the ego, so I am apart from the mind, *buddhi*, etc. So the Rishis have said,

मनोबुद्ध्यहंकारचिच्चानि नाह
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायु-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

I am not the body, nor the mind, nor the Antahkarana. I am that happiness—Sat Chit Anand.

There is something in the body. Though it is inside, it is separate from it. Just as I am separate from you, it is separate from the body, mind etc. So know that. What is the method for that? Do not search outside. Suppose you have got a precious jewel. You do not throw it outside. You keep it in the room in a box and that in a bigger

box, inside, inside and inside. Now if you search outside, throughout the world, just like the musk deer, how can you get it.? The *kasturi* is inside, in its navel, and the scent spreads outside. So the beast searches outside. It has no intelligence. But you have got intelligence, so search inside, inside and inside alone.

How then to go inside? Know that all you see, touch etc. is untrue. You have not to go anywhere. Have no attachment to wife, husband, property, etc. This attachment is hell. Non-attachment is happiness. So be detached. मनोनिवृत्तिः परमोपशान्तिः ¹ So try to detach from the outside world and go inside and inside. With the Grace of God and Guru and others you shall attain happiness in no time.

नायमात्मा बलहीनेन लभ्यः — And this Atman is not meant for the weaklings. One must be very brave; one must be very strong. Always watch and make the mind stronger and stronger.

ॐ शान्तिः शान्तिः शान्तिः !

¹ Cessation of the mind (mental activities) is Supreme Peace.

Eighty-first Birthday (8th December, 1959)



मम्यावेश्य मनो ये मां नित्ययुक्ता उवासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ ²

The object of all these—this Kirtan, this Bhajan, Puja—is to take the mind to the Lord. The mind is always going out. It is very difficult to control it. So these are the means to take the mind inside. As lovers think of their beloved while eating, drinking or playing, and as the misers think of their wealth, those who want to advance spiritually, must think of the Lord in the same way. They must think of the Lord and Lord alone. There should be no room for any other thought. Place a signboard: “No entry. The door is closed.”

For all these, what is required is strength, नायमात्मा बलहीनेन लभ्यः —This Atman is not for the weaklings, this is for the strong men. How to accumulate strength? There is a pot which has got five holes and you keep water in it and go to sleep. When you wake up you will find not even a drop of water in it. Whose mistake is it? It is your own. You should have closed these five holes and then if you had filled the pot with

² Gita, 12.2

water it would have stayed there. Our body is the pot and the five holes are the five senses — पञ्चेन्द्रिय. Through these we have to collect strength and through these very Indriyas the strength also goes away. When we hear Bhajan, stories about the Lord and good music, we get strength through the ears, and when we see the Ganga and holy persons we get strength through the eyes. When we talk about good things, read the Bhagavatam, Ramayanam, etc., we get strength through the tongue. So these are the means if we use them properly; otherwise all the strength goes away. So collect and collect strength. A weakling has no place here or anywhere. Strength is life. We have got this human body. Many many bodies we have already taken—they say eighty-four lakhs—and then we have got this human birth. This must be utilised well. This is the boat to cross the ocean of Maya. We have got the boat and if we do not utilise it to cross the ocean, then we are committing the greatest suicide—*atmahatya*. So utilise every second in the best way possible if you want to become masters. Nobody wants to become a slave; everybody wants to become a master—"I", "I", "I"—and this is the way. But you are taking wrong ways. Now take the right way. Know for certain that happiness is not outside. All the happiness you are getting is from inside, but you think you are getting it from outside. It is all inside and

inside alone. The treasure-house of happiness is inside; so go inside and inside, and be happy. And you get Shanti—perfect calmness. You are all happy now. Why? Because the mind is not going here and there and the mind is perfectly quiet. So this is the way to get happiness.

Truly speaking, I had no mind to celebrate the birthday. Whose birthday? I was not at all willing to give trouble to you all in this cold weather, but somehow or other it has come off like this. You know the great Swami Vivekanandaji. He has written in a book¹: "O, Mother, make me a Man." Likewise let us all become real Men, and not beasts. आहार, निद्रा, भय, मैथुन (Food, sleep, fear and sex)—these are common to beasts also. If you are indulging in these actions only, you are worse than beasts. Why? The beasts have no common-sense and discrimination but we have got them. So utilise this common-sense and discrimination, and go above and above, and be settled, be fully established in the Atman, the all-pervading Atman. May Lord bless us all!

ॐ शान्तिः शान्तिः शान्तिः !

¹ "Modern India", vide *The Complete Works of Swami Vivekananda*, Vol. IV, p. 480 - Tenth edition (Advaita Ashrama, Calcutta).

APPENDIX 'B'

POEMS

I

ADMONITIONS OF THE SANNYASIN

Hear ye great ones and think no more
 You are bodies frail of flesh and bones;
 Nor mind you are which fleets and decays
 But above mind and body both.
 Know you are for ever and sure
 And say with voice so clear and high
 I'm the Self eternal ever pure

Hari Om Tat Sat.

When troubles come and disasters bother
 Deny flatly what these are!
 Can these have sway over me the pure
 Bliss, Intelligence, all-knowing, free.
 Reach that height and teach the world
 Hungry and poor as they are,
 I'm the Self eternal ever pure

Hari Om Tat Sat.

The world may praise and blame at times,
 But be ye fixed in the central Truth.
 The sun is always bright and luminous
 In him no day or night.
 No clouds can veil or mar him least
 The brilliant sun; and what you are!
 Sun of sun and Moon of moon
 And know this Truth with grace of Lord
 I'm the Self eternal ever pure

Hari Om Tat Sat.

The body may or may not live
 It may vanish soon or late
 The whole world is in the jaws of death
 And what! your body silly thing:
 Be not cowards, be heroes
 Face the death with all thy might
 Kick him down and jump over him
 Knowing thine own nature true
 I'm the Self eternal ever pure

Hari Om Tat Sat.

Many a birth and death you had;
 In many a body you had been.
 Again you are blindly thinking
 I am Mr. So—and—so.
 Off this idea, be ever fixed
 I'm the Self eternal ever pure

Hari Om Tat Sat.

To secure Yogakshema¹ to those
 Who worship Him with guileless heart.
 Kamsa's foe, the charioteer of Partha,
 Is ever nearest of all.

Knowing this human birth to be
 The result of virtues of many lives,
 Regain the Knowledge Immortal
 By seeking the Sadguru's lotus feet.

Yearning to realise Atmaswaroop,
 Intensified day by day
 "Brahman is Real, false all else"
 Will reveal in the heart most brilliantly.

You'll gain a state of unwavering
 Even in the midst of 'quakes violent;
 Meditate with real understanding
 "Tat-Tvam-Asi"² and other great Vedic Texts.

Alas! Alas! many a day,
 I wandered in delusion of mind.
 The grace of the Sadguru shed
 Pure Bliss³ and Peace on Purusha.

OM TAT SAT

¹ *Yoga* means making available what one lacks, and *kshema* means the protection of what one has got.

² Thou art That.

³ *Pure Bliss*: The word in the original is 'NIRMAL-ANANDA'. The last two lines of the original are so ingeniously composed as to serve also as a tribute to Swami Nirmalanandaji who moulded the composer's spiritual career.