

Preface:

There are rare great souls, by whose darshan one gets a glimpse of Bliss. His gestures, behaviour, sweet eloquence and happiness all around him give the signs of the unknowable; Bliss-Personified Self. And, if the special grace of one such great soul descends on one who is bewildered by the world, then one's spiritual journey begins.

This is a small collection of sayings of such a great soul. The limitless resplendence of each and every word is a spark with the inherent capacity to enlighten the heart.

Those who are fortunate to see His Holiness Swami Shri Asaramji Maharaj already enjoy the benefits, but to those who are far from him, his teachings will work like nectar, to experience the Immortal Bliss-Self.

We are confident that you will experience each and every word of this collection actually contains the essence of the Upanishads, which is treasure house spirituality.

Shri Yoga Vedanta Seva Samiti

विश्वं स्फुरति यत्रेदं तरंगा इव सागरे ।
तत्त्वमेव न संदेहश्चिन्मूर्ते बिज्वरो भव ॥
श्रद्धत्स्य तात श्रद्धत्स्य नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृतेः परः ॥
(अष्टावक्रगीता)

Vishwam sphurati yatredam taranga eva sagare

Tattvameva na sandeh schinmoortre vijvaro bhava

Sraddhatsva tat Sraddhatsva na atra moham kurushva bhoh

Jnanasvarupo bhagavanatma tvam prakriteh

“ Thou art verily That, whither this world rises like the waves in an ocean. There is no doubt about it. O consciousness personified! Do not be tormented. My beloved, O Handsome! Have faith, have faith. Do not be bewildered in it. Thou art Knowledge-personified, Supreme Lord beyond the Nature (Prakriti)”.

If you identify yourself with the body thinking, "I am this body", then you will certainly not overcome by fear, because the body is subject to death. The body's nature is to decay and die. Even the God of creation Brahma cannot stop inevitable death. But if you are able to realize the true nature of Atman and be able to abide in the Atman, you will become immortal and fearless, as there is no death for the real (self) Atman. Even death cannot approach Atman, as it is afraid of the Atman (self).

Many scenes of joy and sorrow will come and go on movie screens in the theatres. The screen has nothing to do with these happenings. Many films and scenes will come and go but the screen will remain unaffected. Just like that, declare with boldness, "whether it is favourable or unfavourable, whether it is pain or pleasure, what is it to Me? I am eternal Atman, I am Immortal. I am not this body, nor am I the mind of the senses.

शुद्धोऽहं... बुद्धोऽहं... निरञ्जनोऽहं...

ShudohamBuddoham.....Nirangjanoham

pure....., blissful....., unblemished..... Atman".

" Do not be attached with the objects which you are seeing. Be a witness to all the happenings around you and always abide in the blissful Atman and be happy.

There is no necessity to be depressed or dejected if some outward happenings are unfavourable. They may be for your own good in the end. If you remain established in your real nature: Atman, even curses will turn into boons. For example, in the case of Arjuna, the curse of Urvashi had turned into a boon for him when he had to remain incognito during the period of Ajnathavasa.

Do not be afraid of any unfavourable circumstances. Always be peaceful and fearless. This ugly dangerous state of duality is merely a dream and it is temporary. Do not be afraid of it.

Detach yourself from senses, beyond its vanities, it's joys, it's sorrows. Throw away all these hallucinations. Do not be influenced by them.

All power and glory springs from this fearlessness, so have tremendous faith in your Self. Then everything that is positive and true will come to you. Then nobody can daunt you from your journey.

This highest peak of spiritual practice is to transcend the thought "I am the body". If you are not able to detach yourself from this body before death, bodily passions, and your past deed will follow you and bind you into the cycle of birth and death and you will not be able to hear the Divine song springing from your depths of heart, you cannot realize Brahman, the Supreme Being. As long as you continue to identify with the flesh,

bones and skin, misery will follow you. The greatest misery and misfortune is this cycle of birth and death.

The day will come when you will have to leave everything behind you. So immediately cut this terrible net of attachment and passion with the sword of discrimination between the Real and the Unreal. Externally you may move with your friends and relatives but you should always think internally that there is no real friend or foe. These friends and relatives will come and go. This is a temporary phenomenon like a dream. Atman alone is your friend, father, mother, Guru and everything.

