

ELIXIR OF LIFE

Excerpts from the spiritual Discourses of

Sant Shri Asaramji Bapu

Compiled from the Satsanga of His Divine Holiness

Sant Shri Asaramji Bapu

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Preface

Each and every sentence in this booklet is a veritable spark of knowledge, capable of incinerating, in a moment, the overwhelming darkness of ignorance shrouding the Jiva's intellect for over thousands of years in the same vein as a raging fire burns down a stack of hay. Every utterance in the book has emanated from the innermost recesses of the hearts of Enlightened Saints.

It has the inherent competence to elevate a petty mortal to the Supreme State of Divinity. The Enlightened Saints, nurtured in the glorious spiritual tradition of ancient India, have delved deep into their inner recesses through meditation and have discovered the unfathomable and imperceptible treasure of divine nectar. This book is but a humble attempt to present the essence of that ocean of spiritual treasure in a small bowl. Each and every word here in is apt therefore to serve you as a stepping-stone, a light house, in your journey towards the Supreme goal of Self realization. Its words can infuse enthusiasm even in the most dispirited hearts. This booklet is indeed, rejuvenating nectar for the gloomy, the worried, the despondent and the wretched.

One is sure to be benefited by imbibing this booklet as a daily tonic, reading it with reverence, faith and patience while contemplating and dwelling on the thoughts propounded herein. But if one gets the rare opportunity to learn and assimilate the profound messages of this book under the holy tutelage of a Self-realized Saint, the benefits attained are beyond description.

To get relief from the stress and strain of your daily life, take a break for two minutes from your daily chores to pick up a few pearls of wisdom from this booklet and delve into the deeper realms of your inner Self. Let your body, mind and entire being resonate with the vibes of divinity. Let the benign fingers of the Lord play upon the strings of the guitar of your life. Gradually, all your

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physical, mental and spiritual afflictions will be alleviated. Very Soon your life will be charged with the vibes of supreme contentment.

The Samiti has immense pleasure in placing this divine bowl filled with the 'Elixir Of Life' in the hands of inquisitive seekers of Spiritual Bliss. We have every hope that this booklet will work towards flooding the lives of spiritual seekers with the 'Elixir Of Divinity'

**- Shri Yoga Vedanta Seva
Samiti, Amdavad Ashram**

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1. If a man wants to attain salvation in this very life, he must do the work of thousands of years in a single life. He will need to move much faster than time. One experiences praise and insult, 'mine' and 'yours', good and bad in a dream. But once he is awake, they all cease to exist. Likewise, one has to experience the non-existence of the world in the waking state. Once you come to realize and understand this, you have accomplished the work of thousands of years. The petty samskaras of thousands of years, the illusion of 'mine' and 'yours' will all be obliterated once you find a saint who can instil this knowledge in you.
2. When a person becomes a lover of his true self, the worries regarding livelihood, thoughts about women and the painful memories of enemies cease to exist.
3. To look at oneself from the perspective of others, not knowing one's own true nature is the root cause of all sufferings. The desire to project a good image of one's self is in itself a social vice.
4. Why do people suffer? Due to ignorance they have forgotten their original self and believe themselves to be what others say of them. This suffering will continue till the true nature of the self is not realized.
5. All physical, emotional, moral and spiritual sufferings are instantaneously eliminated with the dawn of the knowledge of Vedanta. And it is not difficult to attain this Vedantic experience, if one associates oneself with a Self-realized Saint.

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6. Make efforts to please the Lord dwelling within you. You can never please all people having different opinions. When God within you is pleased, people will automatically be pleased with you.
7. If you cannot behold Brahman in all beings, try to behold him in at least a Self-realized person. Seek refuge in Him, whose heart is full of Supreme bliss. His mere glance will kindle the possibility of your awakening into Supreme Bliss. Just as X-rays penetrate the outer layers of clothes, skin, soft tissues and muscles to take the photograph of Bones, the glance of a Self-realized Saint penetrates through the different layers of your false identification with the body that lie in the chitta enabling you to see the indwelling God. This in effect makes it easy for you to penetrate through those layers and behold God within. Let your Chitta be cleansed by the glance of such a Saint. Sit before him without blinking your eyes, fill your heart with devotional love, and mind with peace; only then will His benign glance exercise its effect on your chitta.
8. Just as fishes live only in water and birds live in the air, you too should live only in the illuminating effulgence of True knowledge. Perform all actions while remaining firmly established in this truth. Make this effulgence your permanent abode. Then see, how immensely you can enjoy your daily work, life and even death!
9. O, storm! Arise and bring heavy gales and rain. O Ocean of Bliss! Break as under the limits of the earth and sky and let them merge into one. O, man! Delve deep within so that all thoughts and worries are shattered. Come! Let us weed out the sense of duality from our hearts. Let us raze the boundaries of our limited existence so that the 'Ocean of Bliss' may surge forth.
Come, O intoxication of love! O wine of Self meditation, Bliss of the Self! Now inebriate me with love. Why delay? My mind no longer feels like getting involved in worldly affairs. Therefore, let it be immersed in love-personified God. Burn the feelings of I, mine, you and yours to ashes. Throw away expectations and doubts. Uproot the sense of duality, pulverize it and throw it to the winds. If there is no food, it does not matter, nor do I mind if there is no shelter, but I seek to the nurture the thirst for love, the divine love.
'What have I to do with the Vedas, the Puranas and the Qur'an? Let someone teach me the lesson of the Truth instead.

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I do not wish to visit any temple or mosque. May somebody imbue me with divine love.

**Where there is no discrimination between the classes,
where there exists no caste or creed.
Where there are no temples, mosque or churches,
where there is no difference between Puja and Namaz.
Where Truth is the essence of life and renunciation is
its decoration.
Where the creation is filled with love and affection,
let us ferry the boat to that place'**

10. Though the person is alone in dream, he creates a whole world of animals, gardens, parks and situation with his imagination. He himself takes on different forms and perceiving them as separate entities, experiences fear and anxiety. Though the fact remains that he is the lion and he himself is the goat in the dream yet he ends up frightening himself. As long as the dream continues, he is unaware of the reality and thus becomes sorrowful. On waking up, he realizes that there was none other than himself. The entire dream world was but a projection of his own imagination. Similarly in this world, in the waking state, is the projection of the viewer's imagination in the waking state, and not the ultimate reality. If the viewer awakens to his True self, all his sufferings of this illusory world will disappear instantaneously.
11. The Kingdom of heaven is within you. It is futile to search for Bliss in books, temples, places of pilgrimage, mountains, jungles etc. If you truly crave for it search for an Enlightened, Self realized Saint, who will reveal the treasure of Self-bliss within you.
12. Even if Lord Krishna takes three hundred and thirty three crore incarnations, He would fail to bring you Supreme Bliss until and unless you are firm in your determination to remove the darkness of ignorance.
13. The body is merely the external clothing of jiva. Do not love the clothing more than its wearer.
14. The moment you stop seeking pleasure in worldly things and become a true master of yourself, you will experience the essential reality of the Self. Then you will no longer have to seek God. God himself will come to you. This is the Divine law.

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15. If you say nothing and remain firmly established in equanimity while facing an angry person cursing you, then that curse will turn into a blessing for you.
16. When we turn away from God, we do not find the right path and thus suffer immensely. When we engross ourselves in God, the appropriate way, method and remedy are automatically revealed and right behaviour and right thoughts start emerging from within ourselves .
17. So long as man is distraught with worries and he remains restless on account of his cravings and subtle desires, the brilliance of his intellect cannot manifest itself. The intellect, so bound, is unable to function properly. Once the desires, anxieties and cravings subside, the chitta becomes free and fresh, whereby the intellect has ample opportunity for its proper development. The five fold (five elements of nature) physical bondage is then severed and the pure Self shines in its pristine glory.
18. Do not despair, O accused! Do not be worried about the impending punishment. When the judge is about to hand down your sentence, just immerse yourself, even if for a single moment, in the supreme Bliss, and the judge can't but forget the verdict. Then he will give a judgement that is appropriate to your present state with the Almighty Lord.
19. Who on earth has the power to obstruct a person who is driven by a penchant for an overall prosperity and is armed with the virtues of piety, truthfulness, confidence and benevolence? If there is honesty, piety and confidence in your heart, your sight will have the power to penetrate even the iron sheet. Your ideas will crush big mountains. O kings of the World! Stand aside! Here comes the emperor of the heart!
20. If you remain unaffected by worldly attractions and intimidations, you will definitely command a tremendous influence on the world. Anyone, who doubts this, is a fool and a person of low intellect.
21. It is the principle of Vedanta that we are never bound and ever liberated. Even thinking oneself to be bound, is an illusion and detrimental to one's progress. To think that 'I am bound... I am weak... I am helpless...' is to set out on the path of misfortune. Therefore always think that you are liberated and experience the same.

