

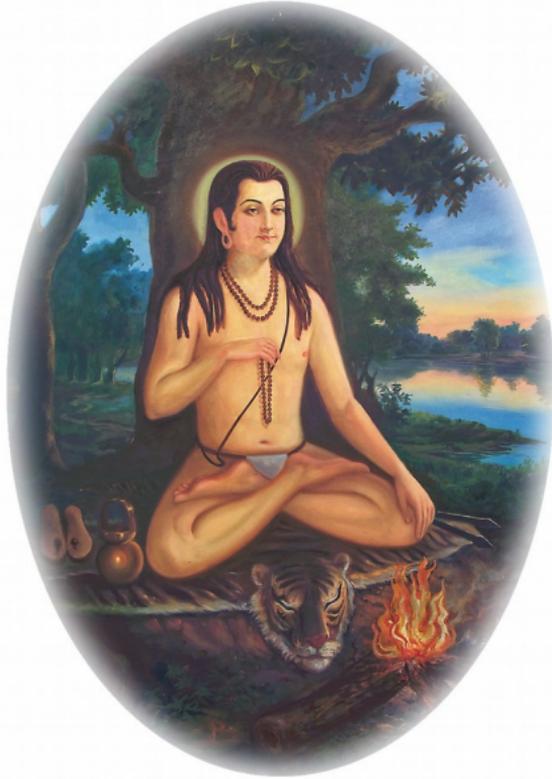


Spiritual Gems

Shri Chandra Swami Udasin

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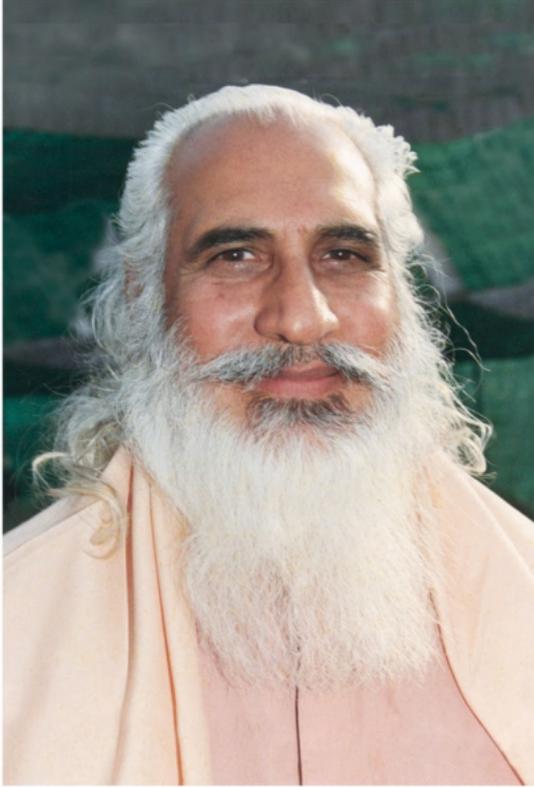
Chandra Swami



Udasinacharya Bhagavan Shrichandraji



Baba Bhuman Shahaji Udasin



Shri Chandra Swamiji Udasin

Forewords

FOREWORD

When I was asked to write a foreword to the present compilation of *Gurudev's* holy words, I was bewildered by this awesome task. I felt so unqualified, so inadequate for this assignment. Not knowing where to or how to begin, I desperately began to search for an approach. Then suddenly, it came to me from a verse from our *Ashram* prayer:

“Whatsoever I am, I am thine,
Whatsoever I am, I take to Thy refuge.”

So, I wish to focus on my twenty three years of, for want of better word, experience of the master by someone living in the west and visiting the *Ashram* at least two or three times a year in recent years.

As someone fully occupied with and immersed in the vicious circle of this *Samsara*, I have often wondered, in moments of reflection, what hope there is for me? How will my slumbering soul be awakened, how will I ever break free of this shackles of *Maya*, how will I find my way to the clearing? And I truly despair!! This nags me ceaselessly.

But then I say to myself that the fact that there is a remainder, a constant 'nagging' implies there is hope. This struggle, not to continue to fall into the abyss of darkness, the inspiration to be optimistic, emanates from one single source - a radiance that soothes, a serenity that moves, that beckons, a silence that sings, a detachment which touches, a happiness that infects: *Poojya Gurudev!*

Those of his numerous followers abroad who cannot or infrequently come to the Ashram, have the benefit of his books, from the classic 'The Practical Approach to Divinity' to the recent 'Song of Silence' to draw guidance and inspiration from. Publications like 'Spiritual Musings', 'Mirror of Bliss', also available in Hindi, French, Hebrew, German and English are like the little books of calm and spiritual gems. *Poojya Gurudev's* teachings, I can categorically say from my own experience, guide, instruct, touch, transform and take roots in our hearts. They bestow upon us a state in which both, harmony and movement can co-exist. His day-to-day living is a 'real life', unfoldment of his teachings and one cannot fail to be inspired and impressed.

To all of us, living abroad, outside India, we are reminded by those who understand the

full import of his visits here. That is a golden opportunity to be blessed, sitting in our homes, by the best that is manifest in the firmament of spirituality, to have the *Darshan* of the embodiment of all *Teerths* (place of pilgrimage) of our holy land. We are all moved, shaken, stirred and induced into an introspection of our innerselves and reminded of our true purpose in life. All familiar and unfamiliar, believers or non believers, are touched and drawn by the master's aura, responding to it in their individual manner, according to their unique experience of him.

To whatever extent, I have felt an improvement in my thoughts, in my words and my deeds, I know has been induced by his love and mercy. The more I meditate upon it, the greater its impact is manifest in my day to day life.

Ultimately, the bottom line is that, inspite of all my efforts, only if and when his grace enters me, will my heart become pure and clean, my understanding be clear and penetrating, my mind be steady and peaceful. The more I surrender, the more the door will be opened, the more his grace will enter. And when I have surrendered completely to him, my master, I will be filled with his grace and then to freedom!

My revered father, who has spent most of his life in the company and service of saints and *Sadhus*, and is himself regarded as one, reminds me: “Do not be deceived by his *Lila*. He (Shri Chandra Swami) is the only one. Consider yourself extraordinarily lucky, that he has taken you and is holding your hand as a mother does of her child in a *Mela*; since he has taken you in his hands, he will not fail you.” The master

sometimes reminds me : “I am often knocking at your door, but you do not open it to me.” This truth rings in my ears and also acts as a constant remainder!

Now few words for this present book. It is a compilation of three booklets written by Swamiji years ago and now combined into one book for the sake of convenience. These booklets were written originally in Hindi under the name 'Shaj Updesh Mala' part I and part II and 'Prerna Shatak'. Later they were translated into English by late Prof. T.N. Bhan of Shrinagar, Kashmir, an eminent scholar of English language and an ardent devotee of Swamiji, under the title 'Spiritual Musings' part I and part II and 'Living Buds of Yogic Consciousness'. Revered Swamiji has, very kindly, once again reviewed the English translation part of this publication and has made

some very apt corrections, making the matter more understandable and clear.

About this amazing hand-book what can I say? Readers will judge it for themselves. As for us, his devotees, the words of the master are – like blazing sparks of spirituality ready to burn our ignorance and impurities, laying bare our pure, pristine divine nature, - like mighty jolts to awaken the slumbering souls, like a soothing and refreshing balm for the parched hearts, - like rays of hope and assurance in place of despair and despondence, - like the eternal revelation experienced by fulfilled Yogi in his supramental state, expressed through divine intuition. Yes, to us, his words are the essence of all revealed scriptures, coming forth from the very reservoir of eternal Life, aid in a plain, simple, logical and authentic manner bereft of any 'ism', dogma or bigotry.

I am sure that the book presenting the spirituality in its pure and plausible form, will greatly benefit all seekers of Truth.

London, June 1999

Anil Bhimjiyani
12, Sidmouth Road
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FOREWORD

(From Spiritual Musing – Part I)

It was very kind (and even generous) of my Dakhshinamurti, Shri Chandra Swami Maharaj, to have asked me to translate into English the Hindi booklet, 'Sahaj Upadesh Mala' (part-I). This spirit of the original can never be retained in any translation, especially when the original emanates from such experience as beyond mind. I attempted the task only to obey the master.

The 'Sahaj Upadesh Mala' is verily a string of hundred eight beads – and if we tell these beads in the right spirit, we are bound to feel (to expect the least) the truth of the spiritual view of things. Speaking for myself each one of these sayings strikes the keynote of the most prized Shastras or the ripest spiritual experience.

Would that I engraved each one of these, each one of their letters and syllables, on the tablet of my heart!

Most of the sayings have the profundity of *Sutras*, some of these have the movement and charm of great poetry, and all of them have the appeal and the freshness of sincerity.

I must say that I am grateful to Shri J.N.Kaul (D.A.V. Higher Secondary School, Srinagar) for rendering me invaluable assistance in completing the translation.

Date : 9/02/1970

AT the feet of the master,
T.N. Bhan
Professor of English
SP Govt. College
Srinagar (Kashmir)

LIFE PROFILE OF SHRI CHANDRA SWAMIJI

The great sage, revered Shri Chandra Swamiji was born on 5th March, 1930 in the village Bhuman Shah, district Montgomery, now in Pakistan. That village assumed its name after one of the greatest mystics of the eighteenth century, revered Baba Bhuman Shahji. It is this great sage who is the master of Shri Chandra Swamiji. Swamiji has a most sacred and intimate kind of relationship with Babaji and attributes all his mountainous efforts and achievements to the latter's unreserved grace.

Believed to be a very advanced Yogi of many previous lives, Swamiji had an irresistible inclination towards spirituality from his early

childhood. He was also, in his student days, an extraordinarily gifted sportsman in many events.

In 1947 he was initiated into the much respected Udasin denomination of Hinduism by Mahant Girdhari Dassji, the tenth master in the line of Baba Bhuman Shahji, through the direct and mystic intervention of Babaji. Finally, driven by a storm of dispassion and possessed with a longing to have the first-hand and integral realization of the Divine, in this very life, he abandoned his Post Graduate studies in Sciences, severed all worldly ties, and took to the secluded life. That was in 1952, when he was only 22 years old.