Do not give a place in your mind to entertain thoughts of fear, restlessness and dejection. Always try to be peaceful, strong, and joyful. Awaken your highest consciousness. Do not brood over your weakness.

Those who experience faintheartedness and downtroddenness are sinners. Say unto death, "O death! You can kill my body but you cannot touch me. Who are you to frighten me? O worldly pleasures and temptations! Who are you to entrap me? I have known your illusory nature. O, worldly customs and manners, pains and pleasures, you cannot make me dance to your tune. I can overcome thousands of hurdles with this unified vision. I will remain calm, in thousands of failures and successes through knowledge. How can I, Atman, be afraid of anything? There is nothing for me to lose in this drama of life.

Abstain from family attachment and delusion. March on the path of Sadhana with a firm determination in your heart, that this body is not meant for my wife, children, the shop or residence or material wealth and other similar pretty things. It is very difficult to obtain human birth. This birth is meant only for the attainment of Self-Knowledge. Do not attach any significance to external relations and activities because they might become hurdles on your Sadhana path. Sadhana is my primary duty. The rest of the things are subsidiary works". With this firm faith, March, on your path.

Do not wish for any favorable. Do not demand any petty worldly things of pleasure. Demanding sense-pleasure will make you poor. God does not love slaves of sense-pleasure.

नायं आत्मा बलहीनेन लभ्यः ।

Na Ayam Atma Balhinen Labhyah.
“This Self is unattainable to the weak ones”.

देवो भूत्वा देवं यजेत् ।

Devi Bhutva Devam Yajet?

Therefore, if you want to worship God, be God. And then worship?

As God is desireless, fearless and Bliss-personified, you too must become desireless, fearless, and absorbed in Bliss. This is the only worship of God.

Unaware of your glory, you have become impressed by anybody, sometimes by jokers, eloquent scholars, magicians, men, women, and sometimes even by celluloid films. You do not know the majesty of your own Self. Such is your Being that millions of scholars, wrestlers, magicians, jugglers and fortune-tellers, etc., are living within it. There is nothing outside of your Being. If you are impressed by any personality or circumstance, consider it that though you are the master, you have become a slave. The showman himself has become the object of the show. If you are really impressed by anyone or anything, be certain that you are still ignorant of Self-Knowledge. You are not abiding in your Self.

Never be sad. Remain cheerful and happy at all times. You are Bliss-Personified. Always abide in the Self, with the strong faith that fear, sorrow, worry etc., can never affect you.

The entire universe is your creation. Even though this fact is supported by the experience of great souls, you remain frightened! You are afraid of your own creation.

Throw away all fears. Never let any fear, sorrow or worry come near you. You are the Emperor of the world. You are the Supreme Lord. Experience Your Godhood.

Experience that you are God. Nothing can cause any harm to you. All gods and goddesses are inferior to you. They become great because you imagine them to be great. Rama and Rahim (the Muslim's merciful God) are all your ideas. Nobody is greater than you, the Self.

As long as you are not frightened within, no amount of frightening or threatening can intimidate you. No circumstance has the power to shake you even for a moment; you, the All-Governor, All-Ruler, All-creator. To be afraid of any circumstance is to be afraid of your own shadow.

We have created this entire universe. Never was this world existent of its own, nor is it, nor will it be. Hold onto this faith firmly. Pessimistic thinking or yielding to circumstances is like committing suicide. All energies are within you. You can do anything by using them. It is in your hands to change any circumstance.

You are not lowly. You are all. You are the venerable Lord. You are not weak. Almighty, God's infinite (limitless) power is present to help you. Contemplate, and destroy unreal impressions (Samskars) and downtroddenness. The world is by My thought (Samkalpa). There is no doubt in it. You are the father of the moving and unmoving worlds. You are its venerable highest Guru. The world is dependent on man; the infinite Being. The Self is All-abiding.

What appears to be with form is actually non-entity, non-existent. The unseen (formless) exists and is the Truth. The entire universe is without form, and knows it as One, Auspicious Being (**Shiva**).