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22. Even if you come across some highly influential person, say the Monarch of England, the president of U.S.A... All in all of Russia or even the ruler of China do not be overcome with jealousy or fear. Visualize and enjoy their power and glory as your own. With the feeling in your own mind that you and they are but one and the same. As you do so, your own experiences will make you realize that all are ultimately one.
23. If your mind is pure, has no vices of jealousy or hatred, then nothing in this world can harm us. Even the vicinity of such a Saint of Supreme Bliss and peace will transform a man mad with anger into a docile gentleman. Wild lions and wolves become intoxicated with love at the sight of such a Saint. Even snakes and scorpions forget their wild nature.
24. The world, filled with mistrust and dishonesty, can do no harm to a truthful and righteous aspirant.
25. Only he, who can proclaim, 'The entire universe is my body,' is free from the bondage of transmigration. For he is infinite. Then where shall he go and wherefrom shall he come? The entire universe is situated in him.
26. Do not allow any incidence to affect the mind so that you are carried away by its consequent joy or sorrow. Always contemplate, I am immortal... I am eternal... I am not born nor am I subject to death... I am the untouched Self...' Live your life with this firm resolve. Constantly contemplate upon these thoughts and be engrossed therein at all times.
27. Never let your inner mental peace be disturbed by external circumstances.
28. When the sense organs tend to drag you towards worldly pleasures, restrain them firmly. He, who remains engaged in the meditation of the Self with the sole desire to attain self-realization, is indeed a brave soul.
29. Never consider anything on earth more important than God.
30. If we eliminate body-consciousness and allow God to work from within, then becoming Buddha or Christ is just as easy as becoming poor.

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31. To conquer the mind, consider it to be the slave and yourself as it's master. If you ignore the slave i.e. mind, it will automatically surrender to your control. If you ignore the fickle mind and concentrate on your original calm nature, the vacillating mind will disappear within a few days. In this way the sadhaka can become engrossed in his pristine blissful Self.
32. All spiritual philosophy, science, mathematics, poetry and arts spring from your True Self and will continue to do so.
33. O Seeker of God! In your search for God, you have lost sight of Him. The waves of your efforts have covered the ocean of infinite capabilities.
34. Who on earth has the power to disturb the tranquillity of Supreme Being? Once you become established in that Supreme peace, it can not be disturbed even if the whole world turns against you.
35. One who keeps his mind in perfect control even in the most difficult circumstances and is not affected by anger or grief is a true Mahatma or a great soul.
36. If your mind is absorbed in the True self, do not disengage it for the sake of even satsang, study of scriptures or some other task.
37. A determined and indomitable will power destroys all troubles; just as strong winds blow away the clouds.
38. A sound sleep makes you realize that no matter how beautiful and lovely the world of the waking state may appear; you cannot attain true peace without forgetting the world of the waking state. In deep sleep you forget the existence of this world and thereby get a peaceful rest for six hours. Similarly, once one is able to experience the non-existence of this world in the waking state he becomes an enlightened soul with abounding peace in his heart. Every day sleep reminds us that the illusory physical world is just a passing phase in time. There is no need to get worried or afraid. Do not let yourself be misled by words. Get rid of the illusion that the world is real. Everything is after all a dream.
O powerful soul! Behold your inner Self. Chant ॐ... Crush away the demoralizing thoughts and worldly fears. You have already suffered a lot due to your disheartening thoughts and considering this world to be real.
Now bring the curtain down on it.

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39. When you face adverse circumstances or sorrow on this difficult path of knowledge, consider them to be the blessing; for adversities and sorrow are the very means of attaining Eternal Bliss. Hence do not despair over these adversities. Keep marching ahead until you realize your True self.
40. When you dream of a lion, you become scared. It is, however, nothing but a figment of your own imagination. The lion you see is nothing other than yourself. Similarly in the waking state, your worst enemy is you alone and none else. Remove the thoughts of differentiation and duality from your heart. Any thought of having some friend or enemy other than yourself is just an illusion, a dream.
41. Do not oppose the unpropitious events. Always keep calm and quiet and welcome whatever comes your way, even if it is against your liking. Then you will see that even an unfavourable circumstance has changed into a favourable one.
42. Before going to sleep, relax and sit straight on the bed. Close your eyes. Inhale deeply through nose, taking in as much air as possible. Then chant ॐ loudly for an extended duration. Again take a deep breath and chant ॐ protractedly. Do this for about ten minutes. With a few days of regular practice you will have miraculous experiences. Your night's sleep will be transformed into sadhana. Tranquillity and Bliss will engulf your mind and heart. Your sleep (nidra) will be converted into yoga nidra.
43. Go away my sankalpas and desires. You are associated with the transient praise and riches of this world. I worry not about whatever state this mind remains in; for all bodies are but mine.
44. Do not carry out your work as a coolie; rather work like a prince, considering it to be a source of useful exercise and play. Never start any work with an upset mind.
45. One, who considers the whole universe as his own body and every person as his own self, can never be displeased with anybody. How can the equanimity of such an enlightened person ever be disturbed?
46. All things in this world, whether pleasant or unpleasant, have been created by Nature only for your happiness and

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enjoyment. Then why fear them? Your own ignorance is the cause of your grief. In reality, no one can put you down. Take it for sure that no enemies of yours have created this world. It is but the play of your own True Self.

47. Great Souls, by virtue of their great sympathy and a heart as magnanimous and forgiving as that of a mother, give shelter and love to all sinners and those who are distressed.
48. It is an axiomatic truth that only a fearful person induces fear in others. Without removal of fear, the feeling of non-duality cannot be experienced. Without the sense of non-duality, desires cannot be eliminated. Unless desires are eliminated, the virtues of love, equanimity, cheerfulness, etc. do not crop up. Of what use is the strength that cannot remove the weakness of others?
49. Before you sit for meditation, become calm and relaxed by surrendering your mind and all external wealth to God or Sadguru. You will lose nothing by doing this. God will look after your wealth, body, prana and mind. Surrender yourself completely to God, it can never harm you. Rather, your mind and body will feel rejuvenated. You will become a source of peace and bliss for others, thus making your life meaningful and the whole world in turn will benefit from this.
50. Prakriti helps a cheerful and industrious person in every possible manner.
51. To present an ever-cheerful demeanour is far greater in value than presenting a treasure of pearls.
52. Millions of Suns and countless Moons may be destroyed but the enlightened ones always remain firm and unmoved.
53. To consider worldly things real and remain attached to them is tantamount to giving an open invitation to sorrow, pain and worries. Therefore it is a big mistake to waste time and energy on external names and objects.
54. There is no pleasure or state greater than that in which you completely stop thinking about your individual personality.
55. Bestow mercy and love upon those who try to harm you the most, since they are but your own self.

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56. There is only one disease in this world: to disregard the Vedantic principle that Brahman is reality and the world is an illusion. This invariably results in unhappiness one way or the other. There is only one cure for all afflictions, to awaken to one's original nature of the Supreme Self.
57. Buddha was once sitting in meditation. Suddenly a large boulder started rolling down the mountain. Just as it came near Buddha, it collided against a piece of rock and broke into two parts, thereby changing its course. Each half rolled down through either side of meditating Buddha, and no harm came to him. Only a small chip from that boulder hit his toe causing a little bleeding. Buddha calmly got up and told his disciples, 'This is a practical example of proper Samadhi. Had I not been engrossed in Samadhi, the boulder would have crushed me. But instead it broke into two pieces. Only a small piece hit me. This small wound is a direct consequence of the little shortcoming remaining in the perfection of my Samadhi. Had my Samadhi been perfect, even this small chip would not have hurt me.'
58. Where is the sword that can kill me? Where is the weapon that can wound me? Where is the calamity that can vitiate my cheerfulness? Where is the sorrow that can destroy my happiness? Now all fears have disappeared. All doubts have vanished. My day of triumph has arrived. No worldly event can disturb the tranquil state of my mind. I do not lose or gain anything on account of these worldly ups and downs. I have neither hatred for enemies nor love for friends. I am not afraid of death, nor scared of destruction. I have no passion for life, no desire for pleasure, no fear of pain, because all this is in the mind and mind itself is but an illusion.
59. A UNIQUE WAY TO COMPLETE HEALTH: Everyday, early in the morning, chew five tulsi leaves thoroughly. Drink a glass of water. Take a short walk, run or just jump up and down on your toes in the room. Take a bath and sit in seclusion with a relaxed but concentrated mind. Take ten to twelve deep breaths. Discard thoughts about duties and works. Entertain thoughts of health, happiness, bliss and peace. Cast aside thoughts of disease and contemplate, 'The source of good health and bliss is within me. The ocean of divine nectar is rippling therein. I can experience the abounding happiness, good health and strength within me. There is infinite power and might in my mind. I am healthy, happy and full of cheer. Divine effulgence is prevailing both within and outside me, as it is omnipresent. I am free from all

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distractions. I am free from all pairs of opposites (e.g. Pain and pleasure, praise and insult, etc) Heavenly bliss lies within me. My heart is the secret dominion of god. How can diseases and sorrow enter that domain? I have entered the aura of divine ojas. This is the domain of my complete health. I am full of divine radiance. I am health personified.' Remember that health, happiness, joy and peace reside in your antahkarana as the gift of God. Follow the voice of your antahkarana to live a life free from doubts. Weed out thoughts of diseases from your mind. Keep your thoughts, emotions, words and actions charged with divine power. Chant ॐ incessantly. You will derive a great deal of benefit by doing such contemplation every morning and evening. ॐ ... Bliss,ॐ...Peace ॐ... complete health.

60. Fear is nothing but the shadow of ignorance, manifestation of vices, and an evil illusion that deters you from the righteous path.
61. Remember that even if all the world's journalists and critics unite together to criticize you, they cannot harm you. O Eternal Atman! Remain established in your True Self.
62. Serve those destitute and sick individuals whom people discard and look down upon. Consider them to be veritable incarnations of the Lord. This is what constitutes true Self-knowledge and absolute devotions.
63. Every morning when you wake up, chant ॐ... Contemplate that 'I am not this body. It is my self that pervades all animals, insects, gandharvas etc. In fact, I myself am moving about in these different forms.' Gradually this principle will become firmly established in your mind with regular practice.
64. A lover does not care for the consequences. He does not have any apprehensions. He finds solace only in the divine love of God.
65. A child fails to take cognizance of the mirror and simply likes to play with his reflection. People ignore the sky, in which the world exists and are consumed by the illusory world. Similarly and unfortunately so, ignorant people are caught in the worldly mire of names and forms. They fail to perceive the primeval source of the universe, the Sat-Chit-Ananda and madly hanker after material objects.

