

On Living Alone

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| | INTO THE WORLD. |

Words "Living Alone" has lots and lots of ramifications behind it depending on stages of sadhana and one's fitness.

1. Simple: At house have no company. Live in solitude. Yes, this in the beginning is very essential. So long as the Spaghetti or Venison is before me, controlling desire is very difficult.

Alone also means being without tempting things around you like cassettes of nice songs, collection of nude paintings, film magazines, etc. too.

In such a case we should have an integrated routine. In the beginning reading daily a few pages of Gita or Bible say, whether you understand or not. Just reading out loudly to yourself does wonders.

Karmayoga: It does not mean at all painting, sculpture, gardening – again they will involve you deeper into the world.

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Which are CONSTANT COMPANIONS

SHAKE THEM: OFF. ANY ACT INCLUDING

MEDITATION START WITH A DEDICATION

"LORD - I do NOTHING - I AM

NOTHING - WHAT ALL I DO IT IN YOUR

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Karmayoga means helping if it is in your capacity those who are needy and approach is voluntary (most preferably unknown strangers and not friends and relatives). Do not go in search of the needy.

Yes, initially once in a while going to the temple, going around Arunachala hill or even (3rd grade yoga) going to geriatric wards of hospitals and old age homes and just hearing the words of old people. Too much of deeper involvement will again pull you down to worldliness.

2. Living alone at a little higher level means — without Ego (I) and vasanas which are constant companions. Shake them off. Any act including meditation start with a dedication, "Lord, I do nothing. I am nothing. What all I do, it is you

who wike me do. I have no the the MLL & Juristice to do Storatus you do I know what Salhania is. I amb WATCH YOUR BEAUTIFUL PLAY-HOLD YOU MOULD CLAY INTO A BEAUTICH CHILD DEGUS- ALL DIVINE " THOS REPUDIATE YOUR DOEASHIP IN BEGINNING & Q END OS EVERY DET - INCLUDING GOING TO THE WINH WASHING THEO TEETH, THIS WILL ALSO HELD IN CONSTANT REMEMBRANCE Lecally mean bothy whout MONEY + Possessions. D. If Some thing custry IS STOLEN or booker - DO NOT THINK I to DOER & Postition som i

who make me do. I neither have the will and persistence to do sadhana nor do I know what sadhana is. I only watch your beautiful play - how you mould clay into a beautiful child Jesus - all divine." Thus repudiate your doership in beginning and end of every act - including going to the urinal and washing the teeth. This will also help in constant remembrance. Secondly never bother about money and possessions. If something costly is stolen or broken, do not think of it or regret it for more than three minutes initially (because many can't help it) and then forget it thoroughly. So if 'I', the doer and possessions are gone, Ego is gone.

Ego created vasana. When 'I' is gone, vasanas won't survive.

(3) STAGE IN Whether 1000 pigle we around you, I does not walker, internally the the COW OF YOUR MIND to a stake driven deap in the heart. You may talk John (Tell wrick, Lows it is you who are doing it all - you wrety You TALK - IT is A pleasure for ma to watch you at work), So Solitude is to be maintained away MULPITURE. ACHOYS ABSOLPTION IN THE SELF I AM THE SELF- UNCONNECTED WITH THE WOLLD When you form out the Rope which was mistaken as a serpend, the ROPE never had any NEXUS WITH THE SERPENT, The Wall is the Surfact - Cely is the Roger

3. Stage III:

Whether a thousand people are around you, it does not matter internally in a state driven deep in the heart. You may talk, joke and tell inside, "Lord, it is you who are doing it all. How nicely you talk. It is a pleasure to watch you at work." So solitude has to be maintained, always absorbed in the Self – I am the Self, unconnected with the world.

When you found out the rope which was mistaken as a serpent, the rope never had any nexus with the serpent. The world is the serpent - Self is the rope.

| (5) | IT IS NOT ENOUGH IF I remains alone at House. |
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4. It is not enough if I remain alone at house. If I read newspaper, the entire world, all the cricketers, all the film actors are with me. I am vicariously enjoying their company, where is aloneness?

If I go out and talk to others, including Sanyasis on worldly matters or gossip about spiritual matters and ashrams, what is the use of living alone? You seek it outside. Better thing is hear what all they say and never interfere with signs of appreciation or disapproval silently. Let your lips visibly move and take the name of God so that the talker can see. Let him talk. Never invite worldly persons nor honor them invitations.

I can't exhaust – anyway most is covered.