निर्झन्तु रक्त निःशंक रक्त, निर्भय सदा निष्काम रे ।
धिता कभी मत कीजिये, जो होय होने दीजिये ॥

Remain free from the dualities of love and hate, pleasure and pain, etc., doubtless, fearless, and desireless. Do not worry about anything. Let whatever is happening, happen.

Sentient-insentient, moving and unmoving, the entire world is One, Brahman, and That I am? All these are nothing but my forms.

Whatever you see is Your Self alone, No power can check it. Not even a king, god or demon can stand against you.

Only your doubts and fears destroy your life. The more room you give to fear and doubt in your heart, the further you will be from upliftment.

All kinds of austerities and penances are inferior to remaining in equanimity. All remedies are inferior to always remaining cheerful, and all knowledge is inferior to Self-Knowledge.

The moon and stars are shining, the winds are blowing, the clouds are raining, the lightning is flashing, the sun is changing days and nights, and the seasons are changing their colors due to fear of your Self. How long will you dwell in other's houses, leaving your own Home? How long will you meet others, leaving your Beloved?

Anybody who loves one will hate another. One who loves none will hate none. He is the Supreme Lover. He is Jivanmukta (free from bondage of maya or illusion in this very life).

There is no universal dissolution, no birth, no bondage, no aspirant, no mumukshu (one striving for liberation), and no liberated one. This is the Supreme Truth.

When you begin to see goodness in everything; your mind will automatically be calm.

Do not perform any action that would deject your mind. Abandon any thought which would cause worry and fear.

If you want to enjoy a full life, do not worry about tomorrow. Your next day will be very delightful. Keep a firm resolve like this.

One who does not see anything different from Himself is Brahman. The world is an expansion of our thoughts.

Do not be afraid, because this world is not different from You.

Just begin to see the world with the eye of Self-Knowledge, then see whether oppositions, quarrels, aversions remain.

One whose mind is introverted is free from mental exhaustion and enjoys rest in the Self. As you become more even-minded, the more the world will fall at your feet.

You have been worshipping gods and goddesses, and rubbing your nose on the floors of temples, mosques, and churches until today. But that day is not far when the gods and goddesses will come to have your Darshan and blessings. Learn the art of becoming introverted from any Self-Realised person and practice it.

Whatever inspiration a sadhak (aspirant) gets in the morning is good. If, at any time, you feel bewildered with worldly problems do not make any decision with a disturbed mind. Get up early in the morning, take your bath, sit down in any sacred place facing east, then pray guilelessly either to your Guru or God. "O God! Show me the right path. Give me the right inspiration as my intellect is unable to decide". You will get the right inspiration by prayer.

Death of the body is not so significant but death of faith is utter ruin. Even after ten years of doing Sadhana according to your Guru's injunctions. If you lose faith in Him, you will fall back to the point you started from.

You feel either close or far from your Guru by your own deeds. The Guru never pushes anybody away from Him, nor does He draw anybody close to Him. Only your faith and behavior make you feel close or far away from your Guru.

In the world, the Sat-Guru is your only true companion. If you want friendship, form it with Him. If you want a father, a mother, a brother, make Him so. Devotion to Guru will lead you from insentience to consciousness. All otherworldly relations will ensnare you in the world, cause you to wander, throw you into sorrows, and carry you far away from your Self. The Guru will deliver you from insentience, sorrows and worries. He will bring you to your Self.

Do not complain to your Guru, but surrender completely to him. By complaining, you are deprived of receiving benefits from Him. His heart is so pure, that whatever you see in Him, so you will gain. If you find faults in him, you will incur faults. If you see His virtues, you will get them, and if you obey His orders, thinking Him beyond the qualities (of Nature). You will also cross beyond those qualities one day.

If you reduce the time necessary for Guruseva (service to Guru), devotion to God, and cherishing the association of sages, in order to increase material possessions, you will gain insentience. If, out of attachment, you extend your ability, force, money, and power only to your friends and relatives, sooner or later you will stumble, become miserable, and certainly fall.