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66. Know that this world is transient like a bubble in the water. Become established in your True Self. How can there be sorrow or delusion for one who believes in non-duality?
67. Some regard you to be good while others have an altogether negative opinion about you. Some people praise you while others slander you. But both of them only strengthen the sense of your distinctive existence. Fortunate is the one who is able to stand up against such delimiting notions imposed upon him and assert the Divinity abiding within him. He realizes his True Self. He, who constantly experiences his inseparable oneness with the Supreme Self and fearlessly declares it to the world at large, is accepted by the world and the entire creation as God himself.
68. This Gross world is nothing but an illusion of the senses. He who depends on names and forms does not achieve success. To depend on the subtle principle i.e. the Truth personified self, is the key to success. Adapt this principle, reflect and meditate on it, experience it and bring it into practice. All the names and forms of this world will be virtually at your feet.
69. The secret of happiness lies in realizing the fact that the more you pursue worldly objects, the more distant they become. The more you become detached from desires, the more you become free from the need of such objects and in addition, these objects will therefore follow you themselves.
70. Everything is born from Bliss, everything is sustained in Bliss and everything is actually ever immersed in Bliss. One who has the perception, experiences the all pervading Bliss in its completeness.
71. Words are spoken only when we wish to talk. If we do not wish to talk, they will not be uttered. We perceive the external world only when we want to see, not, if we close our eyes. When we intend to know something, only then do we acquire some information thereof, not otherwise. Therefore first eliminate whatever is seen, heard or known and then eliminate even the perception that brings about this elimination.
What remains there after is the Knower. The Knower in his purest form, devoid of even the perception of knowing, is the eternal Sat Chit Ananda. Constantly reflect on these thoughts of supreme discrimination and be established in the effulgent,

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eternal blissful consciousness, in which the knower, the knowledge and the known are one.

72. If you want to enjoy a life of complete happiness, stop worrying about the future. Let positive vibes of life flourish all around you. Make it a habit to visualize your dreams coming true. Be confident that your future will be filled with brightness, bliss and sweetness. You will find yourself more fortunate in the future. Your mind will be filled with creative energy. Your life will be filled with grandeur. You have got so much power that obstacles will run away from you in fear. Such contemplation will definitely bring about your ultimate welfare. All your doubts will vanish.
73. It is you, whose consciousness lends attraction to the objects of the world. When you look at them lovingly, the objects bask in your reflected love; then you yourself become entangled in their attraction.
74. I tried different ways to attain God, but I realized that in doing so I was only drifting away from him. I tried the intellectual means and knowledge, but could not reach him. Universities and libraries only filled my intellect with thoughts converse to my pursuit. Then I abandoned all efforts and became quiet. When incidentally I delved within and meditated on my own Self. I attained through that inner vision what I had so long been seeking outside. Actually, it is my own True Self that is pervading everywhere.
75. Just as an ordinary person naturally perceives objects like stones, cows or buffaloes, so does an enlightened person naturally experience the bliss of his True Self.
76. Vedanta preaches that no person is lowly, a sinner, a wretch or an enemy. Every form is but a glorious reflection of the most pure Supreme Being.
- Nobody on earth brings harm to oneself. If there exists none other than my own self, then who is there to hurt me and why should I be afraid of myself?
77. The duality of this creation, represented by its animate and inanimate objects comes into perception only so long as the perceiver mind is there. Once the mind subsides, there remains no trace of duality.

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78. Just as excellent, mediocre and bad flowers are strung together to make a garland, similarly three types of bodies exist in my very Self. Just as the different qualities of flowers do not affect the string, similarly different forms of the physical body cannot affect my all pervading Self. And even when the flowers perish, the string remains unaffected; similarly with the perishing of the bodies there is no effect on my all-pervading Self.
79. 'I am immaculate, constant, infinite, pure, undecaying and immortal. I am not the body, which is transient.' This realization is 'enlightenment' according to the accomplished ones.
80. I do not exist nor does anything else other than me. There is only one Supreme Being, the Brahman that is absolute, constant, omnipresent, eternal and full of Bliss. Brush aside all anxieties and constantly meditate on this.
81. When you will understand that doing good to others is actually doing good to your own Self, and hurting others is actually hurting yourself, you will realize the true nature of Dharma.
82. Completely abandon all egoism, factionalism and envy. Be as tolerant as Mother Earth. The entire world is waiting to surrender at your feet.
83. 'I am attribute less, a non-doer, externally free and established in my True Self. I am not the body, which is transient.' This is True Enlightenment according to the accomplished sages.
84. One who seek support from others can not serve the Truth personified God.
85. Love of a Truth personified Saint is ever steady and favourable towards us both in happiness and sorrow. This pure divine love is the only resting place of the heart. This joy of love can not be destroyed by age. It does not change with the changing times. Only a rare fortunate person can experience such divine love.
86. The feelings of sorrow and attachment stem from the imposition of different attributes on different people. When one considers a person to be his enemy, naturally one's heart is filled with anger and hatred. On the other hand, when one

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sees another person as a bestower of happiness and love, one's heart is invariably filled with attachment. But when one perceives the indivisible Self in all beings, regards them as manifestations of the same God, loves them as himself, then all delusion and sorrow vanish and one remains ever joyful. He has no enemy or friend in the world. No one can harm him. Even the most venomous snakes abandon their wild nature in his presence.

87. Nothing in the world is unattainable for one who is not afraid of death and has the courage to welcome it at any time. He needs no weapon, as his own courage is his greatest weapon. With this he conquers those on the side of unrighteousness, while harbouring not even an iota of ill-will towards them.
88. Worry is the demon that destroys happiness and joy.
89. Sometimes wake up at midnight. During this time the sense organs are not restless for their objects of pleasure. The outward movement of the mind is subdued. So take full advantage of this stage and try to experience your supreme consciousness that is beyond the senses. Realize your complete indivisible existence devoid of the world, body and the senses.
90. To have no attachment towards the manifest world is true detachment.
91. Disease attempt to suppress you. Our ability of discrimination is reduced. Hence diseases need to be cured. The thoughtful one, however, does not aim at merely curing the disease, but is ever watchful to maintain his discrimination even under most difficult circumstances. Such an individual treats the disease as subservient to him and does not die a miserable death. No matter however terrible the disease may be, he remains unmoved by it.
92. The sadhaka, endowed with firmness of concentration and driven by a virtuous purpose, will definitely succeed. Armed with these two weapons he will overcome all obstacles on the way and finally attain victory.
93. So long as we lack the firm conviction that the world is propitious, the mind will be unable to attain concentration. So long as we think the world to be corrupted, the mind will remain apprehensive and wander in all directions. Once we

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develop a positive and benevolent attitude towards the external world, the mind will automatically become calm and tranquil.

94. In order to make your sitting a long and steady one, make a resolve: 'As Sheshanaga is steady even while holding the earth on his hood, I shall sit steadfast on my asana. I am the witness of the body and prana.'
95. Those who are only faintly enlightened, consider the world to be an illusion. Those with a mediocre enlightenment consider the world to be a dream. The truly enlightened one finds that the world neither exists, nor did it ever come into existence.
96. If you are on the path of devotion, you believe the whole world to be the creation of the Lord, and hence you should never slander anyone. If you are on the path of knowledge, you see the entire creation as yourself. Then how can you insult yourself? There is no room in either path for insulting others.
97. The mistake of considering the subject (Observer) to be the object (Observed) and vice versa is the result of indiscrimination or ignorance. To know the truth about them is discrimination or True knowledge.
98. When you control the prana by doing Pranayam and steady your sitting posture, a kind of bio-electrical energy is generated in the body. Then as you engage yourself in some physical activity, this energy escapes. When you preserve this energy, it works to keep your body fit and healthy.
99. The dream world is short lived and strange. When one wakes up, he realizes that he was sleeping on his bed and all he saw was a dream. He created a whole world of objects, places, time, actions etc in his dream. But there was no reality except himself. All else was an illusion. In the same way, the enlightened ones are awakened in the state of knowledge from the sleep of ignorance. They state that there is nothing except Brahman. On waking up from sleep, the world of dreams appears illusory to us. Similarly, the enlightened ones find this world to be illusory.
100. If at the time of physical discomfort you contemplate, 'this suffering is a gift from my beloved God,' then that suffering yields the fruits of tapasya.