Then followed a period of intense *Sadhana*. He spent about eight years in Jammu & Kashmir on mountains and in caves. And then from 1961 to 1970, he lived in a secluded,

forested island near Sapta-Sarovar, Haridwar, at the banks of the holy river Ganga. It is here that he is said to have been blessed with the highest, never waning and integral spiritual Realization.

In 1970, he shifted to a small *Ashram*, Sevak Niwas in Sapta Sarovar, Haridwar, at the earnest requests of his devotees where he stayed for twenty years. As that spot became very crowded, noisy and commercialized with the passage of time, in 1990 he moved to a new Ashram, Sadhana Kendra, located in a quiet, remote and hilly village, Domet, at the banks of the holy Yamuna river, in district Dehra Dun of Uttar Pradesh. The new *Ashram* has been built under his direct guidance. The *Ashram* has been developed as a place of *Sadhana* (spiritual effort), open to all seekers of Truth, irrespective of cast, creed or religion. Four sessions of meditation are held daily in the presence of

Swamiji throughout the year , without any advertisement or publicity. True seekers of Truth in large numbers, from all over the country and abroad, visit the *Ashram* to do *Sadhana* and to have *Darshan* of this God-man.

In the edition of December 1991, the well known 'Life magazine', a publication from New-York, published an article on a worldwide survey on 'Men of God', in which Poojya Chandra Swami's name, picture and introduction figured as a great sage of the Hindu tradition. Among the other celebrities covered therein where Rev. Dalai Lama, Rev.Pope John Paul II and other religious leaders from Egypt, Japan, Israel, Norway and England.

Presently he is regarded as one of the greatest living masters in the spiritual circles.

Swamiji is an unbelievably charming person with divinity descending down to the physical level in him. His peaceful and blooming face, his penetrating, meditative eyes, his strong and balanced figure, his pleasing countenance and balanced demeanours, his day-to-day activities bathed in alertness and awareness – it is a sheer delight to be with him!

Swamiji has been observing an unbroken silence for the last fifteen years. But his silence seems more eloquent than speech. To see him is to believe him. He is the very embodiment of spirituality, humility, simplicity and tenderness. If we are but little receptive, his presence envelops us with peace and holiness. In his approach, he is very liberal, non dogmatic and unobtrusive.

The essence of his teachings can be summed up in following of his words:

“The ultimate aim of life is to live in God;
The ultimate way to achieve it,
is to live for God.”

The essence of the practical aspects of his teachings can be summarized in his following words:

“Be awake and alert. Be lovable and loving. Be cheerful. Be unassuming and humble. Make best use of all your energies for your spiritual unfoldment and for that of others. Pray daily. Sit in meditation regularly. Read holy books which give you inspiration. Practice breathing exercises. Go periodically to inspired saints and sages and listen to them with faith

and simple attention. Serve the poor and the needy in the name of God.”

Those who want to know more about revered Swamiji, may please read Song of Silence – I wherein his holy life has been given in more details.

And about the present compilation of Swamiji's words, readers will learn themselves that they are live sparks, charged with his power and grace, capable of both transmitting and transmuting. But then we have to become a humble and receptive heart. Pray that he ever be gracious and make us one.

Date: 28/07/1999, day of Gurupurnima.

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Ever at the holy feet
of the master,
Swami Prem Vivekananda
Sadhana Kendra Ashram

Spiritual Gems

1. Should there be anyone who sayeth: “God is only as I speak of Him, or He is just ‘this’ and ‘this’ and no more than ‘this’.” Then know thou for certain that such a one has yet to know a lot about Him.

2.
 1. Everything is of God.
 2. Everything is for God.
 3. Everything emanates from God.
 4. Everything is within God.
 5. God is everything.

3. Should thy consciousness assimilate any one of these truths, thou must needs be fulfilled.

4. We have come from God; we have to mould ourselves in His real image, and ultimately we have to merge in Him — an ideal higher than this I know not.

5. Whenever the Beloved, brimming with love, knits His eyebrows in anger the entire universe shakes, ‘like a guilty thing surprised’ — this verily is the greatness of His glory. But it is beyond the understanding of even the seers to know how sweet and calm He is in reality. Nor does this great secret blossom amidst the love-denied concentration of *Yogis*. Only His devotees, who are mad in His love, can taste of His unlimited sweetness, calm and bliss.

6. Our mind experiences pleasure or pain when, through the medium of sense organs, it gets introduced to objects, events and creatures of the world. But when the inner eye opens, we begin to perceive in everything, and behind all objects, a divine and eternal presence. Then, indeed, we begin to live, in the true sense of the word.
7. Wisdom begets soberness, love begets sweetness, but with the touch of the highest Consciousness life becomes pregnant with both sweetness and soberness.
8. Spontaneous activity endures no ego of action; spontaneous abandonment knows no ego of renunciation. So long as the soul (*Jiva*) does not give up its false 'I-

ness' and stand face to face with the universal and transcendent Being, neither activity nor abandonment can be natural and spontaneous.

9. All nature is struggling to release herself from the vanity of time and wilt thou lie slumbering on?

10. What is God? What is *Atman*? What is the true relation between them? We are answered only when we realize ourselves! Whatever we conceive of God or *Atman* prior to God-Realization or Self-Realization is only our mental construction, faith, presumption, or mere scriptural testimony.

11. You say the body, the sense organs and the mind are the merest trifles; you say

they are unreal and you therefore disdain them —know for certain that such thinking yields no benefit in God-search; they can, on the other hand, serve you well. Extract service from your servants. The error, indeed, lies in becoming a slave to those who should serve you.

12. Who can find God sooner than ever? Verily, the one whose body is sound and healthy, whose mind is peaceful (like the waters stilled at even) and pure, whose intellect is clear and steady!

13. Can you ever think that God is confinable within some temporal object, when not even this entire world can manifest His effulgence and bliss? If you say it, you surely take a narrow view of the Reality.

14. God has to be realized, and realized in this very life: “I shall live for Him alone; I shall die for Him alone!” When one’s determination ripens to this extent, grace will doubtless come unto one.
15. The universe in truth is not as it appeareth to us through the sense organs, dyed in hate and love. To the pessimist, it looks dark and defective; to the *Sadhakas*, it appeareth as a school and unique field of advancement; and the sages see it as the playground of the Infinite.
16. Infirmary is man’s lot — making excuse of this truism, you explain and endorse your weakness? Know thee for certain that this is not the path of wisdom. If

you cannot dispel your infirmity through introspection, then place it at the Lord's feet and call Him for help, He will surely turn thy infirmity into perfection.

17. You ask for an easy path to divinity? Should that path be difficult, will you not take to it? Make a thorough search of your heart and choose — between convenience and God.
18. I felt very nervous on seeing slips at every step in this world, but when I realized that He had held my hand, all my worries disappeared.
19. On beholding the power of *Maya* (delusion) doubt not the success of your spiritual venture; God you submit to is

much more powerful and mightier than *Maya*!

20. It matters little whether you believe in *Advaita* (monism) or *Dvaita* (dualism). What really matters is how far the spiritual bliss, knowledge, light and love permeate you.

21. ‘Self’ does not attain fulfilment either through amassing things or through renunciation. You say: “I have amassed all this, and I have to amass this much yet,” or you say: “I have renounced all this, and I have to give up this much more.” Such ideas arise from false ego only. Self is greater than all states. Self-fulfilment comes from Self-Realization.

22. *Atman* is not (somewhere) within you; you are yourself *Atman*. Cast not aspersions on *Atman* by identifying it with the trifle of your physical body.
23. If adverse criticism upsets you, then where can you find the anchor for your happiness? Then, even the simplest creature can make you unhappy.
24. “Why did God create this universe?” Waste not thy time in knowing its answer. Realize God, and the answer will dawn on you in all completeness; and to realize God, become a pilgrim on His path.

25. You verily lower your value by coveting a thing. It becomes not a self-respecting individual to hanker after an object.

26. When will you find God? Yea, you will find Him when you shall not suffer His separation even for a moment. So long as you can afford to live without Him, you cannot find Him. Know thee for certain that the hour of meeting Him is drawing nigh when the grief of His separation is an insufferable anguish for you.

27. Are you a sincere believer in Him? If you say 'Yes', then rest assured worry and fear can never come near you; these will fly like shy birds at your approach.

28. The one who exchanges the everlasting *Atman* with the temporalities of the world, leave alone the maturity of his spiritual understanding, even his economical standpoint is not sound.
29. You may fly in air or you may walk on water, but peace will be farthest from you so long as you retain even a shadow of desire, ego or attachment in your consciousness.
30. The foolish laments saying: “Oh, this world is ever changing,” but wilt thou not stop and think awhile if change at all does the world any harm? Isn’t all advancement born of mutation? Without evolution, could consciousness rise to human form from the level of birds and beasts; and further on, could human

consciousness have ripened and blossomed forth into divine Consciousness?

31. Rub off the word 'chance' from your dictionary if you admit that the entire creation, visible and invisible, is created, controlled and regulated by the supreme Consciousness-Power.
32. God-unawareness is death indeed; life filled with His awareness is life in truth.
33. The one you love has no faults for you; he is excellence incarnate. The one you hate is full of faults; his excellences for you exist not. As long as the feeling of love and hate fills your mind, you cannot hope to know correctly even an

ordinary individual or thing. Can you, then, know God as He is in Himself?

34. The thing called 'pain' will surely not exist for you in the world when thoughts arising in your mind, love cradling your heart, desires enlivening your vital being, flow Godward spontaneously.
35. A child grasps his mother's hand and walks forth; yet another one makes his mother take his hand and then walks forth. Say now who is the safer of the two? Undoubtedly, the one who walks forth after entrusting his hand to the mother (or say God) is more blessed!
36. Knowledge does not signify storing in the mind information of various objects. Knowledge is truly meaningful only

when it enables us to perceive the unity in diversity.