Take as much benefit possible of the vicinity of Satguru during His lifetime. He will slay your ego in order to reveal your Pure-Being. Get the maximum advantage of His presence at the present moment. After his passing away temples are built, and shop keeping thrives. But then your training and development will not occur. At present, He releases you from your self-limiting notions; and thinking yourself a body and others, too, as bodies. Who will release you afterwards? Then you will think that you are doing Sadhana, but it will be a play of your mind. The mind will bewilder you as it has been doing so for all your previous lives.

A potter seems to be an enemy to the clay. A sculptor seems to be an enemy to a block of stone, because they strike their materials. Similarly, a Guru may seem to be your enemy as He strikes your Dehadhyasa (“I am the body” - idea) but He is not so. Even if He seems to be your enemy do not leave him, even by mistake. Stick to your Sadhana and perseverance. He will heat you, as goldsmith heats gold to purify it, to awaken you into your Self. He will take nothing, because He has become a Sat-Guru after renouncing all. If He does take, it is nothing but your self-limiting ideas that make you poor and weak.

The Sat-Guru dissolves your individual ego. Do not prolong your path to liberation. Co-operate with Him. Dissolve at his feet, and become a Master. Sacrifice your head (egoism) and put on the crown of Self-Knowledge. Destroy your “I” ness and become a Guru. Give your petty things to Him and possess His all. Discard your perishable possessions and hear the note of the Eternal from Him. Relinquish your lowly Jivahood and take rest in the Highest Shivahood.

Your mind in which Vrittis (mental tendencies) of pleasure, pain, aversion arises, belongs to Nature, and is impelled by the witness that is beyond it. That is your real Self. When you wander in the Nature by identifying yourself with the Vrittis, you become restless, and when you perform all actions holding onto the self, you become restless, and when you perform all actions holding onto the Self, you are action less even while engaged in actions. The bliss turns out to be your very Being.

As a number of vehicles, i.e., cars, rickshaws, bicycles, and bullock carts, are moving on an unmoving road. Similarly, the Vrittis are moving in your Unmoving Self, just as waves arise in the ocean, all these Vrittis arise and subside in your Self.

The demon of worry roams in the mundane world. It devours one who considers the world real. Circumstances and worries cannot crush one who considers the world dream like.

Why should one visit only one temple or mosque? Consider the whole world as a temple or mosque. Live your life in such a way that whatever you eat becomes Prasad, whatever you do becomes Sadhana and whatever you contemplate becomes Self-contemplation.

When you start to tread the path of Truth, do not worry about your worldly duties, whether they are completed or not. Suppose some of them are not completed. One day you will have to go, forever leaving them incomplete. People consider the incomplete to be complete. God alone is complete (perfect).

It is futile to learn all mundane knowledge except the direct Knowledge of God.

Don't care if anybody insults or criticizes you. Thank God for inspiring him to do so; to break down your Dehadhyasa. Do not be despondent at being insulted, but use it as a chance for Sadhana. Always remember that your admirers cannot do as much good to you as those who insult you or criticize you.

Don't dream of receiving happiness in the future. "I will be happy when I get this.."or "I will be happy when I do this much". No, learn to live your present moment with happiness, because the future never comes, for when it becomes; it will have to come as the present.

You are Bliss-Personified. Who can afflict you? Neither one or two, nor even three hundred or thirty million gods can jointly afflict you, until you yourself are ready to be miserable. An item of external pleasure or pain can be made, but to be happy or unhappy is in your hands. Only when you give inner consent, can you be happy or unhappy. The people who impaled Mansoor on a stake, they could not make him miserable. He was smiling even on the stake.

No situation or condition is greater than you. Then is it necessary to be afraid?

You are immovable; all the rest is movable and changeable. The cinema screen is unchanging (stationary), but the scenes of the film are changing. External circumstances may seem to be extremely dangerous; troubles may be as big as mountains; you may find darkness everywhere and hence you may not see your way; all of your kinsmen may become your opponents; you may see the whole world against you, ready to slay you, yet don't be afraid. Have courage. Be patient. All is Maya (illusion). Do not think of it as reality. Discard all troubles by remembering your real being, the fearless self. The tornado of difficult circumstances will fly away. Nothing is so great that you cannot remove or that cannot be blown away?