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101. Even if blisters appear on the soles while walking, hunger becomes unbearable, the intellect is unable to function properly and you are lying helplessly under a tree, where life is becoming difficult and death is drawing closer; yet the fearless repetition must come from within: 'so-aham... so-aham... (I am That) ! I have no fear... I am beyond death... I am beyond hunger and thirst... no pains of this world can destroy me... I am That... only that..'
102. Only the Self-enlightened Saints, who consider all pairs of duality such as pleasant- unpleasant, favourable-unfavourable, happiness-sorrow and past-future as equal and same, are truly well off.
103. People, who become sad in unfavourable circumstances and happy in favourable ones, are comparable to iron. Those, who remain happy in adverse circumstances, are comparable to gold. Those, who remain in perfect equanimity in favourable or unfavourable circumstances, are like precious gems. But the rare ones, who are beyond the reach of happiness and sorrow, are the true emperors.
104. When you wake up from sleep you forget your dream. Similarly, wake up for a while from the waking state and forget the world around you. Practise this for fifteen minutes every morning. By thus forgetting the world you will be able to discover your True self. This will lead you to your natural state of existence.
105. True knowledge is attained through love and renunciation. A distressed person develops love and renunciation through discrimination, whereas in a happy person, these virtues are developed through selfless service. One who himself is sad, cannot render service to others, but can contemplate. On the other hand, a happy person remains engrossed in happiness and hence cannot contemplate, but he can do benevolent work.
106. One naturally becomes happy on being praised and respected. He alone, who can feel the same happiness on being insulted, deserves to accept alms.
107. Each aspirant has to proceed towards an entirely novel experience. Therefore the guidance of an enlightened Guru is extremely essential. One endowed with a genuine inquisitiveness is bound to find such a Saint. As the

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inquisitiveness becomes firmer the disciple feels an inner urge to meet the Guru, whereas the Guru Himself comes to a truly deserving aspirant.

108. A truly liberated soul (jivanmukta) neither broods over the past nor worries about the future but remains even minded in the happiness or sorrow of the present.
109. When the heart and the intellect work in harmony, sadhana becomes a way of life.
110. Wise persons are not concerned about worldly affairs, they are always concerned about their salvation. Just the thought of attaining salvation is sufficient to make a person an ascetic, benevolent and devoted to service. All virtues spring from the desire for God-realization. All vices stem from the desire for worldly things.
111. As difficult be the circumstances and as painful the environment, a person becomes that much stronger who passes through it all. Hence always welcome the external difficulties. Even in such circumstances, live Vedanta practically. Once you start living a vedantic life, you will see that circumstances are gradually coming under your control and becoming favourable to you.
112. Detach yourself from everything and concentrate only on the one reality, the one truth, your own godliness and you will attain Self-realization at once.
113. You abandon childhood games as soon as you grow up. Similarly, you should abandon worldly affairs and enjoy the bliss of the Self. Just as you feed your body with food, you should feed your mind with discrimination and dispassion. If the food is properly digested, there comes the eructation denoting satisfaction. Similarly, when the knowledge of self is digested, you get the eructation of Self-Realization, and you become engrossed in bliss. Real peace cannot be attained without Self-realization.
114. All of creation bows down at the feet of a Self-realized person. The Sun, Moon, winds, clouds and oceans all obey the commands of an Enlightened Saint.
115. Consider your true self to be God; and once you realize the same, all your resolves and desires will be fulfilled forthwith.

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116. All the kings and emperors, gods and goddesses, all the holy scriptures owe their existence to the resolves of the Self-realized Saint.
117. Those who accept adversity remain close to God. God creates favourable circumstances for those whom he wants to keep away from Himself. A person who considers all things and circumstances to be favourable and pure, all events beneficial, all days auspicious and sees divinity in all beings, is a Saint, a knower of truth.
118. The mind can easily be brought under control through equanimity, not by force or insistence.
119. Be in contact with such people, whose company increases your power of comprehension and tolerance. You will get the strength to bear the ups and downs of life, your equanimity will increase and your life will radiate with energy.
120. People seek excuse saying that they have no time for meditation and introspection. But dear friend ! Don't you go to sleep leaving aside all important works, when you are tired? Give due importance to meditation and make time for it in the day, the same way you make time for sleep. Only then will the objective of this human birth be fulfilled. Otherwise your whole life will be nothing but a waste.
121. Forget your occupation, education, age, caste, creed and even the fact that you are a human being. Have a firm conviction that you are just an observer without any attributes or form. This much will bring you the benefits of all yogic and spiritual practices. You are the all-encompassing indivisible Consciousness. This is the essence of all knowledge.
122. We see faults in others only when our vision lacks the element of love.
123. If the aspirant remains engaged in sadhana with the same determination and enthusiasm with which he had begun ,then he will reach his goal in this life itself and experience the ultimate Truth: 'SO-AHAM' (I am that).
124. The reason why people do not progress quickly is that they are loaded with a gigantic pile of external pursuits and preconceived notions.

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125. If you tolerate the injustice done to you and pardon the perpetrator, the hatred will be transformed into affinity and love.
126. Sadhana begins with faith but it should culminate in knowledge, which is having the direct experience that 'all, including oneself, is Brahman'.
127. Chant ॐ... ॐ... through each and every part of your body. Start by chanting in a low tone. In the beginning the sound should come from the throat, then the chest, thereafter it must originate at the naval and finally at the base of the spine. Then with a jolt, like that an electric shock, the sushumna nadi will get unsealed. All diseases and germs will disappear. A fountain of fearlessness, courage and joy will erupt. Try this exercise daily for at least half an hour, early in the morning after taking bath. Make sure that you seat on an asana facing east at the same place everyday.
128. Become the master of the world, or else the world will rule over you. Model your life in accordance with true Knowledge, or else your knowledge will take shape according to your life. Then ages of endeavours will not suffice to bring an end to your miseries.
129. True education begins when one shuns all external supports and focuses on the infinite source within.
130. To overcome worldly illusion and remain immersed in Eternal Bliss, whenever you do something, ask two questions, 'Who am I?' and 'Who is performing the action?' The response will come from within, 'It is the body and mind that are carrying out the actions. I am only a witness.' This attitude will reduce the ego of being the doer and the impacts of happiness and sorrow will also diminish.
131. How does one remove attachment and hatred? The only solution is to consider this entire illusory world as a creation of the mind. Praise and insult, attachment and hatred only augment the apparent reality of this illusion.
132. Suppose your neck is in the grip of an armed murderer and he is about to kill you, yet you are happily prepared without any fear or dejection in your mind, then you have conquered attachment and hatred. When you cast a glance on

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a lion or any wild beast and it loses its violent nature, that means no sense of attachment or envy exists in your heart.

133. To understand that there is nothing other than the Self does prove your firm faith in the Self.
134. The moment you realize yourself as the dreamer and the world as your own dream, you will attain salvation.
135. To spend every moment of the day in the sadhana, one must constantly engage the fickle and indulgent mind in contemplation of the Self.
136. Once a large ocean wave ridiculed a bubble at its minuscule size. The bubble retorted, 'O Wave! I am indeed very small but very happy. In a matter of moments, my form will disintegrate; I will assimilate myself with the water and become water itself. From small I shall become gigantic. My liberation is at hand. I indeed pity your condition. You have grown so large that your salvation is a distant dream. You will repeatedly smash against rocks. You will be broken into several small waves, and from those small waves you will further disintegrate into innumerable bubbles. And it is only when all these bubbles burst, that you will be free. Then what makes you proud of your gigantic form?'

Do not distance yourself from God by feeling proud of your worldly achievements. Be simple like the bubble and experience oneness with God.

137. When you direct negative vibes of jealousy, dislike, criticism, censure, hatred and slander towards anyone, you simultaneously invite the same towards yourself. When you poke a straw into the eye of your brother, then take it for sure that you are thrusting an entire palm tree into your own eye.
138. So many are the bodies but the Atman is one and common to them all. That Atman and the supreme Atman are not different from my self. I myself and the doer, the Witness, and the Judge of all actions. I am the sternest critic as also the most ardent admirer. In my eyes every being is independent and free. Bondage, limitations, and negative qualities are completely non-existent for me. I am free... absolutely free and so are others. I myself am God and the same are you.

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139. Just as a child mistakes his shadow for a demon and becomes frightened, similarly the jiva becomes frightened by the creation of its own imagination and undergoes suffering.
140. Some times visualize that the ocean of consciousness is rippling before you. You are standing on its shore and enjoying the spectacle. Your body has ventured to play on its surface, and it drowns in front of you. You, who observed this entire episode, are the surviving witness, the Atman. In this manner know yourself, as the witness, separate from the body.
141. If we want God to forgive us for all our sins, we must forgive the sins of others around us. We should not take note of the faults or excesses of others, as in reality it is our beloved God who is playing in every shape and form.
142. Absolute purity means to remain unaffected by external influences. To transcend both charm and detestation towards worldly affairs, to disregard compliments and resentments, to possess no sense of distinction towards anyone and to remain aloof from attractions and renunciations by attaining Self-realization. These are the fundamentals of Vedanta and the Upanishads.
143. When it becomes inherent to your nature to forgive even those who, in the eyes of the samsara, are the greatest of your enemies, only then would you become entitled to God-realization.
144. Take a breath of two minutes from your daily chores and vacate your mind of all thoughts. Then enquire, 'Who am I?' Heat and cold affect the body. Hunger and thirst are experienced by the prana, favourable and unfavourable circumstances are subjects of the mind. The intellect judges good or evil, virtue or vice. I am not the body, prana, mind or the intellect. I am the sovereign Self who imparts power to all of these and an unattached entity beyond them.
145. One who constantly contemplates, 'I am liberated' is indeed liberated, while one who thinks 'I am bound' remains in bondage.
146. Never be frightened! Be fearless! There is no room for fear. Fear is death, fear is sin, fear is hell, fear is adharma and fear is disloyalty. All delusions emanate from this evil called fear.