37. Both pleasure and pain, are only the distorted forms of the eternal Bliss. Verily, one can feel a touch of divine Bliss in pleasure as well as in pain. Surely the saints have experienced it!
38. In God's scheme of creation nothing can be useless; nothing can be without purpose. For the advancement of an individual, up to a certain level, even sorrow, ignorance, death, fear and craving for honour are as necessary as happiness, light, life and fearlessness.
39. All distinctions of Self and non-self last only as long as the mind lasts. As the

mind disappears, or is transcended, all these distinctions vanish altogether!

40. A man, sitting inside a dark room, says: “The sun is the source of light.” What he says is not incorrect, but true it is, at the same time, that he is bereft of the light of the sun. Similarly, you say: “*Atman* is knowledge and peace”. It is a truism indeed, but again, it is a fact that the one unrealized in Self is bereft of the peace of *Atman*.
41. They say there is bliss in God-attainment? There is no doubt in it. But there is a celestial joy in God-search. Ask those whose hearts beat in God’s love, those whose innermost feelings remain brimming, ever and ever for Him, and whose eyes are ever atrickle

for His sight, what pleasure there is in pursuing Him!

42. You say you are a sincere devotee of God. Then why do you move about with a face carrying sorrow, hopelessness and despair? Do you not thus insult the Lord.
43. If you cannot succeed in attaining humaneness, can you realize God?
44. Beware! Thoughts of worldly objects are more unprofitable than indulgence in them. Disease, frustration, sorrow, loss of energy result from actual indulgence in worldly enjoyments, but knotty mental obsessions are created by their entertainment; seeds of worldly impressions are sown and any possibility of Self-Liberation becomes hazy.

45. Neither renunciation nor *Tapas* (penance) can dispel the ego; but, no doubt, automatically it steps back humiliated when you are able to perceive, through one-pointed inwardness, the *Mahashakti* — the highest cosmic power — which is secretly working behind the veil of your personality, creating and sustaining the universe.
46. By *Yoga*, we do not mean mere disciplining of the body to various postures or mere cleansing of the nerves. *Yoga* is the name given to that divine action which removes, altogether, the barrier between soul and God, or say, which makes the seeker one with what is sought.

47. *Atman* speaks when mind and vital being become silent.
48. The goal of life is not negation of life — verily this cannot be so because such an assumption entails a gross incongruity. The real goal of life should be to make it divine and perfect.
49. The mind will set you dancing as long as you retain it. Place it at the feet of the Lord saying: “O Lord, it is Thine and I surrender it to Thee.” He will surely make it still and stable; He will surely make it peaceful.
50. Should you perceive different colours (yellow, red, green, etc.) or should you hear queer sounds in meditation, do not

feel puffed up with false pride, for these are not true symptoms of spiritual edification. But if peace, fearlessness, profundity, stability, detachment to worldly objects, love and other allied qualities are felt growing in you continuously, then you are surely on the divine path.

51. Listen! No one has ever climbed the mountain of spiritual perfection with the burden of worldly worries bundled on one's head.
52. Existence is one. Do not lay the false imposition of limitedness on what is unlimited in reality, by regarding existence as being two or more entities.

53. Alas! There is so much vacant space in God's court, but there is no one to occupy it!
54. Lo! There God awaits you. Alas, here, you are absorbed in playing with toys!
55. True *Dharma* is that which, by dispelling distinction between man and man, inspires love and fraternity among all.
56. As the spiritual insight sharpens, the difference between the 'within' and 'without' begins to appear unreal. The highest stage of Self-Realization suffers no distinction between 'Is' and 'Am'.
57. To deny the creation on the plea that it is the projection of mind is, in fact, to

accept it indirectly. The universe is as much real as the mind is.

58. A devotee is one who lives for God; a worldly person is one who lives for the world.
59. Thou sayest that mind created the universe — then tell who created the mind? Mind in itself is not unborn. The truth is that we follow any narrow principle as long as we do not realize the Truth.
60. Even the mind of a reactionist is not free from obsession; how can his action be emancipated?
61. Friends! Do you always remember that a time has to come when you will be

separated from your dearest relatives and objects? Do you always remember that this separation can come at any time, any moment? If this is so, then rest assured, the ghost of worldly attachment cannot overwhelm you; nor can there be any mental torture for you when you are about to depart from this world.

62. There is no limit to God's unlimited grace. Whenever we call Him from the sincerest depths of our heart, He hears us and we are answered! Whenever we long to see Him, surely He shows Himself to us; slackness and delay are from the devotee's side only.
63. The light of Truth begins to dawn on one, as the grip of one's obsessions is loosened and as different kinds of

Samskaras (impressions) are cleansed from one's mind. Cleanse the mirror of your mind if you long for Self-Realization.

64. For every sin there is repentance, but killing of time is a sin for which there is no repentance.
65. At times, a devotee's determined belief begins to appear to him as experience. However, in reality, belief and perception are set apart as earth and heaven are.
66. An animal.... is a being established in senses.
67. A man.... is one who is established in mind.

68. A saint.... is one who is established in the silence of *Atman*.
69. Think not that Self-Realization is some sort of mental process. Were that so, there would be no need to stop the modifications of mind for attainment of Oneness with the Divine.
70. Two things are necessary for God-Realization: Extraordinary grace from God and the individual's ability to absorb this grace.
71. Would you alleviate the delusion of a man suffering from undue optimism? Take him for a few days to the surgical ward of a big hospital, or let him visit regularly, for some days, a major cremation ground of a city.

72. You need not strangle your mind and senses by means of any process of *Hatha Yoga*. Know you for certain that mother-nature has laboured long and patiently to create them (i.e. mind and senses). Why? That you may direct them Godward; that you may divinize them and thereby experience the bliss of a liberated life.
73. Concentration and inwardness are totally different. Possible it is to find an individual knowing inwardness but not concentration, and possible it is, too, to come across someone having concentration but knowing not what inwardness is. For Self-Realization both are needed.

74. Happiness can never be found if one is dependent on even one person, object or situation. An indulgent person shows threefold dependences :

1. Dependence on the object he wishes to enjoy. The attainment of the desired object depends on *Karma*.
 - i.
2. Dependence on senses (to enjoy the desired object). If the senses are powerless you cannot enjoy the desired object even if you get it.
3. Dependence on mind. You have the desired object; your senses are fit to enjoy it, but your mind is disturbed.

75. This means that when there is dependence and dependence on everything, even to think of happiness is an absurdity.
76. What use to lock up the stable after the horses are stolen? You wake up only after you have been robbed! What use is this waking now? You have enjoyed the world; you have become old and infirm, and your body is wrinkled all over; and now you say the world is unreal; and now you say that you would find God — what use of all this afterthought?
77. Scholarship is one thing and humaneness quite another, but spirituality, undoubtedly, is far higher, far greater than these both.

78. Social life or family life is as good a field of spiritual endeavour as solitary life. It is unwise, verily to look upon family life as a means or place of self-indulgence. Be a seeker of Truth wheresoever you are and behold then how divinity permeates your life!
79. Remember for certain that the internal *Atmic* life and the external practical life are vitally interconnected. Without purity and right attitude in the outward worldly dealings, flowering of inner *Atmic* life is not possible.
80. Do not be orthodox. Gone are the days of following traditions blindly. Assess life's problems in the light of place, time

and (present) conditions and accomplish every action in the right way.

81. Not only unprofitable business, but verily absurd it is to win false appreciation of the world at the cost of displeasing the Almighty.
82. You despise the world in the name of dispassion. It is not correct to do so. Remember that hatred binds you down as much as infatuation and attachment. Give everything its due place, value and importance. Soundness of pragmatic skill lies in making such use of things as God has designed.
83. True spirituality is an inner flowering and it can never be imposed on anyone

from without. It thrives not in an atmosphere of dependence.

84. Who are blessed by the Lord? How are they blessed, and what are the conditions under which grace descends? This is a secret one cannot know. There are those known to be virtuous, but they are not blessed, and lo, there have been sinners who have received His grace. But I tell you, for me there is not a greater truism than this, that God's grace is a reality, and that it is undoubtedly shown to individuals.
85. A train moves on — not knowing whither and why.
1. An animal lives on — not knowing why and to what end.

2. Soul discovers the true aim of life only when it has reached the human level. Call him an animal in human form who has no high purpose in life.

86. It is sheer self-deception to accept and follow wrong and unjust dogmas and useless traditions in the name of blessed faith.

87. Dispassion is not indicated by absence of things, nor is the presence of things any sign of attachment. Remember, dispassion and attachment are only states of mind — the former leading to liberation and the latter to bondage.

88. *Purusharth* (real endeavour) is not that which is directed towards pleasures of the body and fulfilment of mental aspirations. As the very word signifies, it means that effort by means of which an individual finds liberation from his subordination to the body, senses and mind and which leads to the realization of *Purusha*.
89. Outer renunciation is not a 'must' for God-Realization; but without the inner renunciation, it is not only difficult but impossible, too, to step into the domain of Self-Independence.
90. You complain, ever and ever, that your mind is restless. But consider what you feed it on! Do not forget that by feeding it on the ideas of this ever-changing

world, you cannot make it stable. It can become calm, it can be quietened, only when it is made to dwell on that *Atman* which alone is still and stable.

91. To reach a particular destination three things are required:
1. sight.
 2. sincere aspiration.
 3. power of walking onwards, towards the goal.
92. Similarly, three things are essential for realizing the supreme and absolute Consciousness:
1. Knowledge.
 2. Devotion.
 3. Power of action.

93. You call yourself a *Sadhaka*, and even then you feel pleasure in back biting. Do you not feel ashamed of it? Prayer, God-meditation, service and devotion should absorb a *Sadhaka* completely.
94. Great, indeed, is the importance of contemplation in spiritual endeavour. Should contemplation bore you, recite the Lord's name; should recitation tire you, reflect on the meaning of the holy scriptures. If you cannot do that also, attend to holy discourse, and if the holy discourse too does not make you peaceful, serve people in God's name. Somehow, in someway, you must always remain connected to the Divine.

