

A
GARLAND
OF
DIVINE
FLOWERS

- B.N. Fotedar

The Initiator

A GARLAND OF DIVINE FLOWERS

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Pt. Shankar Nath Fotedar

Since his early age my father, the late Shri Shanker Nath Fotedar had interest in sadhus and saints and a yearning for spiritual knowledge.

In their first ever meeting in 1946 where Bhagwan Gopinathji Maharaj presumably signalled the dawn of a new Guru-Chela relationship between him and Shri Fotedar, the latter, overwhelmed by this gracious gesture, momentarily fell speechless. However, in twenty two years of learning at the lotus feet of his Guru and Perceptor, Shri Fotedar had ample opportunities of observing Bhagwanji's intense Sadhana as also miracles, (select few of these have been chronicled by him in the biography of Bhagwanji). This book now running in its 7th English / Hindi editions is widely believed to have helped in rekindling in our community, interest in matters spiritual.

In 1969 a large majority of devotees and admirers of Bhagwanji unanimously decided to set up a charitable trust, with Shri Fotedar as its founder patron, to perpetuate the memory of Bhagwanji and spread his message of love and compassion, peace and brotherhood. In three decades and more of its chequered history the Board of Trustees has won acclaim for its unwavering commitment to the propagation of Bhagwanji's ideals and disseminating knowledge about his teachings within and beyond the shores of India.

After Bhagwanji attained Nirvana in 1968 Shri Fotedar largely divided his time between the Trust / Ashram activities and study of available literature on the philosophy and teachings of some well known sages and seers to understand how they succeeded in expanding the spiritual horizon of our sacred land and its people. This is part of our rich heritage and history. Blessed, and perhaps also inspired by the divine eye of his master and Guru, Shri Fotedar made copious notes, in his own hand on many facets of Sadhana of these eminent saints and seers, to attain the state of Sat Chit Ananda - the Bliss Absolute.

The proposal to preserve these notes and comments for posterity, especially since they illumine dark alleys on the road to Bliss absolute was mooted several years ago by my father's friends, ashramites and relatives. After careful consideration and as wide consultation as possible with devotees of Bhagwanji and the trustees and in deference to their wishes and sentiments, my brothers and I decided to go ahead with the publication of this material in the form of a compendium.

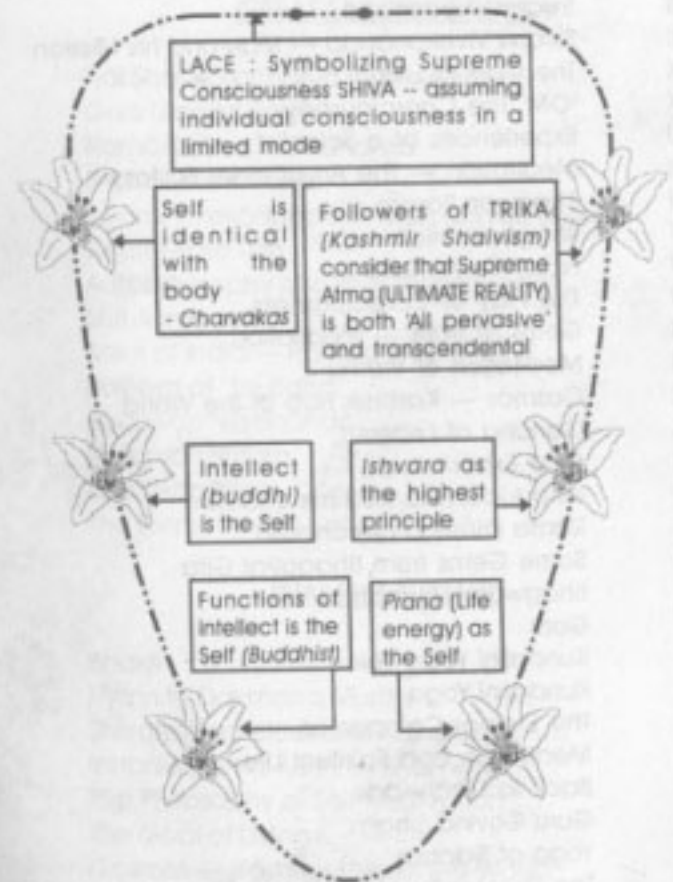
I am grateful to Dr. S. S. Toshkhani — an eminent scholar — Chairman of the Nityanand Shastri Kashmir Research Institute for the pains he took in editing the book. I am also grateful to Shri M. L. Pandit for his active help in bringing these papers to light. Shri Pandit is a great believer in spiritual *Shakti* and has been closely associated with the Bhagawan Gopinathji Trust and N S Kashmir Research Institute. He is also well-known for his work in other social and cultural organisations. I am also thankful to Shri P.N. Nehru and the members of Fotedar family for their active support and encouragement.

'GARLAND OF DIVINE FLOWERS'

Preface

'The Garland of Divine Flowers' symbolically represents an array of 'adyatmic' floral wreath having variegated fragrance and hues of spiritual excellence. The Supreme Consciousness (*Parama Shiva* or *Paramatma*) pervades like a lace of the garland of Divine flowers, each flower symbolizing various modes of human consciousness, giving rise to effervescence of various systems of philosophy and spiritual insight.

1. Some agnostics like 'charvakas' say self is identical with the body.
2. Some consider intellect (*buddhi*) to be the Self.
3. Buddhists also say only the functions of intellect as the Self.
4. Some Vedantins treat 'Prana' (life energy) as the Self.
5. Some accept 'Ishvara' as the highest principle.
6. The followers of TRIKA (Kashmir Shaivism) consider that Supreme Atma (Ultimate Reality) is both immanent (all pervasive—the phenomenal World) and transcendental (i.e. unmanifest, eternal and super-eminent)



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I - JAP YOGA

OM

OM is the highest reality.

OM is the symbol of God, *Ishwara, Brahma*.

OM is the mystical syllable. It is your real name.

OM covers the entire range of man's experience.

OM stands for the phenomenal world.

From OM this universe of sense perceptions has emerged.

OM represents, the physical, the mental and astral planes.

OM represents everything that you experience in the deep sleep state

and all that is unknown to you in your wakeful state,

all that is beyond the reach of intellect.

OM represents everything

OM is the basis of your life, thought and intelligence, the ultimate.

OM is everything.

All words denoting objects are contained in OM.

Hence the whole world has come from OM,

rests in OM and dissolves in OM.

Guru, Ishwara, Brahma, Truth and OM are one.

II - SADHVA KE AMBAR

'Pranav' is the *pran*-giving source or in other words '*Jivan data shakti*'. Before creation this world or *jagat* was *chhina-bhinna* or scattered. Its atoms were scattered in space. There was darkness. Souls (*pranis*) were sleeping in an '*adul dasha*'. Nothing was active. '*Chetan Brahma*' was lying in the sleep of '*ananda*'. This was the night of *pralaya* (dissolution). '*Samai*' (time) came into existence and *Brahma* became conscious and in Him the idea of creation dawned. This thought-wave gave a jolt to matter. With this there was a movement in atoms and all of them became active and started moving around. They collided against one another and by this collusion a sombre sound was produced. This was the first sound (*OM*). This '*akshara*' gave life to creation and was called *Pranav*. That was the origin of sound (*OM*) and was regarded as '*watchak*' of *Ishwara*. Then, where there is a name, there must be '*roop*' as well or *vice versa* Since all the objects of this world have *naam* and *roop*, how could *Brahma* remain without one. In reality *atma* was '*aroop*' or formless but to do *maya* it took '*roop*'. *Maya* is *jad* or inert and *Brahma* the *roop* of *atma* and *paramatma*. By conjunction of *Brahm* and *maya*, this world was created. Atoms which were in motion collided against each other and fire was produced by their friction. In this fire a sort of '*Tej*' began to emerge. This was golden in colour and there was divine light everywhere. It is this '*tej*' that is regarded as '*roop*' and among visible objects '*roop*' came first in existence. This is known in the Vedas as '*Hiranyagarbha*', because at that time, the egg of *prakriti* was keeping within itself the seed of all worldly objects and was shining like gold. Thus the *naam pranav* came and divine light became its *roop*. This *naam* and *roop* thus appeared. This was *prakriti's* '*Ayakt avasta*' of *prakriti* or nature. Then came '*Vykta avastha*' or manifested state where *roop* and *naam* became many i.e. sun, earth, moon etc. and many other forms and names came into existence. In all things the *akshara (pranav)* and *tej (roop)* appeared. While addressing a person we say '*O*' i.e. *pranav* and subsequently name it, thus each being or *pran's* '*shareer*' and *atma* were produced. This life-giving push (impulse) is available to each '*prani*' or being and it is on account of it that it is living.

This impulse comes into man's body in the head at the level of his *choti* and there its golden light makes the symbol 卐. Then the sound of '*OM*' starts emanating from that place which is very *sukshma* and only *yogis* can hear it. This then creates *sukshma* and *sthal mandals* and this sound goes down and gets into every vein where it vibrates. This goes on throughout one's lifetime and stops at one's death. The '*Pran*' of the Upanishads is the *Brahma* which produces life in bodies '*shareers*' and people die when it goes out. To make this *pran* '*Pratyaksha*' and hear its sound in every part of the body is called '*pranam upasana*'. Anyone who does so is released from the bond of *Maya* and realises the *roop* of *atma* and *Paramatma*.

III - GURU

Have the mind fixed on *Guru* as *atma*, obey him and seek his grace. You will have to deify him. You must superimpose all the attributes of *Ishwara* and *Brahma* on him. You must consider him as God-incarnate. You should see the divinity in him and not find faults. Then alone you will realize *Brahman* and only through him. The physical form of the *Guru* will vanish and you will realize '*Vyapaka*' (all pervading) *atma* in and through him. You will see The *Guru* in all inanimate and animate objects. A *yogi* crosses the ocean of *samsara* by '*chitta-vritti and nirodha*', or controlling the modifications that arise in his mind.

A gnostic or *gyani* does so by his '*Brahamakara virtti*' (pure thought of infinity) and a *bhakta* by '*naam smrana*' or remembering the divine name. The vibration produced by chanting of *mantras* correspond to the original vibrations that arise from '*hiranyagarbha*'. The rhythmic vibrations through '*japa*' regulate the unsteady vibrations of the five sheaths.

Mantras have following six parts:

1. Rishi
2. Metre
3. Devta (presiding deity)
4. Bija (seed)
5. Shakti
6. Kilaka (pillar or pin)

Mantra Chaitanya is hidden in the *Mantra*. As soon as it is unplugged by constant repetition of God's name, the *Chaitnya*, which is hidden, is revealed. The devotee gets the *darshan* of his '*Ishta devata*'.

IV - BHAKTI

Bhakti is based on the strong theism of the Bhagawata cult. The Narayana or Vasudeva cult and Pashupati or Shiva cult are two main currents of devotional side of Hinduism. The supreme person of God is perceived by the *Vaishnavites* (worshipper of Vishnu) as Narayana who transcends the trinity of *Brahma*, *Vishnu* and *Rudra*. The *Shalvites* (worshippers of Lord Shiva) consider Lord Shiva as the Supreme Lord. The conception of personal God is the same though the name and form may vary. We can appreciate the strong predilections of the votaries of Narayana or Shiva to their respective chosen form of the ultimate reality. We should understand that *Bhakti* is based on emotional appeal. Phlegmatic people and men of cold logic can never be moved to the ecstatic state of *Bhakti*.

Bhakti of Vishnu according to Shankaracharya

Realization cannot come to a man till he stops considering himself as a separate entity from the Supreme reality or *Parmeshwara* and the multiform external universe. However, when one has to efface and transcend one's individuality

with the unbroken awareness of the *Brahma*, *Ishwara* and universe melt and merge with one 'Nirgun' *Brahma*. To cite an analogy, the *jivas* or individual souls are like many pieces of pancake ice that surrounds *Ishwara*, the great iceberg floating in the polar seas of *Nirguna Brahma* in the marvellous iridescent glow of the aurora 'borealis *Aridya*' in the arctic winter but the moment, the arctic summer sets in and the sun of '*jnana*' rises on the horizon, the numerous fragments of the pancake ice and the icebergs melt and merge in the arctic sea wherefrom they emanated. So too, the *jivas* and the *Ishwara* who are but projections of *Brahma* are real so long as differential awareness persists. However, when the highest unitary awareness has dawned, the *Ishwara*, the *jivas* and the multitudeness of universe melt and merge in the undeniable awareness of the non-dual *Brahma*. In fact when "I" is effaced both "thou" and "I" vanish since these are polarities created by the mind. In short, Shankara's philosophy envisages degrees of a real or higher reality. Reality, however, being imperishable, one. The degrees arise out of *avidya* which impedes realization through obscurantism. Shankara's philosophy of transcendental *nirguna Brahma* does not in any way bar or preclude worship of *saguna Ishwara* whether in His cosmic, personal, impersonal aspect or in His anthropomorphic or superhuman manifestation. Shankara was devoted to the worship of Vishnu who is for the *Acharya saguna* or qualified version of the *nirguna* or unqualified *Brahman*. For Shankaracharya, the difference between *Ishwara* and *Brahma* is almost negligible.

The difference between the *nirgun Brahma* and *sagun Ishwara* as Vishnu is very much like that between a beam of sun light and its splitting into seven colours of the spectrum when it is passed through a triangular glass prism – the prism of *maya* comprising the three facets of '*Sattava*', '*Rajas*' and '*Tamas*'.

On the authority of scriptures (*Vishnu Sahsranaama*), the term '*Atma*' is to be understood as signifying the *Paramatma* (*Vishnu*) alone.

Shankara considers *Paramatma* identical with *Atma*, hence all Vedantic texts understand *Atma* to be *Ishwara* Himself. Shankara's attitude towards Vishnu is one of constant awareness of His being *Brahma-Brahm* in association with but with complete control over His inscrutable *maya shakti*. The personality of Vishnu as perceived by Shankara is cosmic but on occasions it has a human or superhuman semblance. In his famous '*Hari Stuti*', this cosmic personality (or impersonality) of Vishnu is portrayed as the supreme lord by those who meditate on the unity of the self, as the one who dwelling in the mind impels the body to action, as one who residing in the sun causes it to shine and as one who dispels the delusions of the *samsara*. Fully cognisant of the truth that attribution of form, senses and other appurtenances to the *chaitanya Brahma*, the one without a second, the taintless, the formless, is merely to facilitate the spiritual realization of the *upasakas* or devotees. Despite, therefore, his primary awareness of the cosmic personality of Bhagwan Vishnu, Acharya Shankara slides in the plane of aesthetic perception of all beautiful forms of Vishnu.

To sum up, Shankara's attitude towards Vishnu, when the Supreme Reality is

realized through higher gnosis, it is *nirgun Brahma*, when the same is realized through emotion it is Vishnu.

V - ADI SHANKRACHARYA (last message)

Adi Shankracharya informed his disciples, who were surrounding him that his time to leave his mortal coil had come as his mission had been fulfilled. He lovingly asked his disciples to question him if they had any doubts about any of his teachings so that he could clear them before his departure.

What followed was a unique experience as the disciples had their doubts resolved just by looking at his benign and radiant face. However, his main disciple, Sudhanwa, appealed to the guru to give a summation of his main teachings. To this, Shankara replied that he had given the substance of Vedanta at the bidding of his own master, Guru Govindapada, and he would repeat the 8 shlokas as his final message:-

1. The five elements earth, water, fire, air and ether do not express my real nature. I am neither these nor the senses and I am not a compound formed of the elements and the senses. They are ever changing and disappear completely in deep sleep. I am above and beyond all changes and I persist for ever. I am the one without a second, blissful and ever free.
2. I am above all castes, creeds and duties. For me there is not even the need for concentration, meditation and other practices enjoined by the *yogshastras*. All that is non-self and depends upon me. The superimposition being removed, I alone persist, the one, the blissful and ever free.
3. I own no father, the mother or the shining gods. I do not seek the celestial regions, acquired by merit. The scripture themselves proclaim that I have no need of the Vedas, the sacrifices or pilgrimages, as evident by the state of deep sleep, in which they do not exist or *samadhi*, super-consciousness where they are transcended and I stand as the eternal witness. I alone persist, as the one, the blissful, the ever free.
4. The different sects, religions and philosophies, the *samklya*, the Shaiva, the *panchtantra*, the Jaina, the *mimamsaka* and others do not reveal my true nature, they are but partial views of my becoming and do not look deep at my pure being. I alone persist, the one, the blissful and ever free.
5. Above, below, within or without, in the middle or at the end, east or west, do not comprehend my real nature for I pervade everything like ether and have no parts. I alone persist, the one, the blissful and ever free.
6. I have no teacher nor scripture, no disciples nor teaching. There is neither 'thou' nor 'I' in this universe. I am beyond all changes. I am knowledge. I am Absolute. I alone persist, the one the blissful and ever free.
7. I am beyond three states, the waking, the dream and deep sleep. I am above the consciousness which accompanies these states. These three states are within the pale of ignorance and I am beyond them. I alone persist, the

one the blissful and ever free.

8. I pervade everywhere, I am the eternal reality — self evident, self existent and depending on none else. Everything other than me, this entire universe, sinks into nothing in my presence as it depends on me. I alone persist, the one the blissful the ever free.

9. I cannot even be termed the one that implies the idea of two. How can there be two? I am neither the isolated nor the non-isolated. I am neither the void nor non-void, for I am without a second, the non-dual one, the blissful and ever free.

VI - SHIVAM - auspicious and advaitam

(one without a second)!

1. Void — *Akasha*:

Upanishads pose a question, if the *akasha* were not full of joy or bliss who could have breathed and lived. It further says that "it is from *ananda* that all beings issue forth, in *ananda* it is that they live and have their existence, towards *ananda* do they all proceed and in *ananda* they all merge ultimately".

Some call Parmatma abyss of Godhead, some call Him gnosis and some others "al-Haqq". One begins with individual self-consciousness but the ever increasing concentric circles that one draws, as one evolves further and further, lead to the universal consciousness where the individual dwindles into a point of reference without a circumference of its own. The whole universe has become that circumference.

Saints are in the vanguard of inner revolution.

2. Consciousness:

Modern psychology has recently been trying to probe into the mysteries of consciousness and has found that the section of mind in which self-consciousness works is very small compared with the vast and unfathomable sub-conscious and unconscious areas. Subconscious is the area immediately in touch with the self-conscious. Subconsciousness represents the vast store of all we have ever thought or experienced. It is also that layer of our consciousness wherein lie in wait our instincts and our elemental urges — not only the individual ones but universal ones also. The unconscious is not really unconscious but we are not aware of it through self-conscious individuals and we are not directly in touch with it, but through subconscious as well as self-conscious. The attempt of the spiritual aspirant or the "*sadhaka*" in India has always been to transcend the aura of self-consciousness, to control the subconscious, and identify himself with the vast and all exclusive unconsciousness, which is the spirit itself. This he has sought to do by self-control, self-purification, concentration, heightening the power of unconsciousness, contemplation and finally dedication and complete

identification with the spirit. This effort in aggregate is called '*sadhna*' and its consummation is called '*Sidhi*'. The spirit, the Being that is immanent and at the same time transcendent, manifests itself in numberless forms and the human being is one of them and latest in the scale of evolution on this planet.

Within the human individual there are five planes or dimensions or sheaths of consciousness which are impenetrable and each of which are progressively subtle and higher than the preceding ones. These are:

Annamaya kosha (matter); *Pranamaya kosha* (vital force), *Manoraya kosha* (mind stuff) *Vijananmaya kosha* (pure mind) and *Anandmaya kosha* (bliss).

Human consciousness can normally move among all the planes of evolution and endeavour to help the soul to ascend the ladder and occupy the highest plane. It may be compared with a person who resides in a five storey house. It is for him to decide to which floor to move, as all the floors have their own attractions and respective attachments. The Upanishads say one learned in the Vedas and without attachment transcends all these planes even the *Anandmaya kosha*. This means '*siddha*' is not attached even to the highest as detachment itself is the greatest attribute of this station. For one who attains the state of spirituality, the highest stage of consciousness prevails through his body, mind and all that constitutes his personality. Consciousness is rooted in the spirit and is not held captive by various planes of existence. He is as free as a bird in the sky and roams about as a denizen of all planes without attachment to any one of them. His is the life of a free soul living in the unitary experience of the highest consciousness. According to Upanishads, there are four stages of consciousness: *Jagrat* (waking consciousness), *swapna* (dream consciousness), *sushupta* (sleep consciousness) and *turiya* (one beyond all these).

Self consciousness is most active in the *Jagrat* state, subconsciousness in the dream state without the control of self-conscious state. In the sleep stage, both are quiescent i.e. in suspense neither active nor inactive. In the *Turiya* state, an infinite calm which is described as peaceful, benign and tranquil, reigns supreme. The '*sadhaka*' attempts to reach this and then becomes the master of the forces that otherwise rule his consciousness. In fact the '*sadhaka*' feels happy on reaching *Turiya* stage. Attempts to control the outer world is *adibhautik* (worldly) *sadhana* and to conquer the inner world of spirit is *adhyatmic sadhana* or spiritual. In *adhyatmic sadhana* or spiritual endeavour, Indian mind has attempted to coordinate the two i.e. synthesizing them. This creates unique harmony and integration. It is often some kind of a shock to one's individuality that makes a person conscious of his own limitations and of the existence of a power besides and beyond himself of which he has to take account.

3. The Acharya:

The Guru is given a very high place traditionally as he transmits spirituality by his personal effort and contact what books and intellectual study can not

impart. Some schools of thought regard the Guru superior to even one's father as he gives a spiritual birth to the disciple and some others say that he is himself Brahman; since it is he who is instrumental in leading the disciple to the godhead. According to most of the Upanishads, the transmission of "Brahma vidya" to the disciple by Guru after a long contact with him and repeated questioning. Taitreya Upanishad exhorts the disciple to look upon the Acharya (the preceptor) as God. All this goes to prove the immense importance of a Guru. It is not always the disciple who waits for the guru. A real 'Siddha' or Guru is always anxious to find a good disciple to transmit his 'Vidya' to him as otherwise it may be lost. Ramkrishna Parmahansa is said to have complained that good shishyas (disciples) are not readily available. His special endeavour, however, was for divine descent into mind, life and matter in order to raise them to divine heights.

Yoga is the art of becoming one and united. It also means the technique or method that leads to the union of the soul with the Supreme Spirit or the universal-self. It is also interpreted as concentration on communion; probably communion in the sense of spiritual intercourse more adequately conveys the meaning of yoga than any other word. This English word—communion has to a great extent a connotation which is invariably related to yoga.

To find out the inner self, the '*purusha*' which is beyond qualities and is of the nature of self-existent bliss and to be identified with the self, is the aim of Patanjali Yoga'.

Yoga reveals that neither the objects nor the senses that perceive them, nor the nerve that carry the sensation to the mind, nor the mind itself is the cognizer or knower. The knower is separate from all these, as is evident from the fact that though all these are working, the knower or the inner person might not know anything unless he is attentive. So the knower's existence and his awareness are the prime fact as in all knowledge, all the perception, conception, cognition etc. takes place in the '*chitta*' or the mind. The '*chitta*' is by nature extrovert though it has also the capacity to look inwards. It conveys from outside inwards and also the orders of the self outwards to senses. In course of time, the self builds itself into a formidable entity and becomes attached to numerous objects of senses. Yoga attempts to rid '*chitta*' of various modifications in its stuff and free the self in order that it may identify itself with the inner self rather than with senses or external objects.

VII - MAHAYOGI SHRI AUROBINDO

1. The Divine Being:

The samadhi where the sacred remains of the great master have been preserved is temple. The great soul chose to depart from its mortal coil perhaps to find a pivotal point for further exploration of the infinite. It may be said that though his body has been for 40 years in Pondicherry, but his consciousness is an unrestrained and yet purposeful wanderer in the realms of spirit exploring

new heights and blazing fresh paths. In fact, he lived mostly in the inner world, probing its mysteries, taking measure of depths of consciousness. That was the world of which he was most conscious and about which he was most inquisitive. All else for him was outer trappings, mere names and forms, only manifestations. What mattered to him was the essence, the spirit, the ground which without itself changing was the cause of the eternally changing world.

2. Life and Philosophy:

Shri Aurobindo's life and philosophy has many facets and it is not possible to fathom his profound and many-sided wisdom or his achievements not only in the field of politics, philosophy and religion but in the higher world of the spirit. He once made the remark "It is impossible to write my biography. Moreover there is no meaning in the writing of biographies of poets, yogis and philosophers. The reason is that they do not lie in their outer actions which are visible to the people".

He had a clear prompting that not only certain practices but every activity and all his life should be yoga. He had realized that by acting as an instrument of the divine one attains a spiritual station higher than the soul's merger. The Upanishads speak of the super conscious stage (*prajna*) in which all ordinary experiences are transcended and there is one great limitless homogenous experience without duality. This is the stage of non-conceptual intuition of the self where knower, known, knowledge merge into one. It is the totality of simple and undifferentiated experience, the bed-rock of our ordinary consciousness and knowledge. It is at once the essence of the individual self and the highest principle of the universe, the Brahman, the Parmatman.

Answering the question whether he sought absorption just as a pinch of salt in water or the river into the sea, Shri Aurobindo emphasized the famous statement of Mundaka Upanishad which says, "He is greatest amongst the knowers of Brahman who sports with the *Atman*, who out of love is one with the *Atma* and yet full of activity (*kriyavan*). The activity is not always necessarily physical." The eternal and ecstatic dance of Shiva, the Nataraja, Aurobindo said is time symbol of the cosmic activity of the supreme spirit. Supreme calm had descended on him after he could empty his mind stuff. He realized the utter silence and infinite calm of the supreme Brahman, beyond time and space. It was an experience of being. This calm and utter silence seemed to him the whole reality. It was the experience of being and becoming the reality which is (Being-Becoming) taken as an integral whole.

Lele (Guru) had taught Aurobindo to gain a graphic experience of a still mind and absolute calm Brahminic consciousness— vast, infinite and limitless and also to acquire the power to speak and write without the use of mind. He told him to stick to his heart of submitting to the direction of the higher power above the mind. Lele said, "Sit in meditation but do not think. Look only at your mind. You will see thoughts coming into it, before they enter throw them away from your mind till your mind is vacant and capable of total silence".

It is a glowing account of the glorious vision of Shri Krishna pervading everywhere, from each atom of cosmic dust to the newest star, from the protein molecule, which started life, to the latest babe born on earth. It was obviously the realization of the cosmic consciousness of the divine at once immanent and transcendent (*Vasudevāt sarvam*). It was no longer the unutterable stillness, spacelessness and timelessness of the Brahman nor the mere dance of dynamic creation but was both in one, the all pervasive *purshottam* in whom all meet and find their meaning and synthesis.

His aim was to realize the supermind, to take his stand on the truth-consciousness which is the natural poise of supermind and then being down the super mind to matter, life and mind in order to transform them into finer instruments of divine action on earth. This alone would lead to birth of a future humanity which would inherit truth, harmony in spirit and action and ineffable joy. Nor with the mind, the fumbling, stumbling, erring instrument that humanity posses today, but with that unerring and directly cognitive instrument the supermind with which the divine itself works. His purpose was to change the fundamental purpose of humanity.

It is of incidental interest to know that hundreds of years ago Pondicherry was called Vedpuri and the great Agasthya Rishi lived there as its patron saint.

The conclusion Aurobindo drew from 21 days fasting was that the body can not live indefinitely without food even though during long fasts one can draw energy and vitality directly from the atmosphere for spiritual work, and it is not necessary to break all meticulous rules regarding breaking a fast of course. These conclusions may apply to yogis and not to ordinary persons. While philosophy is a quest for the truth of things of human intellect, the endeavour to realize the truth in the inner self and outer life is Dharma.

To infuse spiritual power into impure form is like filling an unbaked earthenware pot with water.

The '*siddha purusha*', the person who attained spiritual perfection of his oneness with the spirit, he looks on the physical, mental and other activities of his outer self without losing his spiritual poise. This is the state of '*sakhshatkar*' Atma – the word '*sakshi*' meaning a self-witness.

The Upanishads and Gita give preference to a *siddha* who is active and busy in helping others. According to the Gita, such *siddhas* are greater than others.

Sleep is the condition of unawareness of the consciousness while samadhi is the condition of all-awareness of the Atman. To a *Jeevan Mukta* (a liberated soul released from bondage while still living), his past '*sanchit*' karma does not bind him after this stage is reached but his *prarabada karma* will continue till his physical death.

3. Ashta Siddhis

- 1 - Mahima — becoming as big as the biggest thing on earth .
- 2 - Garina — becoming heavy at will.

- 3 - Laghima — becoming light at will.
- 4 - Prapti — capacity to touch the farthest thing.
- 5 - Prakamya — get things done at will.
- 6 - Anima — become as subtle as an atom.
- 7 - Ishitva — lording overall.
- 8 - Vashitra — overall control.

There is no doubt the mind thinks, the vital craves but the soul feels and knows the divine form as in each soul is a spark of the divine.

When all the five senses along with the mind and intellect are stilled – that is the highest stage declared by the Upanishads, because it is then that the spirit reveals itself. It is then that the individualized human soul can enjoy its own identity with the spirit. Yoga is the technique which helps the individual to still the mind and make it a fit receptacle for the spirit by destroying all modifications of '*chitta*'.

If we attempt to clear consciousness of everything except a general awareness, what remains is awareness of awareness, which means a potentiality of knowing anything that may appear in the horizon of consciousness. As soon as I am aware, say of the sun in my consciousness, it is a limitation of awareness to that extent. There is the knowledge of the sun but for the time being there is also ignorance of things other than the sun, as all the stress is on the sun and my consciousness is absorbed in it.

All liberation or rather real liberation is the liberation of our conscience from involution. The more our conscience is free from involved condition and of being itself in pure form, the more liberated we are. This condition of liberation is, according to Patanjali, "being established in one's real self".

4. The Supra Mind :

The instrument through which the involution starts is the supermind. After supermind and below it is over mind, higher mind and others take their place. Then we have life and matter in descending order of evolution. Evolution can be described as rediscovery of consciousness in its ascending order till it finally becomes pure consciousness and reaches again the stage of '*Sachidananda*' on the one hand and mind on the other. The super mind is the *shakti* of '*Sachidanada*'. It is the dynamic power of knowledge and will of '*Sachidanada*'. Both involution and evolution take place through its instrumentality. Aurobindo claims the discovery of the exact functions and details of the supermind.

In internal Yoga or Purna Yoga a '*sadhaka*' does not aim for union with either the absolute or becoming aspect of the Lord separately but with the Lord in all his aspects and all planes of consciousness wherever he can be contacted. In yet one more sense, it is integral. It seeks not to realize the full Divine but further yearns to bring the Divine to the lowest rung of involved consciousness in order that consciousness may be divinised and thus complete the full cycle of involution and evolution. In Arya (Sept, 1914) Aurobindo says, "Yoga is that

which having found the transcendent, can return upon the universe and possess its retaining power freely descend as well as ascend the great stair of existence". Thus it is "Purna" not only in regard to the means but also in regards to the ideal. Modestly it is called a synthesis of Yoga since it seeks the synthesis of other existing yogas. This can also be called as the yoga of surrender or "Atma-Nivedana" and it comes at the end of Sadhana. The term supermind can mean higher *vigyan*, *Akhashara* – imperishable and *Khashra* – perishable.

N.B. Bhagwan Gopi Nath ji was also trying to bring the power of the universal soul down to the earth-consciousness so that mind, life and matter are transformed and made capable of divine life here on earth.

5. Mass Transformation:

Advaita Vedanta, preaches absorption of the individual soul into the universal soul. The former was an escapist mentality though on a high level. It is like a few people going to the hills and living there but it is not cleansing of the slums for making them worthy of human life. Shri Aurobindo wanted to change human nature, as that alone can root out the cause of misery and make man the master in his own home.

'Nishkama' karma too does not visualise a change for the better in human nature itself. It is the descent of a higher power to the level of mind, life and matter that can raise the potential of man to transform himself. The most impossible aspect of Shri Aurobindo's teaching is in its aim and ultimate purpose which is to divinise the whole of humanity by transforming mind, life and matter, which at present constitute man even though gross and crude. The usual way would be to extricate the soul from mind, life and matter to find a haven in the Divine.

The mental, vital and material stuff of which man is made, is sought to be transformed into a subtle, finer, noble entity capable of taking man's whole being to a far higher level of existence where pure knowledge, great harmony and divine bliss reign supreme.

It would be unitive consciousness grounded in identity with the totality of the divine of which the dualities like spirit-matter, being-becoming, transcendence-immanence, personal-impersonal, one-many are but nodes.

The aim of internal yoga is conquest and spiritual transformation of the whole gamut of terrestrial existence, including body, mind and all faculties, with a view to the attainment of the life divine here and now. Shri Aurobindo had the experience of two-fold movement, the upward surge or the aspirations of a man to the divine level and the downward descent of the super mind to lift the spirit of man to the divine level. "There will be first a new race representing the super mind as man represents the Mind."

It is recorded that Shri Aurobindo who had many spiritual experiences was once on the top of Shankaracharya hillock in Srinagar (Kashmir). There he had a glimpse of the vacant infinite, enveloping and absorbing everything

else. It was as if it were the vivid experience of the limitless void (*Akasha*) to the exclusion of everything else. This experience has been described by him in his sonnet 'Advaita' appearing in the collection of his last poems. He says: "Around me was a formless absolute; all has become one strange un-namable topless and fathomless, forever still."

VIII - ATMABODHA (Knowledge of the Self) — Nikhilanand

A. Knowledge of the self alone liberates man:

1. Four qualifications are necessary for the seeker to gain the knowledge of the self.
2. Knowledge of the self alone liberates man just as fire alone cooks food.
3. Knowledge not action destroys ignorance just as light destroys darkness.
4. Atma appears finite through ignorance but when ignorance is destroyed, Atma alone shines forth like the sun when clouds pass away.
5. Practice of knowledge purifies the self and the knowledge itself disappears like Kathura nut powder in water.

B. Material equipment (*upadhis*) superimpose world on Brahman.

6. The world is like a dream. It appears real as long as it exists but turns unreal on realization.
7. The world appears real as long as Brahman is not realized like the delusion of silence in an oyster shell.
8. Like bubbles the worlds arise, exist and dissolve in Parmeshwara.
9. The manifest world is superimposed on Vishnu just as bangles etc. are superimposed on gold.
10. Like space, reality appears diverse because of *upadhis* (attributes) and become one on their destruction.
11. Caste, colour, position etc. are superimposed on Atman like flora, colour etc. on water.
12. Description of the gross body.
13. Description of the subtle body.
14. Causal body indicates Atman is beyond the three bodies.
15. Atman appears like the five sheaths because of its association with them like glass against blue cloth.
16. By discriminate thinking, separate the self from the sheaths like rice from husk.
17. All pervading Atman manifests only in the intellect like reflection in the mirror.

18. Atman is not the body, senses or mind, intellect and Vasna. It witnesses the function like a king.
19. To the ignorant Atman appears to be active when the sense organs function just as the moon appears to move behind the clouds.
20. The functions of the body, sense organs, mind and intellect, depend upon Atman, just as man depends upon the sun.
21. Due to ignorance, the qualities and activities of the body are superimposed on the Atman like blueness etc. on the sky.
22. Agency of action etc. belong to the mind but the ignorant attribute them to the self like movement of water etc. to moon.
23. Attachment, desire, pleasure pain etc. belong to the intellect and not to the Atman.
24. As light is the nature of the sun, coolness of water and heat of fire, so existence, knowledge, bliss, eternity and purity are the nature of Atman.
25. Indiscriminate union of the self and the intellect give rise to the notion, "I know".
26. The Atman cannot be modified, the intellect has no knowledge and yet man is deluded with the notion, of "I am the seer, knower".
27. The self is mistaken for the ego like the rope for a serpent and fear arises. On realization of the self, fear disappears.
28. Atman illuminates intellect, sense organs etc. as light illumines pots etc. but these inert objects cannot illumine Atman.
29. Its nature being knowledge, Atman needs no other knowledge to make itself known, just as light needs no other light to illumine it.

C. The Self:

Through process of negative assertion and meditation one can realise the self.

30. Negating the attribute (*upadhi*), realize the oneness of the Atman and Brahman through the '*mahavakyas*'
31. Body etc. born out of ignorance are evanescent like bubbles. Realize Brahman differently from these as "I am Brahman".
32. I am not the body. I have no birth, old age or senility and death. I am not the sense organs nor attached to sense organs.
33. I am not *prana*, mind, intellect, *vasnas* and have no grief, hatred, fear etc.
34. I am without attributes and action, eternal without doubts, unsullied, changeless, formless, ever free and pure.

35. Like the space, I am all pervading, the same in all. I am eternal, unattached, pure and motionless.
36. I am Brahman, eternal, immaculate, liberated one, unbroken bliss, non-dual, truth, knowledge and infinity.
37. Practising thus "I am Brahman" impression destroys agitation caused by ignorance like medicine destroys disease.
38. Seated in a solitary place, free from desires, and with senses controlled, meditate upon Atman.
39. Intelligently dissolving the world in Atman, the wise should constantly meditate upon Atman as the stainless sky.
40. The realized one discards all forms, castes etc. and rests in his intrinsic form of infinite consciousness and bliss.

D. The Knowledge and Ignorance:

Knowledge destroys ignorance and the self reveals itself.

41. Being sole knowledge and bliss, the self has no distinction of knower, knowledge and known. It is self-effulgent.
42. By constantly contemplating (churning) in Atman, word knowledge (flame) is born, which destroys ignorance.
43. When knowledge destroys ignorance, Atman reveals itself just as sun rises after dawn dispelling darkness.
44. The everpresent Atman is not realized because of ignorance. When ignorance is destroyed, it reveals itself like an ornament on one's neck.
45. Individuality is super-imposed on Brahman on account of delusions like a ghost on a post. Individuality disappears when Brahman is realized.
46. The knowledge of Brahman destroys ignorance and the notions of "I" and 'mine'.