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147. When you work for the welfare of others, your inner strengths are awakened. Even the thought of doing good to others fills the heart with the strength of a lion.
148. If we are fearless then we can defeat and tame even a tiger. However, if we are fearful then even dogs can tear us to pieces.
149. To perceive Brahman in every action, every dealing, and every being, is the natural state of Samadhi. Sahaj Samadhi
150. When faced with difficulties, think that God has provided you with an opportunity to increase your power of tolerance. If you maintain courage in difficult circumstances, they will change in your favour. If there is attachment or hatred in your mind towards worldly objects, those objects will appear before you to test your equanimity and you will have to overcome them.
151. The essential truth is that you are neither born nor will you ever be born. You are infinite, all-pervading, ever liberated, immutable, eternal, and indestructible. To think of birth and death is a great fallacy. How can there be death where there is no birth?
152. You are Lord of this Universe. Who can dominate you? You are the lone sovereign power in this universe, then who are you afraid of? Arise and be liberated. Realize that any thought or word that discourages you is the only inauspicious existence. Anything in this samsara that discourages or frightens a person is a sin.
153. Do your work and duties but without any tension or desires. Enjoy your work; for that in itself is a source of relaxation and happiness. Your work itself is the other name of Self-realization. Do your work with utmost diligence. Work leads to the experience of the Self. Do your work with no other motive than to attain Self-realization. Take charge of the task in your hand with an independent mind. Rest assured that you are free and not imprisoned by anyone.
154. If you steadfastly stick to the path of truth, the flow of energy, time, place, and circumstances will always be in your favour. Let others bask in the glory of their past; the glory of a great future is awaiting you ahead.

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155. Filled with divine love in your heart, when you perceive the Lord in a chandal, a thief, a sinner, a guest and in all beings, you become a worthy candidate for the Love of the Lord.
156. Acharya Gaudapada has clearly affirmed, ' You can quarrel amongst yourselves but not with me. You all exist within me. I, the Atman, am all pervasive.'
157. Man is superior to all creatures. He is superior to even the gods, for even the latter have to take birth on earth as humans in order to attain salvation.
158. There are two principles to be free from worries. First, complete the work that is necessary, and secondly forget what is unnecessary.
159. Seva, love and sacrifice are the basic prerequisites for human development. If you agree with this precept, nurture goodwill towards all and help people to the best of your ability without expecting anything in return. Don't think, 'I will render service only when the organizers agree with me and not otherwise.' Dear Brother! In that case, you will not be able to serve. You will only nurture your ego by making others agree with you.
160. Just as a dream is illusory, so is the world of the waking state. Every one has to eventually wake up from this dream. The sadguru repeatedly wakes us up, but we must exert our own selves to ensure that we do not revert to the state of delusion
161. Always be cheerful. Never let the wrinkles of negativity mark your face. Make the firm conviction that there is not even a single trace of sorrow in this world for you. How can there be room for anxieties in this blissful Self?
162. The whole universe is one entity. When you experience unity with each and every part of it, the whole atmosphere, all circumstances and all objects in nature will work in your favour.
163. Instantly discard anything, like poison that weakens your body, intellect or spirit. It can never be the Truth. Truth gives strength. Truth is pious and Truth is knowledge. Truth is that which imparts energy.

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164. One must have a penchant and an intense craving for sadhana.
165. Do not discuss the vices of others however grave they may be. By discussing one's vices you do not help one in any way, rather you hurt that person and indirectly harm yourself.
166. To consider the world to be real is death. Your True being is the Bliss-Personified Self. Except for the self, there is nothing in existence like the samsara. Just as a man in a dream state does not recognise his oneness but identifies himself with its diversity, similarly, the bliss-personified Self, while experiencing the three states of waking, dreaming and deep sleep, does not experience its absolute oneness, i.e. the state of being one without a second.
167. Practice and detachment are the two prime means of subjugating the mind. Practise, as such, is repeated efforts to draw the mind into contemplation of the Supreme Self while detachment is drawing the mind away from worldly objects.
168. Do not ask for anything from anyone and people will be eager to offer you everything. When you do not expect respect it will come your way. When you do not desire for heaven, heavenly messengers will come with a celestial plane to take you with them. If you refuse even that, then God himself will come and embrace you.
169. Sometimes walk in the direction of the rising or setting sun. Walk alone along the bank of a river or lake or by the seaside, or a place where a cool breeze blows. Chances of attaining unity with the supreme Lord get brighter in such surroundings.
170. The moment you rise above desire, the desired object begins to seek you. Therefore, rise above the plane of object. This is the law- the more you crave desire or beg for an object the more it eludes you.
171. External light is required to see external objects of nature. Similarly, the mind, intellect and senses need light of the Self. For no external light can lend life to the mind, intellect, senses, prana, etc.
172. Just as the pleasure and sorrows, life and death, virtue and vice, dharma and adharma of a dream do not affect the dreamer after he is awake because all that he sees in the

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dream is nothing other than himself; Similarly an Enlightened one, liberated from the bondage of life and death, remains untouched by the pairs of opposites, as they are all but his own self.

173. The same supreme consciousness called Bhooma makes dogs bark, pigs grunt and donkeys bray. But ignorant fools focus on the respective bodies and not on the consciousness.
174. One attains a higher spiritual state, when he abandons all worries about the past and future, and stops identifying himself with the body by realizing its intrinsic impermanence. He experiences freedom just like a bird soaring in the sky after being released from the cage.
175. All fears and worries are the consequences of your desires. What is it that you are afraid of? You are afraid of losing something. You are afraid of people ridiculing you, since you desire name and fame. Abandon all desires and see how enjoyable life becomes! There will be no responsibility; no fears.
176. A dark, ugly, deformed and short tempered man is also a manifestation of your own Self. You can't escape this Truth. So, where is the room for hatred? A beautiful damsel or graceful celestial dancer is also the manifestation of the same Self. So, where is the room for attachment? It is your sense organs that show them to be different from you. These sense organs misguide you. Never trust them. You are the Atman in all the bodies. Therefore all is you and you are all.
177. As humans we are born sadhaks and thereby it is our duty to accept the truth. And the truth is –strength is for the benefit of others, knowledge for oneself and faith for establishing relationship with the Lord.
178. The best service to mankind is to become immersed in one's True self.
179. Develop a firm faith in the conviction-'I am liberated' and you will become instrumental in bringing salvation to the entire world. If you subscribe to the principle of the Vedanta that you are not the body but the eternal, pure and enlightened Self, you will bring salvation to the entire universe.

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180. For God's sake, abandon all those selfish desires and beliefs that confine you to your distinctive nature. All desires are attachments.
Individualistic or physical love is petty fondness. Forsake it. Be pure in your self. Your body will become healthy and your intellect will become established in the Self.
181. When you attain worldly pleasures and objects, you should say, 'Go away O Devil! I do not want anything from you.' Then see how immensely happy you become! With utmost faith, leave the reins of your life in the safe hands of God or a God-realized Saint. Fearlessness will be at your feet.
182. He, who has attained the proper realization that this world is an illusion, and is experienced due to the mistaken belief in its existence, is never unhappy. He is free from attachments to the world. The very conviction that the world does not exist leads to its non-existence.
183. Simply by immersing in your True self, you will become the emperor, not only of this world but of the entire creation.
184. O Janaka! You will not be able to attain a lasting peace and happiness, even if you take instructions from Lord Brahma, Lord Vishnu or Lord Shiva. It is only when you renounce sensual pleasures that you attain true peace and happiness.
185. Sing the Glory of the Lord who gave us this human birth and with it the opportunity to become righteous, to become a devotee and be liberated... be accomplished. If you can't sing, listen to His glory. If you can't sing or listen, then at least accept it.
186. Even if you have to make it to the bottom of the ocean, or face death, remain firm in the pursuit of attaining the Supreme goal of Self-realization. Arise! Have courage! Be strong! The strength that you need is already with in you.
187. Whenever grief and worry envelop you, remind yourself of the glory of your blissful Self and remove your delusion.
188. When your body suffers from pain or injury, forget the pain with the firm resolve, 'I am like the infinite sky, the formless consciousness.'

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189. Whenever you get embroiled in some worldly predicament, just remind yourself of your eternal free and aloof existence to come out of the same.
190. When you are confronted by some difficult domestic situation, consider it to be a juggler's show and get relieved of the tension by knowing your ever detached nature.
191. When in a fit of anger somebody insults you, remain firmly established in the peaceful nature of your Self, and do not allow your mind to become agitated.
192. An ardent seeker of the Truth must go to a Brahmavetta Sadguru, and listen to the 'Mahavakya', with reverential faith. Then he must contemplate, reflect and finally realize the nature of the True Self. Only with Self-realization can one attain complete peace. Until the aspirant receives the supreme teaching of 'Mahavakya' from a Brahmavetta Saint, he remains a mediocre candidate for enlightenment. He should constantly meditate and contemplate on the Lord in his heart and do jap of the Lord's pious name. This meditation and jap will lead the aspirant to a Brahmavetta Sadguru.
193. The mind, intellect, chitta and ego are inert like a shadow and transient too, for they arise and then dissipate. The consciousness, that is the primal cause of their existence, is the True Self of all. The mind, intellect, chitta and ego will cease to exist at some point in time, but the Self, that experiences them all, will never cease to exist.
194. Let the flow of your energy be directed to the most sublime thoughts. This will keep you from base thoughts which drag you down towards depravity.
195. There are many different types of crime like infanticide, homicide, matricide, killing of cows etc. But not acknowledging the existence of God in all living beings, makes one guilty of the most terrible crime of killing the indweller God who resides in all beings.
196. Every human being is free to render his seva. It is altogether a different matter if someone does not like to serve at all. To refrain from evil thoughts, evil words and evil deeds is service to the world. To do good to others to the best of one's abilities, is service to society. To renounce the fruits of one's good deeds is service to the Self. To remember the

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Lord, Love him and accept him as one's own is service to God. Thus a person can serve his self, society the world and God.