95. Who can be called a man of patience and perseverance? The one who does not lose the balance of one's mind in favourable or adverse circumstances; the one whose mind is not disturbed by the blows of nature; the one who moves forward to the spiritual goal with ease but with vigilance.
96. This world about you, this world you call yours — how dear it is to you; in what dead earnest you are to labour for it! Remember, one day however, whether you wish it or not, you must lose it. The Lord, your everlasting companion, the one who has followed you through one life after another, you ignore Him; He is unreal for you. Take pity on yourself and do not put your understanding to shame.

97. Better it is to become a devotee than to try to appear as one; but far better than either it is to BE a devotee.
98. An individual is neither completely free nor is he completely not-free. Those who try to explain life with the concept of absolute freedom as well as those who, trying to solve the riddle of life, succumb to absolute determinism, do not succeed in their missions. The truth is that the carriage of human life runs on two wheels: self-effort and fate. Self-effort involves relative freedom of an individual and fate signifies his relative determination.
99. Faith is the soul of religion; but logic (rational thinking), too, has an important

place in religion. Such logic helps religion in becoming enlightened and true by removing superstitions which crop up because of blind belief.

100. Shastras (religious scriptures) are many, and each one has its own principles and ideology. If you crave for such knowledge as endures no doubt, no paradox, and which is pure and true, then come along, from without to within, and begin a search of that boundless spirit-source (which indeed is thy Self), whose only few drops of knowledge have been scattered, here and everywhere, in the inspired religious books we come to find as revelations.

101. If you burn your hand in fire, — is fire to blame? If you get duped by *Maya*,

who is at fault, — you or *Maya*? A weak person, to hide his infirmity, always shifts blame onto others — that is the truth.

102. Easy it is to understand that the task which you consider most important you do first of all. Had you given the highest importance to God (and God-attainment) then prayer and spiritual endeavour would have been of the utmost significance to your life. Then you would not offer excuses and deceive yourself, postponing prayer and spiritual pursuit to future.

103. Those who forget death and get engrossed in life mostly turn optimists; those who become hopeless in life and get obsessed with death become

pessimists. But those who simultaneously find death entwined with life and life winking behind death, acquire the correct perspective and become seekers of spirituality.

104. What is the use of repeating parrot-wise: “Our forefathers were great.” The question to be asked is: “What is our worth and what is our standing?” We shall have to prove, by becoming living examples of right thoughts, right deeds, as also right and helpful words, that we are the offsprings of the *Aryan Maharishis* who did not only realize Truth but who also absorbed it perfectly into their practical lives.

105. God demands everything from a devoted seeker. Are you desirous of finding

God? Then, surrender unto Him unreservedly. Are you desirous of making God yours completely? You shall have to become His completely. Why is this so? God alone knows. But that is the truth — no less, no more!

106. Does it harm God if you do not remember Him? Does He stand to lose anything if you never pray to Him? You are harmed; you stand to lose something — by turning your face away from Him, you lose the golden opportunity of spiritual unfoldment with which he has provided you by granting you this human birth.

107. Man seeks security; but ignorant as he is, he seeks it in the world. Pause awhile and think. How can he be secured by

those things and persons who are insecure themselves, or who depend on others for their own security?

108. With the setting of one thought and before the rise of yet another thought there is an empty moment which is beyond imagination. If you could seize this empty moment through some spiritual practice, you would doubtless realize your true Self.

109. Knowledge which does not make the mind joyous; knowledge which does not bring peace to life — such knowledge is indeed lifeless.

110. Let things be scattered here and there, topsy-turvy, in a room, but if you are wide awake, you can walk across

without stumbling. On the other hand, if your eyes are shut, you do stumble even if all things are in order in the room. Similarly a seeker, aware and alert, can march ahead on the divine path, be the surroundings as hostile as they may; but a seeker who is not aware, who is not alert is bound to stumble, be the surroundings as conducive as these ever can be.

III. Beware! God is omniscient. He still, always and ever, watches all your thoughts and intentions. The moment even a shadow of evil thoughts or double-mindedness and insincerity darkens your mind, He steps back from you; and then, remember, it is not easy to win Him over again.

112. Ah, we give up the Almighty, the One who is all prosperity, and trust the self-seeking and the ignorant. But when we find ourselves deceived, we find fault with God's scheme of creation, or we curse our fate. This is verily committing one sin after another.

113. There are many who listen to discourses on Truth. There are many who deliver these discourses, but those who follow the Truth are only a few. Blessed are those for whom Truth is the breath of their lives. Salutations, many, many and many more, to such holy beings. Even the gods felicitate them, ever and ever, by exclaiming aloud: "Glory to the truthful! Glory to the truthful!"

114. Are these two comparable? Pleasure begotten of favourable environment and happiness begotten of Self-Realization? The former is based on outwardness and it lasts not, and moreover, it has in it the bitter seeds of dependence and fear; the latter is founded on inwardness, and it lasts for all time to come and lo, it holds forth the sweet fruit of freedom and fulfilment.

115. Dear friend, walk ahead warily. Every step in this life's pilgrimage breaks into a threefold path — one leading to the Lord, the other one to heaven, and yet another one straight unto hell!

116. The world? — It is neither good nor bad. Love it not, nor hate it either. As you

live in it, go on amassing the wealth of Godly love.

117. If thy intellect is Godward directed but Thy heart is worldward drawn, thy faith (in God) then surely is in danger; and if thy intellect is worldward directed but thy heart is Godward inclined, then the Lord surely is thy Guardian. And remember, thou art not far from the gateway of Truth if both thy intellect and heart pull thee Godward. Should, on the contrary, both thy intellect and thy heart lead thee worldward, then know thee for certain that thou art inviting destruction unto thyself.

118. Is your mind tired of the world? Has your intellect seen through the vanity of the world? Has your individual soul felt

for certain the irresistible need of God? Has the passion of meeting the Divine awakened in your heart? If all this has happened, then verily you deserve to seek the Lord.

119. The Lord will surely lift you up and hold you in loving embrace if you give up all your arrogance and pride, and surrender yourself unto Him completely.

120. Do not lose heart! Thou art not alone in the world; Thy maker is ever with thee. Trust Him; recognize Him.

121. Mysterious and surprising, indeed, is the way in which God's grace unfolds itself! Its true purpose is to lead man to his real 'home' and not to fulfil each and every wish of his in this world. God's

grace works even by causing sorrow, bereavement, failure, difficulties and death. For the spiritual edification of an individual, it does not shirk from utilizing these media (i.e., sorrow, bereavement, failure, difficulties and death).

122. Uncontrolled self-wilfulness is not emancipation as discipline willingly accepted is not bondage. Can there be any emancipation in the slavery of the mind (in any form whatsoever)? Victory over mind, be assured, courts as the foremost condition for real emancipation.

123. Never give up contentment — and thou shalt see that peace never deserts thee.

- 124.* Do you long to enter the court of the Lord? No amount of bribe can help bring this about! Let other things alone, even the powers of renunciation, knowledge, charity, penance and virtue are defeated there. Only innocence, sincerity, intense love of God and humility can prove of avail.
- 125.* Be ever prepared for death and then you have the real taste of life.
- 126.* Know thee for certain that the Divine is calling thee unto Himself if thou find awakened in thy heart a disinterestedness in the world, a longing to meet saints, a love of solitude and an eagerness for God-meditation.

127. Were there no unmoved and immoveable eternal principle, it would not have been possible for one to be liberated from the changeable world. Then, *Nirvana* and emancipation would be no more than fairy tales told only to beguile the mind.
128. In breaking the spell of thy soul's identification with all the inner and the outer objects of the world lies the real effort for liberation.
129. The unmistakable fruits of *Yoga* are an effulgence on the face, a sweetness in speech, a cheerfulness of mind. Dejection and ailment are as strange to a *Yogi* as darkness to light.

- 130.* Say not thou couldst not find the Lord;
only say that thy search for Him lacked
single-minded devotion and
wholehearted sincerity.
- 131.* If thou art eager to know how God is
defined, read books and books on
philosophy; but be it thy burning desire
to experience Him directly, then plunge
deep within yourself.
- 132.* Why feel forlorn when people do not
favour thee? Pray, ever and ever, that the
Lord be on thy side.
- 133.* Forgetting God is much the same, as
becoming thy own enemy.
- 134.* Be wary, my friend, lest the inescapable
summons of the god of death come

while you are still chalking out programmes of God-meditation. Whatever is to be done for initiation and progress in the spiritual field, do it today, do it now.

135. One endowed with the heart of the Buddha, and with the intellect of Shankara, needs have no fear of getting oneself drowned in this ocean of *Samsara* (world).

136. Why do you burn yourself in the worries of this vain world? Everything here is impermanent and perishable; everything here is ever changing and ever passing away. Catch hold of the Lord's skirt steadfastly and you will be ever so peaceful, ever so calm.

137. An ignorant man becomes identified with the world losing, as it were, his real Self while interacting with it, but the enlightened one maintains his identity with the real Self all along.
138. Empty thy mind of all worldly thoughts and wait silently for the vision of the Lord — this alone is the unique key to direct God-Realization.
139. As the sight of the one engaged in eating a meal does not appease the hunger of an other starving person, so also the spiritual experiences of others do not satisfy the one seeking the Lord. The *Rishis* of yore no doubt perceived the Truth, yet you will have to discover that Truth for yourself.

140. Let them say what they say, do not be worried about it. The world is neither itself on Truth's path, nor does it tolerate anyone else to tread it. With a mind, still and peaceful, listen thee to the voice of the Lord within, and whatever prompting It gives you from within, follow it with faith and devotion, and go ahead.

141. Do you long to have a peaceful and easy death? Then start cultivating, with persistent practice, right from this moment, that very mental state in which you desire to breathe your last.

142. God abides in the heart that stoops not to worldly temptations.

143. Remember, there is no other thing worthy of attainment in this world than the unalloyed and intense love of the Lord.
144. Once you get enmeshed in the labyrinth of the discursiveness of duty and non-duty, it will be difficult for you to come out of it. Give up your false ego and, keeping yourself in the state of mental passivity, do spontaneously whatever action you are prompted to do by the Lord — this alone is the infallible formula whereby one is not entangled in the meshes of actions (wheel of *Karma*).
145. The egoists of action find justice in the court of the Lord, but the devotees who are free of the sense of doership, find there His unreserved and pure grace.