E. The State of the Self-realized.

The self-realized merges with Brahman.

47. With the eye of wisdom, the realised sees the universe in his self and one self pervading all.
48. The universe is Atman. Nothing exists except Atman. The realized sees all as his self as one sees pots etc. as clay.
49. The self-realized loses the traits of attributes and becomes Brahman like an insect becomes a wasp.
50. Crossing delusions (ocean), killing likes and dislikes etc. (demons) the sage united with peace revels in Atman.

1. A Spiritual Experience

Truth, joy, realization of God etc. are experiences beyond the power of conception and expression – indefinable and never definite. You cannot, therefore, set it as an ideal to attain or as a solution to your problems. It is an experience and not education or a definite pattern of culture. Being an experience it is immediate i.e. to say in the present and not in the future. It has therefore no relation whatever to any process, which is gradual, step by step, stage by stage and has element of time in it. Experience cannot be given away like a gift, imparted like knowledge or information and nor can it be expressed in words. Without experience any claim to the understanding of God, truth, joy, realization, intellectual or otherwise is nothing but ignorance, expression of ego, flaunting education or knowledge from books. You will thus see that in life a process has a definite place to attain factual knowledge or to achieve that which is concrete. It will never lead you to experience that which is abstract. For proficiency in singing you need a teacher. There is a process, therefore, there is progress stage by stage, there is time factor and your progress can be ascertained from time to time. This is the case with all factual attainments. Yoga in any form is a factual attainment. It may give you proficiency in yogic feats but it is not capable of giving you any experience or realization. A man having attained all yogic powers may not have realized, while a man without even an idea of yoga might have attained realization. You will thus see it as an experience that is needed but not as an achievement through process. Thinking of the activity going with observation of the conditions have an immediate effect of transformation. It is such a tremendous activity that you live only in the present and have neither past nor future. In it there does not exist any tradition or planning.

You have therefore to be fully observant and aware of activity going within you. Throughout your life you have tried, laboured, exerted yourself to become something, to attain something with an idea of becoming happy and peaceful. You should now realize that all your labours have gone waste, so far as happiness is concerned. On the contrary you have developed an "I", and the more the achievements, the stronger and bigger the "I". It has completely taken possession of your mind, body and senses etc. It has completely blinded your vision and comes in the way of correct thinking and honest understanding. You should understand that it is a barrier to true happiness. As you start honest observation of your internal activity, you will be conscious of the causes and effects. Your "I" will start to melt and you will feel relief as the consciousness of "I" reduces. Your problems will be solved, difficulties overcome, without any external aid or process being collated. Once Swami Ji was asked whether he had attained salvation to which he replied, that he could not reply to this question affirmatively or negatively. Realization is an experience and not an attainment as such he added, that one could not be definite about a thing which is indefinite. In other words one cannot know what is unknown and when unknown becomes known it does not remain unknown. Realization means that

51. Detaching from the transitory external joys, contended with the bliss of Atma, the enlightened shines alone inwardly like a light placed in a jar.
52. Though associated with attributes the sage is untainted as the sky. He remains like a fool and unattached like the wind.
53. On destruction of equipments the sage becomes one with Brahman as water with water and light with light and space with space.

E. The Brahman

46. The knowledge of Brahman destroys ignorance and the notions of "I" and 'mine'.
54. The Brahman is the greatest achievement, greatest bliss and greatest knowledge.
55. There is nothing greater than the Brahman to be seen, known or to become.
56. Brahman is the all-pervading existence, knowledge, bliss, non-dual, eternal one.
57. Brahman is indicated in Vedanta by the process of negation. It is non-dual and one unbroken bliss.
58. God, Brahman and others enjoy a minute fraction of the entire, unbroken bliss of Brahman.
59. All objects are united with Brahman and all actions emanate from it. Brahman pervades everything like butter pervades milk.
60. Brahman is neither subtle nor gross, neither short nor long, it has no birth or change, it is without form, colour, quality and name.
61. Brahman illumines the sun and all this universe but is not illumined by them.
62. Pervading and illuminating the universe Brahman shines by itself like fire does in red hot iron.
63. Brahman is no other than universe, Brahman alone exists. Anything other than what is seen is unreal like a mirage.
64. Universe cannot be anything other than Brahman. On realization one recognises Brahman as existence, knowledge, bliss and non-dual.
65. With the eye of wisdom are seen Atman, existence, consciousness. The ignorant do not see it, as blind cannot see the snow.
66. The individuality heated in the fire of knowledge kindled by hearing etc. is freed from impurities and shines like gold.
67. Atman (sun) rising in the heart (sky) destroys ignorance (darkness), pervades and sustains all and shines and causes everything to shine.
68. He who renounces all activities and meditates upon the Atman becomes all-knowing and all-pervading.

your ignorance is dispelled or factors that have obscured your knowledge have been removed. It is, therefore, not possible for anyone to say that he has realized. On realization, "I" completely vanishes or rather merges in the vast ocean of knowledge. A river may have an identity but it is lost when it is absorbed in the ocean.

Once a disciple reported to Gurudev that another disciple of his was talking of life-force and realization, but did not give any importance to the processes and practices which are necessary for it. He further asked whether spiritual practices were a waste of time and energy and knowledge and realization could be achieved without them. To this Gurudev averred that this subject was not so trivial as the question indicated. He further added that an answer to this question in affirmative or negative would not give correct perspective or satisfaction. To understand the subject, one has to begin with the beginning of the world, what is God, Maya and the rest of creation down to one's own present life. It will be better if questions on different aspects of creation, life etc. were asked and contemplated about from point to point so that every point could be explained in depth and to the entire satisfaction of the disciples.

2. Brahma and Maya:

The disciples wanted to know what is Brahma and what is Maya. How could it be possible for humans to cast off spell of Maya and reach the powerful Brahma? Gurudev said that in order to understand this it would be better to first know as to what Maya or Brahma denote. He gave an example of a mirage in a desert which can delude a person at first, but with experience reality will dawn upon him. Similarly this Maya is caused by living force called '*chaitanya*' or Brahma. Just as mirage can be observed during the day time, when the sun is hot and not afterwards, similarly Brahma, when active, bring Maya into existence. Under the influence of Maya, one can see the nature and its various aspects. When, however, the sun is not shining, the Brahma is not active, entire Maya disappears like the mirage in the desert. The sun is permanent, it never sets or arises and is imperishable. The mirage on the other hand is perishable. This difference illustrates that Brahma is like Sun whereas the mirage is like Maya i.e. it has birth and death and is perishable.

To carry the point further, mirage works entirely on the power radiated by the sun. It would appear that the sun is very actively involved in creating mirage. This, however, is not correct. The mirage is caused by rays radiated from it and not from the sun itself, as it is not even aware of it or any number of mirages caused by its rays. Similarly, Brahma, Purusha, Parmatma or *chaitanya*, whatever you may call it, cannot be ensnared or entangled by Maya as it has no interest in it nor in its creation or destruction. Now, how human beings get entangled in the net of Maya and how then get rid of it, is the real problem. The mirage for a new person who sees it for the first time appears real but for an experienced person having knowledge, it is unreal. As you may have seen, when the sun or the moon are reflected in water in a pond, a river or a brook, children think that sun and moon have actually

fallen from the sky into the water. This clearly shows that knowledge with experience is the only instrument which dispels Maya.

The Brahma, who is all powerful and pervades the entire creation, has not deliberately created Maya, but it is an offshoot of his power and energy, which pervades animate and inanimate things. This energy or *chaitanya* is ever present in everything. Take the case of electricity, one does not see it passing through the transmission towers, wiring, junction boxes etc., but only when it lights a bulb or activates a machine is its presence felt. Similarly, Brahma, God, *chaitanya* is omnipotent, pervading the entire creation, but its existence is felt or known whenever there is a creative object to manifest its existence. In the case of electric current we change a bulb but not the wiring, when something goes wrong. This shows that the energy flows all the time, although the object through which it manifests itself is short-lived and bound by time. It is thus evident that it is power or the energy that is important and not the manifestation like bulbs etc. in an electric current. It will thus be seen that in creation, objects animate or inanimate, are of little significance when considered in relation to the energy that keeps them living or that pervades in them. It may be relevant to note here that different bulbs or machinery consume electricity as per their capacity. Likewise in this creation, persons who possess more of this all-pervading power are called Avatars; saints etc. This capacity to expose more naturally depends upon the finer material of which the object is made.

In the case of humans the exposition of Brahma *chaitanya* or God depends upon their experience, their knowledge and understanding. To a question whether Brahma was active in parts followed by inactiveness since Maya was created when it was active, did it mean that life force behaved like a tidal force with its ebbs and flows, Guru Dev explained that just as the sun radiates light and heat in equal measure at all times, but the earth, due to its motion receives it in different degrees depending on its position, *chaitanya*, radiating light, creates phenomena which give rise to Maya. Just as heat radiated from the Sun does not create mirages at all places but only at some places depending upon various factors. Similarly the creation of Maya in the void depends upon certain factors not related to the Brahma but with void and space.

3. Knowledge and Reality:

It is clear that knowledge alone can dispel ignorance. How is it then that different Avatars or incarnations of God have founded different religions advocating different ways to attain God? Guru Dev said that saints, Avatars etc. on obtaining actional clarity of vision, knowledge and truth, was actually a way of understanding. The factors that obscure our knowledge of reality are of our own creation and so one has to observe or study one's own actions thoroughly so as to arrive at right understanding. In all cases, the experience and the findings that are based on it, remain the same, while the methods of approach are different. What is, therefore, of importance is the problem of

understanding and not methods of approach. But unfortunately we see methods being given more importance than the problem itself and results in confusion. In reality the teachings of different saints and the broad principles propounded by them are practically the same. Their followers are responsible for giving more importance to methods and practices. The great men themselves must have never thought that their followers would give far more prominence to forms, formalities, practices and methods and confuse the real issues.

A saint can help one to attain a stage where it is possible to experience the truth but for this the aspirant must get a shock that will awaken him from his sleep. How far this help has been of use to the seekers is a moot point, as some acknowledge it and are grateful, while others consider this help as an impediment. It, therefore, is not proper for people who are still asleep to pass any judgement on saints. The teachings of saints, the intensity of their messages and the impact generated by them directly or indirectly on the atmosphere, help the humanity in general to attain truth. Of course, for such people time and space have no relevance. It will not, therefore, be fair to blame saints and Avtars for causing confusion by their teachings. For this the sole responsibility rests with their followers who interpret or twist their sayings for their narrow sectarian or personal ends. It is not possible for anybody to change the wheel of destiny and none can provide permanent relief to anyone.

X - HYMN TO SHRI DAKSHINA MURTHY (Shankracharya)

1. I worship Dakshina Murthy revelling in Brahman with pleasant face. The teacher supreme teaching knowledge of Self with through silence, serene surrounded by disciples, aged sages absorbed in Brahman. Youthful and blissful depicting knowledge through symbol of fingers.
 2. I bow to lordly Dakshina Murthy teacher of the three worlds seated on the ground near a Banyan tree. The bestower of knowledge to all sages far and near of the birth and death and sorrow an expert destroyer.
 3. Strange indeed at the foot of the Banyan tree. Sit disciples, old and teacher, a youth, the teacher explains through silence serene dispelled are the disciples doubts foresooth.
 4. Sir, Do I salute, bowing The Veritable mine of all learning The master healer of disease of becoming The peerless teacher of the worlds existing
 5. To the Lord represented by "OM" my salutations Free of all dirt, peaceful ever. The sole embodiment of knowledge pure, to lord Dakshina Murthy my fervent salutations.
- (a) The universe within like the reflections in a mirror seen as produced outside in a dream of one's delusions who makes clear at the time of awakening Self the non dual alone. To him the teacher the Dakshina Murthy this salutations of mine.

- (b) Like the sprout in a seed the world un-manifested before again into names and forms through Maya's play in time and space. Like a great sage by his will or a magician who enrolls. To Him, the teacher Shri Dakshina Murthy, this salutation of mine.
- (c) Whose glory alone the reality shines out as the manifestation of delusion who by Vedic Command "thou are that" enlightens direct all his refugees on realizing whom no return there is to the ocean of changes. To him the teacher Shri Dakshina Murthy this salutation of mine.
- (d) Whose knowledge indeed through eyes and others as "I know" comes to shine like the rays of light darting out a pot full with holes.
- (e) One whose shining alone this entire universe in accordance shines To him the teacher Shri Dakshina Murthy this salutation of mine.
- (f) The body vital air senses the changeful intellect or a void even. As "I" those who proclaim like a woman child or idiot or blind under delusion. He who destroys the playful creation of Mayas Power their great delusion. To Him the teacher Shri Dakshina Moorthy this salutation of mine.
- (g) By Maya veiled like the sun and moon by Rahu hidden. Who sleeps profound all sense's Withdrawn, as existence alone He who remembers he slept well is waking again To him the teacher Shri Dakshina Murthy this Salutation of mine.
- (h) In all the stages.....childhood and others in all the states..... waking and others in all conditions, constantly present shining with in as "I" always who reveals him self to his devotees through the auspicious sign. To him the teacher Shri Dakshina Murthy this salutation of mine.
- (i) The one who whirled in Maya in dream and waking conditions. The world of purity as cause and effect in varied relations of possession and possessed teacher and taught father and son. To Him the teacher Shri Dakshina Murthy this salutation of mine.
- (j) Whose eight fold form as this moving and unmoving world shine. The earth, water, fire, space, the sun, the moon and the man. The lord of all forms apart from whom nothing else by wise is seen. To him the teacher Shri Dakshina Murthy this salutation of mine.
- (k) The self in all now explained in the hymn By hearing and reflecting, meditating hymn and reciting there on. The state of godhead with its glory of being all does once again and the glory unobstructed unmanifested in the eight fold way even. To Him the teacher Shri Dakshina Murthy this salutation of mine.

The light by whose illuminating power luminaries are illumined clear.

The light which illumines the universe entire.

May shine and illumine all of us ever.

XI - SWAMI RAMTIRTHA - The Message:

Beating in thy breast, seeing in thy eyes, throbbing in thy pulse, smiling in the flowers, laughing in the lightening, roaring in the lives and silent in the mountains is Ram. Flung aside Brahmanhood, give up Swamiship, throw overboard alienating titles and honours, Ram is within your darling whoever you be — learned or ignorant, rich or poor, man or woman, saint or sinner, Christ or Judas, Krishna or Gopi, Ram is your own self. Ram is determined to thunder out in your bosom his godhead, your godhead and proclaim it through every deed and moment. Germany, England, America, India and all, Ram must shake them to freedom. Ram is tired of the old game of a dream walker Dost thou hear the Himalayan healing. Dost! 'thou feel the thundering dawn, Freedom, Freedom, Freedom.

Not to produce millions of flowers like Buddha, Mohammed, Christ and other prophets or incarnations but to produce, evoke or express Ram himself in every man, woman and child is Ram's mission. Trample out this body, eat up this personality, grid, digress and assimilate Vedanta, then alone you do justice to Ram

OM

OM

OM

On his own philosophy his final declaration is as follows:-

1. Pursuing, marching, labour and stagnant indolence.
2. Enjoyment of work as against drudgery.
3. Peace of mind and no canker of suspicion, organization and no disaggregation.
4. Appropriate reform and no conservative custom.
5. Solid real feeling as against flowery talk.

The poetry of facts as against speculative fiction. The logic of events as against the authority of departed authors. Realization and no dead quotation constitute practical Vedanta.

Meditation and concentration on *mahavakya* (great saying) 'Aham Brahmasmi' ("I am that") and no diffusion and confusion on personalities and parties, naturally transform itself into force, freedom and love. This infinite godhead vibrating in every hair in the body, this muscular—*advaita* non-dualism, this dynamical devotion, this flaming light is what the Shastras call the "Brahmosmi".

Each sentence and word concerning the self should be meditated upon and earnestly dwell upon to such a degree that the mind gets steeped in the real self Aay lost in it. Beginners may centre the energy in the solar plexus while meditating upon 'OM'.

On the playground, in India, we place a thing called 'gullee' which is thick in the middle and sharply pointed at the ends resting above the ground and we strike one end with the bat and the 'gullee' rises at once in the air a little, and

then we deal a hard blow with the bat and the 'gullee' goes flying high in the air to a great distance. There are processes in the game. The first is to raise it and another is to make it fly in the air. If the mind is to be brought in divine communion, first of all it is to be raised just a little and then shot into the spiritual atmosphere.

Tamas is the coal, without which there can be no fire and steam (rajas) and no light (sattva).

XII - THE PRESENT CRISIS OF FAITH (S. Radhakrishnan)

Authentic Religion

Materialism regards all facts of the universe in terms of matter and motion. The Brahm sutra (1.1.2) takes its stand on Taittiriya Upanishad which distinguishes matter, mind, life, intelligence and spirit in the world process. Man has subjective comprehension of things but objective knowledge. Religious insights are also genuine revelation of ultimate reality. The third sutra, "*sastra yantaraj*" may mean that the supreme is the source of scriptures or that we obtain the knowledge of reality from the scriptures. All philosophy starts from experience and returns to experience.

Authentic religion is based on the consciousness of being in direct relationship with the supreme. This experience transcends all forms, images and concepts. The union is effected in the central self which is the route of will and intellect alike.

There are two forms of the supreme reality: 'Nirguna' and 'Saguna' i.e. without qualities or attributes and with qualities or attributes. When we lead up to the supreme from the observed data, the supreme is conceived to be the cosmic creator, governor and guide of the universe. When we experience the supreme, it is understood to be transcendental to the world rising above all its categories and is described in negative terms. The nature of the absolute is manifested by the comment of silence: "Dakshina Murthy Stotra". In the Maha Upanishad, 'Brahman' is described as void, as trivial, as unmanifested, unseen, inconceivable and without qualities or attributes.

Time consecrates and what is grey with age becomes sacred to us. In this way, the people of India were identified God and godhead with the supreme. The insistence throughout has been on the inward living and transformation.

The revelation though self certifying to the experience may be only subjective wish-fulfillment, objects projected by the individual's mind. As for the deities to whom offerings are made, some "Mimamsakas" contend that they are of the nature of words only or are mental projections.

Though reason may not be adequate as an instrument for the apprehension of the divine, it is useful as an aid to such apprehension.

We can obtain insight into the reality by '*shravana*', serious '*manan*' (reflection) and '*nidhyasana*.' (meditation). The first gives us scriptural teaching, the second

gives us rational approach , the third the way to assimilate in our being the Truth heard and reflected upon. They are considered in the first three *sutras* of the Brahmasutras. The reconciliation of authority, logic and life is suggested in the fourth *sutra*.

True religion is not what we get from outside — from books and teachers. It is not something which we adopt as a matter of routine. Saints pray without ceasing. Their whole life is "one single great continuing prayer". By unceasingly praying we not only approach to God but have His revelation in heart. When insight into truth is gained, passions are subdued, ill will subsides and inward conflict ceases. When the spark in us is released, it becomes fire which cleanses the earth. It can be released only if we rid our petty egotism, greed, anger, hatred — all the restricting appetites and passions which keeps the individual locked up inside his moral stuff. Every religion provides man with a ladder to reach perfection, which has to be ascended to by effort.

Master Eckhart declared that if someone in his highest rapture notices a sick man in need of soup, it would be better for him to leave his raptures and serve the man in need. "We must respond to our adversary with mercy and goodness", says Lao Tse. The Mahabharata says that even an enemy must be shown with proper hospitality when he enters your house; a tree does not withhold its shadow even from those who come to cut it down. Man is bound to be on the move till the cosmic process achieves its end of liberation of all living beings.

There is no unbridgeable gulf between what is beyond and what is here. Eckhart describes the seen as "one who having looked into the sun thenceforth sees the sun in everything."

After his enlightenment, he found that the entire creation emitting a fragrance beyond that words cannot describe. The religious moves and acts in the world bearing all its shocks, with peace of mind and heart. In the midst of life's disharmonies a truly religious man maintains an equable temper.

If we turn to the history of past civilizations, we see ups and downs, an upward surge, a grappling with problem, an exhaustion, a slow steady decline, a stiffening of fibers, a hardening of arteries and a dying down of creative force.

We should try to understand that by merely becoming literate, but without having compassion, we tend to become demonic.

XIII - SAINTS OF INDIA- RAMAN MAHARISHI (Mahadevan)

1. The Ego :

The philosophy of Maharishi Raman is the same as 'Advaita Vedanta' and its goal is self realization. Central to his thought is inquiry into the nature of the self, understanding the meaning of "I". Ordinarily "I" covers a multiplicity of factors. These factors do not really comprise the "I". For instance, we speak of physical body as "I". We say I am fat; I am lean etc. It will not take long to discover that it is wrong usage. The body being inert cannot say "I". Even the ignorant man

knows the implications of the expression "my body". It is not, however, to restore the mistaken identity of 'I' with ego (*Ahankara*). This is because the enquiring mind is the ego and in order to remove wrong identification, it has to pass a sentence of death, as it were, on itself. This is by no means a simple thing. The offering of the ego in the fire of wisdom is the greatest form of sacrifice.

Discrimination of the self from the ego is not easy but it is not impossible. All of us can have this discrimination if we ponder over the implications of sleep experience. In sleep, we are, though the ego has made its exit. The ego does not function there. Still there is the "I" that witnesses the absence of the ego as well as the objects. If "I" were not here are would not recall on waking from our sleep experience and say, "I slept soundly, I did not know anything". Here we have two "I"s — that pseudo "I" which is the ego, and the true "I", which is the self. The identification of the "I" with the ego is so strong that we seldom see the ego without its mash. Moreover all our relative experience revolves on the pivot of the ego. With the rise of ego on waking from sleep, the entire world rises with it. The ego, therefore, looks so important and unassailable. But actually it is a fortress made of cards. Once the process of enquiry starts it will be found to crumble and dissolve. For understanding this one must possess a sharp mind — much sharper than that required for unravelling the mysteries of matter. It is with the one pointed intellect that truth is to be seen.

2. The Self:

It is true that even the intellect will have to get resolved before the final wisdom dawns. But up to that point it has to enquire relentlessly. Wisdom is not for the indolent.

The query 'who am I' is not to be regarded as a mental effort to understand the mind's nature. It's main purpose is to focus the entire mind on its source. The source of the pseudo "I" is the self. What one does in self inquiry is to run against the mental current instead of running along with it and finally transcend the sphere of mental modifications. When the pseudo "I" is tracked down to its source, it vanishes. Then the self shines in all its splendor and this illumination is called realization and release. The cessation or non-cessation of the body has nothing to do with release. The body may continue to exist and the world may continue to appear as in the case of the Maharishi. That makes no difference to the self that has been realized. In fact there is neither the body nor the world for one who has realized the Self, there is only the self, the eternal self existence (*sat*) the intelligence (*chit*) and inextensible bliss (*ananda*). Such an experience is not entirely foreign to us. We have it in sleep when we are conscious neither of the external world of things nor the inner world of dreams. But the experience lies under the cover of ignorance so it is that we come to the fantasies of dream and of the world of waking. Non-return to the duality is possible only when ignorance has been removed. To make this possible is the aim of Vedanta. To inspire even the lowliest of us with hope and help us out of the slough of despondency we have examples of such illustrious saints as the Maharishi.

1. The Universal Sound:

In deep meditation the first experiment of spirit is on the altar of the spine and on the brain. The torrential bliss is overwhelming but the yogi learns to control its outward manifestations.

The power of appearing in more than one body is a *siddhi* (yogic power). The phenomena of bilocation has been exhibited in the lives of many saints down the ages.

A *mantra* or sacred chants were inscribed in the talisman. The potency of the sound "vach" the human voice were inscribed on the talisman. The potency of sound and 'vach' the human voice have nowhere else been so profoundly investigated as in India.

The "OM" vibration that reverberates throughout the universe (the "Wad" or the "Voice of many waters" in the Bible) has three manifestations or *gunas*. Those are of creation, preservation and destruction. Each time a man utters a word he puts into operation one of the qualities of 'OM'. This is the lawful reason behind the injunction of all religions that man should speak the truth.

The Sanskrit *mantra* or the amulet possessed a spiritually beneficial vibratory potential.

2. The Vision:

What is behind the darkness of closed eyes? This probing thought came powerful into his (Yogananda's) mind. "An immense flash of light presented to his inner gaze. Divine shapes of saints, sitting in meditative postures in mountain caves formed like miniature cinema pictures on large scale of radiance within his forehead. On being asked as to who they were, they stated that they were Himalayan yogis. His heart was thrilled, as celestial response was different to describe".

3. Energy:

Man's body battery is not sustained by gross food or bread alone but by his vibratory cosmic energy. The invisible power flows in the human body through the gate of the medula oblongata. This sixth body centre is located at the back of neck at the top of six spinal *chakras* or centres for radiating life force. The medula, the principle centre for the body's supply of universal life energy "OM" is directly connected by polarity with the consciousness centre ('*kutastha chaitanya*') in the single eye between the eyebrows, the seal of man's power of will. Cosmic energy is then stored up in the single eye between the eyebrows, then seal of man's power of will (cosmic energy) is there stored up in the seventh centre in the brain as a reservoir of infinite potentialities (mentioned in the Vedas as the thousand petalled lotus of light). The Bible refers to "OM" as the holy ghost or invisible life force that divinely upholds the creation. "What? Know you not that your body is the temple of the holy ghost

which is in you which you have of God and yet are not your own".

If you realised that energy flows to your body from either sun and air, I shall be happy to see that you know how I live.

The metaphysical method of physical transfer of disease is known to highly advanced yogis. A strong man assists a weaker man by helping him to carry a heavy load, a spiritual superman is able to minimize the physical and mental agony of his disciple by assuming a part of their karmic burdens just as a rich man relinquishes some money when he pays off a large debt for his prodigal son who is thus saved from dire consequences of his folly so a master willingly sacrifices a portion of his bodily wealth to lighten the misery of his disciples.

By some secret yogic method the saint unites his mind and astral vehicle with those of a suffering individual; the disease is conveyed wholly or in part to the yogi's flesh. For having harvested God on his physical field, a master is no longer concerned with his body. Though he may allow it to be diseased in order to heal another person, his mind impollutable is not affected. He considers himself fortunate to render such aid. To achieve salvation in the lord is indeed to find that the human body has completely fulfilled its purpose, as master in anyway he deems fit.

4. Guru the Healer:

A *Guru's* work in this world is to alleviate suffering of people whether through spiritual or intellectual counsel or will power or physical transfer of disease. Escaping to super consciousness whenever he so desires, a master can become oblivious of his physical illness. Sometimes to set up example to disciples he bears the pain stoically. By putting on the ailments of others, the yogi can for them satisfy the karmic law of cause and effect. The law is mechanically or mathematically operative. Its working may scientifically be manipulated (by men of divine wisdom).

The spiritual law does not require a master to become ill whenever he heals another person. Healing usually takes place through the knowledge of methods, instantaneous care which does not hurt the spiritual healer involved. On rare occasions, however, a master who wishes to quieting his disciple's evolution may then voluntarily work out in his body as large measure of then undesirable karma.

A self-realized master can transfer his life force or convert into his body the diseases of others, but a common man cannot. It is not desirable that everyone should follow this yogic method. The scriptures teach that an imperative duty of man is to keep his body in good health otherwise his mind is unable to remain fixed in devotional concentration.

5. Spiritual Enlightenment :

As soon as a devotee is willing to go even to the end of the earth for spiritual enlightenment, his Guru appears nearby.

"If I (Yoganand) gave you infinite ecstasy just now your body would burn as though every cell was on fire. As a small bulb would be shattered by excessive voltage, so your nerves will not be ready for cosmic current."

"While I (inconsiderable as I am) am wondering with a little meditation I have done if I have been successful in pleasing God what worth I may have in the final reckoning".

The muscles relax during sleep but heart, lungs, circulatory system etc are constantly at work as they get no rest. In super-consciousness all internal organs remain in a state of suspended animation, electrified by the cosmic energy. By such means I have found it unnecessary to sleep for years.

God is eternity itself and to presume that one may completely know him even with forty-five years of meditation is rather a preposterous expectation Baba Ji (His Guru) assures us, however, that even a little meditation saves us from the dire fear of death and of after death state. Do not fix your spiritual ideal on small mountains but hitch it to the star of unqualified divine attainments if you work hard to get them.

I made a second pilgrimage to the famous shrine and prostrated myself fully before the altar. The ground stone enlarged before my inner vision until it became the cosmic spheres, ring within ring, zone after zone all showered with divinity.

The shastric prohibitions were intended to help Swami to overcome narrow identification. 'Shankra' and 'Yuktswar' (Guru) had merged their being in their personal spirit, they needed no rescue by rule. Sometimes a master purposely ignores a cannon in order to uphold its principles, superior to or independent of form.

He discouraged any tendency in students they may have for bookish knowledge to the necessary step for spiritual realization.

XX - THE WONDERFUL LIFE AND SAYINGS OF SHRI SAI BABA OF SHIRDI

(Guncaji)

1. Sai Baba's Biography:

Mr. Deshpande, a devotee of Shri Sai Baba of Shirdi enquired of his Guru whether he could write the biography of Sai Baba. In reply Baba said, "Let him make a collection of stories and experiences, keep notes and memos and I will help him. He is only an outward instrument. In fact, I myself should write about my life and satisfy the wishes of my devotees. He should get rid of his ego, place (or surrender) it at my feet. He who acts like this in life, I help him most. What of my life stories? I serve him in his house in all possible ways where his ego is completely annihilated and there is no trace of it left. I myself shall enter into him and myself shall write about my life. Hearing my stories and teachings will create faith in devotees' hearts and they will easily get self-realization and bliss. Let there be no insistence on establishing one's own view, no attempt to refute other's opinions, no discussion of pros and cons"

As stated above, Sai Baba gave permission for writing of 'Sat Charitra' and said "I fully agree with you regarding the writing of the book. You do your duty, don't be afraid in the least. Study your mind and have faith in my words. If my *leelas* are written the *avidya* will vanish and if they are attentively and devoutly listened to, the consciousness of the worldly existence will abate and strong waves of devotion and love arise and if one delves deep into my '*leelas*' he will get precious jewels of knowledge." Then turning to Deshpande, Baba said "If a man utters my name with love, I will fulfill all his wishes, increase his devotion and if he sings earnestly about my life and deeds I shall beset him in front and back and on all sides. These devotees who are attached to my heart and soul will naturally feel happiness, when they hear these stories .

2. His Leelas:

Believe me if anyone sings my '*leelas*' I shall give him infinite joy and everlasting contentment. It is my special characteristic to free any person who surrenders completely to me and who does worship me faithfully and who remembers me and meditates on me constantly. How can they be conscious of worldly objects and sensation who utter my name, who worship me, who think of my stories and my life and who thus always remember me? I shall draw my devotees from jaws of death. If my stories are listened to, all the diseases will be got rid of. So hear my stories with respect and think and meditate on them assimilate them. That is the way of happiness and contentment. The pride and egoism of my devotees will vanish, the mind of the listeners will be set at rest and if it has whole hearted and complete faith, it will be one with supreme consciousness The simple remembrance of my name "Sai Sai" will do away with his sins of speech and hearing."

3. Maya :

Sai Baba said "As I have become a *faqir*, I have no house or wife and through leaving of all chores, I have stayed at one place, the inevitable Maya teases me often. Though I forget myself, I cannot forget her. She always envelopes me. This Maya of the lord (Shri Hari), teases God, Brahma and others, what to speak of a poor *faqir* like me. Those who take refuge in the Lord will be freed from her clutches with His grace".

Baba meant to say, "If you spread your palms with devotion before me I will be individually with you, day and night. Though I am here bodily I know what you do beyond the seas. My abode is in your heart and I am within you, worship me always, who is sealed in your breast as well in the heart of all beings. Blessed and fortunate is indeed he who knows me thus".

N.B: Here it may be relevant to recall that Bhagawan Gopi Nath Ji believed that worship of '*sagun brahma*' is easier and preferable. He controlled the elements as stated in the Gita (chap XII). As a man he got a form (body, senses etc) it is thus easier to worship Him with form, our love and devotion do not develop unless we worship '*sagun brahma*' for a certain period of time and as we advance it can lead to meditation of a '*nirguna brahma*'. Although

images, altars, fire, light etc are all worthy of 'sagun' worship yet Satguru worship is better than all these. Let us remember the form of Bhagwanji, who was non-attachment incarnate and was a resting place for his whole-hearted devotees. Our faith in his words is the seat or 'asan' and our *sankalpa* (determination) to start and finish the *pooja* is the abandonment of all desires.

4. Sai Shakti:

Some say 'Sai was a 'bhagwad bhaktha' (devotee of the Lord), others say he was a 'maha bhagwat' (a great devotee), but to his disciples he was God incarnate. He was extremely forgiving, never irritable, straight, soft, tolerant and contended beyond comparison. Though he looked embodied (as having form) he was really disembodied, emotionless, unattached and extremely free. The Ganges on its way into the sea cools and refreshes the creation affected with heat, gives life to the crops and trees and quenches the thirst of many. Similarly saints [souls like 'Sai'] while they live their own life, give comfort and solace to all. Lord Krishna said, "A saint is my soul, my living image, I am he or he is my pure living form". This *shakti* or power of God known as pure existence, knowledge and bliss is incarnated in the form of 'Sai' in Shirdi.

5. Bliss:

The 'Taittiriya Upanishad' describes 'Brahman' as bliss. Thus we may read or hear books, but the devout people experienced this bliss or *Brahman* in Shirdi. Baba, the support of all required no prop or support (*Asan*) from any body. Baba respected the feelings of his devotees and allowed them to worship him as they liked. Some waved fans before him, some played music before him, some washed his hands and feet. Some others applied scents and *chandan* and some offered betelnut with leaves, some offered 'naivedya' and other things of their choice. Apparently he lived in Shirdi but he was with his devotees at other places at the same time. This all pervasiveness was observed by his devotees.

Blessed was Sai's life, blessed was his daily routine. His ways and actions were indescribable. Sometimes he was intoxicated with '*Brahmananda*' (divine joy) and at others he was content with his self-knowledge. Doing so many things he seemed to be unconnected with them, though he seemed at the time quite actionless. He always abided in his own self. Though outwardly he looked calm and serene, inside he was a deep and unfathomable ocean. He regarded men as brothers and women as mothers. He was perfect and perpetual celibate. May the understanding and knowledge of his sainthood benefit us with our wholehearted devotion to his feet. Let us see him in all beings and let us ever love his name.

Blessed is Shirdi and blessed is 'Dwarka Mai' where 'Sai' Baba lived till he took '*Mahasmadhi*.' Blessed are the people of Shirdi whom he graced with his presence. From a small village the place has grown into a full-fledged centre of pilgrimage (where thousands visit daily). The people, especially the women of Shirdi, sing songs in Baba's name and worship him. Blessed is their love for

satsang and songs which calm the minds of all alike.

6. The Scholar:

Nobody believed that Baba knew Sanskrit, but one day he surprised all by quoting a verse from Gita and then explained its meaning.

Nana, his devotee, himself a great scholar of scriptures was taken aback when he found that Baba had given the essence of the *shloka* which was much deeper than the literary one he had given before the Baba. He felt humiliated and his pride received a jolt. Baba further educated him by saying that it was not enough to merely prostrate before *Janis* but we must make *sarvaswa sharangali* (complete surrender) before one's Guru. You should not simply ask questions of your Guru to trap or test him or out of idle curiosity. The question should be of a serious nature about ways to achieve 'Moksha' or spiritual progress. "*Seva*" does not mean rendering service if one retains the feeling that one is free to offer or refuse service. One must feel that he is not the master of the body and it belongs to the *Guru* and its existence is only to render service to him. If this is done, the *Guru* will lead him to '*Jnana*'.

Nana could not understand the words, '*Guru teaches Jnana*'. Baba explained this by saying that destroying ignorance was '*Jnana*'. He further quoted the Gita (18-66) "Removal of ignorance is like this, oh Arjuna. If dream and sleep disappear, you are yourself. It is like that." Again from the "Gita" (V-16) "Is there anything different or independent in '*Jnana*', besides the destruction of ignorance?" Expelling ignorance brings light. Destroying duality (*dvaita*) means non-duality or *advaita*. Whenever we speak of destroying *dvaita* we speak of '*advaita*', when we talk of destroying darkness, we talk of light. If we have to realize the '*advaita*' stage the feeling of *dvaita* has to be removed. Who can speak of a '*advaita*' while remaining in *dvaita*? No one can do so unless one gets into that state. Then how can one know it and realize it?

7. Jnana:

The disciple, like the *sadguru*, is really an embodiment of '*Jnana*.' The difference between the two lies in the attitude, high realization, marvellous super-human *sattva* (benignness) and unmarked capacity and '*aishwarya yoga*' (divine powers). The *sadguru* is *nirguna*, *sai-chil-annanda*. He has indeed taken human form to elevate mankind and raise the world. But his '*nirguna*' nature is not destroyed thereby even a bit. His benignness, (or reality) divine power and wisdom remain undiminished. The disciple also is in fact of the same '*swarupa*' but is overlaid by the effect of the "*samskaras*" of innumerable births in the shape of ignorance which hides from his view that '*shuddha chaitanya*' (Gita V-15), he then gets the impression that "I am a 'Jiva', a creature, humble and poor." The Guru has to root out these offshoots of ignorance and has to give instruction to the disciple, who is held spellbound for endless generation of his being a creature, humble and poor. The Guru imparts in hundreds of breaths the teaching: "You are good, you are mighty and opulent". Then he realises the truth of this. The perpetual delusion under which the disciple is

labouring that he is the body and a creature (Jiva) or ego that Parmatma (God) and the world are different from him, is an error, inherited from innumerable past births. From actively based on it, he has desires, joys, sorrow and miseries. To remove this delusion, to remove the roots of this error the disciple must start the enquiry as to how did the ignorance arise or where it was? It is Guru's duty to enlighten him? Among the instance of *ajnana* are:

- 1, I am a Jiva
- 2, Body is the soul or I am body,
- 3, God, world and 'Jiva' are different entities
- 4, I am not God
- 5, Not knowing that body is not the soul
- 6, Not knowing that God, Jiva and the world are one.