This world is your creation. You have made it for your pleasure. O God of gods! Are you afraid of your own creation, oblivious of your real Self? Discard away fear and diffidence. Being Real, are you afraid of the unreal? Being conscious, are you afraid of the insentient? Being alive, are you afraid of the dead? Being a Treasure-House of nectar, are you afraid of death?

The five elements (earth, water, fire, air and ether) are your creation. Remove fear and diffidence.

What do you want, by gaining wealth, power and prestige? You flatter others. Why? You please your relatives, why? You act in such a manner so that you would look good in society; what for? For happiness, isn't that so? Yet does your happiness last? Never does happiness last, but the Jnani (Self-Realised) happiness never passes away. Why? Because the Jnani is beyond the qualities of Nature, while we people wander in them.

Do not run away from sorrows and worries. Boldly invite them, to come, where do they remain? Let me see whether they exist or not. All is nothing but thoughts. All that is seen is a play of 'The Seer'. You are the Seer. If you think anything is different your Self, if you swerve even a little from the vision of Knowledge, be sure that only sorrows will rise up. Seeing with the vision of Knowledge, the unfavourable will change into favourable, your opponents will also become your friends.

तूफान और आँधी हमको न रोक पाये ।
वे और थे मुसफिर जो पथ से लौट आये ॥
मरने के सब इरादे जीने के काम आये ।
हम भी तो हैं तुम्हारे कहने लगे पराये ॥

“Storm and tornado cannot stop us”

Those who returned from Half-Way were other pedestrians (not us). All intentions of meeting death were useful to live.

Others began to say, “We are also yours? Who can make you miserable? If you do not wish it, how can sorrow have the power to even touch you?

You are verily That, Consciousness, which governs innumerable infinite universes.

अहो निरंजनः शान्तो बोधोऽहं प्रकृतेः परः ।
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥
अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।
ब्रह्मादिस्तम्ब पर्यन्तं जगन्नाशोऽपि तिष्ठतः ॥

Aho Niranjana Shanto Bhodham Prakriteh Paraha

Etavantamaham Kalam Mohenaiva Vidambitah

Aho Aham Nam Mahyam Avinasho Yasya Nasthi Me

Brahmadisthamba Paryantham Jagannashopi Tisthataha?

“I am Faultless, peaceful, Knowledge-Personified beyond the Nature. Ah! Yet I was deceived for so long time by delusion. What a matter of surprise it is! Even with the destruction of the whole world, and the annihilation of all creatures right from an ant to Brahma (the creator of Universe), I am not destroyed”.

What a wonder I am! I offer my salutations to my Self.

I am sheer Bliss. I don't know what pleasure is, what pain is or what fear, grief and worry are. I am fearless by nature.

I am God. This whole world is my creation. There is no doubt in it. I am the Lord of Lords. God of Gods. Who can frighten Me?

In any state, the Jnani sage never commits the mistake, of thinking the world to be real, even unwittingly.

In the world, anything, which apparently seems to be frightening, is made by Nature for your pleasure and development. Why should you be afraid? Your own folly puzzles you. Otherwise there is nothing to degrade you. Have complete faith that the Universe is a support of your Divine Self alone. Nothing in the universe can give you any trouble.

May a flood of pleasures and sorrows strike me? It cannot shake me from my Real Self.

**हमें रोक सके ये जमाने में दम नहीं ;
हमसे जमाना है जमाने से हम नहीं ॥**

As you think, so you become. Call yourself a sinner, and a sinner you become. Call yourself a fool, and you become fool. Call yourself a coward, and no power on earth can make you powerful. Experience your Omnipotent nature and you become Omnipotent.

Completely remove the sense of duality from your heart. Demolish the walls of finite existence from its base, so that you can directly experience the ocean of Bliss.

Do you doubt your being Brahman? Don't even think like this.

Keep your mind calm even in the most serious trouble. Do not care at all for what a poor ignorant person says against you.

If you remain unshaken by the allurements and threatening of the world, you will surely shake the world. Whosoever doubts it, is an atheist.