- 146.* Wherever man may go, whatever dress be he clad, he cannot get peace anywhere, and in any way, so long as he is unsteady in mind and beset with passions.
- 147.* Think awhile: If your body were to die (say this very moment), could your self and property, worldly status and power be of any avail to you? When you are gone from this world, even your dearest relations will weep for you for a while only and then forget you altogether. You shall be all alone, without any worldly thing or being to help you, in your voyage ahead.
- 148.* None is really yours, and in fact, you are no one's in this world. But with the Lord

your relation is eternal. Recognize this relation of yours and the misfortune, which haunts you life after life, will surely disappear.

149. Significant experiences in the spiritual field do not come to those who lack the courage of facing danger.

150. How do you feel concerned if someone else does a wrong? God will surely ask him to render the account of his actions. Yes, be certainly concerned about all what you do and be ever vigilant that you do no wrong to anyone.

151. All seekers do continue to pray to and meditate on God amidst favourable conditions; but the seeker's spiritual sincerity is put to test only when the

clouds of untoward conditions swoop over him from all sides.

152. Remember, if you talk ill of others behind their back, you only introduce yourself as a mean and degraded person.

153. Do you want to achieve spiritual concentration? Then reduce your desires, properly adjust yourself in your present environment, and sit in meditation daily and regularly.

154. Do not be surprised that a seeker, without perseverance, becomes disappointed while treading the path divine. Spiritual evolution is neither a miracle nor a vision which can just occur in the twinkling of an eye. It entails the entire divine transformation

of an individual; it involves the stake of many lives.

155. The life is verily a short-lived affair, call it a few days's fair. Live happily with all; never do any wrong to anyone; never speak ill of and to anyone.

156. Away, far, far away be the comforts and facilities which stand between you and your maker. Welcome be that sorrow, that pain, which cultivates the love at His feet — this surely is the attitude (the conviction) of His true devotees.

157. Believe it or not, a Consciousness continuous and perfect permeates through minerals, vegetables, animals, human beings and gods. They are distinguished from one another not by

their essential Consciousness but by the degree of manifestation in them of the perfect Consciousness.

158. If you go on increasing the time-span of your meditation and spiritual practice even by half a minute every day, rest assured that within a year you can attain *Samadhi*. Nothing is unattainable! What you need is a real zeal, a right technique and a regular practice.

159. As the mind stops, the world falls off; it becomes meaningless for you.

160. Remember, this outward glitter and show of an indulgent person is only a delusion. It is just a mask put on (and a method devised) to hide a deeper

disquietude. But do observe and understand the light and sweet smiles decorating the visage of a saint who, after accomplishing his 'task,' remains absorbed in the ecstasy of his real Self.

161. How many individuals are there in this world who take kindly to the prosperity of others? This earth would, indeed, become heaven, should envy and selfishness disappear from here.

162. This world with all its enchantments and temptations is a mere nothing to one who but once tastes of the sweetness of the Lord's name.

163. Whatever is your prayer unto the Lord, offer it with your heart full of love and devotion. Let it be not half-hearted; let

it be more and more absorbing. A sincere prayer — though short — is ever more so fruitful.

164. Do you have to break an ornament to test its gold-content? A seasoned goldsmith can tell it just at a glance. To perceive God you need not do away (break) with the world. An enlightened devotee's insight perceives God without difficulty.

165. Neither by mere speech-making nor by hollow preaching can the world be reformed. Only learned and God-Realized souls, awakened and self-disciplined as they are, can bring about the transformation of the world when they enter the field of action.

166. Far, far better surely is that householder who attends to his domestic and social responsibilities conscientiously in the name of God than that so-called detached renouncer of the world who, puffed-up by his made-up renunciation, thinks and talks derisively of others.
167. The one who wants that his search for God and spiritual zeal do not get slackened, should always cherish the association of such saints as are always engaged in *Sadhana* and absorbed in the love of the Lord.
168. Have you ever stopped in the hot pursuit of worldly things, and pondered: “A day must needs come when all those objects, for the possession of which I know not either the day’s rest or the night’s

comfort, shall have to be given up by me, or be snatched from me, and that such a day may arrive any day, any moment?” Think of this ever and ever, think of this without fail, for such thinking will give you strength in your pilgrimage to the Lord.

169. Remember, it is not good to criticise or interpret adversely the spiritual approaches and convictions of others. The path of all seekers has never been, and will never be, the same. But know for certain that the destination of all spiritual seekers is one and the same.

170. Probing deeper and deeper into the depths of the soul, as you reach the deepest of its depths, wherefrom it is not possible to go any deeper, know you,

then for certain, that you have achieved the highest of the spiritual heights.

171. Call him blind though possessed of sight and call him stupid though possessed of cleverness, who does not have *Vairagya* (dispassion) for the world even when seeing its perishableness and transience.

172. Obstacles will be there, without doubt, as long as there is imperfection. If they upset you, you cannot succeed in your aim. Worry not about these and march on towards perfection with confidence and perseverance. Remember, God is on your side.

173. Generally speaking, when a seeker attains sufficient passivity, concentration, purity and detachment, he

begins to have the experiences of higher spiritual planes. But, at times, all of a sudden, when the mind is fully calm and still, a vision from higher plane may flash.

174. Do you need God or does He need you? You will be the gainer if you remember Him, if you meditate on Him; and if you do not, you will surely be the loser.

175. Verily deluded are those who, desirous of attaining freedom, run in hot pursuit of worldly power, pelf and status. It hardly needs any proof — for it is evident all round — that this very pursuit has completely ruined the independence and simplicity of thousands of individuals.

- 176.* Free from the imagination of the future and the influence of the memories of the past, any action emerging from the deep silence of the soul, is without doubt, transcendently God-prompted.
- 177.* Many have come into the world and gone out of it too, saying that the world is an illusion, but the world has been going on forever. Verily, how touching, and at the same time deeply appealing, is what the devotees of the Lord say: “This world is the eternal play of the eternal Lord.”
- 178.* No power there is as great as love; and no light there is as bright as knowledge. An individual is great to the extent to which his life is permeated by divine love and knowledge.

179. When you are not identified with any inner or outer object of the world, you exist in your pure and essential nature.
180. Understand well the distinction between real 'I' and the ego. The real 'I' (*Atman*) is the substance, whereas the ego is the shadow. The real 'I' is *Brahman*, whereas the ego is *Jiva*. The ego emerges when the real 'I', reflected in time, gets apparently identified with any of its projections in time and space.
181. Spirituality implies, neither avoiding the world like cowards, nor running in hot pursuit of it. Awakening us to that life eternal, that power limitless and that bliss divine, true spirituality motivates us to attain in this very life that state (of

divine bliss and power) for which we have been sent here into this world.

182. Awareness is neither the creation of the 'knower', nor the transmutation of what is 'known', nor is it any relation of the 'knower' with the 'known'. It is that principle, eternal, supreme, and beyond time, which illumines the 'known', the 'knower', and the presence or the absence of their mutual relationship.

183. The one who feels happy when praised, and sad or angry when criticised, should know that his self-surrender unto the Lord is yet not complete.

184. The Realized-one rests in his/her essential nature in the state of *Brahman*-experience. But

while knowing and dealing with the world, he/she becomes the world as well.

185. How best can speech be employed? In talking of the Lord. How best can mind be employed? In remembrance of the Lord.

186. How best can power of discrimination be employed? — In enabling us to discern between the Self and the non-self. How best can knowledge be employed? — In enabling us to be established in the Lord.

187. Do not make your present miserable by worrying about a happy future.

188. The real goal of man is to awaken and activate in himself the perfect spiritual Consciousness. A

true seeker of the Lord is verily the one who, with this ideal in view, goes on purifying his feelings, thoughts and actions.

189. When all your hopes of support are dashed, God may or may not be your support — it is His sweet will. But when you trust in Him completely and give up all other sources of support cheerfully, and of your own sweet will, God cannot but be your support.

190. A dream is a dream — good or bad; environment and circumstances are ever changeable, ever perishable — favourable or unfavourable. Understand this and be ever so peaceful in all states.

- 191.* It is as difficult to know the secret of the Lord's play as to know Him in His essential nature. But, if you have chosen Him with a heart true and faithful, rest assured that He will never brook your spiritual degradation.
- 192.* Essential it is to understand the interrelation involved in the pairs of opposites! If there pleasure, there is also pain; if there is virtue, there is also sin; if there is gain, there is also loss; if there is birth, there is also death. If you long to live completely without pain, sin, loss and death, then giving up the desire of pleasure, virtue, gain and birth, you shall have to go in search of that supreme, impersonal and absolute Existence which is free of and beyond all pairs of opposites.

- 193.* In thinking lies great power; wrong thinking makes untruth appear as truth, and truth as untruth. Is it credible, then (as some people would say), that meditation on Truth yields no benefit in attaining the state of Truth-experience?
- 194.* For them who do not love the Divine there is no peace either in this world or in the next. Verily they are so unfortunate.
- 195.* Verily has he to get consumed in the great fire of repentance who, having spent his whole life in amassing worldly riches, goes out of this world empty-handed with no credit balance of goodness and divine love.

196. The chariot is for the charioteer, the reverse is not true; the house is for the house-owner, the reverse is not true. Similarly, the body is for the *Atman*, the reverse is not true. If you are concerned only about the body's comfort and its upkeep, and if you pay no heed to your spiritual edification, know then that your intellect needs to be illumined. Go in search of an experienced spiritual mentor.

197. Whom you name One, is also All; but woe-betide man: He neither longs to be One nor does he wish to be All. He is only being grinded in the mill of relativity; he goes on carrying the burden of limitedness.

198. Call the Lord by whatever name you like. Call Him: OM, Ram, Krishna, Hari, Christ, Buddha, Mahavir, Shiva, Waheguru, Allah, God, Ahura Mazda, Adonai, Indra, Mother Bhagavati, or any other name. He will certainly hear you only if your call arises from a sincere heart. He will respond to such a call, rest assured.