So unless these errors are exposed to his view, the disciple cannot learn what is God, Jiva, world and body and their interrelation. He would also know if they are different from one another or are one and the same. To teach him these and destroy his ignorance is this instruction in *Jnana* or *Ajnana*. Why should *Jnana* be imparted to Jiva (who is) a "*Jnana Murti*"? Guru's "*updes*" is to show him his error and destroy his ignorance. Baba further added that *pranipata* implies surrender and surrender should be of body, mind and wealth etc. Why should Krishna refer Arjuna to other *Jananis*? *Sadbhaktia* takes everything to be "Vasudeva" (Gita VII-19) any Guru can be Krishna to the devotee. Guru takes disciple to Vasudeva and Krishna treats both as his '*Jnana*' and *Atma*' (Gita VII-18) As Sri Krishna knows that there are such '*Bhaktas*' and Gurus he refers Arjuna to them so that their greatness may increase and be known to all.

XVI: THE PHILOSOPHY OF SELF-REALISATION — RAMAN MAHARISHI'S GIFT TO HUMANITY I

The Ego:

Shri Raman Maharishi spent about 54 of his seventy years on the holy Arunachal Hill, preaching (mostly in dynamic silence) his philosophy of self-enquiry. He had an excellent sense of humor and would often regale his listeners with witty tales illustrating his central philosophy.

Weddings among Tamil Brahmins were lavish five day affairs of feast and merriment. In one such wedding a flamboyantly dressed young man was seen mixing with relatives of both the bride and bridegroom. As the man was having dinner on the 3rd day, his neighbor enquired of him whether he was from bride's side or the bridegroom's side. Sensing trouble the man disappeared after dinner. Similarly the ego is neither matter nor self but an entity that has sprung in between. As long we don't enquire about its origin, it prances about, full of its own importance, on enquiry it vanishes.

All human problems stem from our total identification with our bodies. The Maharishi's path of enquiry turns minds inward and leads it step by step into the heart. We thus enter the heart consciously (unlike the unconscious entry during deep sleep). What is the nature of this 'heart'? To put in Maharishi's own words.

2. The Consciousness:

The spiritual heart centre is quite different from the blood propelling muscular organ known by the same name. The spiritual heart centre is not an organ of the body. All that you can say about this heart is that it is the very core of your being, that with which you are really identical whether you are awake or asleep, dreaming, immersed in work or even immersed in *samadhi*.

This conscious entry into the heart will result in consciousness free of body identification i.e through pure awareness.

To begin with, this experience will be for brief spells only. By regular practice of self enquiry (asking one's self, "Who am I?") this "*videhatman buddhi* or consciousness free from body identification can be made permanent. To sum up, the question "Who am I?" may appear fatuous. If one is asked "Who are you?" his natural reaction would be: Don't you know I am so and so, son of so and so, I possess a bungalow, factory or showroom etc.etc. "Yes but these qualities pertain to your body, who are you apart from these conditionings". The query "Who am I?" is no more a mere academic question, it becomes a real puzzling mystery. This superficial difference between "I" and "you" is the best illustration by a slapstick Puranic tale (retold by Maharishi).

Although sage Ribbu taught his disciple Nigadha, the supreme truth of one Brahman without a second, the latter in spite of his erudition did not have sufficient conviction to follow the path of '*Jnana*' but settled down in native land to lead a life devoted to ceremonial religion. But the sage loved his disciple and in spite of his age would himself visit the disciple often in disguise as a rustic and to observe the latter's progress. On one such occasion he had gone disguised as a rustic and found Nigadha intensely watching a royal procession, unrecognized by the town dwellers. Nigadha, the village rustic asked, what the commotion was all about, and was told that the king was passing by.

Oh, it is the king. He goes in a procession, "But where is he?" asked the rustic. "There on the elephant", said Nigadha. "You say the king is on the elephant, but which of the two?" "What?" But he could not identify. "What? You see the two elephants, but you do not see on which elephant the king is riding. This because the man above is the king and the animal below is the elephant. What is the use of talking to a man like you? Please do not be impatient with an ignorant man like me, began the rustic, "but you said above and below, what do they mean?"

Nigadha could not stand it any more. "If things seen and words spoken can convey so little to you, action done can teach you. Bend forward and you will know it all too well. Know it now. I am above as the king and you are below as elephant. Is that clear enough?"

"No, not yet, was the rustic's quiet reply. "You say you are above like the king and I am below like the elephant. King above and elephant below, so far it is clear, but pray let me know what you mean by "I" and "you".

Seeking the source of thought when Nigadha was confronted all of a sudden with the mighty problem of defining "you" apart from the "I", light dawned in his mind. Therefore your aim should be to transcend here and now these superficialities of physical existence, through "Atma-Vichara". When you turn the mind inward seeking the source of thought where is the "you" and where is the "I". You should seek to be the self which includes all.

3. The Self :

Regarding the self, the Maharishi said, "There is a final state, sleep, dream and walking are mere moments in it. They are like pictures moving in a cinema show. Everyone sees the screen as well as the pictures but ignores the screen but takes in the pictures alone. The 'Jnani' however, considers the screen and not the pictures. The pictures move on the screen do not affect it. The screen is stationary. This state is called 'Turiya' and it is not a separate state but one which underlies the three states. Another name for it is the "self".

How to realize the self? Maharishi was once asked, "How to realize the self? The self is always realised and one should know this simple fact. That is all". "But I don't know it how shall I know it". "Do you deny your existence?" "No how can that be done?" Then the truth is admitted, "Yes, I do not see how shall I realize the self?" Find out who says "I". "Yes", I say "I". Who is that "I"? "Is it the body or some one besides the body?" It is not the body. It is some one besides it. "Find it out". "I am unable to do it. How shall I find it?" "You are now aware of the body, you were not aware of the body in deep sleep, still you remained asleep. After waking up, you hold the body and say "I cannot realize the self." "Did you say so when you were asleep? Because you were (akhanda) undivided, then you did not say so. Now that you are contracted within limits of the body, you say I have not realized. Why do you limit yourself and then feel miserable? Be of your true nature and happy you did not say "I" in sleep but say so now? Why? Because, you hold the body. Find out wherefrom this "I" arises and then the self is realized." "I do not understand how to find the "I". Find out where from this "I" arises, then this "I" will disappear and the infinite self will remain."

One's happiness is within.

[NB: The above dialogue is from talks with Shri Raman Maharishi and his disciple. To understand his philosophy, one will have to study the monumental work. Frequent reading of his works is itself an effortless *sadhna*.]

XVII: SWAMI VIVEKANANDA

1- The Vision:

"One day I found that my mind was soaring high in 'samadhi' along a luminous path. It soon transcended the stellar universe and entered the subtler regions of ideas. As it ascended higher and higher, I found on both sides of the way ideal forms of gods and goddesses. The mind then reached the outer limits of that region, where a luminous barrier separated the sphere of relative existence

from that of the absolute. Crossing that barrier, the mind entered the transcendental realm where no corporal being was visible even the gods did not dare to peep into that sublime realm and were content to keep their seats far below. The next moment I saw seven venerable sages seated there in 'samadhi'. It occurred to me that these sages must have surpassed not only men but even the gods in knowledge and holiness and in renunciation and love. Lost in admiration, I was reflecting on their greatness when I saw a portion of undifferentiated luminous region condense in the form of a divine child. The child approached one of the sages tenderly clasped his neck with his tender hands and addressing him in a sweet voice tried to drag his mind down the state of "samadhi".

The magic touch aroused the sage from his super-conscious state and he fixed his half-opened eyes on the wonderful child. His beaming countenance showed that the child must have been the treasure of his heart. In great joy the child spoke to him that he was going down and he (the sage) should also go with him. The sage remained mute but his tender look expressed his assent. As he kept gazing on the child, he was again immersed in 'samadhi'. I was surprised to find that a fragment of his body and mind was descending to the earth in the form of a bright light."

No sooner had I seen Narendra then I recognised him to be the sage which I had seen in the vision.

2. Prof. Max Muller: (Ramakrishna)

I had a beautiful visit with Prof. Max Muller. He is a saint, a Vedantist through and through — He has been a devoted admirer of my old master (Shri Ramakrishna) for years.

"What an extraordinary man is Prof. Max Muller. I should say that I went to pay my respects to him for whosoever loves Shri Ramakrishna, whatever be his or her sector, creed or nationality, my visit to him was like a pilgrimage. Ramakrishna is today worshipped by thousands, I told the professor, "To whom else shall worship be offered if not to such a person." Said the Professor.

The truth is that Shri Ramkrishna is far greater than his disciples understand him to be. He is the embodiment of infinite spiritual ideas capable of development in infinite ways. Even if one can find a limit to the knowledge of 'Brahma', one cannot fathom the depth of our master-mind. One gracious glance of his eyes can create a hundred thousand Vivekanandas at this very instant if he so chooses. If he chose me, making me his instrument, I can only bow to his wish.

3. The Teacher:

The truths he teaches would have been as true had he never been born. They would have been equally authentic. The difference would have lain in their difficulty of access or their want of modern clearness and incisiveness of their statement and in their loss of mutual coherence and unity. Had he not lived, the texts that will carry the thread of life might have remained the obscure

disputes of scholars. He taught with authority and not as one of the Pandits. For he had himself plunged into the depths of realisation which he preached and he came back like Ramanuja only to tell secrets to the patrickh the outcaste and the foreign sister Nivedita.

Narendra (Vivekananda) asked his master to bless him with *nirvikalpa samadhi* (regarded as the highest spiritual experience). The Master was astonished saying, "shame on you, I thought you would grow like a Banyan tree sheltering thousands from the scorching miseries of the world. But now you seek your own liberation". All the same Narendra had the much coveted realization, after which the Master said that key to this realization would henceforth be in the Master's hands and the door would not be opened till Narendra had finished the task for which he had taken birth. It is believed that before his *Mahasamadhi*, Shri Ramakrishna transmitted to Narendra his own power and told him, "By the force of the power transmitted by me, great things will be done by you, only after that would you go where you came from".

"Few, also understand him, my heart leaps with joy and it is a wonder that I do not get mad when I find any body thoroughly launched into of the midst of the doctrine which is to shower peace on earth hereafter."

"Face nature, face ignorance, face illusion, but never fly from them."

"Arise, Awake, stop not till the goal is reached."

XVIII: SWAMI VIVEKANANDA :

The Man and his Mission

1. The Vedantic Truth:

Shri Ramakrishna by his unique *sadhana* imparted to the Master Vedanta a practical shape of emphasizing its positive aspect that all is 'Brahman', that 'Jiva' is none other than sun and that every creature is God himself in a particular garb of name and form. Therefore service of man as a form of God is divine worship. The ethics of love is here based upon monism of Vedanta. Swami Vivekanand followed traditional endeavour of saints and seers of India to raise mankind as a whole to higher and still higher levels of existence by gradual spiritualization of the vital plane, sanctification of the empirical and deification of the material. This is how Swami Ji made a bold attempt to convert metaphysical abstractions of Vedanta to a live force which would galvanize the world, generate a new kind of humanity and awaken the divinity dormant within us to manifest in full splendour. This is bringing the Vedanta of the forest to din and bustle of the marketplace, the larger horizons of the world, the battle field of life, the veritable Kuruksheetra.

In Vivekananda's metaphysics there is no distinction between the secular and the spiritual, as whatever exists is spiritualism. Yet in the ultimate analysis, the phenomena is not real in the sense the Brahman is. A question may be raised

if the world were in the final analysis an illusion, then it seems erroneous to remodel the vast factors or fry fruitlessly to reform the world, which bears no reality.

Shankara's position on this point is that Brahman is the only reality, the world is an illusion or a false appearance, the individual soul is identical with Brahman.

2. The Real Truth:

Shri Ramakrishna exhorts us that first by process of negation one comes to feel that God alone is true and all else is false. But one finds eventually, that God Himself has become 'Maya', the individual, the world and everything. A fruit is made of kernel, seeds and the shell but when you want the kernel, you remove the seeds and the sheath but if you seek to determine its total weight, you cannot leave this, out of count.

Similarly one who seeks to realize God eliminates by analysis the multiplicity and when one has reached God one finds that He has become manifested in the world. Shri Ramkrishna thus draws the fundamental conclusion that in the realm of transcendental consciousness the embodied 'sat-chit-ananda' is realized as real and the rest of the world and the individual have no meaning there. But when we descend into relative consciousness and apprehend Himself phenomenal, we perceive the multiplicity as His manifestation.

3. Maya:

Now, as the individual can see his own universe, that universe is created with his bondage and goes away with his liberation although it remains for others who are in bondage. It is name and form that constitute the universe. A wave in the ocean is a wave only in so far it is bound by name and form, when the wave subsides, it is the ocean only and the name and form of the wave vanish. The name and form of the wave could never be without the water that formed itself into a wave, yet the name and form itself were not the wave. They vanish as soon as the wave returns to the water. The name and form live in relation to another wave. It is this name and form that is called Maya and the water is the Brahman. The wave was nothing but water all the time yet it had a form as a wave. Again this form of a wave and form cannot remain on their own for one moment separated from the wave as water can remain eternally separate from name and form but because the name and form can never be separated they can never be said to exist and yet they are not non-existent. This is called 'Maya'.

XIX: THE GOAL OF LIVING

1. The Meditation:

The goal of living in the kingdom of 'atman' can be achieved by uniting one's mind with pure consciousness by the practice of *dhyana* or constant meditation. Meditation requires an inordinate and strenuous effort to concentrate upon pure consciousness (*param brahma*). Meditation is indeed a constant flow of thoughts towards that one ideal. To reach the state of

constant remembrance of and identification with "param brahma", the aspirant must acquire necessary purity through control of senses. Patanjali in his *Yogshastra* (11-28) has stressed upon the need for the mind being purified by righteous living and yogic self-discipline. Meditation becomes more effective as the individual becomes purer in thought, word and deed, in due course, contact with the divine is felt. In the long run, God is reached in the highest state of super consciousness in which the soul comes in direct touch with the divine reality.

In meditation, the *Ishtha Deva*, or God is the form chosen by the aspirant involved. The image framed in the mind of the *Ishtha Devata* turns out to be the window through which the aspirant can direct his thoughts and feelings to the *Devata* and receive from him his blessings. The image thus becomes a link between him and the object of worship. So far as the *Gayatri Mantra* is concerned the *Devi* is the "Ishtha Devi" and she is thought of possessing the features described in "dhyana mantra".

The question arises as to when the image of *Ishtha deva* is to be imagined, stanzas 6-7 of "Manduka Upanishad" give the answer in clear terms :

As the spokes meet in the hub of the wheel so do 'nadis' in the case of heart. In this centre he who has become many fold meditates on Him through the help of "OM" only. May you cross over the sea and the darkness of ignorance to reach the other shore of reality.

2. Spiritual heart:

Stanza-7: He who is all wise and omniscient, whose glory is manifest every where in the world, lies in His real form in divine *akasha of brahma loka*, but he who is ruler of 'pranas' or the body, pervades the mind and lives in the physical body in the vicinity of the heart. The wise concentrating on the ether of the heart have direct perception through knowledge of Him who is all-pervading and is the essence of immortality. The cavity of the heart refers to the regular round about the common centre of all the vehicles of "Jeev Atma." It has nothing to do with the physical heart. The exact location of the cavity is somewhere to the right of the physical heart and is more or less at the centre of the spinal column. This may be confirmed by the aspirant's own experience.

The method suggested in the *tantric shastras* for visualising a luminous and living form in the cavity of the heart throws light on the procedure to be followed by the aspirant in meditation. After taking his seat, he tries to concentrate his mind on the centre of consciousness which is luminous. His humanity forms part of the infinite ocean of humanity. He merges his gross body, his subtle body and his causal body in the ocean and tries to merge his personality. He visualises that the infinite ocean of light takes shape in a brilliant form of *Ishtha Devata*. His concentration is on the form along with the meaning of the sound symbol. This practice will ensure steadiness, clarity and composure. Failure at the initial stage should not discourage him. Failure is sure to be his stepping stone to success.

3. The *Japam*

At the time of any difficulty which stares in his face an aspirant should invoke divine help, the help of the soul of our souls and the soul of all, and earnestly try to succeed in "japam" which according to Shri Ramakrishna is like a chain, by holding which the aspirant finally reaches the end of the chain to which it is fixed. The ultimate goal to be kept in view is the realization of the ultimate reality or the "Para Brahm" which is the eternal principle.

The meditation and *japam* should be finally given a fitting conclusion by performing the ceremony of farewell (vesergen).

So far as the *Gayatri mantra* is concerned, *Gayatri Devi* becomes the *Ishtha Devata*. The aspirant is expected to think that out of the infinite ocean of the luminosity assumes the form of *Gayatri Devi* as described in the common *dhyana mantra*. He also thinks of his body as luminous one. In other words he makes the other perish and acquires a new body fashioned out of this luminosity, merging first with *Gayatri Devi* and finally trying to merge with the infinite luminosity. He dwells on the form of the "Devi" alongwith the reflection of "OM" of the *Gayatri mantra* as many times as possible. Holding on to the sounds, he thinks of their meaning. These sound symbols have been effectively used by great seers during the past thousands of years and the devoted aspirant thinks of them and of the wonderful powers that it generates. He prays: "May my intellect be steady and without agitation, may it be pure and without the impurity of passions, may the light of conscience come to shine forth its radiance, through my intellect. The aspirant continues to practice devotedly and acquires greater and greater concentration leading to better meditation. In course of time, he feels, within himself, a contact between the finite and the infinite, between the individual soul and the universal soul. Though several ceremonies have been referred to in the scriptures, the busy man of today does not find time to go through them, with the result that he tends to ignore, the practice as a whole. Five important suggestions are given below:

- (1) At least one ceremony for the purification and harmonizing the vehicles and attuning the mind to highest reality (chant). He who turns his mind to Vishnu the lotus eyed is purified both externally and internally.
- (2) Invocation of the Sun-god (savita) and meditation on it, chanting, "O Surya of thousand rays, the storehouse of all energies, the lord of the world, have mercy on me, the devotee. Accept this *Arghya* (offering) O, mother of the day."
- (3) Invocation of *Gayatri Devi* in the solar orb and meditation on the *Devi* as chanting the *Gayatri mantra*, 'OM' O boon-giving goddess, be present at my prayers since 'thou' savest of being sung, therefore 'thou' are called *Gayatri*.
- (4) *Japa* of the *mantra* performed as many times as possible (at least three times).
- (5) Pay farewell to the *Devi* and 'Surya' saying "O Goddess 'thou comest out

of the mouth of Maheshwara and dwell in the heart of Vishnu on being ordered by Brahma, now depart whenever it pleases you."

N.B. Comments by H.N. Kaul

Recognition of the self as universal self is difficult to attain. The *tantric* methods of Sadhna are therefore prescribed for the common people to follow. The Divine Mother Shaktika is the aspect which means the powers of consciousness or the universal power. The *Ragnya* is an aspect where Shiva and Shakti unite. *Jwala* is the symbol of consciousness and light. (Shaktika, Ragnya and *Jwala* are most popular of deities of Kashmir).

XX - 'OM' — THE CONSCIOUSNESS

'OM' represents the self which is known in four stages of consciousness. The four stages are represented by the sound 'AUM' and the silence that follows and surrounds the syllable. The waking state, the first of the states is called A, and is the first letter in each alphabet in different languages. The dream state between A and M is called 'U' which is next to A in the order of sounds. The deep sleep state i.e. the third stage of the mind at rest is represented by 'M'. The fourth and final stage of 'Turiya' is the state of bliss, when the self recognises its identity with the Supreme Being, and is appropriately represented by the silence that follows and surrounds the syllable, the silence that occurs between two successive chants of '*pranav*'.

A careful study of the first three stages will show that there is a witness of all that happens in these three states. There is something within us that remains without being affected by any of these states. This something is the witness and is common to all the states. It is real changeless and the intelligent principle characterised by the 4th state of *Turiya*.

The sacred '*pranav*' stands both for the visible universe and transcendental supreme being. Thus four parts of the syllable correspond to four states, comprising the manifestation of the Superior Being. They are merely transformations of our experience. The manifestation of the syllable is evanescent while silence is permanent and remains throughout.

'*Spshota*' is the matrix of all words. Yes, it is not any definite word in the fully-formed state. That is to say that if features that distinguish one word from other are removed, what remains will be *spshota*. Therefore *spshota* is called the '*Nada Brahma*' the Sound Brahma. Now every word symbol used to express the inexpressible '*spshota*' will be particularised and then there will be no *spshota*. That which particularised it the least, at the same time most approximately expresses its nature, will be the true symbol thereof and this is 'OM' only because the 3 symbols A,U,M, pronounced OM can alone be the generalised symbol of the possible sounds. Again, all articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending at the tip. 'A' is the guttural sound and 'M' is the labial sound with "U" representing the rolling forward of the impulse which begins at the root of the tongue and ends at the tip. If one repeats 'OM' for one hour, he will learn that 'OM' and *spshota Brahma* are one. The *spshota* is the first manifestation of Divine wisdom

and therefore 'OM' is the true symbol of God.

"NB: Bhagawaan Gopinathji used to recite the following Kashmiri verse signifying the importance of 'OM' in the earlier days of his *sadhna*.

Ha ha moorakha kotah chukh ctsu ana danasay path mol gomul, ana dana kanse cha andavand poshan, kewal OM yeli chui sarey sar. kewal OM diye yeli tar, nasha rostuy anand teli mana prawakh, yeli tse thawak OMas seeth zan".

Translated it would mean something like this:

"Grace is the power by which God draws the soul to Himself. The Grace eliminates the sheaths, after which the real self alone remains. By the surrender of one's self this interference is made less and less and the grace becomes more effective."

XXI: EXPERIENCES OF A SCIENTIST WITH A BENGALI SAINT (Dadaji)

Dada Ji once said, "A human being can never be a 'Guru'...We have come here with the sound of '*Mahanam*' churning within us continuously round the clock. This is the Guru, our beloved. The ego shuts it out from us, hence cannot perceive or hear it, but we can have it from Him for mere asking. A human being has no role in it". The inherent truth of Dadaji's words was soon confirmed when I saw the '*Mahanam*' with my own eyes appear on a blank piece of paper. Dada ji asked me to read it and repeat it several times. When I did so, the words disappeared. The phenomenon shook me to the core. Thereafter I witnessed several baffling phenomena. What Dada Ji says and demonstrates so often is beyond ordinary comprehension. It is the 'mystery play' of the supreme scientist that defies all scientific computation. As Dada Ji says so often, his message and the phenomena that are manifested in his presence can in no way be explained by reason. All our sophistication is helpless before his assertion. "Your mode of understanding is self-defeating. So long as I am, He is not there, when He is, I am not." Does not modern science confirm the truth of this assertion? The observer himself finds the observable phenomena. Our world of science is a world of postulates, laws and the theoretical, spun out of our space-time bias but how often are the laws of physical nature transcended by Dada Ji?

I have myself witnessed miracles like the manifestation of various objects out of void, messages in transcript or in print in any language and any work and control of nature at will, simultaneous presence of a person in different places, bringing the dead back to life. And these are not the observations of gullible people or the faithful ones who are prepared to accept things without questioning. The so called miracles have been observed and recorded by hard core scientists and intellectuals.

The greatest miracle of Dada Ji, is his unbounded love for you, for me and for everybody. I have come here to indulge in the "play of love" with women-folk, said the Baba. What a profound utterance? Indeed there are no males

here. We were one with Him, but we got separated to get to know of His love and enjoy it. He will love us and we will love Him. *Prakrati* is a woman to use the language of Dada Ji. God is the only male in the world. This world is an enactment of *Vraja*. Through reciprocal love, we become united with Him again. This is the message of Dada Ji. I am not to die. I am in Him. I have His love. He is verily that inexhaustible fund of supreme solar energy that is the nativity and substance of the entire universe. May it be given to me and to you all to keep the solar furnace burning in all of us through love for Him. If it so happens mission of my life will be fulfilled.

XXII - MEDITATION

The Art of Inner Ecstasy (Rajneesh)

Meditation is not something you can do. It happens spontaneously when you are not doing anything, when you are in an absolute state of non-doing. What people mean when they say that they meditate is that they are practicing some techniques that hopefully will create the situation when meditation can happen. No technique is meditation — it is merely to create the situation where meditation can happen spontaneously.

1. Meditation - The Art of Celebration:

But the moment the mind is able to concentrate, it becomes less aware. Awareness means a mind that is conscious but not focussed. Awareness is consciousness of all that is happening. Concentration of the mind is a need in order to survive and enlist. That is why every culture in its own way tries to narrow the mind of the child. Concentration means knowing more and more about less and less (objects). It is not enough to be utilitarian — when you become utilitarian and the consciousness is narrowed, you deny your mind much of what it is capable of. You are not using the total mind, only a small part of it, the major portion becomes unconscious. Conscious mind means that part which has been using the narrowing processes of the mind. Unconsciousness means the portion neglected, ignored and closed. This creates a split. The great portion of your mind becomes alienated from your own self and you become a stranger to your own totality. The remaining unconscious mind is always there as unused potentiality, unusual possibilities of unlivid adventures. This unconscious mind will be in a fight with conscious mind and a conflict arises. If the potential of the unconscious is allowed to flower, you can feel the bliss of existence, otherwise not. If the major portion of your potentialities remain unfulfilled, your life will be a frustration. That is why more utilitarian an a person is, the more businesslike — the less is he living, the less is he ecstatic. Make life festive, the dimension of play. Praying is not a business it is a play. Meditation is not something to be done to achieve some goals (peace, bliss etc) but something to be enjoyed, as an end to itself. The festive dimension is the most important thing to be understood and we have lost it totally. By festive, I mean the capacity to enjoy moment to moment all that comes to you. In business, the result is important, in festivity, the act is important, not caring for the result. Be happy with things as they come.

The moment you allow the total existence to come in, you become one with it and there is communion. This communion, I call meditation, this celebration, this choiceless awareness, this non-businesslike attitude. The festivity is in the moment, not in bothering about the results, not in achieving something. There is nothing to be achieved, so you can enjoy that which is here and now.

There are social needs and there are existential needs that are to be fulfilled. I will not say do not condition children. If you leave them totally unconditioned, they will become barbaric. They will not be able to exist. Survival needs conditioning but survival is not the end, so you must be able to put your conditioning on and take it off just like clothes. You cannot put on, go out and do your business and then come home. Then you "are". If you are not identified with your clothes (with your conditioning), if you do not say "I am my mind", it is not difficult, you can change easily. But you become identified with your conditioning. You say, "My conditioning is me" and all that is not your conditioning is denied. You think, "All that is not conditioned is not me, I am consciousness, the focussed mind."

The identification is dangerous. This should not be. A proper education is not conditioned but is "conditioned with a condition", is a retaliatory need. You must be able to take it on and off — when you do not need it you can take it off. Until it is possible to educate human beings so that they do not become identified with their surroundings, conditioning, human beings are not really human beings. They are robots, conditioned and narrowed. To understand this is to become aware of that part of the mind — the greater part — which has been devoid of light. To become aware of it is to become aware that you are not the conscious mind. The conscious mind is just a part. "I am both and the greater part is unconditioned. But it is always there waiting .

My definition of meditation is that it is simply an effort to jump up into the unconscious, you cannot jump by calculation because all calculation is of the conscious and the conscious mind will not allow it. It will caution, "You will go mad. Don't do it!". In the same way you have cultivated a part of the mind. You have made everything else. But the unconscious is always around and the conscious mind is always in fear of it. The conscious mind says, "Do not go into the unconscious one. Do not even look at it. Don't think about it".

The path of unconscious is dark and unknown. To reason it would look irrational. To logic it would look illogical. So if you think in order to go to meditation, you will never go because the thinking part will never allow you to. This becomes a dilemma. You cannot do anything without thinking and with thinking you cannot go into meditation. So what to do? Even if you think, "I shall not allow thinking" meditation will be jump in unknown and a device may be necessary. Once you have jumped, you would say, that the device was not necessary. The device is just a trick to put your rational mind at ease so that you can be pushed into unknown. That is why I give vigorous methods.

The more vigorous the method, the more total it becomes, because the vitality is not of the mind, it is of the body, of the emotions. It is your full being. Some

'Devashes' have set dance as a technique to be used as a device. If you go into dance you cannot remain intellectual because dance is an arduous phenomenon. Your whole being is needed in it, and a moment will come when dance will become mindless. The more vital, the more vigorous, the more you are in it, the less reason is there. So dance was derived as a technique to push. At some point you will not be dancing but the dance will take over. You will be swept to the unknown source. Meditation is not casual. Every method is just a device – it is just creating a situation for the happening, it is not causing. Every religion is based on the device. All methods are lies, they just create a situation. They are not causal. All the great ones, Buddha, Christ, Mahavira have created lies (out of compassion) just to push you out of the house. If you can be pushed out of your mind through any device that is all that is needed. You mind is the imprisonment. Your mind is fatal. It is the slavery. So live in the world with you mind, your conditioning, but live with yourself without mind, without training. Use your mind as a means. Do not make it an end. Come out of it the moment you have the opportunity. The moment you are alone, come out of it, take it off. This taking off you can learn by dynamic meditation. It will not be caused but will come to you without cause. Meditation will create a situation in which you will come to the unknown.

Xxiii: BHAGAWAAN SOSAM (a Buddhist Sage):

To live in the great way is neither easy nor difficult but those with limited views are fearful and irresolute and the faster they hurry the slower they go. Even to be attached to the idea of enlightenment is to go astray. Just let things be in their own way and there will be neither coming nor going. Obey the nature of things — your own nature and you walk freely and undisturbed. When thought is in bondage, the truth is hidden, for everything is murky and unclear and the burdensome practice of judging brings annoyance and weariness. What benefit can be derived from distinctions and separation? If you wish to move in one way, do not dislike even the world of senses and ideas. Indeed to accept them fully is identical to enlightenment. The wise man strives to achieve no goals but the foolish man fetters himself. There is one *Dharma*, truth, and yet many distinctions arise from the clinging needs of the ignorant. To seek mind with the discriminatory mind is the greatest of all mistakes. To say that through your understanding you will reach truth is wrong because there is no truth apart from the understanding.

It is fear which does not allow you to move into faith, it is not disbelief. Remember enlightenment is never attained. It happens. It is not an attainment and the achieving mind never attains it.

To be an achiever is to create the greatest tension that can happen to human mind.

If you listen to the mind, it is as if a small child is leading an old man. They will both fall in a pit

Enjoy the moment, because it may never come again. Your laughter is a tension released.

XXIV - BHAGAWAAN TILOPA (Buddhist Saint)

'Mahamudra' is beyond all words and symbols. But for you, Niropa earnest and loyal, must this be said.

"The void needs no reliance. *Mahamudra* rests on naught without making an effort, but remaining loose and natural one can break the yoke thus gaining liberation."

1. The Experience:

The experience of the ultimate is not an experience at all – because the experience is lost and when there is no experienter what can be said about it, who will say and who will relate the experience? When there is no subject, the object also disappears – the banks disappear, only the river of experience remains. Knowledge is there but the experience is not. That has been the problem for all the mystics. They reach the ultimate but they cannot relate it to others who are following; they cannot relate it to others who would like to have an intellectual understanding. They have become one with it. Their whole being relates it, but no intellectual communication is possible. They can give it to you, if you are ready to receive; they can allow it to happen in you if you so allow it if you are receptive and open. But words won't do, symbols won't help, theories and doctrines are of no use at all. The experience is such that it is more like an experiencing, than like an experience. It is a process and it begins and never ends. You enter into it but you never possess it. It is like a drop dropping in the ocean, or the ocean itself dropping into the drop. It is a deep merger, it is oneness. You simply melt away into it. Nothing is left behind, not even a trace, so who will communicate? Who will come back to this world of the Valley? Who will come back to this dark night, to tell you.

2. The Communion:

All mystics all over the world have always felt impotent as far as communication is concerned. Communion is possible, but communication is not. This has to be understood from the very beginning. A communion is a totally different dimension – two hearts meet, it is a love affair. Communication is from head to head, communion is from heart to heart. Communion is a feeling; communication is knowledge. Only words are given, only words are said and only words are taken out and understood. And words are such, the very nature of words is so dead that nothing alive can be related through them. Even in ordinary life, leave aside the ultimate, even in ordinary experiencing when you have a peak movement, an ecstatic moment, when you really feel something and become something it becomes impossible to relate it in words.

The futility of words is evident but when you feel something happening beyond words, life has knocked at your door and when the ultimate knocks at your door you feel speechless and whatever you may like to say pales into insignificance. Therefore remember '*Mahamudra*' as the ultimate experience and total orgasm with universe. This is a state in which twoness inside disappears

and only one life energy vibrates. It is millions and millions of times higher and deeper and is melting into source of being. It is so beautiful that Tilopa has called it a song which you can sing or even dance without saying it. Something of the unknown penetrates into known something. You can sing it as the "Song of *Mahamudra*."

3. The Song:

There is no one to sing this song. Tilopa is no more and in any case it is not his song. The experience itself is vibrating and singing. When the seeker is lost only then is the goal achieved. The very seeking, the very effort, becomes a barrier because the more you seek the more the ego is strengthened. Hence the seekers do not seek. This is the essence of the song of '*Mahamudra*'. Nobody reaches God whose address is unknown, but God comes to you whenever you are ready, which means when you are completely receptive, egoless.

Tilopa says, you become like a hollow bamboo when suddenly it becomes a flute and the song (of *Mahamudra*) starts. It is not Tilopa's song in that of the ultimate experience. About persons like Tilopa, nothing is known and in fact such persons seldom leave any trace. They do not form part of human traffic as they do not move in their direction, desiring nothing and away from where history (of humanity) exists.

4. The love:

You should not fight your doubting mind; simply bring your energies into trust and unconditioned love. Nothing is known of Tilopa who lived in eternity and beyond time except this song which he gifted to his disciple Naropa who seemed to be capable of receiving it and it was tested before millions of his faith and love. Become indifferent to doubt, if your cooperation is broken. Lack of attention either for or against doubt is what is needed. So you will have to understand words like doubt, belief, trust, faith (*shraddha*). The mind which believes, suppress belief, but they are both of the same stuff as their quality is not different. In the third type when doubts and beliefs have disappeared, because faith is not belief, it is love and it is total. Faith is not belief because there is not belief in it. Do not create belief against faith, just be indifferent to both belief and doubt and bring your energies more and more towards love unconditionally. This love towards all animate and inanimate becomes a phenomenon. Trust arises, which will be like a gift of the 'Song of *Mahamudra*'. With a master you are on a heart trip and heart does not know what belief is but simply knows what trust is. It is only when the disciple becomes like a child that his master can give, gift of highest consciousness to him. A disciple should be absolutely receptive like a womb then this phenomenon occurs. Tilopa says to Naropa his disciple that "Mahamudra is beyond all words and symbols". If then it is beyond all words and symbols how can it be said? When the disciple is ready to welcome whatever is given to him (having surrendered everything), then words and symbols are not needed. In fact the words are not needed at that stage and the real thing happens by the side of

words. However for the disciple, says Tilopa, "That which cannot be said, must be said, that which is invisible must be made visible. It depends not only on the master, even more it depends on the disciple."

5. The Disciple:

Sometimes the masters have travelled hundreds of miles to look for disciples. Tilopa himself went from India to Tibet to find Naropa, as he could not find one in India after roaming all over India. A man who could be man of quality, who could also receive and appreciate such a gift. Once the gift was received by Naropa he became transformed and Tilopa advised him to go and find his own Naropa. Naropa in turn was lucky to get a disciple named Milarepa and after him nobody suitable and of high calibre was found. A religion cannot become a church, a religion cannot become a sect, a religion depends on personal communication. The religion of Tilopa lasted only four generations when it disappeared. Religion is like an oasis in the vast desert, so while it is there, drink of it as it is very rare. Whenever a disciple is ready, a master appears, has to appear, whenever there is deep need, it has to be fulfilled. It is essential that the need is there, otherwise you may just pass by a Buddha, or a Tilopa or a Naropa without being aware of it. Tilopa lived in this country but nobody listened to him even though he was ready to give the ultimate gift. He had to go to Tibet to get his Naropa. Why does it happen?

6. The Country of Heads:

This country is a country of heads and it has become difficult to find a heart. The country of Brahmins, Pandits, Vedas, Upanishads has too much of head that is why it has happened so many times. A man who knows too much becomes impossible as he knows without knowing. He has gathered many concepts, theories, doctrines from scriptures, but it is just a burden on his conscience and it is not flowing. It has not happened to him and it is all borrowed. Only that which happens to you, is true, and similarly that which flows and grows in you, is true. Remember it always and avoid borrowed knowledge. Borrowed knowledge becomes a trick of mind, it hides ignorance and never destroys it. The more you are surrounded by with knowledge, the more ignorance and darkness there is. You cannot penetrate the man with borrowed knowledge, as his mind is closed with this knowledge and it is difficult to find his heart, so it is incidental that Tilopa had to go to Tibet and 'Buddha Dharma' to China as the soil here was not good for the seed to sprout. Knowledge is like an addiction, more serious than drugs like L.S.D. Since you can recite Vedas, can argue as you have a logical keen mind. Logic, however, has not led any one to the truth. Life exists without any arguments and truth needs no props but only your heart and your love, your trust and your readiness to receive. '*Mahamudra*' is beyond all words and symbols, but for Naropa it may be said: "The void needs no reliance. *Mahamudra* rests on thought without making an effort. But remaining loose and natural, one can break the yoke thus gaining liberation."