I do not have good or evil actions of the mind, nor of the body. I do not have good or evil actions of speech, either. I am by nature, formless, the All-Pervading Self. I am Imperishable, Infinite, Pure, and Knowledge. I do not experience pleasure or pain, nor do I know to whom they occur.

If attractive and interesting happenings take place in the dream state, they are your thoughts, and if horrible scenes appear, they are also your thoughts. Similarly, in the world, whether attractive things appear or miseries and troubles appear, all are of your own making. You are the master of both.

O Dear! Just as by their nature, waves rise and subside in an ocean, the worlds are rise created and dissolved in your universal Being. Thus, neither are you expanded nor destroyed, as the waves of the world are not different from you. Then why do you trouble yourself by thinking, “What should I accept? Who should I love? Who should I hate?”

Do not be attached to this world, which is as unreal as the illusion seen in a magic trick. O handsome one! Why should you? O consciousness, be afraid, whether your insentient body lasts-until the end of the universal destruction or is destroyed, just now, at this very moment?

You alone have come into existence. You alone exist, and you alone shall be accomplished, in this ocean of the world. You are not subjected to either bondage or liberation. Know this resolutely, and live happily.

O consciousness-Personified! Do not let your mind be disturbed by fancies (Samkalpas) and doubts (Vikalpas). Settle in the Blissful Self by keeping your mind calm.

Do not see anything except with Brahma-vision. If you do not act accordingly, you will see only injustice and wrong.

All fear is a product of our thoughts. All this illusion is only our thinking and imagination. Then tell us, whom should we be afraid of? And why should we desire anything? Always be fearless like a lion. Never be afraid of anybody.

According to Vedanta, the entire Universe is your creation. As it is your own thought, why do you consider yourself to be lowly weak, downtrodden, and a sinner? Why don't you take your self to be the fearless, independent incarnation of God?

All types of fears, pains, sorrow and worries are illusory. When pain-giving objects appear, immediately remove them as illusory.

You trouble yourself only because of your fear and doubt. Don't be unsettled or stunned at anything. Never be afraid of the words of ignorant people.

Who can break the tranquility of God? If you really are God, the entire universe cannot break your peace, even if it becomes topsy-turvy.

This is the principle of Vedanta that we are never in bondage, but are ever free. Not only that, but to think, “I am in bondage” is a harmful illusion. Your misfortune begins when you say, “I am in bondage, I am weak, and I am helpless”. Therefore, never say, nor even think so.

Warnings and good wishes, criticisms and agreements of scholars, philosophers, and teachers do not have any effect on a Self-Realized One.

The inner faculties emerge when you do even a little good to others. Even the thinking of doing well to others strengthens you like a lion.

One who does not chatter, nor waste time, nor keep company with characterless persons, is fortunate, and if he gets a Self-Realized Guru? Consider that this is his last life. If people were to believe the words of great souls as they grant to the fancy of fools and worldly things, who could not get liberation? Liberation would fall into his hands?

You have already seen, spoken, heard, roamed, and understood as much as you should. Now your only primary duty is to be absorbed in “That” by which all is spoken, all is heard, and all is understood. This is the only work left for your intelligence, else you will become extinct, not the objects of worldly hearing and seeing. Therefore, now stop, please! Stop it. It is too much. Stop your wandering, seeing, hearing and roaming.

Be absorbed! Just be absorbed in your own Self. Be the same. You are “That” alone. Understand that you are “That”.

OM.....OM.....OM.....!

OM BLISS! OM BLISS!! OM BLISS!!!

The unfortunate man may be frightened by these thoughts, and he may not give any room for these thoughts in his heart. But some fortunate one will surely read these auspicious words. Opening the gates to the Supreme Good, he will get absorbed in the same bliss-Self by which all is seen, heard and understood.

To keep the mind occupied in worldly matters is to deceive one Self.

In the morning go for a walk; contemplate some of these holy thoughts. Roam about any isolated place, like the bank of river or a pond. Whenever you get a chance, go to open places with natural beauty and a peaceful atmosphere. There dance, sing, jump,

move about, and sit down. Always keep this holy book with you, and absorb yourself in its thoughts until you get, Self-Realization.