199. The seeker, who on having some blissful spiritual experience, is unable to contain it in himself and starts bragging about it, blocks his further spiritual progress. Every seeker should keep his inner spiritual experiences to himself. He should not mention about these to anyone purposelessly, except to his master or guide.

200. Your body, only a few days's illness can deform it! Can you feel proud of it?
201. Your intellect, a blow on the brain and it is useless! Can you feel proud of it?
202. Your life is gone if deprived of a few minutes of breathing! Can you feel proud of it?
203. The bliss that an innocent and pure hearted devotee experiences can never, indeed, fall to the lot of a rationalist-philosopher (barring few exceptions). He cannot have even a glimpse of the world in which the devotee of the Lord lives. The rationalist-philosopher's entrance to such a world is, of course, out of question.

204. The time that you waste in finding faults with others and in speaking of them could be utilized by you in correcting the faults which beset you, and thereby you would reform your life.
205. The discriminating intellect is not undesirable; but, make it not the sole guide of your life's *Sadhana*; it can help and protect you only in your wakeful state, but it must needs desert you when you are in a dream state. Moreover, you need to know that when you are in deep sleep state, your intellect sleeps and various kinds of influences, good and bad, suggestions and incitements come from the universal mind and enter your individual mind. Entrust, therefore, your life unto the hands of the Lord,

who is ever awake in all the states, and who never, never deserts you.

206. Of what avail is your spiritual meditation and reflection if, while dealing with others (while living your day-to-day life in the world), you do not realize that this world is only a drama of which the Lord is the eternal spectator and you, the passing player? Surely, far better than such hollow meditation and reflection is the service to humanity rendered selflessly as an obedient servant of God.

207. Can there be anything more degrading for man than being always engrossed in satisfying the craving of his senses? While it tells upon his health, it also renders his mind and intellect restless

and impure. Can there be anything more beneficial for man than keeping his mind and senses clean and controlled and employing these (mind, senses and intellect) usefully for God-attainment.

208. If you agree that the aim of all services is to make people happy, then there can be no better service to them than to draw them Godward through divine knowledge and by the example of your living up to that knowledge, because it is not at all possible for man to find as much happiness in anything as in his remembrance and communion with Him.

209. If you wish that you should not have to repent at last, then regard the one who is yours as yours, and regard the one who

is not yours as not yours. But listen: “Who is yours is the one who is never separated from you, and who is not yours is the one who does not remain with you forever.”

- 210.* Human life is a test in spirituality. Only those, who remain ever vigilant, steadfast and engaged in introspection, pass this test successfully.
- 211.* The divine grace accomplishes in the twinkling of an eye that task which human effort cannot in a hundred years. How surprising that even then, man brags about his strength and shirks to pray for divine grace!
- 212.* It is said that when you take only one step towards Him, He advances ten steps

towards you. Doubtless, this is a correct viewpoint. But the complete truth is that God is already with you. He is one with you. Just look at Him!

- 213.* God determines the value of an action by the intentions of the doer and not by the action itself. Doubt it not that even day-to-day actions, performed in the name of God, are worship of the Lord.
- 214.* When would you call an action spontaneous? When the action and the decision of the action are simultaneously executed, the action is spontaneous. Imagination of the future and memory of the past do not condition it.
- 215.* Man feels his imperfection in many a way. Were he completely imperfect,

how would he come to know of his imperfection? And if he were perfectly perfect, how would he have the feeling of his imperfection? This makes it crystal clear that in his human state, he is neither perfectly imperfect nor is he perfectly perfect. The truth is that he is an imperfect manifestation of the perfect Lord.

216. How can a common man understand the inner state of a saint? He can estimate him in his externalities only — his dress, his manner of living and his behaviour. A goldsmith knows the value of gold, only the jeweller can tell the price of a jewel — only a true saint can know a true saint.

217. The sages, to whom everyone bows in love and reverence out of regard for their greatness, were once ordinary persons, like most of you are today. They baked themselves in the fire of self-control and discipline; they sang the Lord's praise without a break — and lo, behold, they attained their great state! Take to their footprints and surely you shall achieve the greatness they have attained.

218. Meditate on the unreality of the world and you cultivate dispassion; meditate on the reality of the Lord and you develop the love of His feet. Dispassion alone cannot do for God-perception. It needs both dispassion and love for God.

219. Surrender is of three states:

1. Surrender of the fruit of the action.
2. Surrender of the action.
3. Surrender of the self (i.e. surrender of all the parts of the personality).

220. There is no higher state of surrender than self-surrender.

221. Man evolves and rises spiritually only when he forsakes the attachment of perishable objects and mortal beings and takes to the holy feet of the immortal Lord.

222. Whenever you are in the clutches of a calamity which refuses to leave its hold on you, do not sink in the sea of despair. Think that it has happened at God's

bidding for your good and try to learn a lesson from such a situation.

223. Do you know which is the greatest hindrance in spiritual success? It is hypocrisy. The shadow of a hypocrite sends shivers even in gods.

224. Would you like to know the last word of all the saints and scriptures? It is this: “the supreme goal of life is to live in God; and the secret of its achievement lies in living for Him and Him alone.”

225. God is perfection absolute. Whatsoever you seek in God, you do get it. But the discerning seeker only seeks God in God!

226. 'Love' is, indeed, a simple word, but living up to its creed is very, very difficult. The one who has learnt to die while he is alive, alone can really love the Lord.
227. Does not the ideal of God-Realization agitate your mind? Do you act without discrimination of right and wrong, or say, do you act purposelessly? Should this be so, then either you are fully emancipated, or else mentally deranged, because in human form you cannot become a complete beast!
228. You alone can say whether or not you love God but certain it is that He does love you. Though you need Him yet you do not remember Him; though He needs you not, in anyway, in any manner, He

never forgets you. This shows His supreme sweetness as also your great misfortune; for thus, you surely miss that bliss which is found in His remembrance.

229. Do you not feel yourself completely lost in activities and relationships? Eliminating activities and relationships from your life, have you ever felt your pure being? Pause awhile and withdraw yourself from these activities and relationships and ask yourself the question: "Who am I?" When activities and relationships are absent altogether, realize That which remains. It is verily the inexhaustible spring of nectar! It is verily the unlimited treasure of the eternal life!

230. Granted that you know what the true purpose of life is. Granted that you also accept it. But can this alone lead you anywhere? No! You have to realize it. And for that you must take up the cross and follow Him.
231. Is it wise to feel flattered when people praise you? Know for certain that the divine judgment is completely different from that of the world. The world bases its judgment on your outward behaviour. It looks at you from the angle which serves its ends, but God looks into your innermost intentions.
232. Say not that God is not kind to you. To you He is all kindness. If there is a deficiency anywhere, it is in your power of feeling it, and not in His kindness.

Perhaps your heart is closed, perhaps your vision is blurred. Give up your old habit of complaining and think how best to heal your heart, and make your vision clear.

233. The first and the last barrier between God and man is only one. It is man's ego. *Sadhana* is verily the name of those means which weaken the ego and ultimately destroy it.

234. Would you like to have stillness of mind? Stillness is directly proportional to awareness. Mind becomes restless when you are not a witness of it. As the witness-state rises in you, the vacillation of mind ceases. Everyday, therefore, morning and evening, sit in a comfortable posture, at least for half an

hour, and watch your mind as a detached seer. That is all. Within a few days only you will find stillness and peace dawning on your mind. But you, and no one else, have to make the experiment for yourself.

235. Who creates obstacles in your prayer and practice — have you ever pondered over it? God? Fate? No, no! To put false blame upon them is not wise. Your innumerable desires for power and pelf, name and fame, and sensual pleasures, verily stand in your path, not letting you sit peacefully in prayer and meditation. The truth is that God wants to make you His own, but it is verily you who are trying, as it were, to elude His hand.

236. If you are a right person, you will transform your home into an *Ashram*, your shop into a temple and your day-to-day business into worship. If you are a wrong person, your *Ashram* becomes a home, your temple becomes a shop and your worship degenerates into business.

237. A devotee's tears and longings mean nothing to the one who has no aspiration for the Lord. How can he feel the pinch of a devotee's suffering? To him the suffering of only that person is meaningful who weeps over the loss of his worldly relations and material possessions. The zeal for the Lord is the foretelling sign of His vision, but how can Lord's vision be manifested unto him whose heart is impure and defiled by worldly cravings and attachments.

238. You may run after the world or you may run away from it. But as long as you keep on running, you do remain in the world. Stop for a while and lo and behold! You are in God, you are He and He, alone.
239. On the path divine, renunciation is no doubt indispensable. But what you need to renounce is the sense of 'I' and 'Mine'. Not merely the identification with the worldly possessions and relations, but also the identification with your physical, vital and mental bodies has to be completely shaken off. Whatsoever you are and whatsoever you have is His — live in this idea and lo and behold! You are in complete possession of that peaceful state of mind

in which you come face to face with the changeless Reality.

240. “God alone is the doer of everything” or “*Atman is Akarta* (non-doer)”. These are the suprasensual truths realized by the seers and sages alone. It is not only useless but injurious too to make use of these as a convenient excuse to escape the responsibility of your sins, because such false consolation shuts on you all doors of transformation.

241. You may have done good to people a thousand times, but if you go against their wishes even once, they give you up and disgrace you. You may have committed a thousand mistakes unto God, but He picks you up and embraces you, should you only submit unto Him.

These are the inner feelings spontaneously expressed by the saints who have known life and lived it in its divine totality. Now it is up to you to decide whether you choose the world or you choose the Divine!

242. Do you know what is the most stupid action in this world? It is to fight or quarrel in the name of God or of religion.
243. If a person forgetful of God be called alive, then whom else to call dead?
244. It is one thing to act for bliss and quite another to act out of bliss. One implies the pain of struggle whereas the other is filled up with the flavour of the divine play; one betrays the sting of

imperfection whereas the other betokens the joyous activity of fulness.