197. Be firmly established in the centre of your existence, the True Self, or else you will experience downfall. Have complete faith in your Self. Remain steadfast in your Self, and then nothing can shake you.
198. Remain Calm, viceless and equanimous in all circumstances. Consider worldly affairs to be just a play. Do not be affected by the world. Then you will always be happy. You will not have any desire to increase your possessions nor will you regret upon losses.
199. Always remain enthusiastic in the presence of your Sadguru. This will generate a favourable feeling in your Sadguru, 'He is a very enthusiastic aspirant; he is always happy'. This feeling and the Sadguru's resolve shall turn your superficial happiness into a real one.
200. Consider diseases to be God sent. You will receive two benefits. You will bear fruits of your past deeds and thus destroy them. Secondly, the disease no longer gives you pain rather it becomes a form of tapasya whereby you attain the grace of God. Do not be perturbed by pain. Do not become a slave to pills and injections.
201. The aspirant should have one-pointed concentration on his goal like an arrow that flies straight toward its target. If his attention wavers, then it means that there is a lack of total faith in the goal.
202. You must have had thousands of dreams at night but they do not become a part of your life. Similarly, the flamboyance of this phenomenal world as experienced in the waking state does not bear any significance in comparison to the Self.
203. Know the True Self alone and ignore everything else. A determined aspirant should assiduously develop his faith in the True Self. He must not speak or think more than necessary; otherwise it will only tire the mind and dissipate energy through speech. That, in no way, is true sadhana.
204. He, who fears crowds as he would fear a serpent, abhors praise as if it were hell, fears women as he would fear a dead body, is regarded by the gods to be a true Brahman.

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205. Just as one does not become angry with his own limbs, similarly a conscientious person, who perceives the presence of the same self in himself, in a friend as also in a foe, never becomes angry.
206. 'I have surrendered my body to God. Now its hunger, thirst, happiness, sorrow, etc. are not my concern. To become attached to objects, once offered or surrendered is a grievous sin.'
207. To obtain divine insight, transcend the realm of the senses.
208. Even in the moment of apocalypse, when the clouds are thundering fiercely, the oceans are overflowing, all the twelve suns are burning, mountains are colliding with each other producing dreadful sounds, and still, no sense of duality prevails in the mind of an enlightened one. For duality does not exist. Duality is perceived only by the ignorant.
209. Peace can only be attained by accepting the Truth. Some people strive to achieve it through their competence. But competence, in itself, doesn't suffice to bring peace; it can deliver the goods only when utilized properly enough. Many people seek peace through wealth. One can not buy peace with wealth, but making good use of wealth can bring peace. Similarly, making good use of adversities, can lead to peace.
210. Why your attention is focussed so much on petty gains and losses, where by it becomes diverted from the Bliss-personified infinite Self?
211. To attain the inner bliss is although difficult, but to find bliss in external objects is absolutely impossible.
212. 'I am the light of the world. My luminous nature pervades all objects.' Constantly reflect on such thoughts. Such reflection will make you supremely pious.
213. Anything that is to be obtained through action requires the support of the world and expectations of the future. But what is obtained through renunciation requires neither the support of the world nor any expectation of the future.

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214. So long as you see thieves in others, there must be a thief within you. As long as others appear to be different from 'Brahman', inefficient, bad and worthy of improvement then know O, arrogant reformer! You need to reform yourself first.
215. Only those who are humble and cheerful achieve success. Those burdened with anxiety and despair can never be successful. Perform every action with courage and calmness. Then contemplate, 'this action has been performed by the body, mind and intellect. I am the consciousness, that gives power to them.' Engage yourself in the pious humming of ॐ... ॐ...
216. Do not allow the mind to become upset under any circumstances. Rely on the True Self and be firmly established in it. Fearlessness will then be at your service forever.
217. One attains sadhana through satsang; be it in the form of tranquillity, freedom, selfless service, devotional love or renunciation.
218. Only he sees evil in others who has it in himself. He who thinks himself to be a physical being considers others to be the same as well.
219. Beware! If you desire material comforts and waste time in sensual pursuits and enjoyments, you will suffer for it. Perform your duties diligently. The first principle of success is to do incessant and dedicated work, with your true self as the witness. When you apply this principle in life you will find that it is as easy to become great as it is to be insignificant.
220. Work in the present without regretting over past and worrying for future. You will be cheerful in all circumstances. To make prudent use of what you have on hand is the best way to achieve a bright future.
221. When you turn your back on success and concentrate all your energies on the task at hand, success is bound to follow you. Hence, do not seek success, and then success will seek you.
222. As long as there is a desire in the mind you can not achieve concentration of mind. Only he who is not mired by worldly duties and desires can be tranquil. Hence, to attain Supreme Bliss, abandon all desires, even the desire to live; and immerse yourself in the Bliss of God. Contemplate that

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this body is non-existent. Only the ocean of Blissful consciousness exists.

223. Once you become firm in the conviction that you are the eternal soul, there is no problem that can not be solved, no power that can oppose you.
224. 'This is not meant for me... it is God's will... now a days you can not find a true Guru... satsang is not available... the world is bad...' such thoughts arise from cowardice and indicate impurity of the mind. Therefore stay away from such pessimism and being judgemental.
225. When you are displeased with your inner Self, the Lord, the World becomes displeased with you. But when you become established in your True Self, then how can there be problems in this puppet-show-like world?
226. The moment we assume the role of social reformers, we actually become its deformers. Instead of perceiving the pure Supreme Consciousness, we observe the fallacies and contradictions of this world. The reformists feel, 'The world created by God is disorderly and we are working to improve it.' Reformers Beware! First reform your hearts. Perceive the pure consciousness everywhere. Then by your mere presence, a mere glance, or even with your vibrations you can impart tranquillity to innumerable lives; and enormous reforms will take place. The great personages like Nanak, Kabir, Mahavir, Buddha and Babu Lilashahji all adopted this approach.
227. Vedanta defines karma as carrying out all activities in unison with the True Self, being in harmony with the whole world. To achieve selfless union with that Supreme Being is the only righteous action. All other activities are but drudgery.
228. Irrespective of in whatever state of existence you are, if you consider it to be the best, then Self Realization will spontaneously bloom in your heart. Do not consider Self realization as a distant goal. There is no need to run after it or be worried. The moment you become free from anxieties, your True Self will manifest itself. Nay it does not really manifest as such, because it is you yourself. Remove the non-Self(that which is other than the Self) and what remains is your True Self.
229. Always chant ॐ. In moments of fear or anxiety, recall the time spent in the pious company of a blissful Saint. When

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faced with criticism, remember the radiant life stories of Saints.

230. What you perceive as terrible incidences, are actually the acts of your own Supreme beloved, your True Self. All the fearful and life threatening incidents may seem to be venomous; but in reality, they are made from nectar.
231. If there is no fear in your mind, no external circumstances can harm you. If the mind is filled with fear then you will perceive frightening circumstances all around you, even when there are none. Even a tree trunk would look like a ghost to you.
232. One should never be terrified by difficult and frightening circumstances. The effulgence personified Supreme Sovereign; immutable power is ever shining behind the dark clouds of difficulties.
233. Never doubt yourself. You can achieve anything in the world. Do not consider yourself to be lowly and incompetent. All capabilities are lying dormant within you.
234. Why do you become upset if somebody steals something from you? He and You are the same entity. In any case the thing he steals belongs to both of you.
235. The person who does not see, hear or know anything other than the True Self is all-pervading. As long as you perceive things other than your Self, and consider those entities to be real, you will remain limited and finite, not infinite and eternal.
236. How can this world give me Bliss? Bliss emanates from within me. I alone am absolute bliss... absolute glory and absolute happiness.
237. All necessities of life are always present therein. However, when we give importance to external objects, we are unable to comprehend the true nature of life.
238. Why should I be upset by slander and insults or become elated by praise? My existence does not increase or decrease with praise or insults. I always remain the same. Then why should I be concerned with praise or insult?

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239. The more one is enmeshed in worldly affairs and its problems, the more one needs Vedanta. It is the sick ones who badly need the medicine. Isn't it?
240. Do not speak of the sins and atrocities prevalent in the world. Rather lament the fact that you still perceive vices in the world.
241. If we realize that there is nothing in the world other than the Atman, and all appearances are nothing but a dream, then sorrow, poverty, virtue or vice can never perturb us.
242. Threats, praise, criticism or appreciation by scholars, philosophers or preachers have absolutely no impact on Enlightened Sages.
243. O the Infinite Being, manifested in the form of an Individual soul! Just have the courage to be Self-reliant and the load of the entire Universe will be just like a toy for you.
244. It is your radiance that permeates all, the roar of a lion... the challenge of a brave man... the sharpness of a sword... the hissing of a snake... the threats of an ascetic... and the reprimands of a judge. Then why do you become perturbed by them? How can your own creation frighten you?
245. This world is like a toy. Only children become attached to and frightened by toys, not a thoughtful person.
246. As long as ignorance persists, theft, gambling, drinking and adultery can not be eradicated from the world; no matter how hard you try.
247. Always keep a tight vigil on your inner self; your downfall first occurs therein. External downfall is merely a result of the internal downfall.
248. Renunciation always brings bliss. So long as you have even a single possession, you will continue to be in its bondage. Every action has an equal and opposite reaction.
249. To be free from worries is the best medicine for a healthy life.