7. The Non-Being:

You can not find more significant words ever uttered. Try to understand every nuance of what Tilopa and Naropa are saying. If there is something it needs support but if nothing is there then no support is needed. This is the deepest realization of all knowers, that your being is a non-being. It is like a vast emptiness without any limits. All feeling of self are false as all identifications that "I am this or that" are equally false.

When you come to the ultimate (deepest core) you know that you are no one not even an ego just emptiness. The deeper you go, you may become scared, to find that you are nobody. This state is the death of ego – ego being a false concept.

Even the scientists seem to converge to the view that there is no substance (in the realm of matter) and we hold that substance is a parallel concept to self. Earlier Buddha, Tilopa etc. reached the same conclusion through their insight. Twentyfive centuries ago, Buddha received this illumination that inside there is nobody, only energy lines criss-crossing give a feeling of self. Buddha used to say that self was like an onion. You peel layer after layer till nothing is left. Similarly man is like an onion. You peel layers of thought and you find nothing.

The concept of self is created by the mind. There is no self in you.

8. The Mind :

There are two minds in the world. One of which is Indian illogical, while the other is Greek logical. The Indian mind moves in dark depths and everything is vague and cloudy. The Greek mind moving on logic goes straight, where everything is defined and classified.

'Mahamudra' means the great ultimate gesture beyond which nothing is possible. Since it rests on nothing, Be a nothing and all is attained. Die and become a god, disappear and become the whole. Here the drop disappears and only the ocean remains.

When you love a person even for a single moment, you become a non-self. That is why love is so difficult. You can not achieve it with effort. It is a happening which happens without effort. Similar is the case with the total or the final. You do not make an effort but you simply float into it but remaining loose and natural. This is the very ground of *Tantric yoga*. *Yoga* is ego oriented, but *Tantra* is non-ego-oriented. Hence in the end *yoga* rises to the heights and says to the seeker, "Now drop the ego." What Tilopa means by 'loose and natural' is, "Don't fight with yourself. Do not try to make strictures around you of character, morality or discipline yourself. Don't create a prison around you, but remain loose, floating, move and respond to a situation. Do not move with character jacket around you or with a fixed attitude. Remain loose like water but not fixed like ice, remain, moving and flowing whenever nature leads you go, do not resist or impose anything on yourself or your being."

9. The Awareness:

The whole society tells you to do all these things but you should resist and not let a structural barrier be built around you. You have to be alert and live from moment to moment. It is to avoid this awareness that people create barriers of character or discipline. Make a habit of always speaking the truth and you will not be worried. Only a few enlightened persons have the courage to say the truth and the truth is to be loose and natural.

Tilopa says be natural. He says if you are angry be angry but perfect awareness has to be retained. Morality is good and bad, being natural, there is wisdom and stupidity. In being natural there exists something stupid. A man who is natural is wise and good. A man who is not natural is stupid but not bad. There is nothing good or bad, only wise things and stupid things. And if you are foolish, you harm yourself and others, if you are wise you do not harm anyone or yourself.

There is nothing like sin and there is nothing like virtue, wisdom is all. If you want to call it virtue and there is ignorance, if you want to call it sin that is only sin.

10. Ignorance and Truth:

So how to transfer your ignorance into wisdom. That is the only transformation and you cannot face it. It happens when you are loose and natural — remaining loose and natural one can break the yoke, thus gaining liberation and it is my observation that true anger is beautiful and a false smile is ugly and true hate has its own beauty because beauty is concerned with truth. It is neither concerned with love nor with hate — beauty is of truth which is beautiful in whatsoever form it takes. A truly dead man is more beautiful than a falsely alive man because at least the basic quality of being true is there. Liberation is not far away, it is just hidden behind you. Once you are authentic, the door is open but you are such a liar, pretender, a hypocrite and you are simply false that is why you feel that liberation is far away. But for an authentic being, liberation is just as natural as anything.

Liberation is your being perfectly natural. It is not something to be bragged about. It is nothing extraordinary. It is just being natural and being yourself. So what to do? Drop pretenses, drop hypocrisy, drop all that you have cultivated around you and become natural. It will be arduous in the beginning, but once you get attuned to it others will feel that something has happened to you, because an authentic being is such a force, such a magnetism. They will feel that you are different from them now, but you will not be at a loss because only artificial things will drop off.

Once the emptiness is created by throwing artificial things, pretensions, masks, then the natural being starts flowing. It needs space. Be empty, loose and natural. Let that be the most fundamental principle in life.

We are cowards — that is why we accept any body's answer. Mahavira, Buddha, Christ etc., we accept their answers. Nobody's answers can be your own. Nobody else's knowledge can be yours. You will have to know from your own knowledge. It will bang around you and will never give you liberation. Nobody is liberated by theories. The mind is afraid to take a jump, being made of the same stuff as the universe. If you take the jumps, you will be lost.

Words can be communicated but not the truth which can only be indicated. If you ask something of a master then do not look far and wide for an answer — for he is the answer.

The Master can show you the truth but he cannot say it and yet your mind is always obsessed with, "What is he going to say." The Master will give an answer at the right time and when you are ready to receive it.

You are just in the middle between life and death
 You are neither
 So do not cling to life and do not be afraid of death
 You are the music between 'laya' and the bow
 You are the clash and meeting and merging
 And the harmony and the finest that is born out of it.
 Do not choose.
 If you choose, you will be wrong.
 If you choose, you will become attached to one, identified with one.
 Don't choose
 Let life be the bow.
 Let death be the 'laya'
 And you will be the harmony, the hidden harmony
 The hidden harmony is better than the obvious.

XXVI : THE PLAY OF CONSCIOUSNESS (Swami Muktanand)

Shaktipat :

Although the Guru transports the same spiritual power, it manifests itself in different disciples according to their respective capacities and disposition. The guru grants by touch, look, word or thought. Whatever the method of *shaktipat* initiation is one and the same. As its effects vary, the initiations have been given various names in the scriptures such as *Kriyavati*, *Kalavati*, *Jnanamayi*, *Varnamayi*, *Vidyamayi*. In 'Kriyavati' the disciple starts automatically performing yogic postures, *mudras*, *bandas* and *pranayama*. In 'Kalavati', he has vision of various lights, gods and goddesses and perceives divine touch, sounds, smells, tastes and forms. In 'Varnamayi' he is inspired to compose poetry or chant *mantras*. In 'Vidyamayi' he experiences the peering

of chakras in the *Sushmna* nerve. In the 'Jnanamayi' instantaneous enlightenment takes place. Many seekers have several of these experiences together but in all of them the initiation is the same. Sometimes *Shaktipat* takes place even without a thought on the part of Guru. Gurudev considers this to be the best initiation. The *siddhas* are always surrounded by an atmosphere of 'chitti'. Where they dwell this *shakti* permeates all around in animate and inanimate things. It may enter a seeker at any time. It is for this purpose that scriptures have emphasized the importance of the company of saints and their dwellings. Gurudev often said, "I do not do anything, although I have not thought about some seekers receiving *Shaktipat* through me. Like a radar, I feel vibrations within me, I realise that some one is receiving *Shaktipat* through me and as soon as I see him, I recognise him". Gurudev says, "Stay in any corner of the Ashram and relax completely. Meditate and hold *satsang* with other devotees. The omniscient *Shakti* will catch you at any time".

2. The Guru's Grace:

The grace of the Guru opens awareness, dormant forces and makes it active in you. It is just the Guru lighting another candle with his own candle. On receiving the divine spark from the Guru, the disciple begins to have experiences according to his disposition. If he is an intellectual type his intellect will understand the subtler subjects and find satisfactory answers to his baffling questions. If devotional, he will experience the eight *sattvic* states, *bhava*, *samadhi* and sublime love. Those who must see lights and hear sounds will experience them, their minds will become absorbed in them and achieve one-pointedness. Others whose bodies need purifications will be purified automatically by yogic movements. Thus the awakened *Shakti* securely sets the seeker on the path to the spiritual progress. At this stage, the Guru has to watch him until he attains perfection. Any obstruction on the way is removed with Guru's help who also regulates the intensity of the *Shakti*. It is believed that *shakti* is identical with the Guru. Therefore, having full faith in the Guru, the disciple progresses on the spiritual path under the keen eyes of the Guru. Devotion to the Guru is, therefore, given utmost importance in 'Siddha Yoga'.

As the seeker advances in his *Sadhna*, with Guru's grace he has to become his own Guru by understanding his own progress and remain witness to his inner processes while surrendering himself to the awakened *Shakti*.

Those who have been initiated by Gurudev frequently come to him and ask questions about 'Siddha Yoga' in general and their own experiences in particular. The Gurudev assures them, "Whatever is happening is for your good. Do not be afraid, I myself went through them. I had strange movements every now and then, my share of restlessness, anger, defection, apathy, sensuality and blankness which are generally considered as Tamasic tendencies but I suffered no harm from them. On the other hand I realised the divine. Therefore, whatever is happening let it run its course. In reality you are being purified and the accumulated impressions of the past are being wiped out. You will ultimately experience such divine bliss as will keep you continually

bright and cheerful."

The Guru begins to work within him as '*chiti shakti*', washing away all his impurities and raises his finite being to infinite godhead. The duty of the disciple is, therefore, to seek Guru's company and to serve and obey him. This is 'SiddhaYoga' the path of the perfected ones.

3. The experience:

He has disclosed the ultimate vision through the marvellous description of the find of his *Sadhna*. He says that towards the end of his *Sadhna* of meditation as his eyes were drawn up towards *Sahasra*, the blue pearl began to sparkle, radiating its conscious blue light on all sides. In this sphere of light he first had the vision of Gurudeva Bhagwaan Nityananda, then of the supreme Shiva and finally of his own form. The process reversed itself after some time to the blue pearl which retained its form. He has depicted in full detail the four lights (red, black, blue and white) and their sizes (physical body, thumb, finger tips and lumbral size) which appears in meditation and represents the four bodies (gross, subtle, causal and super causal) and then four states (waking, dreaming, deep sleep and transcendental) described in Vedanta. The lights appear one within the other. The sequence of the visions of lights, indicates the different stages of the spiritual journey. Gurudev explains as to how the seeker gradually rises above the body consciousness and the sense of duality until he attains the witness consciousness and spontaneously feels "Aham Brahmasmi, i.e. I am the absolute". The great difference of Siddha Yoga is that it positively affirms the reality "*idam iti* (This is it), '*ayam asmi* (I am it)."

4. The Teacher and Guide:

Without the '*prana*' life is not possible. No attainment of true knowledge, development of inner power, destruction of ignorance, nor opening of the third eye, is possible without a Guru. The Guru is our most important need surpassing all our other needs. He brings about the rebirth of man. He imparts knowledge to us, sets us on his spiritual journey and develops the love of God in our heart. By Guru's grace alone our inner 'Shakti' is unfolded.

It is not easy to meet a master and then it is not easy to understand him. You can understand his greatness when you are fully blessed by him.

The true Guru kindles the disciple's inner *Shakti* and makes the divine energy active in him. He bestows grace on a disciple by lighting a sacred flame in his heart to enable him to live in constant spiritual bliss.

The guru has realized the '*mantras*' and is able to charge it with living conscious force. He is adept at *shakti-paat*, possessing great spiritual power whether he be a householder or a renunciate and has the ability to transmit this power. He unravels the mysteries of yoga and teaches one to work selflessly. He imparts the ecstasy of divine love, joy of knowledge and above all brings liberation, while one is still in the body. His true nature is enveloped in divine mystery. Such a supreme Master is none other than "Shiva" Himself as

descended in the line of 'Guruhood' that began with Shiva the primal "Guru." He is Rama, Shakti, Ganapati, one's divine father and mother. Such a 'Guru' is above the distinction of sex. 'Para Shiva' is the Guru and Para Shakti chitti' is the Guru as well.

The man or woman whose 'Chitti Shakti' is activated rises above the distinction of sex. In the external world, such a man may appear as masculine or feminine but in his or her inner being reside both, 'Para Shiva' and 'Prakriti'. As the great 'Kundalini', mother of yoga is aroused by the Guru's grace, all the inner impurities of the flesh are destroyed and one's consciousness of being male or female is consumed in the fire of yoga.

This venerable Chitti Shakti dwells within the Guru performing his functions. The Guru is, therefore, neither male nor female but only the power of blissful love revelling in its own being. He is the enlightening force of the fully unfolded Kundalini. He is in 'chitti' and, 'chitti' is in him both being absolutely identical.

The Guru is an actual embodiment of the absolute. Truly speaking, he is himself the supreme being. The one who infuses such divine power into his disciples is not just a teacher, but their vital force, their very inner self. He is not only their '*prana*' but also their true wealth. He is the goal of the spiritual pursuit '*Gurutatwa*' the essence of Guruhood. He is outwardly, inwardly, supremely intoxicated and blissful. There is no exaggeration in the rhapsodic description of the Guru's potency, sung in the "Guru Gita" and the 13th chapter of "Bhavarth Deepika" (Janeshuri) of Saint Jananeshwar. Nectar is as nothing to the one who drinks the sacred water cleansing the Guru's feet. According to Guru Gita, worship of the Guru is the highest worship. The Guru is indeed the whole universe. He comprises Brahma, Vishnu and Shiva on his being. There is nothing higher than the Guru. Worship the Guru devotedly and you will be experience the validity of this assertion after directly experiencing the Guru who is one with 'Chitti'. All sacred waters and all heavenly beings are contained in him. In fact, he is all encompassing, supreme reality manifested as the universe. He himself enters the disciple as grace bestowing his divine power on him. That is what is called 'Shakti-pat Diksha', 'Guru Kirpa' or true 'Kriya Yoga'. The grace of 'Siddha Guru' once bestowed on a disciple will never go waste. This grace continually assists the disciple in his future lives. The grace works wherever the disciple may be. The disciple should keep up his practice with perseverance, enthusiasm and devotion.

5. The Place or Ashram:

It is better to choose one spot for meditation. If possible set aside separate clothes for meditation. In one place where one keeps meditating, rays of chitti keep accumulating. I meditated for a long time in one single room. Now others also sit there and have good meditation and spontaneous initiation also takes place there in. The blessed Gurudev showers his blessing on you without fail.

A Siddha Ashram is a place pervaded by charged particles of 'chitti' where all animate and inanimate (including birds, animals trees etc.) are permeated

by rays of the Shakti of the unseen, motion less, unchangeable supreme Guru whose nature is 'Sachidananda'. These particles pass through shaktipal to his descendants down to the present day. This divine chitli Shakti permeates siddhi students as divine power of Guru's grace. Such an Ashram is the blazing flame of Yoga, as it is perfected by all perfected ones of the 'Siddha Loka'.

6. The method:

For meditation on Guru, you have to get up before sunrise, take a bath and sit peacefully in meditation. You should preferably face the east. Compose yourself, sit in a proper posture. Remember the divine power of grace, synchronise it with incoming and out going breaths. Let the 'mantras' fill your mind, if the mind begins to wander, persuade it back to the object of meditation. Now I shall tell you of another method "Let the mind be focussed on one who has arisen above passion and attachment".

In Siddha yoga, one pointed meditation on one's chosen form holds a high place. The sublime Guru has awakened the inner 'Shaktis,' imparted the 'mantra' and taught one how to sit in a meditative posture. Devote your mind to meditation on your beloved Guru. This is the essence of Siddha Yoga; Kundalini Maha Yoga — the very secret of the Yoga of meditation — the Guru is the key to self realization. I have practised various disciplines including 'pranayam,' concentration and repetition of mantras but at long last I devoted myself in my meditation on my beloved Gurudev. Meditation on the Guru is the essence as quoted in Guru Gita.

"Dhyan mulam Guru Murthi, Puja mulam Guru Padam

Mantra Mulam Guru Vakum Muktimulam Guru Kripa"

Translated, it becomes "The root of meditation is Guru's form. The root of worship, is the Guru's feet, the root of mantra is Guru's word and the root of liberation is Guru's Grace." I obtained this supreme mantra and accepted it with love and reverence. This form of meditation is indeed superior to all forms of worship. Sant Tukaram says "God can easily be attained, without any travail of Sadhna, by maintaining deep faith in Guru's feet. Therefore worship the Guru and let your thoughts dwell on him. God is very close to the Guru so by constant remembrance of the Guru one can meet God any where i.e. in an uninhabited forest or in the midst of multitudes"

I adopted this message as my ideal, embraced the truth contained in it and enjoyed its rewards. As I have said 'Bhagwan Nityanand' was my Gurudev as such I started meditation on him sitting in a remote portion of the hall where I could see Gurudev. I began to stare at him for prolonged periods. What a dark complexioned form he had? What a sublime body? Harmonious limbs, veins overflowing with joy of life, dark skin glowing with crystalline sheen, teeth like tiny pearls, long tapering fingers, abdomen fully strengthened by spontaneous retention of breath, wearing a simple loincloth, the fingers of the right hand in the 'Chin Mudra' and those of the left wide open in 'Abhya Mudra', his divine full throated sound of 'humih', neck swaying, rejoicing,

body moving in ecstasy, cells quivering with supreme bliss of celestial glory, emanating from all parts, bubbling laughter illuminating all directions — all these were forever imprinted on my heart. I would gaze and gaze at this divinely beautiful form and always discover a new fascination, a new magic in it.

Gurudev reclined on a wooden cot, covered by a woollen blanket. Countless tins of sweets and biscuits were lying around. Two cots, one bearing fruits for prasad and the others having bundles of cloth were on either side of him. I would continue to gaze at the auspicious form of Gurudev, a king among yogis, seated gloriously amidst all these gifts. Gurudev swept his feet up and down, back and forth. His wide celestial eyes, at times remaining half open, were always filled with ecstasy. A smile on his lips signified inner quietude. His mind was always free from entanglements, personal or social distinctions, dualism of possession, of renunciation, thine or mine, dual or non dual, virtue or vice — in short it was always still. He was securely established in thought free state. I discarded all other forms of meditation as I contemplated only upon him, I became aware of a divine feeling of oneness with him. As time passed I saw his forms sometimes clearly and sometimes vaguely in my meditation upon him. However, as my meditation became deeper my inner joy increased in strength and radiance proportionately. In course of time I began to experience 'Guru Bhava' in meditation. I have proclaimed again and again, that meditation on the Guru is the most beneficial. I watched his daily activities carefully starting at 3.00 A.M. when he had this bath in hot springs, worshipping his soul, laughing humorously, talking and listening to himself, being aware of his own inner bliss and enjoying his own rapturous play. I fully practised these methods and at time. I felt like "I am Nityananda". My inner being scaled previously unknown divine heights. Sometimes, I would feel "I have become perfect, yes I have". Sometimes I practised the transcendental attitude of detachment of Guru Nityananda who remained for a long time in a state in which meditation was suspended. At that time his countenance became somnolent. Teeth clenched, lips pressed upon each other, eyes half closed and prana flowing evenly. I also underwent the same process and could feel that my inner state and its outer expression were united with his in sheer ecstasy. Thus I faithfully practised the Mantram "Dhyan mulam Guru Murthi, Sainis have observed "there is no path higher than meditation on the Guru, obeying and serving him". Shavites said "Approach the Guru, adore him, live with him." Sant Eknath wrote "Meditate on Guru", Sant Janeshwar said "The Guru is the mantra, the Guru is tantra, in fact Guru is all in all." Bhagwaan Nityanand said "Meditation on Guru saves me from death.....highly mysterious process complete yoga..... full knowledge..... inherent in its great worship of the Guru..... sublime meditation of him..... themes of Jnana sindhu..... lofty work."

Thus I installed him (Nityanand) in my body and while I touched these parts I continually repeated "Guru Om Guru Om". What a joy! There was lightness in my heart and its anguish vanished. Fresh cooling impulses flowed through my being. I plunged into ecstasy. Through ecstasy—saints release rapture in the

heart. I once heard song "safa se mila to safa ho gaya, main khuda se mil gaya, khud khuda ho gaya main". (when I realized the pure, I become pure, my ego was obliterated, I myself become God).

7. Deep meditation:

As I plunged deeper into meditation on Guru Nityanand, my "prana" became calm and steady within my heart. I felt acute pain in the "Muladhara" as if it had been struck with lightning. As the prana moved forcefully throughout my body and the various nerves thrilled, I became completely absorbed in meditation. At 3 A.M. Gurudev called me and I followed him to the spring where both of us had baths. After the bath he lifted one hand in "Chinamudra" and advised me, "this is genuine meditation, it includes knowledge, worship, ecstasy and subtle perfect meditation". He started humming and I realized that I had been initiated in meditation.

In the meditation room I placed photo of Gurudeva and other Siddhas and I sat in their midst. I conducted my self with restraint, and purity as if they were actually present physically. The meditation room is filled with rays of *chitti* particularly during the period of meditation. Moreover the Guru dwells where his picture is worshipped. I also involved all the *siddhas* who had achieved self realisation. My prayer was "may all those *siddhas* who have realized the highest state of Guru's grace, through the worship of his sacred feet, including all past present and future ones, protect me and bestow Shakti on me in all its fullness."

8. The lotus of inner form :

Sant Janeshwar, master of Yoga, inner self and all Guru's has this to say, "The lotus of the human form consists of four petals of four kinds, colours and sizes. Each has a unique significance. The first petal (red in colour) represents the gross body as perceived by the senses. The second symbolises the subtle body in which we experience dreams. It is of thumb size and is white in colour. The third signifies the causal body. It is black in colour and the size of a finger tip. The fourth is the supra-causal body. It is tiny as a sesame seed and is blue in colour. It possesses the greatest significance. It is uncommonly brilliant and forms the essence of the path, being the highest inner vision."

The above passage is the essence and best testimony of the truth obtained with Guru's grace. Sant Tuka Ram says, "With the grace of my Guru Sri Baba Ji, I perceived the extremely subtle and luminous conscious self which is different from red, white, black and yellow lights, the lotion of consciousness cleaned my sight rendering it divine". The outer world never is but the Absolute alone is. Tuka Ram had the direct realization. "I am that". I am indeed the Absolute. I became that which is attained through Vedantic contemplation "Thou are that" also called transcendental bliss. What appears to be a different universe during 'Sadhna' is apprehended as the Supreme Lord in the perfect experience. Sant Tukaram says, "I am perfect in my being". We have to gain the same perfect experience of penetrating deeper through the red aura in meditation. This will reveal that God is all pervasive, nay he appears as the world.

9. The Tandva state:

While sitting in the meditative posture, I slipped into 'Tandva state' (which I refer to as 'Tandraloka') which came spontaneously under the inspiration of 'Shakti'. Though it resembles ordinary sleep, it is quite different from the dream state; I would see prophetic sights that transported me with joy. Sometimes I saw the temples of neighbouring villages with their idols, while seeing light, I would also see naked men, children, cows or hosts of gallant war horses. These experiences I did not have in my dream state. 'Tandraloka' is endowed with omniscience. Whatever vision is seen in this state usually comes out to be true. My own experience in this state convinced me that ancient seers and sages had this insight and all knowing vision. Thus I spent some time in a different world and was immersed again and again in the rapture of delight. After meditation, I continued to experience great love, joy, gladness, the whole day and overcame physical weaknesses.

The saint-poet Surdasa says in one of his verses :

"The mind always occupied with women acquires their character The mind constantly excited with anger burns in its fire. The mind ever dwelling in Maya, sinks in her bottomless pit. The mind constantly resting in the Absolute, eventually becomes it.

10. Types of Shakti:

In "Tantrasara" guru shakti has been described as :-

- 1/ Prakashroopita Chitti Shakti
- 2/ Swatantramayey Anand Shakti
- 3/ Tatvamalkar Yachha Shakti
- 4/ Amarshatmic Gyana Shakti
- 5/ Sarvaakar Yogitam Kriya Shakti.

This means that 'chitti' shakti enters you from Guru Deva with her discriminating light and independent joy, of her own free will. She is conscious of all your thoughts, be they significant or insignificant. She guides your movement, knowing what is best for you. Thus the supreme Shakti of Shiva whom we call the "Chit Shakti Kundalini", the Guru's power of grace or the Guru's spiritual power dwells within you in all the five aspects stated above. She lives in equal fullness in the immanent Shiva as well as the transcendent Supreme Shiva. She also dwells in your Gurudev in equal measure. And whatsoever is in your Gurudev passes into you. If you remain faithful to your Guru, the Shakti will also be faithful to you in a corresponding degree. Showy meditation cannot release this shakti.

By the Guru's grace the individual soul bound by 'samskaras' reaches supreme freedom. Therefore surrender yourself to Guru completely and develop 'Guru Bhava'.

The wise regard this universe as a play of the universal consciousness, a vibration of *chitti*. They know that *chitti* herself appears as the world. The universe

originating from 'chitti' is indeed 'chitti,' despite its diverse forms. She underlies all worldly activities and herself takes myriad forms within her own being and expands in myriad ways. The supreme peace accompanying this unity and awakens is 'Muktananda' state of natural 'Samadhi.'

11. Swami Muktananda answers devotees' questions :

One day Ramkrishna Paramhansa, set on a pilgrimage with some devotees. His Isht Devi was Kail Devi. He went to Kashi and entered the temple of Shankra (Vishwanath). He put his hands around the idol and said, "Oh mother Kaili, how divine is your form. Here you have manifested as Shankar." Later when he went to Mathura he embraced the statue of Krishna and said, "Mother today you are appearing before me as Krishna". So wherever you go you should see the image of your own deity. When the entire world is a worshipper of form, if I worship form in a certain measure why should it upset people. Throughout your daily life, you are dealing with Saguna but you want God to be Nirguna.

The image of Guru is not 'Saguna' but pure consciousness. It is beyond the descriptions of 'Saguna' or 'Nirguna' because it is pure consciousness. The mind and the senses have their corresponding objects. The eyes must see. That is why it is good to worship a statue or the personal form of the Guru. When the mind rises to a higher state it converts Saguna into Nirguna.

It is a great day when a great man is born on the earth. By the birth of a great man who is constantly aware of the inner self seated in his heart who becomes one with the Lord, everyone is satisfied and the whole earth is gratified. All saints are worshippers of virtue, not impurity and not any evil.

It is an illusion to perceive the world as unreal or illusory. It does not show any perception but blindness. The illusion is that of the beholder as what emanates from real can not be unreal. Can it be an illusion when it is God himself who is vast beautiful universe? It is the real which is at the source of the world so it cannot be unreal. To see God in everything, is the correct attitude. The universe has emanated from God and is God itself. Seeing God in all and everywhere is quite valid. I am reminded of a saying, "You may make different articles of different shapes and sizes from gold, but gold itself does not change. It remains the same."

To consider world different from God is again an illusion. If the world were illusory, we too would be illusory. Then this *satsang*, *sadhna* and meditation would not be necessary.

It is not possible to repay your debt to your Guru. However, by honouring him, following his teachings, I am doing everything my Guru desired. What else can a disciple do to pay his debts to his Guru? We all owe our Shakti to him so how can we repay him with what is his already. Sant Janeshwar has amply summarised this, "I have been trying to find out as to how I can repay my debt to you, oh my Lord, but I have not succeeded. I could not repay this debt with anything in this world, so I finally decided to give myself to you — the whole

of myself. Take my sense of separateness away from me for ever, so that even the question of repayment may vanish from my mind." A disciple should therefore give himself to the Guru. He has nothing else by which he can repay the Guru.

"All work I do, should serve only you. Every thought of mine, should be praise of thine, Each face I see, be a reflection of thee, Every where I go, your Ashram should grow, I can only bow to touch your feet, I can only beg your love to greet, what you give and when, is up to you? Keep me ready Lord, pure serene and true."

Apka Sukh, apki shanti, apka piapiya apka paramatma aur soyam apka sub-kutch ap main hai ap main he apka dev Puran aur Sat. Soman hai. Iski neshank aur nirbhay anubhuti key liye. Pujay Shri Guruji ki antar aradhna karo. Guru main ekta prapt karney se apki Guru padasht antaraltna main apko sab shapr hoga. Jo Guru Marg hai wahi surakshak suprabandh Rajyoga hai, wahi Shiv Sankalp hai. Usi marg se jeev ko savidani milli hai, chaitna supret rahi hai. Mul sumrati Jag jati hai suret Yog, sada jata hai aur antre main dev-devata sunayi detey hain. Gurubal se nirbatta ki puran samapti holi hai. Guru ke anubhav se thodey samal main Mahan phal prapt hota hai. Guru ke kripa sey sarv karam shanti dayal hola hai. Sakriy shanti aur sahad samadhi, Guru kripa sey prapt holi hai, is liye puja Bhagwan Shri Gopinath Gurudev key charanon mein anant pravain. (Swami Muktananda)

"Hriday main jo shairi jyoti roop se chamkney wala, paramanand mein pameshvar hai wahi param Guru Hai — unka Hi Dhyam Karo" "Sahasradul padam main jeev jo niltaegyukt Maha devi prabha hai wahi jagat ka param Guru hai usi ka dhyam karo" Par Guru ka Dhyam karte karte aisa samajhna Guru ek hai Aur main kuch Dusra "Yeh theek nahin hai" woh Guru mein hi hoon Aisa samajh ke Dhyam Karo. Yehi Guru Bhav Hai. "Dhyam kartey kartey yeh bat ajana hai ki main kuch nahin jaise eh sampurna jagat " Maadba " hai Ishwar hi hai waise hi yeh Jagat Guru hi hai - yehi Guru Bhava hai. Guru mera anani suphrati hai, Guru Mera anlaratma hai. Guru Mein Aur mujh Mein purna Ekta hai abhedata hai yehi guru bhav hai. "Guru Bhava Param Tirtham"

Purane granthon main sangeet ko upasana ka madhyam mana gaya hai. Kaha Jata Hai ki sangeet sadhana manush ko Nad -Brahm arithal mula srul Alma tak pahunchti hai, Yeh alma gyan ka marg hai. Ham sangeetagyun ke liye low sangeet sadhana hai aur saddbhav shii Gurudev ji swyam Nad - Bina swroop hain. Jab hum shreshtha sanitgatyun gurujii key utkrishi sangeet anana ley rehey hoty hain. Pujaya Babaji Ko sangeet sar sey bhinn samajhna ya sangeet ka anand prapt kar rahey vyakti key roop main samajhna mtra hamarey aggyan ka suchak hai.

I read a Sufi saint and was impressed by his sayings, one of which was, "This world which should have been the realm of Self has become a market place. Everything is sold in this market place of the world. The honour of poor persons is sold here, peoples' respect is sold here. God's gifts are sold. The Mullahs and even Brahmans are sold. Even statues of gods like Shiva, Krishna and

1. The value of saints:

He spoke very little but a word, a smile even a glance from him could hit home and alter the course of a life. There are hundreds of stories of miraculous cures of the healing of the sick bodies and minds, of his Love for children, of his compassion, for those in trouble. Even to day his 'samadhi' continues to draw devotees who find consolation and assurance from their visit. He could express the profoundest truth in the simplest language but he was an Avdoot immersed in the ocean Divine, Supremely indifferent to the external world, practising and an economy of speech and gesture, which made it extremely difficult to understand and interpret him. He rarely reasoned with his devotees. Swami Muktanand was initiated by Bhagwan Nityananda in 1947 and was initiated to him with the unique ties of a great disciple of a great Guru. From 1956 to 1961, they were inseparable and in close communion till Bhagawan Nityananda attained Maha-Samadhi. Muktananda has brought out the deeper significance of Bhagwan's life, work and message. The book among other things is a commentary on siddha yoga (for which he was one of the great masters). Time and again saints and enlightened ones come in our midst, to uplift humanity. Their ways may be sometimes eccentric but the sick, the afflicted, the poor and the helpless derive complete peace, solace and contentment from them. It is for this purpose that the compassionate Lord incarnates Himself in the form of Avtars seeks, seers etc from time to time. Such divine embodiment was Bhogwan Nityananda. Little is known of his earlier Days, place of birth etc. It is, however stated that he used to have his head shaved even as a child and sometimes donned ochre robes of a sanyasi until he came to Vajre Shwari, (Thana Dist.) This suggests that he was an ordained saint of the Nand padma order. He lived, as a young lad in a cave surrounded by a dense forest, infested with wild animals and venomous snakes and deadly poisonous shrubs, in 'Nirakalpa samadhi,' the supreme state. This cave and the area around it, is considered 'tapobhumi' and is known as Guruvan. Even without water, he created a garden with plants around the cave, a small stream of water was created within the cave himself. This holy spot is a place of pilgrimage for devotees who throng the place in large numbers throughout the year. Once, the police came to him to enquire as to the source of money from which he was financing his Ashram at Kanhangad. They thought that he was producing counterfeit money. He led them to the deep forest and to a pond which was full of crocodiles and told them that his printing machines were in there. With this he jumped into this pond and after some time he came with a few counterfeit notes which he threw at the police men and invited them to go in and see for them selves. The policemen were so frightened that they fled for their lives.

2. Siddhi:

Though Bhagwan Nityananda performed several miracle, he was no miracle monger. He had attained complete identity with Brahmin and was literally

saturated with all pervading reality. He saw himself without any distinction from any living or inanimate thing. It was 'viddhi siddhi' (supernatural powers) that stood ever in attendance on him. These powers however are not identical to what is magical or hypnotic powers. The all pervading divinity was fully unfolded in shri Guru Dev, He was a saint of rare spiritual attainment which could achieve anything by his wish or resolute will ('sankalpa siddha') Scholars have spoken of three siddhis, impure siddhi which one acquires through unclear vows and wicked incarnations, (these siddhis are rendered ineffective by clean lines) These powers can ruin things but cannot do any good to any one. The second type of siddha is "Mantra siddhi" which is acquired through intoning Mantras under specific conditions, by addressing to a particular deity. They can create small miracles which attract people for sometime before they degenerate into magical exhibitions. The third 'yoga siddhi' is obtained through vigorous discipline and by following the eight steps of Yoga. This 'siddhi' tops the other two siddhis. It prescribes perfect self restraint (samyama) for its attainment and is as such known as 'Samyama Siddhi.' This siddhi is real and is acclaimed valid by scriptures. There is however another siddhi known as Maha siddhi (the great divine power of the supreme being). With the dawn of pure knowledge one acquires the omnipotence of God. This siddhi is not acquired by any visual methods but manifests of its own accord to liberated souls. Garudev was a master of Maha siddhi. The impact of his siddhis transcended his physical body and entered his samadhi shrine and they continue even today and benefit many pure hearted devotees to feel their impact. He travelled through the entire length and breadth of India on foot. He used to describe vividly many holy places stating that he had visited them. After long sojourn he came to the sacred place of 'Vajreshwari' in Thane district of Maharashtra. A short distance from this place is a hot water spring known as 'Ram kunda.' There Guru Dev had a rest house apart from renovating the spring. Later on, he settled down permanently at Ganeshpuri 3 kms away from Vajreshwari. He spent 30 years of his life at Ganeshpuri. There are a number of buildings and halls at this place now for the pilgrims and devotees.

3. His life and consciousness:

He was a person of dark complexion, with a radiating body with bright lips, eyes, from which flowed an incessant stream of pure love. He used to sit in a arm chair in a state of complete detachment with a quiescent mind and a generally smiling face - a sight once seen remained indelibly fixed on a visitors mind. He loved solitude. He was free from desire well satiated expressing the fullness of his soul with each movement. He was in a state of perennial bliss with a beautiful expression on his face, loud laughter and entirely pleasant mood. He was ever joyful. His life was simple and he ate little. He had complete detachment and power of self control. He had transcended body consciousness. He was silent, tranquil and free from anxiety. He saw material world as unreal. He observed silence for long intervals as he found it futile to talk about unreal things. Every one who sat with him experienced great peace and stillness of mind. He would reply to questions of abstruse philosophy in

last stage of realization. This is a state beyond the mind, speech and intellect. This is final emancipation.

XXVIII - MEDITATION ON THE FOUR ARMED FORM OF SHRI VISHNU:

1. The Idol:

The meditation should be carried out by fixing your mind on an image or pictured God in a temple or on an image as conceived mentally by you. This is done as follows:

The Lord is present before us. His beautiful feet are shining like sapphires and look as bright as an infinite number of suns. His soft toes with glittering nails are adorned with gold ornaments studded with gems. Like his lotus feet, the Lord's legs are shining like heaps of blue gems. Oh, how graceful are his four long arms. He holds the conch and his discus (chakra) in his upper two hands, while in the lower hands he holds a mace and a lotus. Oh! how broad and beautiful is the Lord's chest with the impressions of Brigu's foot in its middle and the Lord's neck has the colour of a blue lotus and is adorned by a necklace with gems, diamonds and many varieties of beautiful garlands made of gold and sweet smelling flowers, as well as the 'vaijanti' garland. His chin is graceful, lips red, his beautiful aquiline nose is adorned with a pearl. Both eyes are large as lotus leaves and look like lotus in bloom. The ears are adorned with ear-drops shaped like crocodiles. His forehead has a Tilak mark with a red streak and the head is adorned with a lovely crown, studded with pearls and precious stones.

Oh! the incomparable, enchanting face of the lord is fascinating. Like the rays of the sun, there is an aura around the Lord's face whose light has made the gems and other ornaments a thousand times more beautiful. Oh! I am blessed today, that I have the privilege to look on the gently smiling cheerful form of 'Hari'.

2. Consciousness:

When through constant meditation the Lord's form becomes firmly established in the devotee's mind, he should fix his mind on that enchanting form. With further practice in meditation, he will lose consciousness of the self and of the world outside and retain only consciousness of God, the enchanter of heart and heart alone. At this stage he comes to know about the real truth and God becomes compelled, through the devotee's love, to manifest himself in a definite form and grace him with divine vision.