Then see whether worldly harassments, bombasts of people, criticisms and threatening of foes, love and attachment of friends, threatening of persons in authority, and all types of difficulties run away from you or not.

Take your bath before sunrise. Then do 10-15 pranayamas (breath control exercises). Then do the immaculate chant of OM reverberate. Look lovingly at the newly arisen early morning sun, with half-opened eyes. “The sun of Knowledge is rising within you? As the sun (of the physical world) is rising in the physical space, the sun of Knowledge is rising in the mental space.

OM BLISS, OM BLISS, OM BLISS!

Go on, become absorbed in this ecstasy. Read some sentences of this book repeatedly. Let your mind be absorbed in it. Again, read. Let your mind be absorbed.....Thus, practice this with fervent reverence. This is the best way to get rid of all troubles.

Always be calm, take support of silence (mauna). Make friendships with the least number of persons. Have the least intimacy with the world. Fill your heart and mind, as much as possible with the thoughts of Self-Knowledge.

Fill them.....Fill them.....

Quite enough time has passed. Quite enough you have learnt. Quite enough you have seen. Quite enough you have spoken.

OM PEACE.....PEACE.....PEACE

मुझे वेद पुराण कुरान से क्या ? मुझे सत्य का पाठ पढ़ा दे कोई ।
मुझे मंदिर मस्जिद जाना नहीं, मुझे प्रेम का रंग चढ़ा दे कोई ॥
जहाँ ऊँच या नीच का भेद नहीं, जहाँ जात या पात की बात नहीं ।
न हो मंदिर मस्जिद चर्च जहाँ, न हो पूजा नमाज में फर्क जहाँ ॥
जहाँ सत्य ही सार हो जीवन का, रिश्तार सिंगार हो त्वाब जहाँ ।
जहाँ प्रेम ही प्रेम की सृष्टि मिले, चलो नाच को ले चलें खेके वहीं ॥

What have I to do with the Vedas, puranas and the kuran?

I don't want to go to any temple or mosque. If somebody were to influence me by His Affection.

Whither there is no hierarchy.

Whither there are no temples, or mosques or churches, whither there is no difference between pooja (hindu worship) and namaz (prayer prescribed by Mohammeden Religion).

Whither we find the creation of utter affection. Let us ferry the boat to the same place”.

Who will teach the lesson of Love? Become absorbed in Love-Personified. This is the only way of diving deep into the ocean of Bliss. Dive deeply and be immersed.....

Be adventurous. Do not be impatient. Even after failing a thousand times, try once more, trying once again, taking one-step more certainly you will succeed.

संशयात्मा विनश्यति

Samshayatma Vinashyati?

“One who is doubting nature perishes” Cast away doubt.

Whatever actions and thoughts increase your restlessness, fear and disquiet, discard them like poison. Go and resort to the holy feet of any Self-Realized saint, who is even-minded, Love-Incarnate, absorbed in the Peace of the non-dual Self. The “something” that you will gain merely by His glance, could not be achieved by keeping a vow of chandrayana (a vow in which morsels of food are increased or decreased according to the waxing and waning of the moon), or by taking a bath in the river Ganges. You will not gain so much by visiting places of pilgrimage, like Kashi, Mecca, Medina, etc., as by the glance of a Self-Realised Sage. Then you will speak.

“Cherish the association of Sages right from now, otherwise you will repent. The body that you have built well, by nourishing it with foods and drinks has to eventually be burnt by fire at death. Whatever goods and wealth you possess, will be left here; you will

have to leave even your wife and children here. Therefore, cherish the association of Sages from now on”.

कर सत्संग अभी से प्यारे, नहीं तो फिर पछताना है ।
खिला पिलाकर देह बढ़ाई, वह भी अग्न जलाना है ।
पड़ा रहेगा माल खजाना, छोड़ त्रिया सुत जाना है ।
कर सत्संग...
नाम दीवाना दाम दीवाना चाम दीवाना कोई ।
धन्य धन्य जो राम दीवाना, बनो दीवाना सोई ॥
नाम दीवाना नाम न पायो, दाम दीवाना दाम न पायो ।
चाम दीवाना चाम न पायो, जुग जुग में भटकथो ॥
राम दीवाना राम समाधो...