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250. Happiness always comes wearing the crown of sorrow. If you want happiness, you must be prepared to welcome sorrow as well.
251. I (the True Self) witness all; none does witness me.
252. Only one in a million can remain in perfect equanimity while engaged in worldly affairs.
253. If you have to renounce the body for the sake of Truth, do it. Attachment to the body is the last obstacle that needs to be overcome.
254. Rise above the emotions of fear, anxiety and restlessness and you will experience enlightenment.
255. Nothing can harm you, Your thoughts alone invite the problems.
256. Love means experiencing the intrinsic oneness with your neighbours and all those who come in contact with you.
257. Seek your long lost Self and you will realize that you are the ruler of the earth and the skies.
258. To remain ever equanimous and cheerful is the greatest devotion to God.
259. Follow the rules prescribed by the scriptures until your mind becomes strong enough to remain devoted to God even when not following those rules.

Gurubhakti- An Infallible Sadhana

1. Is there no way to be liberated from the vicious cycle of birth and death? Is there no means to overcome the vagaries of sorrow and happiness, loss and gain, praise and insult? Of course there is. O dear Atman! Bring your mind back from transient objects to the Holy lotus feet of the *Sadguru*. Take shelter of *Gurubhaktiyoga*. Service rendered to *Sadguru* is so powerful as makes our present life full of happiness and opens the door of Eternal Bliss.

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गुरु सेवत ते नर धन्य यहाँ !
तिनको नहीं दुःख यहाँ न वहाँ !!

*Guru sevati te nara dhanya yahan,
Tinko nahin dukha yahan na wahan.*

'Blessed are those who serve the Guru. For they do not have to suffer in this life nor in the next.

2. Devotion to the *Sadguru* kindles detachment and dispassion towards worldly objects and fosters fragrance of love for God.
3. All disciples wish to serve their *Sadguru* but in their own chosen way. However, no one wants to serve the *Sadguru* the way he would like it.

The rare disciple, who serves the *Sadguru* according to his wishes, has all his needs fulfilled. The disciple earns the *Sadguru's* grace with such service. There is nothing in the three worlds that the *Sadguru's* grace can not bestow.

4. The relation between a Guru and His disciple is the most sacred of all. It liberates the disciple from all worldly bondages and sets him on the path of salvation. It is a lifelong relationship. Let this fact be inscribed with golden letters in our heart.
5. The sun always shines even though an owl may not acknowledge its existence. Similarly the Guru always showers his supremely benevolent grace, irrespective of whether a fickle minded man accepts this fact or not.
6. Until and unless one serves the *Sadguru* the secret of the Vedas cannot be imbibed, nor can one experience the bliss of Self-realization even by virtue of doing severe penance or studying the Vedas.
7. Study as many philosophical books as you want, deliver spiritual lectures through out the world, perform tapasya in the caves of the Himalayas for thousand of years, practise pranayam for years together, do *Shirshasana* for your entire life, but you can not attain emancipation without the benign grace of *Sadguru*. Therefore surrender yourself at the holy feet of the compassionate, egoless and Self-realized *Sadguru* who is ever immersed in Self-bliss; and thus attain a blessed life.

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- 8.** For an aspirant of Salvation study of the scriptures is a mere waste of time without rendering service to the *Sadguru*.
- 9.** There is nothing unattainable in this world for a disciple who has taken refuge in a *Sadguru*. The *Sadguru* is God's precious gift to a disciple. Nay! *Sadguru* is the very personification of the Supreme Being Himself.
- 10.** A moment of satsang with *Sadguru* is infinitely superior in comparison to millions of years of penance. A disciple's sins that are accumulated over numerous previous lives are instantly destroyed by just a single ambrosial glance of the *Sadguru*.
- 11.** There is no one in this whole universe as affectionate, compassionate and caring as the *Sadguru*.
- 12.** Just as the traveller can not cross a turbulent river with out a boat, similarly an aspirant can not accomplish the ultimate goal of life without a *Sadguru*. Both are equally impossible. Therefore, dear disciples! Do not insist on doing sadhana according to your mind's fancies. The essence of sadhana lies in diligently carrying out the *Sadguru's* instructions.
- 13.** The Bliss experienced by surrendering oneself at the *Sadguru's* feet is far superior to the happiness experienced in being the emperor of three worlds.
- 14.** Obedience to the *Sadguru* is an infallible weapon to annihilate the vicious ego, which is the greatest obstacle on the path of Self-realization.
- 15.** If you need a teacher to learn cooking, science or algebra, then how can you expect to learn the science of God-realization without a *Sadguru*?
- 16.** The benevolent grace of the *Sadguru* is the greatest treasure in the universe.
- 17.** Disobedience to the *Sadguru* is tantamount to digging our own grave.
- 18.** It is a grievous sin to question the motive behind the *Sadguru's* action.

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- 19.** Devotion and seva to the *Sadguru* are the two oars of the boat of sadhana, which help a disciple cross the ocean of worldly bondages.
- 20.** It is impossible to judge a *Sadguru*. One himself needs to be a Vivekananda to recognize another Vivekananda. It takes Buddha to appreciate another Buddha. The mystery of Rama Tirtha can truly be realized by another Rama Tirtha alone. Therefore, stop trying to test a *Sadguru*; just accept him to be fully accomplished, the ultimate God, the Supreme Being. Then and only then, will you attain true well-being in life.
- 21.** Regain your lost divinity and transcend all dualities such as sorrow and happiness, birth and death, etc. through the practise of *Gurubhaktiyoga*.
- 22.** *Gurubhaktiyoga* means controlling the mind and its desires through service to the Guru, thereby paving the way for a complete reformation.
- 23.** A disciple lies prostrate in front of his *Sadguru* and offering the choicest flowers at His holy feet prays, 'O supremely sacred and most venerable Gurudev! I have attained the Supreme Bliss. I am liberated from the cycle of Birth and Death by attaining unity with the Brahman. I bathe in the pure joy of *nirvikalpa* Samadhi. I can freely move to any corner of the world. Now I am equanimous towards one and all.

I have renounced the untamed mind. I have abandoned all desires, attachments and aversions. Now I am resting in the eternal peace and enjoying complete Bliss! I am unable to fully describe this absolute state.

O Revered *Sadguru*! I am dumbfounded. You have helped me navigate through this extremely difficult ocean of worldly bondages. Until now I had complete faith in my body itself. I have taken innumerable births in different forms. I do not know which virtuous deeds of mine have led me to this Supreme state of fearlessness. Indeed, it is a rare fortune. This is an attainment of the most excellent class. Now I dance with joy. All my sorrows have disappeared. All my dreams have come true. All my works are accomplished. I have attained all that I ever wanted. My wishes have been fulfilled

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You are my real father and mother. How can I describe my current state to others? I can see the infinite ocean of joy and bliss all around me.

The *Mahavakya* that granted me this inner vision is '**Tattvamasi**'. I am grateful to the Upanishads and the aphorisms of the Vedanta as well! I bow to Sri Vedavyasji who has taken the form of Enlightened Guru as well as of the '*Mahavakyas*' of the Upanishads! I bow to Sri Shankaracharyaji!

Even if a drop of *Sadguru's Charanamrita* falls on the head of worldly person, all his sorrows will be destroyed. To give food and clothes to a Self-realized one is equivalent to providing food and clothes to the entire world because Self Realized Saints pervade all of creation. They are omnipresent.
ॐ... ॐ... ॐ... ॐ... ॐ...

- **Swami Shivanand**

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Guru And Sadguru

A Guru is one from whom one can learn something new that one does not know. Therefore a man can consider any person to be his Guru. From this point of view, Dattatreya had twenty-four Gurus.

Sadgurus, as such, are absolutely unique from all such Gurus. They know the path to the Truth Personified Supreme Self. This is why people consider and worship them as the Supreme Guru and surrender everything at their Holy feet; because the priceless treasure that is acquired from them makes all worldly achievements utterly insignificant.

It is only the *Sadguru* who brings about the union with God. He liberates the disciple from all his afflictions and is therefore greater than God in the eyes of the disciple. This is why the scriptures and Saints have profusely sung the Glory of a *Sadguru* and declared that God-realization is very difficult or impossible without surrendering to the *Sadguru*.

Only an experienced guide like the *Sadguru* can pilot a disciple through the difficult terrain of Maya to reach the ultimate Goal. No amount of devotion, worship or obeisances can ever repay the debt to the *Sadguru*.

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A person who is antagonistic towards such a *Sadguru* is destined for hell. Who can be more foolish and unfortunate than he who does not surrender to such a *Sadguru*?

-Sri Hanuman Prasad Poddar

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Conversation between Lord Rama and Sage Vasistha

Sri Vasisthaji says, 'O Rama, The pride of the Raghu Dynasty! All transient objects in this world have different shapes and appearances like waves in the ocean. They create desires in living beings and ensnare them in delusion. But just as the waves have no true existence and they finally merge into the ocean, similarly all objects are transient as well.

A small child imagines different frightening spirits in the clouds but these spirits do not exist for an intelligent person. Similarly, an ignorant person may consider this world to be permanent and real, but the Enlightened like us know that it does not exist.