In Gita Lord Krishna says "Through single minded devotion, however, I can be seen in this form and known in essence and even entered into, O, valiant Arjuna" (XI-54)

With this vision of God, the devotee realizes the object of human existence. All his vices are destroyed and he is transformed into a full fledged saint. Thereafter he does not return on earth.

Visualising Shri Vishnu as lying on the great serpent 'Shesha', in one's heart and thinking in the mind about the Lord's form and virtue, obeisance should be offered to Him again and again. "To Bhagwaan Shri Vishnu, the embodiment of existence, knowledge and bliss who is gently smiling, to that redeemer of the fallen, I offer obeisances again and again." When through practice, repeated along this line, the mind becomes tranquil, pure and cheerful, it will be finally absorbed in the meditation of Sri Narayana.

XXIX - KASHMIR THE HUB OF THE WORLD

(Philip Simpfendorfer)

Kashmir has produced many people of a highly developed consciousness. Greatest of these in recorded history left his mortal coil in 1968. During his life of 70 years, Bhagwaan Shri Gopinathji as he was known lived in Srinagar. He never acted like a spiritual leader nor did he seem keen to propagate his view of life. He was happy to live with his relatives as a bachelor uncle. But in his own being he lived out the pre-occupations of the awakened of this age-altered state of consciousness, harmonious living with nature and its powers, helpfulness to others in everyday life and concern for humanity's well being.

Although humble and introvert he would direct aspirants according to their needs and in the inward sphere the realm of causes, he was supreme master. At one time, he even commanded the founder of a major world religion to return a missing relic and the relic mysteriously reappeared.

He healed people, performed miracles changing material and weather conditions, cause divinities to appear and solve personal problems of individuals. When he was involved in massive struggles against powers of chaos in times of calamities or warfare no one dared to go near for he was like a whirlwind of fire. His devotees still find his presence with them without a physical body he still lives. Shiva Katju, a retired high court judge of Allahabad, describes him as a person liberated from the meshes of death and rebirth with a mastery over cause and effect, not lost in final liberation but actively directing affairs in the world. Without a teaching or a religious system, he is seen as the first of a new phenomena, a guide for the whole world for every spiritual teaching, a helper for every activity but assists order, well being and harmonizing with nature and its source.

XXX - GARLAND OF LETTERS [Tantric] - (Arthur Avalon)

1. The word Vak:

The word 'vak' (in Latin vox) comes from the root 'vach' which means "to speak". It literally means both the voice and the word it utters.

Pratyaya — the mental apprehension. All things have a three fold sense, supreme (para), Subtle (sukshma), gross (thula). Para vak is the causal stress which in terms of pratyaya is the cosmic ideation ('sreshthi kalpana') of Ishwara. This is a divine word. But vak is also an effect, either subtle or gross. 'Pashyantī vak' is

'vak' actually going forth as 'I'kshana' (seeing) producing or manifesting as *sukshma madhyama vak* or the *Hiranya Garbha shabda* which is the *matrika* state of *shabda*. It existed in man prior to its gross manifestation as *varnas* in spoken speech (*vaitavi vak*).

2. The Creation:

In the transcendental quiescent Brahman (*paratma*) or Paramashiva there is neither *shabda* (*ashabda*) *artha* (*nivivya*) nor '*pralayaya*.' There is therefore neither name (*nama*) nor form (*rupa*). In this feminine calm there arises a metaphysical point of stress or *Bindu* or *ghani bhuta shakhti* which stirs forth (*prasaroti*) as the mental forces of the universe. This emerging is the cause of 'jivatama' in the world experience with its duality of subject and object. This play of *shakti* takes place in the ether of consciousness (*chidaksha*) in such a way that the latter is neither effaced when the second condition appears while last is both transcendence and immanence. This is creation. More accurately the Brahman itself in the form of its power (*Shakti*) goes forth (*prasaroti*). This *shishti* endures a while for a day of Brahma, upon which, there is, according to some, a complete dissolution (*Mahapralaya*). Others say there is no such thing as '*Mahapralaya*' but there is always existing some universe, though one or other may disappear. In '*Mahapralaya*,' the second state is potential contained in the undifferentiated, un-manifest. '*Maya shakti shabda Brahma*' as an *ulasa* of Shiva sinks as it were into the eternally existing calm just as the rising wave breathes itself and sinks upon the ocean, or as the spray of a fountain falls again into the water which feeds it. *Vak* is a *Shakti* of Brahman which is one in the possession of power (*Shaktiman*). This *shakti* which was in him is at the time of creation with him and evolves into the form of the universe which it is — 'supreme shakti.' The one supreme consciousness (at) which is the changeless principle underlying everything evolves by its

3. The miracles:

There are reports of coming back to life of one Shri Radhakrishnan and another Shri Walter Cavan (an American) after they had virtually died. This was through the grace of Baba. The spiritual eye is God. Attain Him and the eye will automatically open.

"The vibhuti of Baba is most sacred. The vibhuti of his Lela is wondrous. To that which is loved by 'Paramtama' and which liberates, to that sai vibhuti, I offer my salutation." (translation of song, sung at Baba's audience)

The *Gayatri* mantra is addressed to the Baba and entreats him to enter our minds and inspire such thoughts, as would make our deeds beneficial.

"Education without character, wealth without charity, science without humanity and commerce without morality are useless and dangerous." says Baba.

On Sai Baba organisation he said, "Samithi is the thumb, mahila vibag the forefinger, Seva Dal the middle finger, Balvikas the ring finger and Bajan Mandli the little finger. They are all part of the whole hand and should cooperate

and work with one another.

Once Baba explained the 'Tandva' dance of Lord Shiva which the puranas say occurred on Shivarati. The Tandva was a divine plan to attract 'prakriti' in the same way (as miradas are plays to attract people clear their minds, strengthen their faith and lead them on to sadhna and service, so that they may melt in ecstasy in the ever conscious bliss form. A Guru is one who has transcended all attributes. He is one who has conquered body consciousness and 'mohal' (desires) and is capable of 'tyaga' renunciation.

4. Yoga:

Physical yoga maybe achieved with hard work after some time but real yoga means union with God, who is everywhere inside you and outside. That is why you too are divine. The human body, has its own function and limitations. It needs food for survival and exercise for health. A healthy body, healthy habits, healthy mind — performing one's duties consciously, on the path of Dharma, that in itself is meditation.

5. The place of soul:

To a question whether the soul resides between the eye brows, Baba said that it was not so. The soul is everywhere in the body. It is like a flash of lightning in the spinal column. It is called "Shashuma Nadi", between 9th and 12th vertebrae. It is very sensitive and moves in auric like flashes of lightning.

Baba says, "Mine is no mesmerism, no miracle or magic. My body is like all other bodies, and all pervasive".

There may be difficulties in the realization of the divine but nothing should deflect you from righteous action. There may be danger and obstacles in the way but have the courage of conviction in the right action.

Sage Vashista (self realized) felt that king Janka with his hard 'sadhna' was ready for 'Jnana'. He explained to him, " You were there in the dream which appeared real and now in this palace, which also is real. But, you must realize that both the dream and your present state here are unreal. What is real is only your presence in both situations. The state of Jagrati (wakefulness) spana(dream) sushpta (dreamless sleep) cannot be and are not as real as the real you."

A boy lost his mother. She was consigned to the flames. What was actually consigned was her body and not the mother (Atma)

"Papa" and "Puniya" are only the reaction resound and reflection of your own actions.

XXXI - GOD EXPERIENCE: (Swami Ram Das)

1. The path of self realization:

It is the divine grace alone that makes us do anything. Since we do not know that divine grace is working through us, we think we are the doers and as a

result all our action and thoughts get vitiated. By rooting out the ego-sense, God's light and power flow into us and we become conscious of the divine power who leads us to our actions and thoughts. By virtue of God's grace, our minds turn to him. We cannot otherwise remember him as we back his consciousness, unless awakened by his divine grace. His grace must work in us till ultimately we realize him. In case we want this grace to work faster we should seek a master and accept him as our Guru. When Ram Dass went on a pilgrimage, everyone asked him as to why he should do so. He said that it was God's will. You begin to feel your insignificance before his grace and accept the fact that God is everything and you are nothing. God, through the Guru chosen by you will awaken you from within and infuse spiritual strength to enable you to proceed on the path of self realization.

As the grace begins to work in you and you become more and more conscious of it, your ego sense leaves you like darkness when the sun shines. It is both God and Guru combined who remove abstracts of darkness and ignorance from your path. You can get this grace from guidance and the blessings of saints whom you should seek. Good Karma came first to Ram Dass and after that he had to have severe Sadhna. Even when he was thinking of God he was enjoying supreme bliss. That was his grace, which gives him awakening but realization does not come all at once, it only comes after severe sadhna. The sadhna gives you joy but others may think that you are suffering. Grace comes to you mysteriously when you are completely engrossed in worldly life. First you get the feeling of "Vairaga" from your awakening and then Sadhna is needed to realize God. When the first awakening comes, the path becomes easy.

In remembering God you do not suffer. It is just like a mother sitting all night to watch over her sick child. She does it so cheerfully. Similarly God's remembrance gives you joy and fortitude and you do not feel the pain or suffering that you may have suffered in your Sadhna. It is all love and love never grumbles never blames, never sees any fault in the beloved. Love is ever willing to sacrifice, ever forgiving and ever kind. Till the age of 38 years, Ram Dass's life was like any other person's but suddenly and unexpectedly the desire for God came into his heart. This desire was very strong and fire like and continued to burn fiercely in his heart. It is God's grace and grace alone which leads you on the path of self realization. His name is so sweet, it gives joy, strength and endurance all through Sadhna.

God created this urge of self realization in us and when you recognise that God has created this urge, "God's will is supreme, I am nothing". One who has attained the state of divine consciousness remains the same in praise and blame, honour or dishonour and gain or loss. Worries and anxieties, he has none because he has no mind. You can ever come body consciousness by realizing God, by realizing that you are Atman, by meditation on the Atman. Meditate on any name or form of God, this will take you beyond all Gurus. What you think you become? All desires and past habits will disappear through God remembrance and His grace. You must hunger for truth or Atma. If sincere,

you will attain the knowledge of Atman. Worldly things will never give you peace or happiness. You will forget all the world through one pointed devotion to God. When there is joy in work itself, you should not seek the fruit of it. Make work itself as worship. Couple of hours meditation will not carry you far, it has to be a 24 hour job. You must be tremendously earnest if you want realization. If you want to succeed you should have dispassion towards worldly pleasures and must follow the rule of sadhna steadily. Satya, Ahimsa, Bramacharya, Asteya and Aparigraph, these you must cultivate Vairaagya. You should proceed step by step in your Sadhna, and ultimately make your mind thought free so that the mind may cease to exist. This is the state when you realize the Atman. The sole aim of life should be self realization.

2. God is everything:

For the devotee everything is God. Give up "I" and "Mine", say whatever is, is yourself! God. "For me there is nothing but God." This attitude will free you from all shackles. Serve every body as forms of God. Look upon everything as He. Many times are spent in the struggle to attain him. A man struggling from his early life means he had struggled in his previous life and lives too. Even if he does not succeed in his present life, he continues the struggle in his subsequent lives till he attains the knowledge of Atman. He will then behold the whole universe as Vasudeva or Brahman. When this Consciousness is reached, it becomes evident that he has attained spiritual perfection.

Ram Dass went to Raman Maharishi in a state of complete obliviousness of the world. He felt thrills of ecstasy in Maharishi's presence. He made the awaking permanent in Ram Dass.

Ram Dass was later pestered by his devotees to pass on spiritual enlightenment to them just as he had received it from Raman Maharishi. To this Ram Dass said, "you must come to me in the same spirit and in the same state as when I went to Maharishi. Then you will get it".

The gunas like Satwic, Tamas and Rejas are ever changing and you cannot be established in them. You must rise beyond these gunas. When you transcend all gunas, you become established in Turiya state and realize the Atman. From here there is no fall.

3. Guru's Grace:

Sat Gur denotes purity of mind but this is not all, as you still need Guru's grace for further spiritual progress. When you achieve this purity of mind, the mind becomes absolutely pure and becomes receptive for the grace of the Guru. A saint can now tell what you are in reality He will say that you are Brahman itself and with this the darkness and ignorance in you, are dispelled. Purity of mind means freedom from lust, greed, wrath, anger which are like devils. A few days before his renunciation Ram Dass was sitting in his room and repeating God's name. His child and wife were in the next room. His wife came and scolded him that his present life was too extreme and that he should revert to his old life style. He became very angry even though it was under control,

but he soon realised that the anger had conquered him. He was deeply pained but slowly cooled down. Thereafter what abuses or taunts were hurled at him, he remained indifferent. Ram Dass, once reminded of Buddha who was abused by a person, who did not like his teachings of peace. Buddha after listening to his taunts and abuses said, "Brother suppose, you gave me a mango which I did not accept, where will it go". The person replied "It will remain with me". "I have also not accepted your abuse" said Buddha. At this realizing his folly the man prostrated him self before him and sought his forgiveness. It is persons like these who had conquered lust, wrath and anger. Ram Dass would often fast and only take water during fasting. From previous evening before the fast he would be very cheerful as if he was going for a feast the next day. During fasting he would continue to be jovial and cheerful and exhort his devotees to do likewise.

4. The Path:

Ram Dass did not follow any strict path of meditation and was not at all aware of any other methods or paths of meditation. He followed the path approved by his Guru. He believed that by repeating Mantras, the mind melted away and disappeared in due course. He sang the name of God and was continuously lost in ecstasy. In this ecstasy, the mind disappeared and he in turn received the knowledge and joy of the self. The ecstasy and realization of the self became a permanent experience for him.

Out side forces will not give you self realization but saints can guide you by pointing to the fact that God being with in you, turn your mind with in, seek him and find him there.

It is not good to hang on the external form of the Guru for all times. You concentrate your mind on the Guru to help you with draw your mind from other objects of the world. Guru Mantra should be used for concentration. So long as duality persists you worship a form but then the form disappears and you realize that you are the Atman.

The Guru repeatedly asks you to surrender your ego sense and place yourself entirely in his hands so that he can work in through you. You then become a radiant and flaming instrument of god. You radiate love and peace for all since your vision becomes universal based on the knowledge of god or what is called 'Brahma-Jnana' - 'Gyana' of the 'Purusha, Jnana' of Shiva, the static aspect of the divine. So your struggle is to get rid of ego sense, 'I' ness, which is the cause of your ignorance. When the ego sense disappears there is nothing but God and you get your highest spiritual experience. You are filled with pure eternal bliss. You become aware of God and awareness develops into oneness. You are filled with pure eternal bliss. You start with duality and end with non-duality, ultimately you feel you were seeing your own self. When Ram Dass achieved the experience of Eternal he felt, he said that even the sacrifice of a thousand loves, in order to gain it, would be nothing.

5. The Karma Yogi:

Lord Krishna declared that Karma Yogi is superior to Sanyasa. You dedicate all your action to God in (Karma Yoga).

Eknath Maharaj was a Grahasii (house holder) He dedicated his all (including his wife and children) to God. He treated them as God. Ultimately he only saw God through them. This is also called 'Bhagwat Dharma,' Realising of the Atman, knowing that you are the Atman and not the body is "Atma Sakshatkar" - 'servo dehi Sakshifhemrutum' - the witness consciousness which is at the back of all intellect, is the 'Atman', the 'Sadguru', the 'Satichidananda' and that 'Atma' is yourself. To be conscious of it, is to realize it or experience it, to attain that state of witness - consciousness is "Atma Sakshatkar". Do not speculate on future. Use the present for realisation of Ram Nam. Forget the past and do not worry for the future. Do not lose the present joy 'Darshan samadhi', liberation everything included. To Ram Dass, the very recital of Ram Nam, was giving him peace and bliss. You are the eternal witness, the static Brahma. If you constantly watch the mind in meditation, the mind will disappear, the watcher alone will remain. That is Brahman. In a moment, you forgot that you are the watcher and think you are the mind. You get confused. You witness the mind standing apart from it, disassociating yourself from it. Then the mind dissolves and you experience divine ecstasy. This is one method of meditation. It does not come easily but repetition of Ram Nam will make it easy to attain the witness state.

6. The Method of Meditation:

There are several methods of meditation: 1. Repeat God's name and concentrate on the sound of name. 2. Repeat the Guru mantra feeling the Guru's presence in your heart. 3. Identify every object with God; whatever you think, see, hear, touch, smell - unity is God. 4. That is the way, you get God thought predominantly in your mind. You watch it and you are the witness of the eternal self. The mischief maker is the mind which makes you identify yourself with the Body. Therefore develop witness consciousness or awareness of the self or Brahman. You must be fully awake and aware of self, and watch the mind until it vanishes. Then only, you will realise that you are not the body but Brahman, truth or God. Tame the mind and free it of all desires. Mind is the seat of ignorance. This ignorance is of one's true nature. Your true nature is Atman / Brahman.

Learn to be silent. It is not just silence, but inner silence of the mind, when tremendous forces are released and wonders are worked.

7. Bhakti:

Devotion to God means to live more and have our bearing in God. Think of God and do everything in his name. These are the characteristics of a true devotee. Nanda in the 'Bhakti sutras' defines Bhakti as "Puran Prem" which means the pointed love for God. This love or prem is called Bhakti. Your longing for God must be like the child's longing to see the mother. On

separation from the mother the child cries. This is real 'Viraha'. When 'Viraha' comes union takes place immediately. That is the easiest way of approach. When there is that intense thirst, God's name will run continuously on your tongue without break. God's name is like a bridge linking 2 shores of a river - one saguna and the other nirguna. While Saguna darshan is easier, 'Nirguna darshan' is very difficult but repetition of God's name makes it easy. One who follows the path of 'Jnana yoga' longs for Moksha or liberation. Seeing God makes you one with him so the Bhakta gets 'Jnana', as also through the path of Bhakti. Yoga means attaining union with God. That is Patanjali Yoga. There is Raja Yoga, where the Kundalini is raised to Sahasrara. In Gita (6th chapter) it is said that of Yoga in which a Bhakti intensely cries or longs for God, he storms the citadel of God and merges in Him. This is called Bhakti yoga. All Yogas have the same end in view. Mira's intense love for Krishna, offering her songs to him so that she could have the vision of Krishna. This brought her to her Guru in Bindraban. She used to go into trances when singing. The Guru helped her to get established in that state. Thus she beheld Krishna everywhere as universal spirit - in all beings, creatures and things. The repetition of God's name - the path of devotion is easy. There is no tension, no strain but in all cases, there should be aspiration for God. You might be in the company of a saint for a number of years but if the intense longing is not there, you cannot achieve anything.

8. The company of saints:

If you wish to raise yourself above body consciousness and become attuned to Divine consciousness, humility or meekness is essential. Verbal blessing and even conversation is unnecessary. If you sit in the presence of saints, you will get peace and your mind is cleared of all anxieties and doubts. Ramdass went to several saints. He did not question them but sat in their presence and left at will. He however, felt overwhelmed and elevated to a new level in their presence. He was not receptive to unholy influences but elevated influence from holy men or holy places. God directed him to such places where there was spiritual liberation. God was everything for him and he had not to look otherwise to seek solace. However, the clutches of mind would detract him from his 'Ram Nam' but at that time he used to get frantic and would seek Him more vigorously. He used to take consolation in the fact, "such thoughts are not different from God. Identify everything with him and transform every thought into Him." If the mind wonders, let it wonder only in God. Then all thoughts, feelings, impulses, everything is His only.

A king can conquer the world but it is important to control and conquer your mind. The transformation is only possible when the invincible divine energy, latent in the heart of a human being is awakened. Name of Lord is the key that unlocks the gates of the heart of an aspirant permitting an inflow of immortal love wisdom and power. Thereafter the soul is merged in the universal effulgence of an eternal and all blissful existence.

You worship images and yet hate your fellow beings. Once a Sadhu in Ashram

had several idols for worshipping and when he rudely behaved with a Harijan not only he went also all his idols were thrown out. 'Narda' is believed to have said, "Hari's name alone is my life. There is no other refuge in kali - Yagna". Gita says "of all yajnas, I am 'japa yajna.'" constant repetition of Ram Nam is 'japa Yajna.' To question whether 'Nam Japa' was an Advait practice, Ramdass said that everything was Advaita. The object was to reach Advaita Sadhana was done in Devta. If the Advaita idea was centered in ones mind, one could realize the Atman "I went in search of God and find I am He". In 'Narnajapa' you will actually be taking the name of your Atman - Name of the self' - who is Ram - Atma - Ram.

9. The Chanting :

The best service you can do to your Guru is the constant chanting of the Guru - Mantra. Your life will thus become attuned to the Mantra and you will progress well in the spiritual path. Guru Mantra should be considered as Guru - Him self and he will always be with you. Your thoughts, words and action must be pure. The Guru will be pleased to watch the progress you made specially the state of Bliss you achieve. He does not want anything in return from you. The mantra will go deep into you and take roots there when it permeates into every part of your being (entire) it makes you divine both internally and externally.

10. Devotion:

Bhakti is the adoration of the supreme Lord of the universe, beyond every thing else in the world. This one pointed Bhakti makes the devotee keep his mind ever engaged in the remembrance and contemplation of the Lord. The divine idea seizes the mind of the devotee to such an extent that the most attractive object of life ceases to attract him. He often laughs, talks or even weeps in this madness for the Lord. As he progresses on the path of devotion he is weaned away from the petty and transient, pleasure of the sense, to remain as if it were dead to them. His passion is to see God and merge into him. This state is reached after very hard and steadfast sadhna. Devotion must therefore be a dedication of the powers of the mind and heart, for the exclusive meditation and love of the Lord. Devotion is usually of two kinds. In the first kind the devotee longs for concentration and primarily guidance from outside and attaches himself to the service of saints. To keep himself pure in thought, word and deed he controls all the forces that are working in his physical being, as he adjusts the conduct of life so as to free himself from all desires of his mind. He will have recourse to satsang, solitude and satvic diet. For the devotee, God becomes the Lord, the ceaseless remembrance which is attained by unknown recital of His sweet and all powerful name, which brings his sublime grace into the devotees mind. As the devotee advances in his spiritual path he transcends the Tamo and Raju Gunas of nature and gets them finally fixed in Satvaguna. Sative guna denotes a consciousness, which is filled with calmness, equality, light and purity. It is a step towards still higher consciousness. The lower form of Bhakti leads devotee to this state. The higher aspect of devotion will begin from here and the devotee will come face to

face with the blissful and immortal Atman whom he reaches as his real being and existence. This state is called gyan or Moksha. The knowledge of Atma liberates the bound soul from rebirth, and yoga and grants him eternal bliss and peace.

It is then that the highest Bhakti which is deemed as Para Bhakti dawns on him. This is the summit of god realization, with gyana as the background, the devotee behold the entire manifested universe as the supreme image of the beloved Lord. At this stage all creatures and things in the universe are looked upon by him as the very forms of the Lord. He sees & feels the lords presence everywhere. His sense of duality completely vanishes. Oneness of life and oneness of existence become keystones of his vision. The sense of diversity vanishes not only in the inner realities but also in the external revelation of the natural phenomena. In the supreme stage, the devotee enjoys unending and in expressible bliss born of his consciousness and unity and oneness of the Lord. He veritably rolls, swims and gambols in the infinite ocean of joy and bliss blessed is the one who reaches this highest peak of god realisation ? Once Narda who was so proud of recitation of 'Ram - Nam', day and night asked Bhagwan Vishnu to name his greatest devotee. To Nardas complete surprise Bhagwan pointed out a peasant who uttered his name twice only in morning and evening. Bhagwan Vishnu said though he uttered the name loudly only twice his sub-conscious mind was reciting the name continuously even though he attends this normal work of a peasant. It was as if the peasant achieved cheerfulness, calmness bliss and peace even with one recital of Lords Name.

11. Love :

Love is not money which becomes less and less, the more you loves, the more you give, more and more you get. This nature of Love has been described in Jnan Yoga, Karma Yoga, Health yoga and patanjali yoga. But even these Yogas do not give you complete high experience which you can any have from Bhakti yoga.

The gita is like, diamond, has several facets of Jnana 'Bhakti' and 'Karma' which are explained in it. 'Karma' belongs to body, 'Bhakti' to the heart and 'Jnana' to the intellect. You must love all the attitudes to recall the end. Will is the power which works selflessly for the good of the world. This work is done spontaneously because the ego sense has been dissolved. Your actions bear fruit for the good of humanity. Saints move freely in this world though this may not be true in all cases.

Buddha taught that we must get rid of ten evils. Three of mind (desire, envy, hate) four of tongue (lying abusing, slandering, gossiping) and those of the body (adultery, stealing and killing.) Ram Dass considers those ten evils to heads of Ravana is which you can kill 'Ram nam' and obtain absolute purity in thought, word and deed. Yoga is the path by traversing which the individual soul realizes its real nature of immortality, omnipresence, peace and bliss. Essential conditions for attainment are, absence of ego sense, self control and self discipline. Yoga

also signifies union with and absorption in the immortal reality. Even after reaching the great height of all comprehensive vision of Reality in which all diversity is dissolved, the realized soul assumes a position separate from the great truth. He calls himself the son, child, servant of God etc. Here the duality is assumed in order to enjoy the ineffable bliss of love. Love works only in the plane of duality. His touch or sight redresses the fallen souls and brings light and happiness where there is darkness and sorrow. He becomes the real saviour of mankind.

The action of the saints and sages is for uplift of humanity. They are lost in the action it self and enjoy pure bliss while acting thus. They are indifferent to praise or scorn, success or victory or defeat. Their action is done in a spirit of play and is conducive to the welfare of the world. This is called Divine action - 'Lok sangraha'.

12. Summing up:

Summing up, God, realization would mean; to transcend time and space, causation. It would also include to transcend 3 Gunas satavic, Rajas and Tamas and to rise above name, fame, form and to know that you are not the body - a bundle of sensation, mind or intellect and finding the truth which is above all these things.

Mind must be attuned to the eternal and infinite God. You must forget time and space, when they disappear you are in God consciousness, which is beyond all 3 Gunas, beyond the pairs of opposites, beyond the 3 periods of time (past, present and future) beyond birth and death, beyond name and form, beyond body consciousness. It is then that you realize the self. It is not however enough to say that, "I am established in Truth" but you must say, "I am the Truth". This you can do only when you obtain one-ness with God, then it will be He who speaks not your ego or mind. It is a great transformation and a great miracle when a human being becomes utterly divine.

An Avatar takes human form for a particular purposes to save the world from misery and to spread the message of love, knowledge and joy. A saint realizes God after many births of arduous 'sadhnas,' rising stage by stage till he becomes ripe for the ultimate spiritual reality and experience. An Avatar comes to destroy evil doers where as a saint transforms them into devotees of God. If a saint reaches highest state of realisation it is not necessary for him to return to this world unless he so wants him self.

XXXII - INTRODUCTION TO KASHMIR SHAVISM

(Swami Tejomayananda)

1. The Divine Grace:

Unless highest shakti descends upon an individual in the form of grace, a process known as shaktipat, he does not directly experience the all pervasiveness of the self. Divine grace is the 5th last function of the supreme power, the other four being creation, sustenance, dissolution and concealment. Grace leads to attainment of final release or liberation, perfect freedom is attained only

through grace. The essential nature of grace is fully revealed only on liberation. Its miraculous nature is due to operation of supreme creative power which brings about the seemingly impossible Divine grace or 'Shaktipath' leads the individual to the path of spiritual realization. It is the only cause of self realization. It is independent of human effort. (Tantraloka VIII-173) Without self effort on the part of the individual cannot lead any where. Divine grace is operative everywhere and at all times. The desire for God which arises, in the individual heart presuppose the operation of grace. It is absolutely undetermined and unconditional. It is the causeless cause of the soul, release.

The first requisition to obtain Lord's grace is the annihilation of the ego personality, dedication of thought, speech and action to him and taking refuge in him. Then divine consciousness descends and the undivided soul dwells in his full freedom. It is possible to approach the lord by withdrawing the mind from the sense, objects and concentrating on him thus attaining communion with him through the process of self reflection and meditation. According to Shavism Lord bestows grace through the Guru on each soul according to its receptive capacity which again is based on individual perception, true knowledge and devotion.

2. Divine Energy:

The awareness of identity with the 'Mahamadra', the infinite reservoir of divine energy brings the experiences of potency of the Mantras. By achieving this identity with the in exhaustible source of Divine energy, he penetrates the secret of the power of sound inherent in Mantras. For him who has acquired the knowledge of the matirka chakra, the body is the sacrificial food which he throws in the fire of consciousness. The Yogi should beware of the different ruling shakta, Maheshwari and others who are inherent in the different groups of alphabets such a ka group, because he has attained the tatvas, through ignorance he may be deceived by the shaktis. The dynamic aspect of the transcendental reality, the supreme universal power, the ultimate consciousness force or energy that permeates the universe during the process of evolution and involution, Spanda is the First Motion of the will, the initial impetus of spirit, the source of all actions that power of consciousness which infuses life into the physical senses, which would otherwise appear inert. It is the first stop of consciousness before it crystallizes into the reasoning process.

XXXIII - RAMA KRISHNA PARAMHANSA (Abhedanand)

1. The spiritual achievements:

He lives in God consciousness and divine qualities flow through his soul. He cares neither for power nor fame or worldly prosperity. A true Mahatma has no attraction for his body or to the sense of pleasure. He is absolutely free and his inner nature is illumined by the self effulgent light of divine wisdom and his heart is overflowing with divine love. His soul becomes the playground of the Almighty, his body and mind become the instrument of divine will. This great soul manifested his divine qualities and lives in God consciousness at every moment of his earthly career. He allowed the sceptical mind of students

and professors as well as other educated men and women of the world, to come in direct contact with self effulgent light of divine wisdom which was shining in its full glory through his child like soft and tender form. He was a living example of spiritual greatness and divinity which had been manifested by great incarnations like the Christ, Buddha, Krishna, Rama, Chaitanya and other saviours of the world. Sceptics recognized him and were convinced and paid obeisance to him.

He was deeply moved by stories of great souls like the Christ and he world go into samadhi, while hearing those stories. The devotees of the divine mother realized that the divine mother was playing through him. Where as the followers of Shiva declared that he was their living deity.

He often said that immortality could not be purchased by money and emphasized the true meaning of the Vedic passage "Neither by meritorious deeds nor by progeny nor by wealth but by renunciation alone the immortal truth can be acquired."

2. The spiritual evolution:

In the seven stages of spiritual evolution the sense of "I" vanishes at the approach of Divine wisdom which leads to super consciousness ('samadhi') and eventually to God consciousness, but it is very difficult to acquire Divine wisdom. The Vedas say that when the mind reaches the seventh stage (saptam bhumi) of spiritual evolution, the soul enters into samadhi and its sense of "I" ness disappears. When the mind dwells in the first three stages which are the realm of worldly tendencies and animal propensities, it becomes attached to lust and wealth. When the mind dwells in purified heart, spiritual light is perceived by the soul. At that time, the soul exclaims "What is this" again and again. When it rises near the throat, the devotee likes to hear about God and speak of good, when the mind rises between the eyebrows (Atma chakra) it beholds the vision of the infinite Being whose nature is absolute existence - intelligence - bliss -. The soul then desires to touch and embrace the being but fails. As one can see the light of a lantern but cannot touch it due to its being enclosed by glass wall, so the soul beholding the Atman cannot touch it. In the seventh stage when the mind is bereft of "I" it realizes its oneness with the infinite. What happens after reaching the 7th stage when Divine wisdom comes, can only be explained but not described in words. A person living in society should have a little tamas (the spirit of resisting evil) for purposes of self protection. But this is necessary for onward show, its object being to prevent wicked from doing harm but one should not do actual injury to one in return for his wickedness. Sage chaitendra possessed the madness of ecstasy. He had neither hunger, nor thirst, nor sleep, nor consciousness of his physical form. The meaning of the word "Chaitanya" is indivisible and absolute intelligence. In ecstasy when breathing stops, the whole mind remains absolutely fixed upon the supreme. All name to currents sun upwards with tremendous force and consciousness. Those who are mere scholars and had not attained divine love confuse the mind. 'Jnana' is look at the world as dream but the realistic Bhakta

takes everything as real. The self realized souls did not write books as they were intoxicated by their own realization. For writing you need calculating intellect. It is these intellectuals who have written scriptures.

3. The Brahman:

It is very difficult to describe Absolute Brahman. Whatever can be uttered by mouth has become defiled. The revealed scriptures Vedas, Tantras, Puranas have similarly lost their pureness, as they have been uttered by human mouths. There is only one thing which does not get defiled and that is Absolute Brahman. None has been able to describe him in words. The Brahman is unspeakable, indescribable and unthinkable. Realising the absolute Brahman in silence, the soul comes down (from samadhi) to the plane of relativity to help others and to teach mankind, the highest wisdom of Brahman — Shankaracharya and others kept the purified sense of "I" without which all teaching is impossible. The followers of monastic (Advaita) Vedanta who seek to realize the Absolute Brahman, discriminate by saying "Not this; Not this." i.e. the absolute is not this nor that nor any finite object, not the individual soul nor the eternal world. With this kind of reasoning, the heart is not moved by desire, when infact the mind is merged into the superconscious state, there the 'Brahma Jnana' is reached and on reaching this state, you realise that it is the only real thing and all other names, forms etc are like dreams. What the Brahman is, can not be described by words nor do we even say that he is personal? Sanyasis are those who have renounced the world and its pleasures for the sake of lord. 'Pamahansas' are those who have attained to 'Nirva Kalpa smadhi' or 'Brahm Jnana.' 'Astha Vakar samihita' is a work containing the highest exposition of the Advaita Vedanta, written by the ancient sage Ashatavakra who was the preceptor of king Janaka. Brahma, Atma, Bhagwan, the Absolute Brahman of the Vedanta, time self and the personal God of Bakhtis are three in one and one in three. Bhagawan-Bhakta-Bhagawan (the word, the devotee and the personal God are three-in-one and one-in-three) Brahman shakti - Shakti Brahman (God the absolute and the creative energy are one and the same. Veda, purana-tantra Gita Gayatri (god of the scriptures and the holy texts) Sharnagata, sharnagat, (I take refuge in thee, I am thee, I am thine), Naham-Naham, Tuhu-Tuhu (Not I-Not I but thou, but thou) Ami Mantra, Tumi Yantra (I am the machine, thou are the one, that guide and controls the Machine. "Ramakrishna said," In my vision, I saw a woman wearing a blue garment. She was a harlot, but looking at her instantly, the idea of Sita appeared to me. The harlot vanished but in its place I saw pure and spotless Sita, approaching Rama, the incarnation of divinity, and for a long time I remained motion less. I worshipped all women as representatives of the divine Mother. I realized the mother of universe in every woman's form. The fire of divine wisdom burns all passions conquers other enemies and in the end destroys the sense of "I", "me" and mine. The body is then rent and shattered. You may think that everything is finished but so long as there is the sign of least illness, so long he will not make you free. You may enrol yourself as a patient in a hospital but you cannot come out till you are absolutely cured. When 'Jnanni' eats he pours the

foods as an offering in the fire of the Kundalini. It is different for a Bhakta. He should eat pure food, such food as he can offer to his beloved Lord.

4. The Power of Maya:

I do this or that arises from sense of ignorance. But of Lord thou are doing everything in true knowledge, God is the real actor while others are actors in name only. How wonderful is the power of Maya? It entangles even divine incarnation and makes him suffer from hunger, thirst, sorrow, misery, like an ordinary mortal. He, who has attained to God has transcended Maya with its changing and enchanting qualities. Bhakti Yoga (communion with God by love, devotion and self surrender) as practised by Reshi Narda is enjoined for this age. There is hardly time for KarmaYoga. I tell people not to bother with long rituals of sandhya but repeat the short name of Gyatri only. When one returns to the human plane and comes back to the starting point, one sees that the world and the ego or self are evolved from the same supreme being and that God, man and nature are interrelated, so that if you hold to one of them, you realize the others.

5. The stages of Spiritualism :

There are different stages of spiritualism. The first is being struck speechless at the thought of realization of 'Brahman the absolute.., existence, knowledge and Bliss (Satchidananda) This is utmost state that can be reached by mortals. The second state is of ecstatic love but this is attained by only a few. They are humans with extra. Ordinary powers and are entrusted with a divine commission. This will include, Rama, Krishna, Christ Buddha and chaitanya and their devotees of the highest order. The characteristics of this love are: 1/. forgetfulness of the eternal world 2/. forgetfulness of one's own body. Ecstatic love of God is like a string in the hands of the Bhakta which binds God. The devotee holds the Lord under his control, so to speak. The lord must come to him when he earnestly prays for Him. In Persian it is written, "that within flesh are bones, within bones are marrow and within marrow, the last and innermost of all these is this ecstatic love. "Three stages of consciousness in ecstasy were perfected by chaitanya who was the incarnation of love and Bhakti. The first consciousness was of gross and subtle body. In this state he would repeat the name of the lord and sing his praise. In the second consciousness of causal body alone, he would get intoxicated with ecstatic love and retaining only partial consciousness of the external, he would dance with other Bhaktas. In the third stage of absolute consciousness, he would enter into the highest realm of samadhi and rise above all sense consciousness with his body looking apparently lifeless. These states correspond to 5 koshas (sheaths) of the soul in Vedanta. According to which, the gross body includes the material form which is the outermost sheath and the sheaths, Arem or sense organs and sense powers. The subtle body includes 2 sheaths mental and intellectual. The causal body is the sheath of joyfulness. Beyond these five sheaths is the true self the absolute. The highest samadhi or God consciousness, is the result. There are several stages of spiritual practices. The first stage is to seek company of saints and holy men. The second stage is faith in things relating to the spirit, the third

stage is single minded devotion to one's selected Ideal. The ideal may be one's Guru or spiritual teacher, the impersonal Brahman, the personal God or any of his manifestations. The fourth stage is being struck by thought of god. The fifth stage known as mahabhava, devotion reaches the highest point. In this stage, the devotee sometimes behaves like a madman. He loses all control over his body but this stage is not reached by ordinary mortals, who have not risen above planes of senses. It is reached by incarnations of God who appear in this world for the salvation of mankind. In the sixth stage prema or ecstatic love goes hand in hand with 'Mahabhava'. It is the most intense love of god and is strictly the highest stage of spirituality. The two signs of the stage are the forgetfulness of this world and of self which includes even one's own body. The absolute Brahman and divine mother are one and the same. When there is no activity of any kind, that is the state of Absolute Brahman but where there is evolution and involution, there is the manifestation of the divine Mother. When the water of ocean is calm and without ripples, it is like the state of Absolute, however when it is in turmoil with waves and ripples, it is creative energy or divine Mother. So divine Mother is without form 'Nirakar' and with form (sakut). The small intellect of man cannot grasp the whole nature of God. God though infinite, is all pervading and is more manifest in his incarnation. In a man intoxicated with divine love, the glory of love is more perceptible. It is true that God dwells everywhere but Divine Shakti is more manifest in some places than in others. In Avatars this display of shakti is tremendous. In some of these Avatars the manifestation of divine power is complete and perfect. In fact Avatara means the incarnation of shakti, the Divine power.