Some people are mad for name and fame, some are mad for money, some are mad for skin (lust satisfaction), but blessed is one who is mad for Rama, God. Be such a mad one.

Those who were mad for name and fame, money and wealth, skin got nothing of their respective goals, but wandered eons for them. Those who were mad for Gods name attained Godhood.

Isn't it correct? Will you not take courage? Will you not become valiant? Will you not reach up to the final Truth?

ARISE.....ARISE.....BRAVO.....

Have courage. The goal is very close. The goal is not far. Of course it is certainly complicated. It cannot be understood quickly but if one gets any great soul or saints like Yajyavalkya or Shukdev, and with His grace, understands it, all the troubles of life are solved forever.

Om BlissOm Bliss.....Om Bliss.....

Hariom!

Consider

1. If you attach your mind to anything except god, you must weep in the end.
2. Even to rule with a king is bad, as who knows when he will make you weep? It is good even to beg with a realized fakir; who knows when He will make you meet God?
3. If you want to know your Self, seek refuge in any Sat-Guru. He will show you the path. All worldly people think of ensnaring you (in bondage). Sat-Guru alone is such a friend who dissolves your gross and subtle ego, to settle you in your Free Self. First surrender at His feet, and then see the miracle. It is His very nature to make every human being march on towards his real nature, the Divine Self. Each and every word, each and every moment of His will awaken you in your Self, by displacing you from Dehadhyasa ("I am the body"- idea). The Sat-Guru is a factory that produces "shiva" (God) from the "Jiva" (the individual soul).

4. KNOWLEDGE VERSUS IGNORANCE whatever you have known until today is nothing but a fairy tale. If you have known anything but the Self, then what you know is worthless. You have read books, crammed verses, memorized scriptures. So what? You have collected wealth, earned fame, received prestige and peoples praises: so what? Have you realized Your Self? Have you understood the mystery of Brahman and the world? Has the sun of knowledge arisen in your heart, vanishing the darkness of ignorance? Has your inner being become free from doubts? If this has not occurred, then what is the use of any other occurrences? The Knowledge of the self-God is the only knowledge. All the rest is ignorance.

5. THE POWER OF POWERS

Awaken the power of Brahman. You had become a slave of oppositions, circumstances and doubts in your past. Certainly now all of your possibilities have emerged. You have received the inheritance of your Self. The shackles of destiny are broken down. You have the ability to attain all achievements. Destroy the obstacles of all space and all time, to wear the garland of victory around your neck. Self-Power is the best way to success. Will power is such a weapon, that on seeing it, snowy mountains start to melt. What is the darkness of the fear, of failure against the sun of will power?

A NEW LIFE.....RIGHT FROM TODAY

The days when you believed your body and senses as yourself have gone. Now you are not fit to remain only as a body. Now you will have to begin your pilgrimage on the path of God-Realisation. You will have to accept your Reality, and forsake your gross as well as subtle beliefs. You will have to walk in your own style. Continue to see your parents, brother, sister, husband or wife, son and daughter, and other relatives, but only as the relatives of the body, and experience yourself as Supreme Brahman, Supreme Lord.

Gems from Guru-Bhakti Yoga

1. Knowledge of Brahman is very subtle. Therefore guidance of an enlightened Guru is necessary to dispel all the doubts arising in the sadhaks mind.
2. It is impossible to attain intuitional Self-Knowledge even for intelligent Sadhaka without the grace of a mighty Guru.

3. One may read all books of philosophy, one may travel all over the world giving lectures to people, one may practice penances for several thousand years in Himalayan caves, one may practice pranayama and yogasanas, but one cannot attain Self-Knowledge without having grace of an enlightened Guru.
4. Unshakable faith in teachings of the Guru is the basis of Guru-Bhakti Yoga.
5. If you want to learn cooking, science, or the fine arts you need a master of cooking, a professor, or an artist as a teacher, how can you attain Self-Knowledge without having an enlightened Guru?