This whole world is a false and of no significance. It is like an army of puppets carved on a rock. How can you find reality in such a world? But the ignorant consider this world to be a reality.' Vasisthaji further said, 'Sri Rama! To consider this world to be a reality is not only a delusion but blatantly foolish. To know that it is a non entity and illusory is true prudence.

O Raghava! The illusions like You and I are nothing other than tranquil consciousness, the pure Brahman. Therefore, I can see nothing but the Supreme Brahman. Just as there is no jungle in the sky, there is no world in the Brahman.

O Rama! A person who performs the tasks that are handed down to him by destiny just like a puppet with no desire or tension, such a man of calm and composed mind is a *Jivanmukta Muni*. For such an enlightened '*jivanmukta*', this whole world is immaterial and insipid, just like a piece of bamboo, which is dry and hollow inside.

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One, who has no interest in this illusory world and revels in the Eternal Brahman, the invisible pure consciousness, has attained both external as well as internal peace and transcended the ocean of worldly sufferings.

O Descendant of Raghu! The learned ones say that the desireless state of the mind itself is Samadhi. For renunciation of desires bestows such a high degree of peace as cannot be attained by imbibing even a thousand precepts. Where as the agony that is experienced on account of desires is worse than hell. The joy and bliss as experienced by the annihilation of desires is not available even in the '*Brahma-loka*', not to speak of the heaven.

As such the essence of all scriptures, penances, austerities and discipline is, 'Desires lead to sorrow and their removal, to moksha.'

The more one is laden with desires the more one becomes fearful of facing pain and agony. When a person controls his desires through discrimination, the contagious disease of painful suffering is gradually eradicated.

As desires grow stronger from attachment to the worldly pleasures, the poisonous waves of sorrow rise in tide. There is no other way to cure this disease except for curbing them through your own sincere efforts. This is my firm Belief. If it is not possible to remove all your desires at one go, It should be done step by step; but one must persistently work for the total eradication of desires. For one who follows the path of righteousness never comes to grief.

A wretched person, who does not make efforts to restrain his ego and desires, gradually ruins himself like Ravana.

Desire is the root cause of all sufferings in this world. If you incinerate this cause with the fire of Self-realization it will never arise again.

O Rama, the pride of Raghu dynasty! World is but a manifestation of desires while elimination of desires brings salvation. Therefore, all efforts should be made to be free from desires, rather than performing various austerities to this end.

If one is not wise and alert enough to decimate his desires then what good can the precepts of the scriptures or a Guru do for him?

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A deer is doomed to die in the jungle where it is born. Similarly, all human beings who are full of desires and attachments that generate all kinds of sorrows are destined to die in this world. If a man doesn't act like a foolish child in pursuit of his desires, he would require only a minimal effort for Self-realization. Therefore, one should direct all his efforts towards controlling his desires alone.

The elimination of desires leads to the Supreme spiritual state. To be free from desires is salvation and to have desires is bondage. Therefore, one should conquer desire as much as possible. Is it difficult at all?

The root of birth, sickness, old age and death is desire. Therefore, burn the seeds of desire with the fire of restraint. Freedom from desires is itself salvation.

Desires should be destroyed with the help of discrimination and detachment. Wherever there is desire, it is closely followed by the bondages of sins, virtues, sorrow and prolonged sufferings. As the urge for desires decreases, one begins progress towards Self-realization. To nurture the imprudent desires and make efforts towards their fulfilment is tantamount to fostering the worldly bondage still further.

**-Shri Yogavasishtha
Maharamayana**

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Invoking Spiritual Power

Do you consider yourself to be weak? Are you being trampled by circumstances due to an inferiority complex? Are you leading an inferior and subjugated life?

If the answer to this question is 'yes', then you must awaken your dormant spiritual energy. It doesn't matter if you are a man or woman; in fact all those who are leading a life subservient to the circumstances of nature are females; while those; who have transcended the bondages of Nature by realizing their True Self and have freed themselves from the shackles of their minds, are all males. As a matter of fact Males and Females are mere distinctions of the body based on the preconceived notions of mind; while you as such are the pure Self, beyond body and mind.

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Wake up... Arise... Awaken your latent will power. Invoke the spiritual power that is supreme at all times and places. There is unlimited strength within you; If you under estimate yourself and think that you are weak and inferior, there is no power in this world that can uplift you. But once you become established in your True Self, the Atman, there is no power in all the three worlds that can suppress you.

In the physical world, the power of steam, electricity and gravitation are considered to be very powerful. But the power of Atman is the one that controls all these powers.

On realizing the power of the Atman, misfortune is transformed into good fortune, feelings of inferiority are eradicated and all adversities change into favourable circumstances. Spiritual power is the father of all supernatural powers.

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How to awaken power

Wake up early in the morning, and finish your morning routine including bathe before sunrise. Spread your asana (preferably a woolen cloth) on a clean and pious place and sit down facing east in *Padmasana* or *Sukhasana*. Keep your mind calm and cheerful.

Make a firm resolve, 'I will strive and overcome all the shortcomings of this physical body, remove all its vices and weaknesses, and certainly awaken in the glory of the Atman'

Keep your eyes partially open. Take a long deep breath and visualize that you are inhaling the divine energy of the sun. Hold the breath as long as you can. Then, slowly exhale chanting ॐ. Do not inhale immediately after exhalation. Stay without breath for as long as you can. Continue mental jap of 'Hari ॐ ... Hari ॐ ...' Again take a deep breath as before, hold the breath as long as you can and slowly exhale chanting ॐ.

Repeat this technique for about 10 to 15 minutes chanting ॐ ... aloud and then be calm and relax. Let all thoughts be propelled towards the sky.

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The sky contains the earth, the earth consists of various countries, oceans and numerous people. One among them is your body seated on the asana. Mentally visualize this entire scene. You are not the body, but the witness to the innumerable bodies, countries, oceans, planets, stars, Earth, Sun, Moon and the entire Universe. Awaken in this state of being an observer. After a while, again do pranayam with the chanting of ॐ. Observe your thoughts with a serene mind.

In this state make a firm resolve that you will definitely become what you want to be. Do not desire riches, fame, power or worldly objects, as all these will automatically follow you with the development of your will-power and spiritual strength. Who on earth will seek worldly pleasures, which are like small oil lamps in comparison to the Sun of Self-Bliss?

To attain any objective one must have a very strong will power. Invoke your will power and inner strength with all your might. Stand upright with the determination to remove all cowardly and inferior notions of the mind that lead to sorrow.

Always remember that your energy dissipates with the diversity of your thoughts. So do not let your thoughts go astray. One pointedly concentrate your thoughts on the Self during your spiritual practices and on the task at hand in the course of your regular day to day work.

Perform every work with utmost concentration. Remove emotions from your conduct. Do not make an decision or do any work under the influence of emotions. Constantly maintain a calm and quiet disposition.

Be cheerful, pleasant, firm and conscientious. Be like the ocean, absorbing all waves of thoughts within. Consider all beings to be one with yourself and be affectionate towards them all. Be magnanimous and eradicate narrow-mindedness. Discard negative thoughts.

Embellish and nourish your life with Bhakti and Vedanta by imbibing the religious discourses and literatures of great Saints who have established themselves in the Atman. Very soon you will start experiencing, 'Negativity, apprehensions, uncertainty and the deleterious thoughts of the past had spoil my life and poisoned my mind. Now I have realized the miracle of will-power. I have discovered the divine treasure of the inner Self and am gradually getting liberated from the bondages of destiny.'

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Those who are fortunate enough to be in the company of Saints and are able to avail themselves of the spiritual knowledge obtained from satsang are freed from all their afflictions. ॐ Bliss!

Won't you do it? Won't you build up courage? Do not put this booklet aside after reading it just once. Read it over and over again. One day's reading will not be enough. You have to study it repeatedly. Just this one booklet is sufficient. You do not need to waste your time in other useless trash. Bravo... O Valiant!! Bravo...!!

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Glossary

ॐ	Pronounced as Aum. It is the monosyllabic personification of the 'Indestructible Supreme Being'.
Antahkarana	Inner sense organ
Bhooma	The All-pervading Brahman
Brahma-loka	The abode of Lord Brahma
Brahmavetta	One established in the 'Brahman'
Charanamrita	Ambrosia of the feet, the water with which the feet of a Brahmin or an idol is washed; a mixture of milk, curd, ghee and sugar which has been used to worship a deity
Chitta	Mind-stuff, psyche
Gandharva	Demigods adept in singing and dancing
Gurubhaktiyoga	The sadhana of devotion to the Guru
Jiva	The individual Soul
Jivanmukta	One who is liberated while still embodied
Mahavakya	One of the four 'Great Utterances', of Upanishads that lead to Self-Realization
Nirvikalpa Samadhi	Samadhi in which the mind is completely devoid of thoughts. (State of absolute nothingness)
Ojas	Inner lustre, vigour
Padmasana	The lotus posture
Sadguru	A Self-realized Guru, capable of leading us on the path of

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	Eternity
Sahaj	Spontaneous
Samskaras	Impressions ingrained in the mind
Sankalpa	Resolve
Sat-chit-ananda	The 'Truth- Consciousness-Bliss-personified Supreme Being.'
Shehanaga	A divine serpent in Indian mythology that is believed to balance the earth on its hood
Shirshasana	The head stand posture
Sukhasana	The easy posture
Sushumna nadi	The channel of the spinal cord opening to the Brahmarandhra
Tattvamsi	One of the Mahavakyas, meaning 'Thou Art That'
Yoganidra	The sleep of yoga, where the body is resting but the spirit is awake in the True Self.

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