XXXIV - SOME GEMS FROM BHAGVAD GITA

(II-15) That calm man who is the same in pain and pleasure, whom they cannot disturb, alone is able, O! great amongst men (Arjuna) to attain to immortality. Thus perfect calmness amongst the lills of life i.e. pleasure and pain, good and bad etc means full and unbroken consciousness of our oneness with the immortal self. This is immortality obtained.

(II-16) The unreal never is, the real never is not. Men possessed of knowledge of truth fully know both. (Realities and unrealities). The determination of the nature of the Real is the quest of all philosophy. Sri Krishna says here that a thing which never remains the same for any given period is unreal while the real is always the same. The whole of phenomenal world therefore be unreal because in it no one state endures for even an infinitesimal division of time. And that which takes note of this incessant change and is therefore itself changeless—the Atman consciousness is the real.

(II-17) That by which all this is pervaded— that, know for certain is indestructible. None has the power to destroy this Immutability (i.e. he that pervades all this as witness).

(II-42-44) Samadhi — Generally accepted significance is absorption in God consciousness produced by deep meditation.

(II - 45) The Vedas deal with three Gunas. Be thou free O; Arjuna from the coil of three Gunas, free from the pains of opposites, ever balanced, free from (from the thought of) glittering and keeping and established in the self. Guna is the technical term of the sankhya philosophy, also used in the same sense in Vedanta. Prakriti or nature is constituted of three gunas, sattvic (equilibrium) rajas, (attraction) tamas (inertia). Prakriti is the 3gunas, not that she has them. Guna is wrongly translated as quality, it is substance as well as quality and matter, force and force wherever there is a name and form, there is Guna also means a rope which binds.

(V-8-9) The knower of truth (being) centered (in the self) should think "I do nothing at all"... though seeing, hearing, touching smelling, eating, going, sleeping, breathing, speaking, letting go, holding opening and closing the eyes — convinced that it is the sense that move among sense objects.

(VI-27) By the delusion of the pain of opposites, arising from desire and aversion, O! descendant of Bharata, all beings fall into delusion at birth O! scorcher of foes.

(VI-28) Those men of virtuous deeds whose sin has come to an end—they are freed from the delusions of pains of opposite and worship me with firm resolve.

(VII-29) Those who strive for freedom from old age and death taking refuge in Me - they know Brahman the whole of Adhytma and karma in its eternity.

(VII-30) Those who know me with the Adhibut, the Adhidawa and Adhiyagna (continue to know me even at the time of death steadfast in mind) their consciousness of Me continues ever unaffected by the change of approaching death.

(VIII-4) All this world is pervaded by me in my unmanifested form; all beings exist in me, but I do not dwell in them. (Unmanifested : being invisible to the senses, exist in me - have individual existence through Me, the self underlying in them—like corporal things—in contact with them as contained as in a receptacle)

(IX-5) Nor do beings exist in Me (In reality) behold my Divine yoga I Bringing forth and supporting - the beings. My self does not dwell in them. (Because of the self being unattached to or unconnected with any object. "Devoid of attachment" He is never attached).

(IX-6) As the mighty wind moving always everywhere, rests ever in the Akashi know then that even so do all being rest in me. (The idea is that beings rest in the Lord, without contact with and so producing any effect on Him.)

(XVIII-68) He who with supreme devotion to me will teach this deeply profound philosophy to my devotees shall doubtless come to me alone.

(XVIII-69) Nor among men is there any one who does dearer service to me nor shall another be dearer to Me than he (He - who hands down the shastras to a fit person).

1. The value of saints:

He spoke very little but a word, a smile even a glance from him could hit home and alter the course of a life. There are hundreds of stories of miraculous cures of the healing of the sick bodies and minds, of his Love for children, of his compassion, for those in trouble. Even to day his 'samaadhi' continues to draw devotees who find consolation and assurance from their visit. He could express the profoundest truth in the simplest language but he was an Avdoot immersed in the ocean Divine, supremely indifferent to the external world, practising and an economy of speech and gesture, which made it extremely difficult to understand and interpret him. He rarely reasoned with his devotees, Swami Muktananda was initiated by Bhagwan Nityananda in 1947 and was joined to him with the unique ties of a great disciple of a great Guru. From 1956 to 1961, they were inseparable and in close communion till Bhagawan Nityananda attained Maha-Samadhi. Muktananda has brought out the deeper significance of Bhagwan's life, work and message. The book among other things is a commentary on siddha yoga (for which he was one of the great masters). Time and again saints and enlightened ones come in our midst, to uplift humanity. Their ways may be sometimes eccentric but the sick, the afflicted, the poor and the helpless derive complete peace, solace and contentment from them. It is for this purpose that the compassionate Lord incarnates Himself in the form of Avatars seeks, seers etc from time to time. Such divine embodiment was Bhagwan Nityananda. Little is known of his earlier days, place of birth etc. It is, however stated that he used to have his head clean shaven even as a child and sometimes donned ochre robes of a sanyasi until he came to Vajre Shwari. (Thana Dist.) This suggests that he was an ordained saint of the Nand padma order. He lived, as a young lad in a cave surrounded by a dense forest, infested with wild animals and venomous snakes and deadly poisonous shrubs, in 'Nirakalpa samadhi,' the supreme state. This cave and the area around it, is considered 'Tapobhumi' and is known as Guruvan. Even without water, he created a garden with plants around the cave, a small stream of water was created within the cave himself. This holy spot is a place of pilgrimage for devotees who throng the place in large numbers throughout the year. Once, the police came to him to enquire as to the source of money from which he was financing his Ashram at Kanhangad. They thought that he was producing counterfeit money. He led them to the deep forest and to a pond which was full of crocodiles and told them that his printing machines were in there. With this he jumped into this pond and after some time he came with a few counterfeit notes which he threw at the police men and invited them to go in and see for them selves. The policemen were so frightened that they fled for their lives.

2. Siddhi:

Though Bhagwan Nityananda performed several miracle, he was no miracle monger. He had attained complete identity with Brahmin and was literally

saturated with all pervading reality. He saw himself without any distinction from any living or inanimate thing. It was 'vidhi siddhi' (s-upernatural powers) that stood ever in attendance on him. These powers however are not identical to what is magical or hypnotic powers. The all pervading divinity was fully unfolded in shri Guru Dev. He was a saint of rare spiritual attainment which could achieve anything by his wish or resolute will ('sankalpa siddha') Scholars have spoken of three siddhis, impure siddhi which one acquires through unclear vows and wicked incarnations, (these siddhis are rendered ineffective by clean lines) These powers can ruin things but cannot do any good to any one. The second type of siddha is 'Mantra siddhi' which is acquired through intoning Mantras under specific conditions, by addressing to a particular deity. They can create small miracles which attract people for sometime before they degenerate into magical exhibitions. The third 'yoga siddhi' is obtained through vigorous discipline and by following the eight steps of Yoga. This 'siddhi' tops the other two siddhis. It prescribes perfect self restraint (samyam) for its attainment and is as such known as 'Samyam Siddhi.' This siddhi is real and is acclaimed valid by scriptures. There is however another siddhi known as Maha siddhi (the great divine power of the supreme being). With the dawn of pure knowledge one acquires the omnipotence of God. This siddhi is not acquired by any visual methods but manifests of its own accord to liberated souls. Garudev was a master of Maha siddhi. The impact of his siddhis transcended his physical body and entered his samadhi shrine and they continue even today and benefit many pure hearted devotees to feel their impact. He travelled through the entire length and breadth of India on foot. He used to describe vividly many holy places stating that he had visited them. After long sojourn he came to the sacred place of 'Vajreshwari' in Thane district of Maharashtra. A short distance from this place is a hot water spring known as 'Ram kunda.' There Guru Dev had a rest house apart from renovating the spring. Later on, he settled down permanently at Ganeshpuri 3 kms away from Vajreshwari. He spent 30 years of his life at Ganeshpuri. There are a number of buildings and halls at this place now for the pilgrims and devotees.

3. His life and consciousness:

He was a person of dark complexion, with a radiating body with bright lips, eyes, from which flowed an incessant stream of pure love. He used to sit in a arm chair in a state of complete detachment with a quiescent mind and a generally smiling face - a sight once seen remained indelibly fixed on a visitors mind. He loved solitude. He was free from desire well satisfied expressing the fullness of his soul with each movement. He was in a state of perennial bliss with a beautiful expression on his face, loud laughter and entirely pleasant mood. He was ever joyful. His life was simple and he ate little. He had complete detachment and power of self control. He had transcended body consciousness. He was silent, tranquil and free from anxiety. He saw material world as unreal. He observed silence for long intervals as he found it futile to talk about unreal things. Every one who sat with him experienced great peace and stillness of mind. He would reply to questions of abstruse philosophy in a

few simple words that went home. He had a working knowledge of Kanada, Telegu, Tamil, Malayalam, Marathi, Hindi and English languages. He even quoted Sanskrit quotations in the course of conversation. He recommended different paths to different seekers according to their capacities. He was wide awake during the day and never slept during the night. No one ever saw him asleep.

4. Turiya state:

According to Vedanta, there are four stages of consciousness, waking, dream, sleep and Turiya. The activities taking place in and through the gross body, owing to combined action of five gross elements, the five senses of perception, five organs of action and four aspects of the mind, constitute the waking state. The dream state comprises the activities of dreams in the subtle body. The deep sleep state known as "sushupta" pertains to the causal body. Everyone experiences these three states but beyond them there is fourth state of the 'Turiya' state wherein yogis repose after transferring their consciousness from the causal body to the supra causal body. According to Vedanta "one who has attained the Turiya state neither sleeps nor dreams." The Turiya state is a supremely blissful, exalted state which is free from dreams and mirages of hopes, sorrows of delusions, sloth or any kind of expectation. The 'Mandukya Upanishad' describes the Turiya state as unseen beyond dealing, ungraspable, having no distinguishing mark beyond thought that which cannot be designated, the essence of awareness of one's self in which all phenomena subside, tranquil, benign without a second - such is the self - that alone is worth knowing. This is the state which siddhas or perfect beings attain. Another Upanishad describes the Turiya - lit - Avastha, as a state transgressing the 4th state which yogis attain for ever, is beyond the reach of heat of sun, the motion of air, the coolness of moonlight, the flash of the stars, the clutches of the fire, sorrow and death. In this state distinctions of "I" and "thine" high and low, big and small do not arise. It is ever blissful, eternal. This is the eternal state of complete freedom, that of Shiva hood a God state attainable with the practice of Maha yoga. In this state the aspirant is completely transformed and he has a constant experience of God. It is the final attainment of the great sages, obtained through 'tapasaya' and it is permanent. Guru Dev was always in a sublime state in what is called an Avdoot. If a person seeking lasting peace came to Guru Dev in complete faith and devotion, he would certainly achieve his objective. It is stated in Mindooka Upanishad that all knots of ignorance of the heart are unreal, all doubts are cut asunder and all the consequences of good or bad actions disappear at the realization of the supreme Essence. Devotees who thronged his Ashram called him "Baba" and had sometimes to wait for hours to have his Darshan. He protected the devotees who had surrendered their all to him. He spoke very little but whatever he said, was charged with deep significance which gave a lot of food to his listeners. He gave fruit and sweets as 'prasad' which the devotees were pleased to receive with joy and pride.

5. The service saints render:

Saints have their own ways and compulsions. Their lives are marked by peculiar and unusual features meant for the welfare of the humanity. Great saints exist in this world of conflict and disharmony to transmit joy. Their work is purifying just like the sacred (water of Ganga). It enjoins on the devotee that he should be receptive with the right sort of urge to recognise the unmistakable power of the saints. It is said, "The deity (who is worshipped) does not reside in the wood, stone or clay (of which an idol is made) but in the feeling of the worshipper, hence the feeling of devotion should never be given up." Though deeply anchored in the seat of deep absorption to the Lord, the Bhagwan worked actively for the welfare of the devotees. It came natural to him to keep his sense continually indrawn. His eyes remained half closed and he had no attraction for sense objects, forms or qualities. Turning inwards he used to abide restfully in the inner glow. He often remained poised in "Shambhavi Mudra" as described in Hath Yoga. Pradipka (attention turns inwards, gaze outwards without any twinkling of eye. The Lord was his sole and only passion. He had realized what he had told people, "Everything is within" and became a living embodiment of this truth. Sant Juka Ram has said , Kneel before one who practices what he preaches. Such a one is divine, nay God him self " one could see the full manifestation of this saying in the Bhagwan. There was divine light within him which was beyond the powers to describe , it defies speech. Bhagwan used to say , " Just have a look at the inner form how sweet alluring and joyous it is outside. You cannot find a drop of this bliss, which is found within. Therefore meditate, meditate and meditate' Another attraction within is the inner sound. This divine inner sense also called "Nada" contributes a most interesting and fascinating a subject. It reverberates in the "chit Akasha". The space of consciousness and through hearing this music, the yogi becomes one with the inner self. 'Nada' brings divine bliss and is a powerful means directing one to the goal - highest divinity. There are various kind of Nadas and the scriptures say if one listens in proper manner, it puts an end to one's troubles, pains and ailments and removes the veil of ignorance. It helps one to achieve Turiya state where the aspirant becomes one with the Divine.

6. The highest experience:

The inner ambrosia constitutes the third attraction for the seeker. This is called the great 'rasa' the most relishable juice. As the sadka listens to the Nada, his mind gets concentrated on the root of the inner ear, his tongue gets drawn up and clings to the vault of the palate and then because of inner joy, a spring of 'amrit' flows the sahshara (the thousand petalled lotus) Even a drop of amrit possess such divine sweetness that it surpasses the sweetness of all the delicacies of the world." Drink this inner ambrosia which is the sap of the soul." Bhagwaan used to say.

The inner fragrance is the fourth wonder of the soul when a yogis' mind and 'prana' get concentrated on the "Ajuna Chakra", situated between the eyebrows, divine smells are experienced, which can even be noticed by people sitting around the yogi. The inner sensation of touch is the 5th treasure within us, when the spiritual

centre of the heart opens up, the joy within permeates the whole body through the prana and one experiences a divine sensation of touch which brings intense happiness - on having this experience, the yogi leaps and dances and is mad with joy. Filled with intense love and a sense of fulfillment of his desires the yogi considers him self blessed Bhagwan used to say, "All the happiness you desire is with in you, it is there in it entirely and in its full manifestation". Bhagwan felt that the whole universe was his home. The 'Chaitanya' that is the soul with in the body is the fountain head from which bliss flows. The work of saint and saints is the same despite their apparent differences. Bhagwan talked little and preached still less. Whatever he had to communicate to his disciples could be subtle gestures and or in dreams. It was thus that his presence was felt all over. He used to say, "Be calm, I am everywhere". Every devotee had an experience of his own to narrate about Bhagwan. The poor people living around his Ashram never lacked food and clothing which he sometimes distributed himself. He loved children and used to say, "children are free from aversion and attachment. A child is a reflection of God." Bhagwan had arranged different toys for the children to play with. From 1000 to 1500 children were given food in the morning free, at his Ashram. Sadhus, mendicants, ascetics, monks etc. were always well treated and served with food, Bhagwan's wonderful power of attracting others, was due, it seemed to his indescribable desireless inner state.

7. The devotees and the Lord:

"For some you prescribe ethics, for others meditation. Some receive knowledge others learn devotion. With love and discipline you mix instructions o, source of all, our sole protection." Sant Eknath says that each man understands and judges others by his own intellectual calibre, purity of heart and spiritual insight. To seers, Bhagwan was a supreme pusha - the 'Sachchitananda', Brahman dwelling in each heart, pervading even inanimate objects - the soul of all whatever a man knows is coloured by his inner feelings. Bhagwan incessantly fixed in that un-common state - intoxicated with pure knowledge/serene like a deep ocean with an ecstacy of divine love. Guru Dev when questioned individually by devotees or others whether he was a 'Bhakta', a 'yogi', a 'Jnani', replied to each according to their question. In fact he was all these 3 qualities combined. They are different aspects of one without a second. Bhakti means love and love is another name for joy. Joy is born when all mental movements cease. Such cessation is defined as yoga and yoga leads to knowledge. The entire universe is a manifold manifestation of one God. Yogis with full knowledge of the spirit declare that it is a mistake to regard this world as a final reality but it is a play of universal soul. It has no fixed character of its own but takes on these appearances as one wants to see in it. This means that world has not solid form, it is only a form of spirit, a divine game, a symbol of joy, Bhagwan used to say that he was present in one and all. Once when a photographer wanted to take his photograph he said, "you had better photograph the whole universe, as I am this universe, Show me a place without me, I am reflected in all". He saw the same pure soul in everyone without any distinction of high and low, caste and creed, rich or poor. For him the same divine spirit existed in every heart. Various types of people, apart from Sadhu, monks mendicants, spiritual heads of monasteries, Mandleshwars, christian fathers and even Yogis from Himalayas, used to come for his Darshan. He stated that each religion was

equal and all philosophies and sects were paths leading to same goal of self realization. He did not see any difference between God of form or without form. Whatever the method followed the same ecstatic experience and the feeling of being liberated while in the body ('Jivan Mukta') was achieved. Bhagwan used to say, "just for animate or in animate the earth is one, the atmosphere is one, the sky and the sun are one, the moon, the heaven or hell are the same. Similarly there is one God, one Guru and one name. In fact the same earth supports all, the same air sustains the pranas of all creatures, the same water nourishes the life and vegetation. Man existed before any sect or ideology, it is he who set up different paths and precepts, doctrines & scriptures. But for humans, God is one, call him by any name. He has neither distinction of small, big, high, or low, nor pride in a particular ideology, path or religion. According to Gita (IX-29) "I am equally present in all beings. To me there is no hateful or dear." It is he whose spirit manifests in all living beings. In the eyes of God (Gita ix-1) "All this is permeated by me in my unmanifest aspects)". While in a state of ecstatic joy he would speak out, "all this is my manifestation. I am in every one, every one is in me". Once a learned pandit told me, "Swami you Guru Dev's (Bhagwan Nityanand) Congregation is like that of the lord himself because of human beings come stay together only where God dwells". Some people used to criticise the presence of some unsocial or rowdy elements who came to Bhagwan and received equal grace from him as with good people. Then one who is above good and bad and abides in a state of Purity is the Lord himself as such all are dear to him, all belong to him and he belongs to all. Such was the pure state of Bhagwan that is why all kinds of people stayed together around him. This type of scene is repeated in the temple of Lord Vittala at Pandaripura. The man of god is needed just like Ganges water is needed to remove sins, in transforming man for the good of all. Both learned and non learned find place in their presence. That is why every kind of person used to come to Bhagwan Nityananda as he was for everyone and everyone was for him.

8. The universe and creation:

The whole universe is created out of one Brahman and is prevailed by one spirit only. The creator brings the world of many fold variety into being, projecting infinite colours and forms on the screen of his pervasive consciousness, all that exists for giving satisfaction to the Atman. Guru Dev has said, "This creation is an endless process of manifestation of one, it is your own soul. The universe is not separate from you and you are not separate from it. This is the essence of Vedanta, of Bhakti and of worship, "your Lords is with in You." The seers blessed with transcendental vision and infinite knowledge of Vedanta have said that Brahman is the material cause of this universe. The universe was created out of Brahman. One supreme spirit becomes everything. The noble and wicked, the prince and pauper, the high and the low, the good and the evil gods, rishis seers - as a matter of fact- 84 lakh species of evolution are Brahman. The universe is Brahman; its creator is Brahman and the created also is Brahman. Gita says, "There is nothing other than me, O, Agma". The recipient and the giver, the beggar and the bestower all are Brahman. In actual practice you find that man goes by his likes and dislikes, however one

who knows the truth in its real essence is rare indeed. Bhagwan Nityananda was a perfect master of yoga. He always revelled in his own joy, identifying himself with the whole universe. He was absorbed in the non dual state of self. At all times, he was in a condition of supreme bliss. He constantly saw the entire cosmos as his own joyous expansion. Being above likes and dislikes, he rejected nothing or accepted nothing because it was good. So completely detached was he, that he saw not, though he saw, he heard not though he heard, he spoke not though he spoke. He had totally arisen above qualities and attributes to the plane of absolute purity. He was neither a doer nor an enjoyer, neither a receiver nor a giver with out it, neither awake nor asleep - in fact he was beyond all dualities, established in the supreme freedom. He was a pure conscientious self illumined and self perfected. "Forgetting the self with ignorance drunk and attached to the senses, in birth and death. From all this sinful wrong behaviour, the blessed Guru is our saviour" Equity of eternal circumstances can never exist in this world. Our life good or bad is actually the result of our past karmas. The inexorable law of karma works out in its, diverse ways. Man is always in search of happiness and in the process he becomes oblivious to his real self. Every soul in this world is an inalienable part of the supreme soul and is forever seeking re-union with God who is all bliss. All arts, sciences and knowledge are different means of realizing this end. Deliverance from sorrow and attainment of supreme bliss is the final goal of the embodied soul. Without exception man likes peace, joy, encouragement and progress and he aspires to lead a divine life. Vedanta says that all miseries are rooted innescience, ignorance or lack of aware ness of one's true nature. Man is miserable, because he does not know his real self fully. The Vedantic philosophy has its origin, not in limited human intelligence, but in the divine. In the Shiva Sutras (11-6) " through the help of Guru a soul can experience consciousness as his very Atman that he obtains God realization". Again in the "Shiva Sutras": "The Guru is the grace bestowing power of Lord i.e. God comes down in the form of a Guru to enlighten men about their real nature. He who has the capacity to transform a Jiva, the individual soul in to Shiva, the universal soul and a "nara" (A mere human being) into Narayan (the supreme being) is indeed a perfect master 'Siddha Guru'. Bhagwan Nityananda was such a Guru. He was a great Yogi. He was capable of granting the wishes of his disciples but more significant was the rare divine power by which he used to Awaken the inner shakti of sincere seekers.

9. Shaklিপাত:

Shakti path is a great science. In Bhiva Tantras its significance is mentioned. Although books are helpful in the beginning but as long as the Guru's blessing are lacking, the aspirant finds it difficult to progress spiritually. Through Shakti Path the Kundalini Shakti is awakened, Kundalini Shakti is not different from Divine consciousness or 'chitti shakti'. It is another name for divine energy, which appears as the universe of manifold cosmos, becomes many from one and one from many and turns the chitti to non dual. According to 'Pratya

bhinya hidyam" "chitti creates the universe in supreme freedom." The chitti arises the process of yoga in a yogi, the love of a devotee, the poetry of a poet, the health of the healthy, the wealth of wealthy, valour of various the curse of ascetics, Jivan Mukta of the liberated and the power of destruction etc. In Gita, this energy is called the glorious powers of the Divine, the great powers of divine, the great yogic power. 'Chitti shakti' is capable of performing on the eternal and external planes of existence. Bhagwan was gifted with 'chittatma shakti' (conscious soul energy). It is said he could be at several places at the same time. Once he promised to take his meals at a devotee's home, while waiting for him to arrive a big pig entered the kitchen and began to eat. The hostess however chased it away with a stick. When Bhagwan did not turn up for meals she went to enquire as to why he had not come. To this Bhagwan replied, that he had come but was chased away by her with a stick. Bhagwan use to call it "souls own energy" which manifests it self in the inner being of an individual. This verily is the divine power of grace entering into a disciple and the favour of sidha Guru. As soon as the disciple receives it he becomes conscious of his real identity. " I am the Absolute, I am Shiva, I am that and he experiences himself different than before."

10. Kundalini Shakti:

The kundalini Shakti which lives at the base of the spinal column in the 'Muladhara chakra' in every human being, is coiled in three and a half circles like a snake. She has two aspects external and internal. When her flow is external she runs the activities of the world, but when she turns inwards, She bring about renunciation and detachment. She enhances or decrease the glory of a man according to his past Karma. By the power of this Kundalini Shakti, people acquire knowledge and other great things in life. By this shakti yogis obtain omniscience, eloquence, the capacity to teach and guide in spiritual subjects, keen intelligence and the power of bestowing grace as well as controlling its actions. Many inner activities begin to occur when the Kundalini, the mother of yogis, is awakened. There is new vitality in the body and the process of inner purification begins. At the outset there may be a feeling like drowsiness, tremors, perspiration, burning sensation and something like electric shocks; gestures of extreme joy and the body may of its own adopt various postures. A State of mental poise comes over the disciple and he also has vision of different deities, saints, heavens and the world of ancestors. In deep meditation or even otherwise many kinds of lights are seen and even divine souls heard. At the same time the body fluids are rejuvenated - The 'prana' (incoming breath) and 'apana' (outgoing breath) are equalized and long 'kumbhaka' (return of breath) begins to take place effortlessly. Along with kumbhaka, the knot of ignorance in the heart is untied and the illusion of separate individuality vanishes. All doubts are set at rest and the oneness of the embodied soul (Jiva) and the universal spirit (Brahman) is realized. Finally all past karmas are spent and liberation (Jiva Mukta) is achieved in this very life. In the human body both mind and 'prana' function in tandem. With this, all functions of the body are regularized. Both mind and 'prana' form the instruments of the individual soul for experiencing

of pleasure and pain and performance of good or bad actions. As long both mind and prana are active, the person cannot obtain absolute bliss. With the awakening of Kundalin shakti, with both mind and prana in equilibrium and completely purified, it is then that concentration can start. The aspirant can achieve 'samadhi' which gives him complete detachment and in a normal way he proceeds to have 'Nirvkalpa smadhi' (in which mind is free of thoughts). Thereafter the aspirant attains pure bliss, as he merges in the bliss of Turiya, his life's highest purpose is fulfilled, which is liberation or realization. The fulfillment or enlightenment comes as a result through the awakening of the kundalini through Guru's grace. The voice of such a Guru is the voice of the soul, on hearing which the earth becomes heavenly. The cycle of birth and death comes to an end and the man awakens from the nightmare of misery inherent in duality, the words of Guru are truly gracious. Guru Dev gave Mantras, initiation, confidentially to numerous devotees and seekers of truth. To some he gave the Guru Mantra of "OM" to some he gave "Ram" to some he gave 'Namah Shivaya' and to others 'Soham' and so on. All such Mantras contained the 'Bhagwan Ji Shakti'. He used to say, "Even though the Mantras are different, the same 'Chaitanya shakti' (conscious power) pervades them. The all inclusion divine force pervades, all mantras equally and bears the same fruit". "Imperishable, pure, alone, filling all neither far nor near, nor big nor small; the universal soul, does he apprehend such is Lord Bhagwan Nityananda."

11. The Nirvana:

Death keeps its own calendar and includes all high or low, liberated or ignorant, good or wicked saints or sages or Avatars. One Guru Purnima day he was reclining while devotees were paying their respects, at 4-30 AM. On 8th August he threw away his mortal coils. Only a few devotees were present close to him, out of which one Dr. Nicholas was rubbing his feet when he felt that life energy had departed. It was a serene beautiful nectarean morning when Guru Dev merged into the inner self. Sri Guru Dev's body was placed in a lotus position facing north in the same easy chair in which he used to sit. It was decided to keep the body for 48 hours there to enable disciples and devotees to have his last darshan and pay their homage. In his usual pose Guru Dev's face was lit with a divine smile, as was seen during his life time. His body did not look shrunken nor did its glow decline. The body pure and flawless did not decay or change and man felt that life was still there. When the news of his Nirvana spread, a large crowd growing larger and larger, gathered to pay their last homage, to the one who was so dear to them in their life. Bhagwan had blessed scores of persons and they were reciting all the benefits that had accrued to them. Deep anguish and sorrow was felt by one and all. It looked as if a 'Khumb mela' had come about in Ganeshpura. On following Thursday in the early morning the body was laid in flower decked jeep amidst chanting of Vedic Mantras, accompanied by drums and between 3-4 lakhs of people joined the funeral procession. There was a barrage of garlands and flowers. The rain also played its part in purity of the path on which the funeral was being taken. The procession reached the building, "Vaikuntha", Guru Dev's

body was placed on a deer skin surrounded by camphor, sandal wood, gold Jewels and it all disappeared in the good earth.

12. After Nirvana:

His physical absence created a vacuum as people felt that he had abandoned them. Yet, all of past 30 year's association and devotion with the Guru could not vanish. He is present in every particle and every object whether animate or inanimate, movable or immovable. The talk of his departure is irrelevant even though his physical form is not there Ganesh puri has become a place of pilgrimage and thousands go there and get their wishes fulfilled. The seekers also feel happy and are guided by his immortal soul. Guru Dev used to say, "saints lend sanctity to holy places."

A majestic shrine has been built in 'Vaikunt and it is thronged always with people, seeking chanting hymns, meditating and otherwise feeling as good as if Guru Dev was physically present there.

Guru Dev's Mission did not end with his physical departure. In fact his influence is now more vigorous, permanent and perpetual. It is not limited by time and space. Much larger numbers of people visit his samadhi than before. His presence is everlasting, immortal live and all pervasive. His form is made of consciousness, pure and imperishable. What is need to see Guru Dev is inner vision?

Guru Dev's presence and his subtle influence were so powerful that he did not need to teach explicitly or give discourses. Yet the devotees waited for a few words of wisdom from him for their satisfaction. He emphasised purity of mind, purity of our look and faith in God. These three words uttered from the lips of Guru Dev form the essence of all scriptures and cover the entire range of his teachings as well. Who ever follows these teachings with faith, will certainly become worthy of the Guru's grace and achieve happiness in this world. The Lord says in Gita (x-22) 'Among the senses, I am the mind'. The one who appears to be an observer of mind is verily the supreme Lord; pure consciousness should not then take cover of one's mind?

13. The Path:

Oh mind give up your activity, now is the time to give up your cleverness. Drive all your faults away, don't slip into malice and ill will. You are sunk in faith, awake now at least. You are the roof of age of death and remember Nityananda the supreme Guru. Worship your Guru and serve him with a collected mind. The adoration will clear your mind and as soon as that happens you will see the universe as the "self, feeling love for all creatures." This experience is the true fruit of tapasaya and the true gift of god's grace.

Man is shaped by his own feelings. Wrong attitudes, foster attachments, aversion, ignorance, delusion, sloth and consciousness. As a result his mind becomes tainted (Rajas) which gives rise to more greed. As Rajas dominates his senses craving becomes stronger. This leads to spiritual blindness disabling him from perceiving the eternal and underlying Lord who pervades the entire

universe. For this reason Guru Dev always stressed purity of attitude. Therefore cleanse your feeling. With a pure heart you will be able to see God every where Gule lessness makes one an angel and compels others to follow his example, gather wisdom with a pure heart and achieve agelessness and immortality.

Guru Dev always said, "Have faith" Gita says, "one who has faith acquires knowledge". Faith is the root of all religions. To have faith is the first and foremost means of attaining devotion. Every day sing praises of the Lord, Dwelling on his qualities, deeds and names with unflinching regularity. The love of the Lord will rise within us and we shall cross the ocean of worldliness. Faith is the magnet which attracts divine grace. It brings unattainable within one's reach. It enables us to experience undying bliss in our hearts. Faith turns poison into nectar. Gita (ix-31) Says, "oh Arjuna those who have no faith in this Dharma, failing to reach Me, revolve in the wheel of world of death."

It is again said in Gita (XVII-3) "Faith contributes the very being of man". Guru Dev always advised aspirants to meditate. Upanishad and other scriptures have said that God always dwell in the human heart. Why does not one seek him there? The Gita says (XIII-24) "Some perceive the self with in through meditation". Meditation is another name for total stilling of thought waves. Steadfastness of mind is its 'OM'. All misery in this world is due to restlessness of the mind Supreme bliss can be obtained when mind becomes free of thoughts, though it is not easy to do so. It is therefore necessary to seek external support for a while to become stabilised in the inner self. One transcends thoughts by means of thoughts. Ptanjali (1-3) says "Let the mind be focussed on one who has risen above passion". A perfect saint is such a being. By meditating on him, by relying on him, one who over comes cravings are accumulated through countless births, grows stronger in inner detachment and feels the soul's bliss throbbing in his heart.

"Guru Dev emphasised the importance of knowledge alongwith meditation. He was a great lover of Vedanta, he manifested, non dual consciousness. The Vedanta philosophy had become a dynamic force in his character. His unitary self awareness was faith fully translated in his conduct. He used to say that it was the supreme Being alone that was present as conscientiousness in all creatures of the universe. In the human body, the Lord dwells as self. He controls all the sense organs and is responsible for our daily actions and he circulates 'prana'. "One without a second" also completely fill the entire universe retaining his oneness. There is nothing other than him in the whole creation. All the Names forms, Shapes and objects existing in the manifested world are in no way different from him Guru Dev urged everyone to penetrate through the divinity to the underlying reality which pervades within and without by means of knowledge and meditation. Recognise your true nature you are the transcendental being. That verily is the blissful and internal Lord whose joyful glory is fully reflected in the experience of happiness of the world.

1. Self :

The main difficulty in discovering the self, is that the mind does not want the supreme bliss of unity. Instead it wants duality and it is this duality that is the source of all our problems.

2. The Introduction :

A Mantra describing a being who is established in the self "(one) whose eyes are unbelieving and whose gaze though appearing to look outside is fixed within". In this way our eyes though looking outside should be directed within. Similarly we should tune our hearing inwards. Mediating yogis should slowly turn their hearing inwards towards the divine sound 'Nada'. Upanishads refer to this as 'Om' which continuously reverberates within us. It is the divine music of our inner true existence. The creation, maintenance and dissolution of the universe occur within this vibration which in Kashmir Shavism is called 'spanda,' the original thought. Sant Ganaeshwar wrote, "one tastes and attains this elixir by stealing it from the senses. When the senses free themselves from outward contacts, then the inner sensation of joy is experienced". When one tastes one's own self, one experience 'Satchidanand' whoever tastes the sublime elixir, tastes the mystery of life and essence of entire world, NARDA said, "Knowing this the devotees become intoxicated and still, revelling in the self he becomes quiet and serene and begins to dance like a madman. The intoxication arising from love of the divine self is overwhelming. Again Narda says, "the love of inner self is nectarean by nature". That inner love is not far from us, since its source is within us, it cannot be concealed. We ourselves have obscured it. Our blindness makes us think that it is hidden but it is manifest within us.

3. The Inner Silence:

Lord Buddha was asked, "Are you a god, a deity or a special incarnation". Lord Buddha answered, "I am none of these things. I am the one whom you know at the moment, you awaken from sleep, when you are free of thoughts". What a profound understanding? A being has awakened from the sleeping his ignorance, knowing no disparity, no conflict, he is the image of joy, a complete human being.

Words are used to know objects. But to know God, supreme silence of thought to a thought free stage, is essential. It is to achieve this that Sadhna is necessary. Birth and death take place in silence. Silence is true life. To give up words means to go within and that means to losing all remembrance of one's conventional identity.

4. Destroyer of Fantasies:

'Katha Upanishad' says "When the brilliance of even the sun, moon does not reach there, what can you say about fire? Everything is illumined by the light of that". The Guru who resides in that place, which no one can reach, will

certainly reveal its light to you.

5. The experience beyond words:

By studying scriptures, you get a craving to know God. God however, cannot be perceived through scriptural texts. Logical reasoning is of no avail as God is an extra ordinary inner experience. The scriptures can point the way towards God but they cannot carry one there. God cannot be understood through mind, through intellect or the sub-conscious mind. A true seeker attains him within himself through the path and wisdom of the Guru. When a person discards duality he discovers Shiva is not different from him. When one attains complete understanding of him, one's awareness of the world merges with him. One who looks for him, becomes him even while seeking him, as sant Tuka Ram Maharaj said, "I went to see God and I myself became God".

6. The inner transformation:

"When I realized the pure I became pure, my ego was no more. I myself became god"....This is very mysterious..... To die while still living is to become deathless and immortal. Many people fear death but in this sort of death, the individual soul becomes 'Shiva'. It is not a literal death. Meditation simply erases one's small self and this makes one God while one is still alive.

Sunder Dass said, "When philosophers stone comes in contact with iron, it kills it, but it does this only to give iron a new life of transforming into gold.

7. The giver of true knowledge:

An illumined intellect can be obtained only through the Guru, until the delusion of this worldliness is destroyed, doubts never cease to arise and again only Guru can shatter one's delusion. Just as one cannot buy anything without money, there is not true path without the Guru.