245. Escape from life is but ignorance. Yet, to be born, to earn one's living, to procreate children and then just die — would you call it life? No, no! This is mere repetition of bestiality. It is only a process that perpetuates and deepens your slumber! It is no more than the flow of death! Life becomes meaningful only when you are living for being established in that Consciousness which is divine, free, spontaneous and eternal.
246. Know for certain that the question of God's testing you does not arise at all. Sorrow, pain, untoward happenings do not occur in your lives because God wants to test you. He knows everything.

Life unfolds sorrow and problems to you only to show YOU how much of perseverance, detachment and love of God you have. As a matter of fact, they come to you only to disturb your slumber, to dispel your ignorance and to awaken you to the life everlasting.

247. Everywhere you hear people exhorting: “Do your duty.” But I ask: “Is it at all possible to know and perform your duty without knowing yourself?” If that be so, then what is impossible?
248. Do not call any action superior or inferior (by itself). An action performed in the name, and for the sake of the Divine becomes superior; an action performed to gratify one’s individual ego becomes inferior.

249. The path of God-Realization is very subtle and as intricate as a labyrinth. On one side lurks the danger of getting overwhelmed by worldly activity in the name of so-called 'service unto humanity'; on the other side the ideal of complete renunciation may tempt the seeker to a life of lethargy and inaction. He alone attains to Truth, sooner than ever, who always keeps in view the goal of Self-Realization, and leads a well-balanced and properly oriented life.

250. A *Sadhaka*, without right understanding and experience, reaps from made up renunciation what an indulgent person gets from sensual enjoyment.

251. Read, if you will, a thousand books, or hear, if you will, a thousand sermons; but, unless and until you turn your attention inward and focus it on the innermost one who reads or the one who hears, you cannot realize the Divine who is identical to your essential nature, on realizing whom nothing more remains to be read or to be heard.
252. What if you know that God is *Sat-Chit-Ananda* (existence absolute, knowledge absolute and bliss absolute)? Only if and when you also come to know, and directly, that you yourself are *Sat-Chit-Ananda*, shall you be fulfilled.
253. You can so easily see the Lord, face to face, provided your ego accepts total defeat.

254. The subtlest way in which the mind can deceive you, or does deceive you, is by inducing in you the expectation of deriving unlimited and eternal happiness from things and states that are limited and temporal. Would it be incorrect to say that this very deception is the sole factor working behind the most of man's distractions and deviations?
255. Change yourself and you at once discover that your surroundings are changed.
256. Blessed are those whose devotion unto the Lord is single minded. They will certainly see Him face to face.

257. That which is *Maya* on the universal plane is called mind on the individual plane. It is the mind alone that makes Consciousness seem limited, though in reality it is without limit; it is the mind and the mind alone that makes Consciousness appear divisible, though essentially it is indivisible; and it is this very thing known as ‘mind’ which makes Consciousness seem as if bound by the law of opposites (of good and bad and right and wrong), though in reality no such law conditions it. Therefore, all forms of spiritual practices are, in reality, the various methods and techniques meant to make the *Sadhaka* go beyond mind.

258. God does not ask you: “Why did you not become a Hindu? Why did you not make

a Buddhist, a Jain, a Mohammedan, a Jew or a Christian of you?” The least He does ask you is: “Why did you not become a Man?”

259. How can deep interest for Self-Realization be awakened in our life? How can we attain to true dispassion and to sincere aspiration for the Divine? Remember, not only a particular state but all states are relative, incomplete and limited and, as such, they cannot provide absolute satisfaction — when this understanding ripens, through constant introspection and reflection, into a living experience, then the true aspiration for the Divine dawns in us and the real spirit of dispassion is experienced.

260. Not intellectual discrimination but supramental intuition leads you to Self-Realization. This intuition (*Samadhi Chetana*) is born in you only as your mind is completely freed from the shackles of attachment and reaction, and when it (the mind) is perfectly silent.

261. Agreed that you are a great scholar, and that your writings and speeches impress the society in which you live, but are you peaceful? Agreed that you have amassed great wealth, but again, are you totally satisfied? Agreed that you command the highest respect and honour in society but have you found inner contentment? Search your mind honestly, sift the experiences of your life and then give God a chance!

262. Indolence, attachment, infatuation and greed, etc., do not assail him who is constantly aware of the passing nature of his physical body, and of all temporal happenings, and who, at the same time, remembers the Divine unceasingly.
263. Do you long for speedy God-Realization? You cannot have it by merely sitting in prayer and meditation for just an hour or two in twenty-four hours. Yes, you can have it if, having become sure that God-remembrance is the only thing left for you in this world, you remember Him with a whole heart. When all actions of your body, all thoughts of your mind, all love of your heart and all the queries of your intellect are oriented Godward, then only can you come to deserve God's special grace

which unites the devotee to the Lord and the seeker to the object of his search!

264. Would you say that fate is the will of God? Yes, it is true, but there is a proviso — Fate is subservient to God's will but God's will is not subservient to fate. The truth is that pure manifestation of God's will is always free, spontaneous and independent.
265. Every moment of the life of a seeker is a moment of test for him, and every happening in his life only a golden opportunity for him to learn.
266. All labour is for rest, but rest is never the result of any labour; all struggle is for relaxation, but relaxation is never the result of any struggle. The way to true

rest lies in the understanding of the futility of all efforts and struggle as also in the awakening of one's true and essential nature.

267. No doubt you long to be freed from sorrow, fear, pain and worry, but instead of dispelling your darkness, infatuation, greed and desire, you always try to hide or protect these evils — you sow the seeds of restlessness and then long to eat the fruits of peace. Is this the way of attaining to peace?

268. What is there on the periphery of life? Pain and pleasure, both transitory! And what is there at the innermost centre of life? Eternal peace, abiding tranquillity! On the periphery of life there is the bitterness of duality, but at the centre of

it, there is the sweetness of non-duality. The periphery of life yields the fruitless labour of ceaseless wandering, whereas its centre offers you the true peace and rest of your essential, divine nature. Where would you like to dwell? — on the periphery of life or at its centre?

269. The one who has no longing for happiness cannot be made unhappy by any means. The one who has no longing for honour cannot be dishonoured in anyway.

270. Freedom is your birthright. You cannot suppress the irresistible urge for being free. But when you want freedom for yourself and, at the same time, wish others to be subservient to you, your thinking is wrong. The truth is that it is

only owing to this wrong thinking on your part that freedom is denied to you. Is it not a fact that the root of man's bondage lies in his wrong interpretation of freedom and in his search of it in the wrong way, and in the wrong place?

271. Penance it is to endure pain in the name of the Lord; penance it is, too, to endure pleasure in His name. When a seeker develops the ability of enduring pain and pleasure in this spirit, he becomes entitled to the experiencing of that supreme Consciousness which is beyond pain and pleasure. In this 'Experiencing', suffering pain is no penance; nor enduring pleasure is penance either.

272. On the path of spiritual unfoldment, humaneness and morality are indispensable indeed, but not enough. Cut, one by one, the subtlest threads of ego and lo and behold! there is naught but God; what exists is He and He alone.
273. You long for the gratification of mind and senses — but how can you get it now when you could not get it even after fumbling for it through life after life? Real fulfilment comes from Self-Realization. Therefore, follow, ye, the path of Self-Realization with determination and sincerity; for your sight is fixed on the gratification of senses and the sight of death is set on you.

274. What you do and where you live is irrelevant. What is important is what you are and with what motive and inner attitude you perform the act.

275. Does it at all matter if you sing praises for divine grace when fortune smiles on you? Should you feel His grace in adversity and unfavourable conditions, it could be something to speak of, indeed.

276. Let a seeker look upon this world as a laboratory. By performing moral and spiritual experiments on his life, he needs must discover, here, that secret bliss which is variously but inadequately described as:

1. *Brahman* or Godhead by the knowers of Truth,
2. *Atman* by the *Yogis*, and

3. *Bhagwan* (God) by the devotees.

277. The temptation of worldly objects, beings and states ceases for you when you come to know what they really are. The attraction and love of the Divine reaches its highest summit for you when you come to know what He really is!
278. A deep hypnotic sleep on the part of man is what is invariably the cause of all his sorrow, slavery and imperfection. Some people call this hypnotic sleep *Maya* as well. This *Maya* can surely be overcome but only through the constant remembrance of, and total surrender unto the Divine.
279. You may be deeply immersed in lust, anger and worldliness but, remember,

the Lord is ever ready to bring you out of the slough of these vices. His grace unto you is delayed only because your willingness is not ripe. Call the Lord — call Him with true love; call Him today; call Him always and even now!

280. If you lay even but one condition on love — it is not love, it is a bargain.

281. Should you fail to resolve the inner conflict: “Who is mine and who is not mine?”, do not be impatient; death will make you understand your true position. Then you will surely come to know (let alone others) that even the physical body which appeared to you to be yours, was not yours at all! But of what avail to you would then be your such understanding. The proper time for right understanding

and resolve is now and now only. And that resolve should be: “God alone is mine, and I am His!”

282. A person who cannot subjugate his mind and senses, and cannot overcome his desires, needs must land himself in such situations as make him subservient, in one form or the other, in this way or that way, to others. This is a hard fact. A fact as true as the rising of the sun in the East.

283. A devotee is not the one who is engaged in making the Lord favourable to him. A devotee is verily the one who has completely made himself submissive and docile unto Him. Praise be unto the devotee a thousand, thousand times, who has totally surrendered, once and for all,

his mind and intellect to Him, and has no other interest in life than to fulfil the will divine.

284. Do not take life as a compulsion, as a prison house. Look upon it as the highest gift from the Lord and accept it. Such life as provides the opportunity of breaking the snares of ignorance is found only in human body and through divine grace. Waste it in useless trifles and you will be seen at last crying over spilt milk!

285. True it is that a stone in the path can prove to be a stumbling block for you, but this very stone can be used as a stepping stone also; it can impede your journey; it can be a help on your path as

well. It all depends upon how you walk — with your eyes shut or wide open.