8. The mystery of satsang:

The only way to attain satsang is to surrender yourself. You must leave the future of your sadhna to your Guru. Give up the desire to become something, because if you enclose yourself in such thoughts you will miss the target.

9. The Brahman:

In 'kena' upnishads it is said, "That which is not thought of by the mind but by which the mind thinks-know that truly is Brahman and not what people here adore."

"That which is not seen by the eyes but by which the eyes see, know that truly is Brahman and not what people here adore."

"There the eye goes not, speech goes not, nor the mind, we know not, nor understand how to teach about that. That is Brahman".

Kabir said, "One can realize him effortlessly through the Guru's grace and compassion but to see God without God is to lose him".

Kabir again said, "As long as I was looking for you, I did not see you, I went from door to door knocking, yet none of the door was yours. I looked for you in so many paths but none of them led to your court, but when I received Ramanand's grace he erased me and I became completely pure. I saw that you were behind me like my shadow, wherever I went, you were there."

10. Purity:

Showy rituals do not lead to any results. A pitcher of wine cannot be purified by being washed in the Ganga. There fore knowledge should first enter the heart and then entire cleanliness will follow naturally. None has received knowledge by performing external action and other rituals. For a person, who because of his good action and whose heart has become immaculate through window, the distinction between outside and inside vanishes. He finds the same purity everywhere. He is so faultless within that pure feelings of his heart are revealed through his senses, just like a flame enclosed in glass sheds its light.

11. The Praise of God:

The praise of god when the glory of a deity is imprinted on the heart and can become one with the intellect, can be praised properly. That can be understood only when the notion of names and forms of all objects is completely destroyed and can be truly described by embracing silence.

XXXVII - KUNDALINI YOGA - VOICE (Shivanand)

The Vedas form the sound manifestations of Ishwara. That sound has 4(four) divisions :

- Para — Which finds manifestation as 'PRANA';
- Pasyanti — Which finds manifestation in the mind;
- Madyama — Which finds manifestation in the 'Indriyas';
- Varkhari — Which finds manifestation in articulate expression.

The articulation is the last and grossest expression of divine sound energy. The highest manifestation of sound energy, the primal voice, the divine voice in 'para'. The 'Para' voice becomes the root ideas or germ-thoughts. It is the first Manifestation of voice. In Para the sound remains in an undifferentiated form. 'Para', 'Pasyanti', 'Madyama' and 'Varkhari' are the various gradations of sound. Madyama is the intermediate, unexpressed state of sound. It is a search in the heart.

The seat of Pasyanti is the navel of 'Manipuri Chakra'. Yogis who acquire subtle inner vision can experience the pashanti state of a word which has Colour and form and which is common for all languages which has the vibrating homogeneity of sound.

Indians, Europeans, Africans and Asians and birds and beasts, all express the same Bhawan of a thing in the pasyanti state of voice and sound. Gesture is the sort of subtle language. It is one and the same for all. An individual of any

country will make a similar gesture by hand for water if he is thirsty. As one and the same power, a shakti working through the years becomes hearing, through the eyes becomes seeing and so forth, the same 'pasyanti' assumes different forms of sound when materialised. The Lord manifests himself through his Maya power, first as a 'Paravani' in the 'Muladhara chakra' at the Naval, then as 'Madhyana' in the heart and eventually as Varkari in the mouth. This is divine descent of his voice. All the Varkari is his voice only. It is the voice of "Vrat Purushe".

XXXVIII - KUNDALINI YOGA (Shivananda)

1. Spiritual Powers:

When a man leaves the physical body he carries with him, his astral body of 17 Tatwas and the 'Karmasaya' (Sanchit Karma), as well as to the mental plane. This 'Karmasaya' is burst by the highest knowledge, obtained through 'A'sanpraghat Samadhi' ". The sum total of all sanskaras or latest impression is known as "Karwabaya" (spiritual powers). Spiritual power can be transmitted by one to another and taken back. The method of transmission is called "Shakti Sandara". The spiritual power is transferred by a Guru to his disciple through touch (spursha) sight (Darshana) or willing (Sankalpa). Sometimes the Guru enters the astral body of the disciple and elevates his mind through his power. The subject actually feels the spiritual power passing through him. (Mula Chakra higher up to the neck and top of head). The disciple performs various Kriyas (Hath Yoga), 'Asans', 'prana' Yama, 'Bandas', 'Mudras' etc, by himself. The student must not restrain his 'Icha Shakti". He must act according to his inner prema or stirring. The mind is highly elevated. The moment the aspirant closes his eyes, meditation follows. Through Shakti-Sanchara Kundalini is awakened Shakti Sanchara comes through Parampara. It is a hidden mystic science, handed down from the Guru to his disciple.

2. Shakti Sanchara.

The disciple should after getting transmission of power from the Guru, struggle hard for further progress in his Sadhana.

'Shakti Sanchara' is of two kinds in lower and higher. The lower is "Jada Kraya" only when one automatically does Asans, Bandhas and Mudras without any instructions. The student will have to take up 's'ravana' and 'Nididasan' for perfection, instead of depending on kriyas only which is an auxiliary para.

A fully developed yogi possess the higher kind 'Shakti Sanchara'. Swami Ram Dass touched a prostitute and she went into 'samadhi'. Similarly Swami Vivekananda had a super conscious experience merely by a touch of Shri Ramakrishna. Similarly Lord Krishna touched the blind Sur Dass whose inner eyes were opened and he had "Bhava Samadhi".

3. Nadis:

These are astral tubes made up of astral matter that carry psychic currents. The sanskrit root of 'Nadis' is "Nad" which means motion. It is through these Nadis

(Sukhshma, subtle passes) that the vital force or pranic current flows. These are not the ordinary nerves, arteries or veins that are known to the Vaidya Shastrics. 'Yoga Nadis' are quite different from these. The body is believed to have 35,000 to 80,000 or such nadis.

Nadis play a vital role in Yoga Kundalini, when awakened will pass through 'Sushma Nadi' but this is possible only if Nadis are pure.

4. Kundalini yoga:

The first step is the purification of nadis. A detailed account of Nadis and Chakras is essential. Then locations, functions, nature etc. should be thoroughly studied. The subtle nadis have influence on the physical body. All the subtle (sukshma) 'Pranas nadis' and 'chakras' have gross manifestations and operation in the physical body. The gross nerves and plexuses have close relationship with the subtle ones, and this point should be well understood, since the physical centres have close relationship with the astral centres, the vibrations that are produced in the physical centres by prescribed methods. There are 14 nadis, out of which sushma, ida and Pingla are most important (sushama being the chief) other nadis are subordinate ones.

5. Anahata Sounds:

The sound proceeding from 'pranav' Nada which is Brahman is of the nature of effluence. The mind gets absorbed in it. The mind exists so long as there is sound, but with its cessation the state of Turiya is reached. The mind gets absorbed along with 'prana' by constant concentration upon Nad. The body appears indifferent to heat, cold, joy and sorrow, different kinds of sounds proceed from the heart (anhata sound)

6. Nada:

Heard through the ears is of ten kinds 1. chini, 2. chini-chinni, 3. sounds of bell, 4. sound of conch, 5. flute, 6. cymbals, 7. flintlele, 8. voice of drum, 9. double drum (Miridangan), 10. sound of thunder, You should not expect the sounds immediately but you may hear any sound at one time. The description given above is 'Laya' through 'Nada Anhata' sound. 'Laya'; can be effected by concentration on the tip of nose (Nasikajra dristhi) at the space between two eyebrows (Bhramadya Dristhi), Meditation on 5 Tatwas, on soham Mantra' (Aham Brahmani) 'Talvan Asi', Mahavakyas and other methods.

7. Development of Bhakti:

The main methods of development of Bhakti are , 1. Sravana (hearing the llas of God) 2. Smarena (remembering God always) 3. Kirtan (Singing of his praise) 4. Vandna (Namaskar to God) 5. Archana (offering to God) 6. Pad Sevana (attendance) 7. Sakliya (friendship) 8. Dasya (service) 9. Atma Navadana (self surrender to God)

Shri Ramamijia recommended the following 1. Viveka (discrimination) 2. Vimoka (freedom from all else) 3. Albhyasa (Continuous thinking of God) 4. Kinga

(doing good to others) 5. Kalyana (wishing well to all) 6. Truthfulness (satyam) 7. Arjavam (Integrity) 8. Daya (compassion) 9. Ahinsa (non violence) 10. Dharma (Charity)

8. Mystic experiences, visions and lights:

Various kinds of lights manifest during meditation. In the beginning, a bright white light will appear in the forehead between two eyebrows (Ajina Chakar). On closing of eyes different lights are seen. These are "Tanmatric lights". Each Tanmatric has its specific colour. The mind is becoming steady if you observe that white or red lights as floating before the mind's eye. After some months, the size of lights will increase and you may see a full blaze of white light, bigger than the sun. The vision of light is a great encouragement in Sadhna. It impels you to stick to it vigorously. The appearance of this light indicates that you are transgressing physical consciousness and are in semi-conscious state. You must not shake the body when these lights appear. You must be perfectly steady in your 'Asna' and breathe slowly. At times you may see luminous forms of Devas, or you Ista Deva or you Guru, Reshis or Siddhas. This is encouraging. During intense concentration you may feel peculiar sensations as if electricity passes through the Muladhara Chakra, such disturbances should not make the Aspirant fear them, but they should keep steady in their sadhna. Some people mistake this state for realization which is a blunder. These are simply encouragements to push you forward in your sadhna.

9. Elements:

Some times these elements with fearful faces and bodies appear while the aspirant is in meditation. They are inhabitants of 'Bhuvya Loka' and are supposed to be attendants of Shiva they are actually harmless but in their terrifying form, they come to test the strength and the courage of the aspirant. Repetition of "OM" or your "Guru Mantra" will drive them away. A coward is absolutely unfit for the spiritual life, Destroy fear, Develop courage, Be Bold.

10 Life in Astral Plane :

One day during sadhna you may feel separate from your body. You will have immense joy mixed with fear. Joy due to being in possession of a new light astral body but fear due to entry into an unknown foreign plane. At first, the first consciousness is rudimentary in the new plane. You will feel that you have a light airy body and will perceive a rotating vibrating limited astral atmosphere with illumination of golden lights, objects and beings. You may feel that you are floating in the air. You are aware of how you have completely separated yourself from your body. This experience has to be felt but there is a craving for this when you come back to body consciousness. With following correct yogic practices, you can leave your body at will and stay thus for a long time.

You can by mere wishing, travel in any place you like with the astral body and there materialise by drawing necessary materials either from 'Ahankara' or

the universal store house. The process is simple to 'yogi' who know the rationale, the detailed technique of the various like thought reading, thought transference, psychic healing, distant healing, etc. It can easily be performed by those who can function with the astral body.

11. Silence:

Live alone and observe 'Mouna' and record in your diary, the benefits you thus derive. Do not make gestures and signs like hum, hue which is tantamount to talking. Utilise the energy thus saved in meditation or Japa.

The moment 'chit shuddhi' is attained, you should stop doing "Nishkam karma" and take to pure meditation in seclusion.

12. The Role of Mantras:

Mantra is a mass of tejas or radiant energy. It transforms the mental substance by producing a particular thought movement. The rhythmic vibrations provided by a Mantra regulate the unsteady vibrations of five sheaths. It checks the natural tendency of objective thoughts of the mind. It helps the sadhna shakti and re-inforces it. 'Sadhna shakti' is reinforced by Mantra Shakti, Mantra awakens super human powers. "Only the knowledge imparted by a Guru through his life is powerful and useful, otherwise it becomes fruit less, weak and painful.

13. Depression:

Very often depression comes in meditation in neophytes owing to the influence of sanskaras, influence of astral entities, evil spirits bad company, cloudy days, bad stomach and loaded bowels. It must be quickly removed by cheerful thoughts, a brisk walk, singing of Lord, pranayam etc. If you want to enter samadhi cut all friends and connections and observe 'akhanda mouna' alone and plunge into meditation. A cheerful and ever smiling countenance is a sure sign of spirituality and divine life.

14. Control on elements:

Control over 5 elements (Bhutas) may be gained by practising Dhane on their respective seats in the body. The seat of earth extends from the foot to knee, the seat of water from the knee to the Naval, the seat of air from Naval to throat, the seat of fire from throat to the region between the eyebrows and the seat of Akasha from the eyebrows to the "Brahmaratha".

15. The Koshas:

'Anamaya kosha' is the physical body, (sthule shairan), 'Pranamaya kosha', 'Manomaya Kosha' and 'Vijnanmaya kosha' are in the astral body (sukshma shairara). Anandmaya kosha belongs to the causal body (karma sharare). 'Pranamaya kosha' contains the 5 Indriyas (karma). Manomaya kosha and Vijnanmaya kosha contain the 5 'Janana' indriyas.

Priya, mode and pramoda are the attributes of 'Anandmaya kosha'. Hunger and thirst belong to 'Pranamaya kosha', birth and death belong to 'Anandmaya

kosha'. Harsha and shoka belong to 'mammaya kosha'. Passion, hunger, great, sankalpa vikalpa are Dharmas the 'Manamego kosha'. Sleep and Moha are 'Anand mayo kosha', kartiva, Bhoktrivta, (employment) belong to Vigyam kosha. In Mannaya's kosha 'Icha Shakti' is working. In 'Vignammajo kosha'. 'Jnana' shakti 'is working.

16. Summing up:

You should have a knowledge of scriptures, devotion to your preceptor, saints and sages. Even 'Nirvakalpa samadhi' is not necessary. Why do you wait to get yourself merged in the absolute? Have a small veil of individuality and serve here. 'Nilya Siddhas' possess divine qualities and move as divine beings on earth. Aspire not for spiritual powers, they will come by themselves. Possess all noble virtues. Be free from hatred and malice. Elevate others by your example. Give with modesty and good will and love. There is one universal Atma, eternal consciousness that dwells in hearts of all. Realize this through aspiration, renunciation, concentration and purification.

XXXIX - THE ETERNAL COMPANION

(Teachings of Brahanand)

A. The scriptures have prescribed 4 main paths of worship.

1. **Samadhi** : It is the best kind of worship. It is also called the direct worship of Brahman.....the actual vision of the omnipresent reality.
2. **Dhyana** : This is the 2nd in importance. Here "Himself" and "Myself" exist. When meditation deepens one perceives the holy form of the 'Ishwara' or chosen deity.
3. **Japam and Prayer**: In this one sings about glory of the Lord and respectfully chanting the name of chosen deity
4. **Eternal Worship**: It consists in 'pralika' and images. The different worship of different gods is created by human mind. It is a mask of evolution in the universal march to God.

It is for the Guru and disciple to chalk out a way for the spiritual progress of the disciple out of any four methods, denoted above.

B. **Karma**. For doing your *Karma* for the sake of 'Karma' you will attain to greatest God.

C. **Authority**. For monks and devotees. It is Un worthy to try to exercise authority over others. Gita says, "Being deluded by egotism, men call themselves the doers." Cultivate the habit of praising others and looking at godness of people. If you do not do this. You will never expand. If a sadhu or a monk accepts alms from a householder in whatever shape, it entitles the latter to a part of form is religious merit. One day Swami posed a question, "Do you think there is a fixed catalogued price of so much austerity, so much Japam, so much charity etc.

for God realization". None can force realization on him. Then he went on to say "But if you don't keep up a regular spiritual struggle, you will not be able to hold the experience when it comes".

D. **Value of Service**. Any little service, however, insignificant but rendered with real devotion never escapes recognition. A disciple was once asked to prepare a chillam of Tobacco for the Guru Dev. When he (Gurudev) however, drew his first puff he gave a pat to the disciple on the back and told him if he could give him one more chillam, like the one, he had offered earlier, he would give "sanyas" to the disciple.

XXXX - MEDITATION AND SPIRITUAL LIFE

(Yatshrirada Nanda)

The seven laws of spiritual life are codified as under:-

- a. Whatever we take to be real for the time being affects our whole personality, thoughts, emotions and actions. Our whole being responds to this reality.
- b. Our concept of reality depends on our concept of ourselves i.e. man's conception of God evolves with the evolution of his conscience.
- c. Spiritual awakening is the transformation of one's consciousness which means moving from a lower centre to a higher centre of consciousness.
- d. Though different from moral imperative, spiritual aspiration must be supported by it. The practice of concentration (meditation) if not preceded and followed by purification of mind and sublimation of instincts is likely to lead the aspirant astray.
- e. Each aspirant must understand where he is and begin from there, but making the best use of protection and support given to him during the early years of his life. He should outgrow them and stand on his own legs, drawing his sustenance more from divine than man and institutions. This is the law of spiritual growth and means that the aspirant can move forward in the spiritual path only if he is prepared to abandon the support which helped him in the earlier stage.
- f. The realization of the absolute, transcendental reality lies always through the realization of the immanent divine principle. The holy personality "Ishita Deva" is the manifestation of divine principle.
- g. The more our consciousness increases, the more we see the Divine in all people and the more spiritual we become.

2. Conversion:

The change from following world by ideals to a spiritual idea is called conversion. In case of some people it is sudden while it is gradual in others. The number of people who undergo genuine conversion is very small at a particular time in any country. There can never be a mass of spiritualism, however beautiful the idea may be. Gita Says, "only a few will take to

spiritualism and out of them a few may attain the stage of superconscious realization". But let us all assume that we are chosen few selected for the fulfillment of highest spiritual ideal. No human yearning can ever find satisfaction in anything that is not permanent. Spiritual happiness is of a different kind. It is the "peace of god which passeth all understanding". God is known to him who really knows Him to be unknown. And He is unknown to him who thinks he knows (Kene Upanishad)

3. Mystic:

A mystic is one who has the direct experience of the ultimate reality whether it is called God or the self. Every religion has produced mystics though all have not realized their greatness. In Christianity, Islam and Judaism only prophets are recognised and they have produced outstanding saints who have had direct experience of God. Mysticism is not a recognized path in Christianity and Islam. However in Islam the movement is called sufism. It has produced many enlightened saints and mystics. In Hinduisim there is religious freedom and mystic luxuriance. Salvation means real freedom from ignorance and sorrow. It believes that unless a man gets 'Mukti' he is born again and again to experience little fruits of life. There are 4 paths recognized for this:-

a. **Karma Yoga:** Detaching the mind from the result of activities, working without motive but easier way being to surrender the first of action at the feet of the lord. "Isavasya Upanishad" says, "all that is changeful in this world is to be covered in God". The whole world belongs to God and realizing this one should give up all forms of desire. When the mind gets purified, the Atman will slowly begins to shine forth.

b. **Raja Yoga:** To prevent thoughts about sense objects from arising in the mind and make the mind flow in a higher channel. One has to practice truth fullness, chastity, non covetousness and non dependence on others. Practice cleanliness and contentment. Read and think deeply and assimilate these ideas surrendering everything to God. After attaining these, one may practice particular posture, control of health which means the flow of cosmic energy in the body and mind. This is called 'pranayama.' The next two steps in Raj yoga are withdrawal of the senses from external objects and fixing the mind on selective and special idea. When the inner consciousness deepens one realizes as 'Pursha' or self.

c. **Bhakti Yoga:** Need for discipline and God ward trend to one's impulses. For attachment to the world should be changed for attachment to God, hatred replaced by renunciation, fear by self surrender to Divine. Constant remembrance of the Lord, with the help of Mantras, hymns and devotional songs, till ultimately one gets his vision and experience.

d. **Gyana Yoga:** A higher standard of morality and a higher qualification of the aspirant is demanded to call for the adventure of self realization. He must be self controlled, patient and able to concentrate He should be able to discriminate between the real and unreal. He should give up all desires for

enjoyment here and hereafter. He should have tremendous desire to be free from all limitations. It begins with "Srana— Mahavakya" as manns of this "Niddiasan" — a higher form of meditation which is a direct enquiry into the nature of the self. It is a deeper search for reality by the process of 'Neti Neti', "not this", "not this".

The super consciousness is manifested through the conscious and if we are attracted by their human aspect, we come in touch with the divine aspect in due course.

Besides this lofty conception of the absolute transcendental reality, the ego without a second. The ideas of an immanent impersonal divine principle which manifests itself through finite forms and yet remains infinite and formless. Many aspirants prefer to worship non dualism as they feel less interest in personal aspect of the divine.

5. Qualifications for spiritual Aspirants:

a. The devotee retains the distinction between him (devotee) and the divine to consider himself as soul and God as soul of souls. Gita says, " Greater is the difficulty of those whose minds are set on in the impersonal. The height of the absolute is very hard to reach. Hence the worship of and meditation on the impersonal, through the personal aspects, and symbols has been most popular in almost all the forms of worship, the aspirant looks upon the divine as personal being endowed with super human attributes who respond to his prayers and worship and help him in attaining perfection and bliss.

b. The second qualification absolutely essential to the spiritual aspirant is the ability to separate the essential part of religion from the non essentials. Aspirant loose themselves in non essentials sometimes and take it as true spiritual progress, and never reach any where. This happens to orthodox people who inspite of observing strict religious codes remain at one place and miss the true path of spiritualism. Scholarship, oratory, skill in expounding scriptures do not give liberation. There can be no true salvation to give liberation. There can be no true salvation without hard work and sadhna from the aspirant.

6. The Ego:

When we lose sight of truth and its real nature and identify our selves with our ego. We become playthings of nature. One has no freedom and is at the mercy of forces of nature. Such aspirants mistake their own lower impulse as some grand forces and follow them. They do not listen to their small voice conscience within them. It is therefore essential for the aspirants to reduce their ego considerably if not eliminate it before they proceed for self realization. A dignified modesty based on faith is our potential divinity. An attitude of self surrender, a spirit of dispassion and a spirit of acceptance of moral connections, is very essential for progress in spiritual path. In other words, we should strive for a total change in our attitude towards ourselves, towards the world and God himself.

7. The Atman:

Know the Atman to be the master of the chariot and the body as the charioteer and the mind as reins. The senses, they say, are the horses and the roads the sense objects. The wise call Him the Atman when He is united with the body, the senses and the mind. The man who has a discriminating mind intellect for his charioteer and a well controlled mind as the reins, attains the end of the road the supreme experience of all pervading spirits having approached the enlightened teacher, arise , awake and realize the self - realize the Atman one becomes freed from the jaws of death by realising the highest Reality, which is soundless, colourless, tasteless, odourless, unimitable, begingless everlasting, for which transcends even the cosmic Mind (Mahat).

In every country there are a group of people who are keen on self realization and are ready to undergo all the difficulties and suffer anything till they achieve the goal. This is not possible with masses as one cannot change their lives, however one may like to.

8. Meditation:

Before beginning with meditation, let us consider the body as a temple which one may enter through one's heart and find that it is filled with light and consciousness of 'Jivatma' which is part of 'Paramatma' the infinite light and infinite consciousness. Let one merge one's body, mind and the whole world into the infinite reality and imagine one is a little sphere of light and consciousness inter penetrated and permeated by the infinite light and infinite consciousness. Since this form of meditation is difficult to achieve by ordinary man, let one think that one's soul puts on a pure mental body and 'paramatama' takes the form of Guru or Ist Deva and meditate on Him.

The first step is 'Rupa dhya' this means mediating on the pure luminous form of the Guru.

The second step is 'Guru Dhyana' this means meditations on infinite good qualities, like infinite purity, knowledge and bliss of the Guru.

The third and last step is 'Srampa Dhyana' this means meditation on all pervading consciousness of which the whole personality of the Guru and disciple are different manifestations.

9. The outside teacher or Guru:

A true teacher is a free soul and would like to see that his disciple stands on his own feet, realizes his divine nature and solves individual problems of developing a cosmic outlook. Without the disciples' hard efforts, the teacher cannot make his progress stable. For this reason some Gurus deprecate personal service and devotion to the Guru from his disciple than following the ideals of life and living and achieving them.

The disciple is well advised to depend on his inner teacher more than on his external teacher and reach a level of spiritual consciousness which he will be able to sustain.

It is the spirit that matters and not the form. In order to avoid self deception, it is, good to meditate on the infinite spirit merging all forms into it and try to be established in supreme consciousness through repeated practice.

10. The role of saints:

With association with saints, latent good sanskraras are aroused and bad ones are suppressed. The famous 'shalooka of Bhagvatam' is very relevant here." Holy sages - they are great purifiers, Holy waters take long time to purify the soul but contact with a holy man frees one from impurity in no time. These Holy men make Holy places holy, and they carry Divine - Being into their hearts".

By coming into contact with a Holyman, one should be grateful that God's grace has been showered upon one.

11. Prayers for all:

It should be the practice of disciple to pray for all and show love and affection for all before he sits for meditation. This sort of prayer, if done regularly and with concentration, is very helpful in meditation. It is said that when we pray for others, we ourselves get nearer and nearer to God. Seeing the divine in oneself and in all of her persons, is the ultimate solution to present day problems of this world .

12. Power of Brahmcharya:

Celibacy is very helpful and suppression of lower infinities of man helps the aspirant on the path of spiritualism.

The development of brain of a Brahmcharya is so fine that his capacity for grasping super conscious things is remarkable. The main purpose of Brahmcharya is the development of spiritual faculty. When a man practices celibacy for 10 or 12 years his nerve called "Meadha Nadi", is awakened. It has the power of intuition, latent in men with out continence, the brain will not with stand the tremendous effects of long meditation and higher realization.

13. Divine Voice :

Ordinary voice should not be mistaken for Divine voice which cannot so easily be heard as people may think. Only when our minds are purified and our wills are united with the Divine can we hear this voice. On whole being must vibrate with Divine vibrations before we can hear the voice. It should not however contradict reason but transcend it.

14. Mode of worship:

God himself has provided different forms of worship. He has arranged these forms according to needs and capacity of different aspirants. Swami Rama Krishna has advised the following forms of worship

- Repeat god's name and sing his glories.
- Keep holy company.

- c. Now and then visit godmen, sages and saints.
- d. Keep the mind of worldness if it has to dwell in God.
- e. Fix your mind as god. (It may be difficult initially)
- f. Practice meditation in solitude.
- g. In meditation, withdraw into yourself.
- h. Discriminate between real and unreal.
- j. Feel that God alone is real, all else is unreal and not permanent.

15. How to live in this World:

- i. Do all your duties and keep your mind on God.
- ii. Live with all, the father, mother, wife and children and serve them well and treat them as very dear to you but know in your heart of hearts that they do not belong to you.

16. How to see God?

It is possible to see God by living in solitude, now and then repeating God's name, singing his glories, discrimination between real and unreal. Sri Rama Krishna has thus given the essence of the path of synthesis- synthesis of yoga and Vedanta, of devotion and knowledge and of work and worship. Worship prayer, meditation and discrimination, service, all have a place in this path. The path of 'Gyana-Yoga' can only be followed by select few but for the rest the synthetic method, is the best suited. It was this path which was learnt at the feet of swami Rama Krishna by his disciples.

17. Ahata:

It is that which is taken in i.e. the experience of sound etc. which are taken in from the experience of the agent, and when this cognition of objects becomes free from all taint, aversion, attachment or delusion. Then with such cognition "the inner nature becomes pure" It is of subtle vibration which originate in the 'Nada Brahman' or cosmic mind and fall back into it, as waves in an ocean.

18. The Highest Ideal :

According to Swami Vivekananda is to first let ourselves be good and then help others to be good. If we advance to some extent, we can help others also to advance to some extent. That is how we have to practice Swamiji great ideal 'Atmano Mokh Sartham Jagathilya' i.e. "to work for our spiritual emancipation and at the same time render service to others". As we improve we can help others to improve in our humble way. As we progress in our spiritual pursuits, let us try to be of service to others - this is the two fold way which will help attain inner purity, which in turn will help us to attain Divine inner purity. Divine Love and bliss will follow. Let us proceed each in one's own way as there is a long road in front of us.

19. Hindu spiritual experience :

There are some souls of extra-ordinary calibre who want to encompass with in

their range and experience both the personal and impersonal. Their spiritual consciousness refuses to be limited and circumscribed. They realize all divine in manifestation. A burning hunger for the infinite seizes their souls They probe the Absolute and get lost in it by losing themselves in transcendental existence, knowledge and bliss. When they return to their plane of relative existence, they continue to reflect the radiance of the infinite. They are quite at home in Absolute and in Relative. Shankaracharya the great monist sees the one reality at the back of everything, as in his own soul. He meditates in it and realizes that there is no other than Brahman. The Shaktacharya, Shiva, Vishnu, and other Gods and Goddesses, speak of the same infinite which gives the true meaning to the finite.

The devotees have to surrender all to the Divine uttering, "Being subject to the impulse of Vital energy, the intellect of the body, whatever sin has been committed by me in the stages of walking, dream, deep sleep in thought, word or deed by means of different organs, may all these be offered to the Brahman."

After finishing Japa and meditation in the above mentioned way, let the devotee hold on to his centre of consciousness, always trying to remain in the ecstasy mood. Every aspirant, must have 3 things, a definite centre of consciousness, a definite name (Muntha) and a body form. To be effective, visualisation and Japa, must be done with great intensity.

We should be clear in our thought and action and follow strict procedural rules at least in the beginning.

20. Abhanges of Sant Tuka Ram :

A. Sant Tuka Ram has said this famous abhang :-

How can I know the night

So helpless am I

Since thou thy face has hidden from me

o' thou most bright

I call and call again

At thy high gate

None hears me,

empty is the house

and desolate

He who goes to the Lord as a beggar for alms

What alms?

The alms of divine love

a beggar at thy door

Pleading I stand

Give me an alms O,God

Love from thy loving hand
Spare me the busier task
To come and come for sought
A gift poor Tuka craves
Un-merited -un brought!

B. Mira's Song :

Mira says-(in sarcasm)

- If through daily bath one could attain Hari Then what about the aquatic animals
- If by eating fruits and roots one could attain Hari then what about bats and monkeys
- If by worshipping the Tulsi plant one could attain Hari then I would worship the Tulsi grove.
- If by worshipping stone one could get Hari then I would worship the mountains
- If by drinking milk one could get Hari then what about the calf.
- Let us remember the above message We have to do spiritual practice,
We have to sing the glories of the lord with full intense love and devotion

XXXXI - BACK TO GOD HEADS (Maha Mantras)

(Hare Krishna Movement)

The eternal truth and prayer to Lord is given in the following evergreen Mantr. Hare Krishna, Hara Krishna, Krishna, Krishna Hare Hare. Hare Ram, Hare Rama, Ram, Ram Hare, Hare. The Mantra: In Sanskrit " Man" means mind and "Tra" means freeing so a Mantra is a combination of transcendental sounds that frees our minds from anxiety. Ancient vedic literature singles out one Mantra as the "Maha" Supreme mantra. The Krishna, Rama, Upanishad explains, "These sixteen words Hare Krishna..... are meant for counteracting the present age of quarrel and anxiety. Four centuries ago, while spreading the Maha Mantra, throughout India. Shri Chaitanya Mahaprabhu prayed, " O, supreme Lord in your name , you have invested all your transcendental energies. The name Krishna means . " the all pleasing one" and the name "Hare" is an address to Lords devotional energy." So the Maha Mantra means," O, all attractive, all pleasing Lord , O , energy of the Lord, please engage me in your devotional service, Chant the Hari Krishna- Maha Mantar and your life will be sublime.

XXXXII - GURU GOVIND SINGH: (Puran Singh)

A. Vichitar Nataht :

"I came down from the 'Hem kunta', Mountain of seven hours of snow" where I lay in sleepy power and love in pure being.

The beloved has sent me down and I came with my being still pierced with the mystic light of his holy feet.

There is a pang of ecstasy in me, the pang of an ever awakened vision of the Divine.

I have seen him, for me the life is self realised Don't call me. God, I am his man came on earth to see the fireworks of his creation.

I think of Him who devours both time and space. He is looking at me and I do as his looks beckon me to do.

I am singing his Nam and I go sowing the seeds of the eternal.

B. From Akal Ustat (reading):

I seek safety in Him.

I seek safety in Him, who is the steel of the blood of centuries.

I seek safety in Him who is the heart of all ages

I seek everlasting safety in Him who is the iron of life

I bow down to him whose form is eternal unity

The one who meets you everywhere on land or water

The one dwelling above time and space whose aura is all the teeming life that is filling

The 14 region of created worlds

I bow down to the Divine life that is mainfest in the moving little ant and the elephant alike And bless the poor and rich alike.

The inscrutable one who is the Knower in the life throeb of every heart.

The one that in him self transcends all expression and is undescrivable by all descriptions.

I bow to Him from whom the flood of life rolling came and into whom all go and rest again where the past, the present and future are mere fiction.

And one moment of devolon spent with him is a whole eternity.

I bow to Him who is awakened consciousness, and who is the whole unconscious self.

That sleeps without working,

Here he giveth without limit and, there he taketh it away.

Here he puteth his hands out asking as a beggar for alms

and there He standeth at every door as the indefatigable gives with his hands to give away His all.

Here he follows the ruling of the Vedas, and there he disobeys them entirely.

Here He is the infinite appearance and there He is all-silence - indistinguishable from nothing - the ever unknown and the unknowable, I bow to Him.

Here I see as a warrior fully armed, and there a scholar seeking more knowledge. Who eats wind and fire here who is fettered in the love of women there.

Who is the god and goddesses, who is both the black and the white.
The devotee in the fortress of a Dharma who goes forth and is every where.
He is the vow of celibacy and he is the amorous passion, Nath (Lord).
Thou art the Hindu, the Moslem, the Turk and the Firanghi.
Thou art the Persian, Sanskrit, the Arabic.
Thou art the poet and skilled dancer, the songster supreme.
Thou art the speech and thou art the Avadita the Adept.
Thou art the man, woman, child God.
Thou are the flute player, the herdsman that goes grazing his dumb cows.
Thou bestows love and then give theyself to all.
Thou are the protector of life and the giver of all prosperity.
Thou are the cure of all sufferings and sorrows.
Thou are the net of charm and youth and high summit of all fulfillment.
Thou are the form of a beautiful princess and thou are the emaciated form of
the, Brahmchari and wooden beads hanging from his neck
Thou are the Muezzin that cries from the roof of the mosque
Thou are the yogi that lies wrapped in silence of deep thought unthinking in
soul lit Cave.

The vedas are thou and the Quran
In all shapes and everywhere, thou are dear to me in every form,
Thou are thyself. Thou are my vow, my Dharma, my beginning and my end.

C. From Hymns of Salutation — Jap Ji

I salute them whom none can name whom none can enshrine in clay, the
pure being, the spirit of Eternity. The beauty of life past all measures. The
iridescent beyond all colour, raiment and cast and race. Whom ever the God
names by not naming and so Do the tiny blades of grass praise Him. My
salutations to Him, the naked through the colour and clothes of his creation.
I salute Him whom no water can ever wet, Whom no sky doth cover. The ever
unstained by deeds and doings, Who holds the orb of heaven in His hands,
and who Himself stands on nothing, in whom life touches no life science, no
science, light darkness are one. Knowledge and ignorance both meet and
pain and pleasure are not distinct.

Dharma is A-Dharma, scriptures or non scriptures and worlds-no worlds I salute
Him the child in children The orb in rolling orbs The India in kings
The beauty in kings, slaves and saints, The great fire the great seed, the great
unknown. I bow to Him from whom all things come, to whom all things return.
The ancient Yoga, my youth Adopt, the germ of charm
The one, the many and the one again.

I salute the song The skill of perfection The rhythm of harmony of Immeasurables
Where the depth of rapture, silence lie on the heights of holy chanting

I salute that stranger whose eyes fascinate everyone The figure of renunciation,
the figure of illumination, the man of beauty, joy and mystery The ever-
undescrivable, the all describable with whose names the pages of creations
are full

I salute the mother of worlds I bow to the knowledge absolute. The kind one,
who always thinkest of us Who gives love, light and life and who counts not
The speech of our speech, the mind of our mind. The soft soft light, the ambrosia
of immortality
Salutations to the pure being.

The beginningless, beginning, the infinite at all points The self absorbed,
unconscious, conscious (Avdutha), as the soul of all deluging every thing in
his love who overwhelms all living things with goodness

My Govind, my Makund, the million hearted, the infinite mind, my 'Hare', my
beloved, the sea of million waves, the one Mai unportioned by all differences
The beautiful transcene and Transcendent (permanence) The sweet sad one
who hath no care. Salutations to Dharm, the light of Goodness Salutations to
the beloved, beyond all namings, salutations to the splendour of souls,
salutation to the kind one who is always with us Who is glory infinite, glory,
glory, everywhere

D. To His Disciples (from Guru) Each one of you must find the truth for your self,
there is nothing worth knowing often than the truth. I do not mean that you
should turn the only truth of life in a dead creed. The above songs are my
body and I give them to you.

I am the hearth, fire, that gathers the night round its glow and clothe the
pilgrims of eternity with the mantle of flame., As you sit by me, I am to teach
you the secrets of hidden life.

I am the light that curses and blinds us. I hate the wounds of darkness. I am
the inspirator of power. I make the sparrows of love, destroy the eagles of
hatred.

I lift my quiver off the shoulders of the sun and I strike into my Golden tipped
arrows, the gloom of centuries.

I touch my sound from the blue sky. I utter my prayers as I smile the cloud of
ignorance that bind you, when I see them helpless being bound, hand and
foot to and let to the place of executions to be slaughtered there, to appease
the ghosts of night, I rise and scatter the ghosts. I carry a hawk of white
plumage perched on my wrist and in its claws, is the bind of time I am the
ever lit torch that goes on lighting the lamps of life.

I open new kingdoms for you, I start new dynasties for you, where there is no
pain I am He whom you cannot forget. I come with a cleaving sword in my
hand and bring the day for you in a flash. I am the truth but bear no likeness to
the description they give in books. I come truth is God and we are of truth. If
the mountains do not move aside, they will sink with grief, if the rivers do not

part and give a passage, they will dry up, when I chant my song of the sword, that god first flung into space, out of Himself.