286. Would there be any seeker who does not long for heart-purification? It is not an exaggeration to say that the purification of heart is not brought about so much through the hard physical mortification as through selfless prayer. Pray everyday, for fifteen minutes at least, for the welfare of those whom your mind presents to you as your enemies.

287. Would you know how you can be free of your swelling pride? Do you wish to be free from your degrading inferiority complex? There is one way out! Do not compare yourself with others. You are what divine dispensation has made you;

the other one is what divine dispensation has made him or her!

288. To fight on the point, “God is personal and with a form or He is impersonal and formless”, betrays sheer ignorance! In truth there is no difference at all between the personal God and the impersonal and formless Godhead. When you perceive Him through the mind and senses, He is known to be personal and with form; when you perceive Him by transcending your mind and senses, He is impersonal and formless.

289. Should thy inner vision be clear and vibrant, you shall easily perceive that the apparently insentient matter is but involved Consciousness, and nothing else!

290. To try to forget or ignore death, bondage and imperfection is but to cherish self-deception. You must outgrow and transcend them! If you close your eyes on them or if you devise artificial means to forget them, then certain it is that you badly miss the opportunity of making yourself free from them.
291. A miserable life is theirs who persist in deondency. But those who lead a life full of expectation invariably invite sorrow and bondage. Blessed are those who have discovered the centre in the middle of hope and despair for, the kingdom of peace belongs to them!
292. Without realizing the Truth, it is not so difficult to pretend of truthful conduct or

Sadachar, but to lead a life of true and right conduct is quite another thing! A truthful thought (*Sadvichar*) rises spontaneously in the state of Truth-experience. And truthful conduct (*Sadachar*)? — Surely it is free flowing of truthful thought into activity!

293. Do you wish mankind all good? Do you want that society should make progress? Then, listen! It can be achieved only at the cost of your self-denial! Are you prepared for self-effacement? Are you prepared to stop gratifying your ego?
294. To your best keep yourself aloof from the vain bustle of the crowd. Do not entangle yourself in the affairs of others unnecessarily. After all what do you gain by multiplying your worldly

contacts? — Surely it can give you sensation and excitement which, in turn, breed conflict, confusion and worry. Spend your time, more and more, in remembrance of the Divine and in His service.

295. Should you be filled with bliss, doubtless it is that your simple presence will evoke bliss in others near you. If you yourself are not established in bliss and you think that you are imparting bliss to others, then you are not only deceiving yourself but misleading others also. Can you give anything to others, which you do not possess yourself?

296. Troubled, indeed, is an ignorant person when he suffers the lack of self and power and troubled is he even when he

does possess them. What is more, how difficult it is in practice to make him convinced that the real cause of his woes and worries is not actually his want of possessions or his possessions but only the ignorance of his real Self!

297. What has true happiness got to do with any object? What has it got to do with any person or any circumstances? Why at all should it depend upon any cause whatsoever? Happiness through something is no happiness at all. True happiness is always without a cause and independent, and therefore, everlasting.
298. Neither in sorrow nor in pleasure can you remain for ever. But certain it is that, you can always dwell in the bliss. This is so because bliss is your essential nature, your true being!

299. You ask the difference between love and selfishness? Selfishness seeks pleasure; love is the expression and overflow of bliss. Look deeper and you will find out that selfishness involves the agony of the lurking fear of separation whereas love embodies the refreshing coolness of communion and unification!

300. Do not think that infatuation, attachment, hatred, jealousy towards the persons and objects of the world fall on you from the sky or come to you uninvited. Remember, these are born in your mind and sustained there, only because you entertain prolonged thinking of these persons and objects, expecting happiness from them and/or only because you harbour wrong opinion

about them. It is you and you alone who are responsible for your woes!

301. Could you be bereaved of Him, you would at once cease to exist! The union with the Divine, actually, means the immediate and direct realization and unbroken awareness of the Lord.

302. The superiority of man over animals is mainly based on the fact that animals do not have the ability to choose whereas man does have it. Wrong choice results in pain as right choice results in pleasure. But the doors of true happiness are opened unto you only when your will to choose is completely surrendered unto the will of the Lord! The existence of all things and living beings is dependent on the existence of God.

303. To be dependent financially or politically is verily a matter of shame for man in whom God resides. But, remember, the flowers of true freedom can never blossom in the life of man who has not freed himself from the subjugation of his mind and senses!

304. From the empirical standpoint man is neither the Spirit alone nor matter alone. He is the confluence of the Spirit and matter, of *Purusha* and *Prakriti*. When he identifies himself with *Prakriti* he feels he is dependent, mechanical, mutable and insecure. When he identifies himself with *Purusha* he finds out he is free, spontaneous, immutable and secure!

305. In the hour of crisis, neither your stored knowledge of philosophical theories about God or about ‘choiceless awareness’, nor the definitions of metaphysical principles you may have learnt by heart, are of any avail to you. What really help you in such difficult situations are the self-confidence aroused by your awakened inner intuition, the unshakable faith in the Divine and trust in your own self!

306. It only appears to you that you have grabbed the world or that you are about to grab it, but in truth, you can never grab it. It appears as if you are deprived of God, but in fact, you can never lose Him. World-attainment and God’s separation are doubtless both illusory.

307. Your behaviour towards your servants and dependants should always be as full of humility and goodwill as you would like to expect from the one who happens to be your boss or your director.
308. Spiritual discipline in reality is concerned with the right use of the present. Do not waste your precious time, indulging in day dreaming and in making plans to practise *Sadhana* sometime in future. The Lord is ever present and whensoever He is found, He is found in the present alone!
309. Peace is there neither in a magnificent palace nor it is there in a thatched hut. But what a trickery of *Maya*! — Those who dwell in palaces think that peace there is nowhere but in huts, and those

who dwell in huts think that peace there is to be found in palaces only. The fact is that once true understanding comes, you are sure that peace can be found nowhere but in God-communion or in Self-Realization.

310. A person may possess the knowledge of all the worlds and of all the things and beings existing in them, but if his mind is devoid of the love of the Lord, his knowledge is, in the eyes of saints, as insignificant as dust!

311. One animal dies but the other one standing by, unmindful, just goes on enjoying its mastication. Not a thought about its own death crosses its mind. Is not the condition of the man today, engrossed in sensual pleasures, only like

that of the unmindful animal, as described above?

312. You want the proof of God's existence? Cast a penetrating glance into the deepest depths of the heart of any living being (including yourself) and you shall invariably find there an innate, irresistible urge, conscious or unconscious, to realize the life that is eternal, the knowledge that denies all limitations, and the bliss that knows no bounds of time, space and causality. Would this not be sufficient proof of God's existence for you?

313. Self-Realization cannot be bartered; it is not a thing that can be given or received. It verily is the opening and flowering of the innermost Consciousness! It is the

awakening of the Self (Being) into its pure pristine nature. It is a fulfilment that happens to the Self, through the Self, from the Self, in the Self.

314. The easiest and simplest practice in the path of spiritual progress is, surely, the repetition of the Lord's name! This telling of the holy name should, however, be practised most lovingly, faithfully, and sweetly. Beware that this repetition does not turn into a mechanical activity!

315. Surely impracticable it is to solve, once and for all, all the problems of the material life; they always crop up afresh. There is one and only one way of being free from the pain of their sting, — and it lies in arousing in oneself the feeling

of the pressing need of spiritual life to such a pitch that the material problems lose their urgencies.

316. No man can keep circumstances always favourable to himself, but there is no doubt about it, that he is potentially disposed to remain unperturbed and unmoved by circumstances. This potentiality is transformed into actuality but through the direct experiencing of that Consciousness which is ever unmoved and immovable!

317. Whom do we call a religious man? Surely not the one who keeps himself engaged in performing sectarian rituals. And surely also, not the one who is competent to understand various theories about the reality and is able to

write or talk about them. A religious man, again, is certainly not the one who is engrossed in gratifying his ego in the name of doing social welfare work. A religious man is really the one in whose heart a deep thirst for discovering the eternal Truth has manifested!

318. Miracles do not bring about divine transformation of life. It is also not possible to bring it about through mere dispassion and long discipline performed with reverence. The divine transformation of life comes only through the continuous invoking of that suprasensual and supramental divine Consciousness which becomes freely active in man when the latter is in a state of complete surrender in relation to his body, *Prana* (life force) and mind.

319. Should you be blessed with unsleeping awareness, you would discover consciousness even in the things that are apparently inert and insentient. If you are denied of unsleeping awareness, you will treat even the sentient, living beings, as if they are inert and dead things!

320. You cannot say, "Here is a man who is established in the Divine." You can say, "Here is a man who is not established in the Divine."

321. Suffering is not bad if it is helpful in God-remembrance, nor is pleasure condemnable if it awakens the feeling of thanksgiving to the Lord, or say, if it connects you with Him. Suffering is bad if it takes your mind away from the

Lord; pleasure too is condemnable if it induces forgetfulness towards Him.

322. Ready-made and borrowed answers relating to God and to *Atman* may satisfy, for a short while, your intellectual curiosity, but they cannot quench your deep inner thirst for Truth. For the complete satisfaction of your innermost being, you must have the direct experience of Truth yourself.
323. Success in life cannot be measured by the attainment of sensual pleasures because even the beasts find sensual pleasures. You should not also weigh it in the scales of social prestige and material possessions because all these are uncertain and are subject to change. Success in one's life should be measured

in terms of the advance one makes on the path leading to the life eternal!

324. The blissful Lord abides in your innermost soul. He permeates each and every cell of yours, and even then you are dejected and worried — how very strange it is? Just gaze within, and see that the One you search without is really calling you from within. Will you not look to Him? Will you not hear Him?
325. Should you come to repeat God's name in all states and activities as those of standing and sitting, sleeping and waking, eating and drinking, and walking and strolling, you do not need to practise any other religious discipline in order to see the Lord face to face. But such a state of constant remembrance of

the Divine arises in you only when there is sufficient detachment in your life, when there is in you a sincere aspiration to perceive the Lord and when you are vibrant with a simple urge of getting out of the time-consciousness. The ecstasy of the divine name washes your whole being clean and breaks all the barriers that stand between you and your Maker.

OM OM OM