Do not come to me with offering of flowers or sweets, bring me th blood of my ancestors. I will rise and offer myself to the people with a drawn sword in my hand.

Do they depise you? Are you low caste? I will evolve you in a saffron dyed garment of joy and I will dissolve that fire of Heaven in your blood before which the sun and the Moon melt in submission. You are also the closed one and take this Divine right from my hands, it is for you and you alone. It is the ancient light of knowledge of god. Hold it in your soul. Meditation on this supreme flame and live in this day, gleam, for this love. All else is illusion and death. The master song is life. His name is immortality. As long as it turns on you, you are king of right sense. Man is one, love is one, one with the inner light, one with truth, one with love, live in the silence and sound of Nam. All else is false and un steady but that light is your soul. He lives who loves none else, turn back within yourself, love God, thus you will cut the noose of yama and win the freedom of immortality.

XXXIII - Yoga of the Siddhas (Muktanand)

I. Experience -Perceiver

Because the self identifies itself with the mind, than the senses and physical body, it is called experience. When it comes in contact with the powers of action, it calles it self the doer, when it comes in contact with senses of perception, it calls itself the perceiver. Through its attachment to the body it undergoes birth and death.

II. Kundalini and Shaktipad

The principle deity of siddha Yoga is the great 'Kundalini Shakti' which is also known as 'chhili' or supreme consciousness. She has assumed the form of the entire universe.

Kundalini has three specific locations at the base of the spine, in the heart and the crown of head. She is awakened at the base of the spine and also activated in the heart where she manifests as bliss.

The creation we see around us is the visible form of the universal 'Kundalini'. That conscious Kundalini energy is known as the world.

Kundalini is regarded as the highest diety. This great shakti is supremely independent and has limitless power. She becomes the world and then sustains it. At the same time she remains apart from it. Not only does she manifest in the form of the universe but she also holds manifested objects in herself. This is the experience of Siddha Yoga.

Because the Kundalini is a mighty power. She is free to perform any action. She brings into existence the entire creation both seen and unseen. 'Siddha

yoga' has complete understanding of this.

Through her mere thought, the mighty pulsating power of Kundalini can bring into existence even those objects never seen before. 'Siddha yoga' says that she could create a flower in the sky, make a barren woman pregnant and give birth to a son or manifest forms of "Hare"

She places limitation on space, time and objects but she herself being all pervasive and eternal is not bound by them. she is supremely pure and untouched. For that reason she is known as 'Siddha yogini'.

Of her own free will, shakti manifests in all things in the form of power, the known and the process of knowing. She is all things both with in and without, yet she is apart from all of them. That is why 'Siddha yoga' declares that she is the nature of absolute.

When we speak of 'Mahashakti', Parasatta chintni, Matrika Gauri, Lakshmi, Saraswati and so on, we are actually referring to the supreme 'shakti Kundalini' who is the primordial seed of the universe. Although this shakti in reality is one only when she expands she overflows into innumerable currents. All the objects of universe are her forms. This is the perfect knowledge of Siddhas.

This supreme shakti is not different form all existing things. Her independant power to give rise to bliss in 'Ananda shakti'. Her power of creative will is 'Icha Shakti'. Her power to illumine is 'chhiti' shakti'. Her power to understand is 'Jnana Shakti' and her power to manifest is 'Kriya shakti'. It is the kriya shakti which through shaktipat makes a seeker perform various kinds of yogic moments. This is the authentic experience of 'Siddha yoga'.

It is certain that the entire visible universe is expansion of sovereign power of the mighty kundalini. Although she exists in many forms, the independent Kundalini shakti vibrates without ceasing primary as 'Iccha', 'jnana' and 'Kriya'. she carries out her work in all beings whether wise or ignorant. Seeing her in Siddha yoga, one becomes over joyful.

A person desires to exist in an un-manifest form in his sub-conscious mind. The Kundalini knows them through her power of knowledge and manifests them through her power of action. 'Siddha yogas', regard this mysterious and extra ordinary, 'kundalini' as their deity.

Kundalini is a great spiritual power which cannot be detached with mechanical devices. For this, until now, it has been a secret science, whatsoever experiences it, must do so with his consciousness of body. He then tastes divine bliss and ecstacy. This is the secret of 'Siddha yoga', Western countries have spent billions of dollars inventing machines in an attempt to gain knowledge of nature's subtle workings. They support their discoveries with mathematical calculations. Though their efforts are beneficial to many. In order to experience 'Kundalini shakti' one must use the instrument of human body. One also needs the grace of the Guru and the compassion of the kundalini. This is the statement of siddhas.

The conscious human body which has been created by God, serves as an instrument, as well as the laboratory. It is likely that the scientists of this age will investigate the laws of spiritual power, just as they have investigated the laws of nature. That day is not far away. 'Siddha yoga' is the universal and all pervasive supreme principle.

It is very fortunate for a human being to awaken his kundalini. It is a power of vibration, an extraordinary energy. It is the soul of an individual and his vital force. It is the conscious power behind the senses. It is that which inspires the intellect and makes the mind to contemplate. 'Siddha yoga' teaches that this entire universe is pervaded by the great 'shakti'.

The individual soul dwells in heart. In the heart there are 100 nadis or subtle channels. From each of these nadis, 100 other nadis branch out. 72 additional nadis stem from each of these- and again each of these has one thousand off shoots. In total there are 720 million nadis through the particular 'prana' known as "Vyane circulates". 'Kundalini' along with the prana pervades the body. Siddha yoga accepts this statement from 'prashno upnishad'.

Among all the nadis, 72 thousand are important, of these 100 are principle out of these 100, three are the most important. And of these three, the most important is the 'sushuma' which extends from the base of the spine to the crown of the head. The records of all the karmas of countless lifetimes are stored in the 'sushuma' nadi.

The shakti dwells at the base of the spine in the spiritual centre called 'Mula Dhara' and Shiva at the crown of the head in the centre called the 'sahasra'. The sushma extends from one to the other. The awakened shakti rises from the base of the spine and unites with Shiva (the all pervasive supreme consciousness or ultimate Reality). The union brings perfection. The state of 'siddhahood' arises from this. Shaktipat or awakening of the kundalini can occur in many different ways—through chanting, meditation, mantra repetition, hatha yoga, postures, and other such practices. Using the methods, the seeker has to struggle a great deal and sometimes the results may be dangerous. Siddha Yogis have the experience that it is easier to awaken the shakti, through the Guru's grace. This method is completely beneficial. The initiation performed by the Guru takes place easily and simply. These siddhas state that when the Guru sows the seeds of shakti, the seed develops very naturally into a tree with flowers and fruits.

In 'shaktipat', 'shakti' flows from one person to another, either with or without the physical touch. The shakti flows through the Nadis inside the body. When shaktipat takes place, the shakti permeates the entire body creating a sensation to the heart, of fire. This is experienced in siddha yoga. Because Shakti is subtler than the subtlest, some people may not be aware of it during the initial stages of practice. Other experience it immediately. Some perceive it as a flash of lightning. The light can be seen moving inside as well as outside the body. This is the experience of 'Siddha' students. A seeker always experiences the fact that 'shakti' can be into the body from different sources.

such as the clouds, the sun, fire, lighting , air, ether. All objects are suffused with God's power. After the inner shakti is awakened, a yogi through his will can draw the 'shakti' into his body from outside. This 'shakti' enters him and functions constitutionally. Unless the kundalini is awakened, a human being cannot evolve. Everyone is entitled to this. The great kundalini shakti exists equally in all. Siddha yoga considers every one fit for its awakening.

The awakening of kundalini, is called initiation. There are three levels of initiation by the Guru, depending on the evolution of the seeker. 'Anari' is initiation into and ritualistic practices. The second practice is called 'shakti' which is initiation into subtle and psychological practices. The third called 'shambhava' is direct transmission of the state of shiva or self realization. It can occur through words, sight or touch from the Guru. The Guru through his will can give 'shaktipat' mentally if he so desires, provided the seeker is steadfast in devotion , has faith in self and the desires to have it. This is the law of 'siddha yoga'. When shaktipat takes place, some people experience instantly in the form of vision of light heaviness of the body, intoxication , body tremors sweating, sharing of joy and so on. These are the just signs of Siddha yoga. With the arousal of 'shaktipat', various yogic movements take place. He may hear different sound, or experience ecstasy, agitation, negativity, apathy, fear and some such feelings but these happen only in the initial stages. According to Kashmiri Shivism, 'shaktipat' can be received in any one of 27 different strengths. How a person receives it, depends on his past actions, the actions he is now performing and his tendencies. Following shaktipat experience, 'kriya' may appear different in different persons but the final experience is the same and that is of perfection. This is the conviction of all siddhas. In a human body, the four bodies one within the other are physical, subtle, causal and supra causal. The physical body is experiencing in the waking state; the subtle in the dream state; the causal in deep sleep or blissful non awareness. The supra causal body is made of pure consciousness. It is the body of transcendental experience. It is a philosophical premise that microcosm, is identical to macrocosm. The great shakti, the mother of the world lives in the body as microcosm. The entire universe exists in the seed of the heart, the inner self. In the heart there is a sublime and miraculus centre. When the work of 'kundalini' begins, then a person can perceive distant objects and sounds. He acquires the knowledge of higher planes and of other's minds. Initiation or 'kundalini' gives a seeker complete knowledge. In the final stage of meditation the awareness of soham and "I am perfect" arise spontaneously within. It happened because the awakened shakti is the embodiment of perfect knowledge. This is the undisputed experience of 'siddhas'. A simple and powerful means of deepening meditation is to focus the mind, on those great beings who are beyond all attachment. The meditation progresses quietly and is the effect of remembering 'siddhas'. There is no doubt that sublime and divine shakti dwells in every human being. Even if one cannot meditate deeply on one's own, one can do so by one's Guru's grace. This is the wisdom of siddhas. The mighty Kundalini shakti is the vital force and exists in the form of all material objects. No words can describe kundalini; she is man or a woman but she is everything in this world. She is that which exists and that which does not exist.

III. Some great siddhas (sayings):

A siddha sees the world according to his experience and vision. A common man also sees the world accordingly. All beings are equal and equal vision is the means of attaining siddhahood.

1. Siddhanda:

Was a great being who lived in Hubli a large city in south India. All those who visited him received food and none remained hungry. Then as now, his Astram reverberates continuously with the chanting of "OM NAMAH SHIVYA" He was a great siddha whom people considered an incarnation of Shiva.

Satsang was held twice, in the morning and in the evening. Scriptural discussion took place often. The place became a source of pilgrimage and people referred to it as "Kalaisha". A very fortunate person can have darshan of such a rare 'siddha'.

2. Hari Giri Baba:

He was a great Sidha and lived like a gentleman and wore a turban and expensive silk garments and costly shoes. He mostly roamed day and night and if somebody invited him to his home for meals, he would eat his fill and then leave. Most of the times he roamed near a dry river bed. He would select tiny pebbles and talk to them and stuff his pocket with them. He would gaze sometimes and talk to the world. He was a great Sidha who knew , past , present and future .

3. Babu Maya :

A great saint said, " O! Swami every thing is the embodiment of God, there is nothing else but Him and chant his name with great ecstasy.

4. Narasingh Swami :

Again a great saint. He said, "What should one own and what should one renounce? When both these notions disappear, what does a fully ripened yogi need? What does he reject. " He said , "What I said is all there is."

5. Laxmi Bai:

She was an extraordinary yogini who had attained exalted state. Four women used to take care of her. If they dressed her she would toss away her clothes. One day she saw a man coming from a distance and said, " O! That scoundrel is coming again. He is a cheat and is greedy. He wants to please me by bringing bananas sweets and cash. Even though he has three wives, he has no children. He wants a son." She then covered herself with a blanket and went to sleep. When the man arrived, the attendant woman asked all the question about which the yogini had told them and to their astonishment, all the answers were correct. Later, one of his wives gave birth to a son. What an extraordinary 'siddha yogini' she was?

6. Sant Dyneshwar:

He was a sidha yoga, even though he was very young. He was very compassionate and considered every one an equal. Whenever any of the sidha visited him, he appeared to be taller than him. He lived with his brothers and one sister Mukta Bai. At that time there was an orthodox priest living in their village. Out of jealousy of the childrens' attainment he had asked the village shop keepers not to sell anything to Dyneshwar and his family. One day the sister Muktabhai wanted to prepare "Puran Poli" a sweet bread but none wanted to sell the pan to her. On returning home, her brother Dyneshwar re-assured her and asked her to bake bread on his back. With his inner power, his back became a furnace red hot and his sister baked her bread on this. He was such a great and powerful Yogi that 8 great supernatural powers were on his heels. Even today his writings are read and revered.

7. Muktabhai:

The sister Muktabhai rose to great spiritual power and she like Dyaneshwar was a great poet. One day her brother sent the famous changideo saint to see her. When he entered her home, he fell embraced because she was taking a bath. He tried to retrace his steps but was rebuked by Mukabhai, thus, "Fool, you have wasted your years of study, you are still not a yogi. You have seen so many naked cows and should have seen me as one of them. It is because you have not received the blessings of a perfect master and as such are not still free from you ego-men and women. Lose you ego and there will be no difference between you and me." Hearing these words, Shri Charigadev, ran back into the room and prostrated himself before her calling her mother over and over again. With his ego washed away he became pure and perfect. Such a great and powerful 'sidha yogini' that one word from her could transfer him into a seeker.

8. Jahna Bai:

She was a devotee of saint Namdev. Her mind and heart were pure and devoted to God and indifferent to the world. She was always absorbed in her work and spent her time in grinding grains and as she did this, she constantly chanted God's name. Seeing her love and devotion God would assume a form and help her in grinding the grains. This is what the sidhas say of Janabhai and have complete faith in it.

9. Mira Bai:

The great queen is a well known figure who was a great lover of Krishna and become so immersed in the Lord that she lost interest in her position as a queen. Mira Bhai used to wear anklets and sing and dance in temples. Chanting of Lord's name and praise can work miracles. Mira Bhai was a 'sidha yogini'. Once she took poison, (knowing it to be so) offered to her. With the chanting of Lord's name it had no adverse effect on her. She was a great poet and a lot of her Bhajans are sung even today with great fervor and devotion.

10. Sukha Bai:

She was a yogini but a householder. She loved the saints and the holy town of Pandharpur but had a very strong mother-in-law. One day, she wanted to go to Pandharpur but her mother-in-law refused permission and tied her to a post. God's power is so extraordinary as Sukha Bai wept and prayed, "O Lord I have heard that you take care of your devotees, so why cannot this poor woman have your darshan at Pandharpur?" Gita says, "that if we remember God once, He remembers us a hundred times". At that time god assumed a form identical to that of Sukha Bai released her and tied himself to the post. Sukha Bai immediately went to Pandharpur and had darshan of all saints there and returned. God tied her to the post again and disappeared. Meanwhile her mother-in-law who had gone to the river to fetch water, met some pilgrims returning from Pandharpur who told her that they had seen her daughter-in-law there. Alarmed she returned home to find her daughter-in-law tied to the post. On questioning Shukha Bai told the truth. The great sage Narada says, "that god is wholly under the control of devotees". Sukha Bai became a great sidha yogini, even while living the life of a householder.

11. Akkha Maha Devi:

A great renunciant lived in Karnataka. She would chant, "OM NAMA SHIVAY!" incessantly. She was the disciple of Basaveshvar, a sidha, who had attained the state of Shiva. Her great love forced God to manifest before her in the form of Malik Anjuna in the revered holy place of Shri Shailam. Her poems were like divine mantras. There have been scores of other women who were saints and yoginis. Mention may be made of a few of them, names like Shiva Vakli, Laleshvari of Kashmir, Pholan Bhai, Jayadeva, Bahrinbhai, Mallama, Anusya Gargi (The knower of Absolute) and Mairaya. In India there are other yoginis to whom people pray and rever.

12. Sant Tulsai Das:

A great poet and a sidha has said, "keep the company of enlightened gurus, with great humility, unaffected love and without ego. Just as the Sun dispels darkness, the Guru banishes ignorance". How far sighted and true it is? With out the aid of the sidha, one can not easily cross the ocean of the world. If a person with a taintless heart and vigilant pure mind keeps the company of a 'sidha', just for a moment, he can go across the mundane existence.

IV. The city of love:

Love, happiness and ecstasy dwell among sidhas. Love is the supreme attainment and without it all is useless. The world manifests itself through the power of Gods love, it is sustained by love and will ultimately merge into love. The love throbs within us at all times. Sidha yoga is attainment of love and becoming anchored in it. There is boundless love with in. It is supremely true. We inhale and exhale because of its pulsation. The 'prana' circulates throughout the body due to throb of love. It is love which has given the eyes the ability to perceive forms. The independent love is eternal bliss. It is the abode of sidhas. A

human being cannot live without inner love. The self is called 'Satichidananda' absolute existence and bliss and consciousness. It is the supreme truth. To obtain love we have to turn within and by doing this, we discover the vastness of love. The sidhas live in the abode of love.

Gita says, "The real path is that which is trodden by great beings" Love that supreme and eternal bliss was the path trodden by the great beings, sages and souls who saw equally everywhere. It was through this path that they found the object of their search.

The awareness of equality is the highest attainment. Human beings are troubled by duality and a sense of difference. Disparity exists because of delusion, anger, attachment and ignorance. When we get this awareness we become worthy of receiving the grace of the sidha. Then we obtain the ocean of love.

Nityananda had attained the supreme state. It was extraordinary. He lived in the ecstasy of natural samadhi. (The super conscious state of God realization). He was intoxicated with love. His sleep was the divine state of 'samadhi'. He was absorbed in his own self and that absorption was the worship of all. The sidhas state is beyond mind and speech.

Whatever, he said was equivalent to a Vedic mantra. For him both a house and a desert were pleasant resting places. With his open eyes he saw the time beauty of this world of forms.

Because of inner divinity base desires never had entered or approached him. Whether he was sitting or standing his natural samadhi was never disturbed. This state was called 'unmani', the state beyond the mind. It transcends body mind and speech. This supreme state transcends body consciousness. Pain or pleasure cannot touch it. A sidha anchored in this state has become one with his own self.

V. The state of sidha:

It is God who rises in the form of Sun. He dwells in the hearts of all human beings and thousands rayed tendencies of the mind. He illumines the three states and the three worlds. He causes lost souls to return to him. The power of sidha's grace cures one's forgetfulness the awareness of all pervasive consciousness arises automatically.

The lord of the consciousness compels all 84,00,000 species of creation to dance on the stage of outer world. Each one dances his own strange dance, as if in a movie. He has adorned each of them from Brahma to an insect with a body according to its individual need. Each individual becomes stiff with ego and forgets its own self and suffers. Through the wisdom of the sidhas, a person regains the knowledge of self and becomes the embodiment of supreme bliss. After he becomes established in perfection no matter what he may perceive through his intellect, he no longer distinguishes between himself and what he sees. His vision reveals to him, self and what he sees. His vision reveals to him his own true nature. A person who looks into a mirror sees his

own face. Similarly wherever a siddha looks, he finds his own self, which is without beginning.

When that which is seen disappears, nothing remains except the seer. The act of seeing also vanishes. For example, a person dreams that he is embracing his friend but when he awakens, there is neither the friend nor embrace and he eventually becomes still. To experience perfection is the glorious result of a Siddhas grace. Then no matter what a person may see or experience through his eyes, he perceives the same thing in all. He acquires the vision which penetrates beyond the distinction of the seer and the seen. Once a person enters the self, he stays put. This is the sign of Siddhahood.

At the end of each world cycle only water remains. Because it fills all space, there is no current with in it. In the same way when the self is full of it self there is only stillness. How can fire devour it self? How can water, fire devour it self? How can water bathe itself. Similarly when a siddha yogi becomes one with the self, all his comings and goings cease. The culmination of the journey to perfection is the cessation of all actions.

However firmly embedded the awareness of one's individuality may be, it ultimately merges into conscious ness. For this reason, one is always a pilgrim journeying towards consciousness. Even if the needs of the body force a person to perform actions, he still ultimately attains the Lord of consciousness. At this point, the idea of doer and action vanishes. Seeing only his own self as consciousness every where, a person becomes a God. This is the siddhas attainment of the knowledge of perfection.

How can a mirror see itself? Why cover gold with gold plate? When a flame is already burning a second flame cannot illumine it. In the same way whatever a siddha does, can never be considered as action. To his vision, everything is neither good nor bad. This is the nature of perfect siddhahood.

Since a siddha sees all actions and their result as God, how can he be said to perform actions? This stage is known as supreme devotion to God and as the knowledge of enlightened beings. A siddha may appear to perform actions but in fact he does not. Whatever he does is worship of God- Whatever he says is a hymn in praise of Him. Whatever he sees he sees God. Whatever he wills it is his pilgrimage to the supreme divinity, divine unity. This is how a siddha lives.

Because a Siddha's vision embodies the absolute, whatever he does, is the worship of lord of consciousness. Whatever thought of the entire world he may hold, is the repetition of God's name. In his stillness, in Samadhi. Just as a siddha through knowledge, devotion and yoga constantly remains united with God. This is the vision of siddhas.

Just as waves are in water, fragrance in camphor, brilliance in jewels such a siddha dwells in supreme unity. As warp and weft are inseparable from cloth, as clay is inseparable from pots, so a siddha is entirely with God A Siddha yogi who attained complete knowledge of God remains inseparably immersed in

consciousness. He is the self of the universe. Perceiving only consciousness he knows the true nature of seer. Through his awareness of the self in all objects, he knows the true nature of the seer. You may call it madness but it is not correct. Through the meditation and knowledge of the siddhas. You will realize "I was the one who was deluded."

An ignorant persons day of sense, pleasure and possessions is night for a siddha and it is to be renounced. The day of siddha is his awareness of self of all, the knowledge of, "I am that", and understanding of the all pervasive light of bliss- is night for an ignorant man. Turn your night into a day. Mukatananda says, "Then siddha yogi is filled with ecstasy and joy".

The wise person who has attained siddha hood sees that he himself is the seer of the entire universe. Having attained this wisdom and experience of the self, in this very body he begins to dance with joy. He comes to the conclusion that what he had perceived as a snake was but a rope. When his 'kundalini' is awakened and he totally merges with Shiva, his inner experience illumines his inner world as well. Then he has the outlook of a siddha. The wisdom of the siddha rises from within and he feels, "Ah; I am all this".

Just as a sleeper on awakening forgets all that he may have dreamt, siddha similarly forgets his dream of past bondage and understands that he the knower, is everything, visible or invisible. He experiences, "I am the knower, I am unborn. Deathless and in exhaustible. I am primordial limitless bliss." This the true understanding of Siddha yoga.

A Siddha has his continual awareness "The conscious Being is ancient. He is both manifest and unmanifest. He is controlled by the supreme power and he is the controller himself. The supreme power is beginning less, undestructible and fearless. It is both the support and that which is supported," I am self born and exist in all forms as the innerself. I am also beyond anything, I am new as well as old. I am the void and the whole. I am both large and small. I am every thing existing". This is the statement of siddhas.

"I am a Siddha and exist every where equally and am filled with consciousness". Through Gods grace and his one point devotion, a siddha truly knows this. He is also aware, that he is the knowledge of the experience of the self. Just as an ignorant person, does with the body, a siddha fully experiences himself, as embodiment of bliss. A siddha lives in total freedom.

A person gets terrified on having a night mare. He awakens frightened and enquires, "Where did the three horned tiger go". He creates his own dream images and then fears them but both the dream and fear vanish when he awakens. Likewise a siddha yoga becomes service, carefree and pure when he perceives the universe within himself, then he spontaneously retains the experience of perfection.

Just as a rising sun reveals the world, it also reveals it self, thus proving that the revealer and what is revealed are one and the same. Similarly when both ignorance and knowledge vanish, only the knower remains. When a person

fully understands this, he himself becomes the knower. Siddha yoga has unlimited power to grant one the vision of ones' own self.

Only one who has the supreme knowledge of unity and equality; can know the state of an enlightened being. A siddha understands that he himself is the force behind that power of knowledge. He also understands that he is the principle of the self beyond both unity and beyond the duality and beyond. Just as a person awakening from sleep is aware of himself. The state of a person experiencing direct knowledge is permanently like this. He becomes clear and attains siddha awareness of equality.

Some one questioned Sant Tuka Ram, " what is the state of a saint , a great soul, an enlightened being, a siddha' . " What is his experience Tuka Ram replied, " If you want to know how a fish sleeps in water, you have to become fish. Just as fish lives immersed in water, so a siddha becomes immersed in his true nature. One cannot predict the state of his saint hood but a siddha will be able to do it. When a similar question was put to saint Narda, he replied, " A devotee is wholly immersed in consciousness and is lost in it". When a siddha gets awareness of self he says, " I am the supreme Absolute." Merging into the neclar of ecstasy, he will experience his own bliss and become serene. This is the state of siddha.

As long as Lord Krishna was with Arjuna, many a battles were won by him. He was considered an illustrious mind as Lord Krishna deemed him fit to receive the secret knowledge behind the mystery of Vedas and showed him His universal form. After Lord Krishna's exit when his heart was filled with sorrow. One day while escorting some Lord's people from one town to another. He was attacked by some tribal boys who also looted the women accompanying him. To his horror, he found himself incapable of fighting them. It was evident that Arjuna's great victories were due to Lord's grace but because of his true lack of understanding of this grace he became weak and could not fight on his own, in the absence of the Lord. Therefore remember that as long as Guru's grace is there, he is fine. Therefore discard your ego. The siddha is free from deception.

The supreme being is inherent in all that one does. He sees all one's actions and immediately determines their fruit and create one's heaven and hell. Be vigilant, be pure, within and without, know that only then will you come closer to discovering the secret of the siddhas.

Narda explained, " when a yogi enters the supreme light of the absolute, he relinquishes all notion of him self and others." His former idea of "I" and "that" is relinquished. He merges into his own true self and becomes perfect. Such a great being does not become an inflated ego balloon. He does not flaunt himself saying, " I am floating above the 7th heaven." He does not stretch his begging bowl and say, " call me God". A being who is fearful and depends on bodyguards to protect him cannot be God for that reason a person who is locked in a mental hospital, shavism says, " a siddha lives in total freedom."

For a great being, there is no attachment, not delusion and no fear. He merges all into the space of consciousness. He becomes one with the awareness of equality. He does not drink the foul poison of criticising others nor does he have jealousy or malice. You should be free from all these animal characters, if you have to attain siddha hood.

When one discards one's ideas about what exists and what does not, what is present and what is not, all that remains is. Truth and infinite bliss this is what siddhas attain.

The 'state of siddha' is beyond both knowing and not knowing. In this state, bliss is enhanced with bliss. Success is gained through success. Light dwells within light. Shaivism says that the stage of yoga, are filled with amazing - phenomena. In this state, astonishment draws in astonishment. All does and don't are silenced. Rest attain total rest. Experience delights in experience. The state of siddha is the attainment of total perfection. Siddhas are like this.

One who constantly practices the disciplines of siddha the disciplines of siddha - yoga and performs noble action, attains the pure fruit of nature of the self. Imagine siddha yoga is a temple and liberation, the final attainment of siddha yoga is the crown of the dome of that temple. When the yogi reaches the crown, he becomes all pervading, as the sky above the divine.

Siddha Yoga is a broad stream through the forest of the world. This streams leads to the idea of one ness, where individual soul and the absolute merge through knowledge, devotion to yoga, a person is swiftly carried along by the current and merges into ocean of bliss, the home of God. Then a siddha yogi becomes an exalted being.

VI. The Guru is the Means:

After discussing the supreme principle in detail, the turn of Sandhana or means of attaining that principle, comes. Consciousness complete within itself existed in all eternally. Shaivism says, that the entire world is the play of consciousness, for that reason, one does not have to undergo any kind of difficulty to attain God. Through Siddha yoga one automatically attains the principle of the self. Siddha yoga is effortless and simple.

It is generally accepted that if there is a student, there has to be a teacher and if there is a patient there has to be a healer or a psychic who perceives the unseen. Similarly if there is a spiritual seeker, there must also be a guide to point out the right path. In siddha yoga, the Guru guides the seeker.

In the 'siddha path', one needs a Guru, who must have complete knowledge and must be proficient at transmitting energy and removing all obstacles in the way of the seeker. He should be simple, pure, straight forward, capable of bestowing wisdom and making love flow. He should know the true principle, just as it is. He must have become one with that. He must be content with whatever comes to him and be free from addictions. Apart from great self effort is needed from the seeker himself.

Treasure lies in the womb of earth, fire is latent in wood and milk in the udder of the cow and yet certain actions have to be taken to recover them. In the same manner even though the supreme principle is within us, a person who wishes to attain it, must use the right means. This is because we have been growing in the wrong direction and even an exalted person with vision must make some effort so that principle manifests completely.

You can remove moss from water but you cannot create water. Forget fullness of one's nature is the moss of Ignorance which muddies the experience of the self. The Guru is the means of removing it. The grace of a siddha removes the veil of Ignorance so that one realizes one is already perfect. "I am perfect, always remains pure and radiant." For this reason, all scriptures and 'saddnas' are simply means of washing away the filth of ignorance. They have not the ability on their own to reveal the wisdom of the self, because the principle is self-existent, perfect and always manifest.

How the siddha attains the state of truth is the mystery of yoga? Just as when sun rises from east it illuminates all directions in the same way, when the siddhas follow this exalted path the supreme principle manifests of its own accord. It will enable the seeker to know the truth, and thus become happy and carefree. He will realize, how easy it is to reach that state without getting lost or losing direction. 'Siddhas path' is so simple that he will instantly reach his true state.

Constant and independent containment is the sign of Being who has attained That. When a seeker becomes worthy of attaining of the Absolute, his mind becomes unshakable, and contented. The path of the siddhas leads to the wisdom of supreme principle. The moment one attains self-realization, ones strings and tensions vanish. The security and the joy of this state are the glory of self-realization. At this point, one has to be flooded with the awareness of inner contentment, when one's awareness becomes stable then one has attained siddhahood.

When the sun of knowledge rises in the heart and a person experiences the essence of the self, the universe of diversity, with its countless beings and objects is dissolved for him duality perishes. The radiant sun of the self blazes in his eyes and its flame radiates through every pore of his body. As it flashes the entire body is filled with nectar of love. Drops of nectar flow from his eyes. His words shower love. His speech is mellow. The wisdom of siddha is sweet.

When love is simmering within a seeker, his speech and language and understanding become sweet. He looks upon every one with love. Hard words and supreme praises are not signs of the siddha. Living in the midst, a siddha loves all, but remains aloof and independent of everyone. He gives up all expectations.

Behaviour of a great siddha becomes an example for others. He should be true, sublime and perfect and guide seekers properly. True Guru-hood is God itself.

The ritualistic worship of idols of say Vishnu or Shiva or any other God has its

value. Articles like yoghurt, milk, coconut water, honey etc. are used alongwith water to bathe these idols who are then decorated with clothing and ornaments etc. It is in fact the demonstration of love with which such idols are worshiped. Inner love will grow and the devotees themselves will become Vishnu or Shiva.

Everyone has some addiction. With me it is the addiction of his Sat Guru and would often say, "Sad Gurunath Maharaj Ki Jai!" I am also addicted to repeat, "GURU OM I GURU OM." Tuka ram was addicted to chanting whereas Mira Bhai was addicted to dancing, singing and chanting with intoxication of love.

All noted and exalted being had their Guru's, Right from Bhagwan Ram who had Vashishta as his Guru, all most all known siddhas had their Guru's. They were infact the boats in which the people crossed over the oceans of worldliness. The passage of these boats was guaranteed. Those who sailed in them, had no fears, because the great Gurus rowing them were definite to take them to the final goal. Guru hood is not an evil thing but the Guru should be self realized otherwise his boat will sink.

Siddha yoga is not Guru cult but in almost every field you need a guide. Similarly in the spiritual field the guide or Guru is necessary. However the guide should be wise, compassionate, observe of good conduct and who has understood the truth. In his turn, he should have been a student of a Guru having above qualities. Before our meeting my Guru (Nityananda), I was in wilderness although I had practised many different forms of yoga. With the advent of my Guru I was filled up with amazement, with his guidance my posture, 'mudra' and breathing processes, everything happened on its own. After my success, I really understood my compassionate Guru.

After awakening the Shakti, this process of movements began to take place with my entire body. Whatever power there was (though I am reluctant to reveal this) in my heart and my head was revealed to me. I saw my double many times. In the sahakra at the crown of my head, I saw the brilliance of a thousand suns. I also saw the Blue Being. Sometimes I would lose myself within then I would regain consciousness. It was like a play, similar to one of the waking and dream states.

I developed almost an addiction for my Guru Darshan. I would sing "Guru Om" "Guru Om" even in my dreams, I pondered later on how I developed this addiction, but came to the conclusion that my beloved Guru had entered me in the form of this world. The power of the self was excellent. The kriyas, the yoga and meditation took place because of him, was he the embodiment of consciousness, who emerged from the Blue pearl. The final message that I received was from him. I have come to understand that my Guru was the bliss of perfection, the bliss of love, the bliss of infinity, the bliss of the supreme and the bliss of the self. What an extra-ordinary discovery?

I now understand my addiction. It is his radiance in my eyes. It is his eloquence

in the speech of my tongue. He comes in and goes out, through my breathing. It is he who drinks and makes me hear. The power of his word permeate each of my blood cells, the fluids of my entire body. I now understand that what I consider to be myself was not real. The luck is that Guru Dev himself had entered me through the word.

The power of the word can be understood by his powerfullness. He evicted me from my body and made it his abode himself. He annihilated my ego and that is how I became addicted to him.

My attainment is Guru Deva, which also includes my Sadhna, my realization, my 'mantra'. What is formless is attributeless. What is realization? It is a delusion created by words. Joy arises from the love of "Guru Om" and from charming the love between the Guru Dev and the disciple. A Guru can only know the delight and taste the elixir delight which arises in every pore of the body. This love can not normally be obtained by practising yoga or indulging in sensual pleasures and ignorance.

Just as river can only understand the splendour and vastness of an ocean on reaching there similarly when I lost myself in ecstasy of my Guru (Nityananda) did I realize his greatness. He is the nectar of love which arises then everything becomes one. He is the beauty of the world. He pervades all forms, conscious and inert. He is the luminous sun, the moon and the star in the heaven. He frolics and sways wits love in this world. His consciousness glimmers in men and sway women. He is the bliss of absolute, the bliss of the self, the bliss of freedom and the bliss of love. There is only love and nothing but love.

XXXXIV - THE PHILOSOPHY OF THE SIDHAS

1. The Vijnana Bhairava :

i) The Sakala:

Replaying to a question of Goddess Parvati Lord Shiva says, "just as articles produced by a magician, things created by maya and objects seen in a dream have no real existence, the Lords manifestation in 'Sakala' form does not really 'exist'. 'Sakala' means that which is perceived by the senses, mind and intellect. Everything from Brahma to an insect is referred to a Sakala Lord. Shiva transcends all these things. In scriptures sakala is described in detail for ignorant people who take shelter in the deceptive objects of illusion. It is also said that by this description, the ignorant are prevented from going in the wrong direction. The scriptures encourage them to engage in 'Mantra' repetition, worship, prayer and other spiritual practices, in order to become virtuous. After practising these consistently and having Guru's grace, they may experience transcendental consciousness.

ii) The consciousness :

A yogi experiences reality when all parts of his body are penetrated by consciousness, or when his mind which has become firm in one pointedness, dissolves in the inner "Deva Dashanta". The central nadi or sushma is also

known a Deva-Dashanta. A yogi merges into the sublime through thought free state when the deity of consciousness enters every pore of the body, as the light of 'Kundalini' which has been awakened in the central 'Nada'. By merging into the Deva-Dashanta, the space where the breath dissolves, all the impressions of the yogi's mind are weakening his mind, because the more one pointed, he becomes, the more he continues to progress steadily. Finally he reaches the state of repose in the self.

The pure knowledge of consciousness arises naturally. A seeker should at every moment again and again, make his mind one pointed. When he does this the tendencies of his mind become calm and he soon attains the inner knowledge of 'Bhairava'. The Vijnana Bhairava says, that meditation and the practice of centering techniques are impossible without the inner awakening.

iii) The technique of concentration:

In the same way, when a yogi concentrates on empty space, a wall or a noble person, that concentration is absorbed by itself in the supreme and grants the highest spiritual experience. One should practice focussing on the 'Mula Dhara', at the base of the spine, the womb ('Jnana') the sacral plexis (Kanda), the navel the heart and the throat, the palates, the space between the eyebrows, the forehead the Brahm nadia at the crown of the head and shakti at the crown of the head and shakti either in successive stages or singly. Besides the body one can focus on empty space, a noble person or a being with pure mind Focus the mind on a being who has arisen above passion and attachment when a seeker practices these techniques steadfastly day and night, when he remembers a being whose attachment and aversion have been destroyed; his mind then merges into the self and he gains the highest spiritual experience. These techniques bring the sublime experience of the supreme light blazing forth. By climbing step by step the yogi reaches the highest stage of oneness with Shiva.

The sacral plexis, the navel, the heart, the throat, the subtle principles of 'bindu' and 'Nada' and shakti all functions are steps to the supreme principle. When a person climbs steps he leaves each one behind, till he reaches his destination. Similarly a yogi proceeds step by step to reach the highest and most exalted state of the Shiva himself.

A stage comes when the yogi says, "I am that". Having this recognition of the self is the basis for the right identification. This matter is expanded in the "Spande Kanka". The individual soul is identical with the whole universe, because the origin of all things is attributed to him and because he attains universality through the knowledge of the whole. The individual is identified with the Universe because he is the knower of all objects and all objects take birth from him. He is the knower of all objects and all objects take birth from him. He, as the knower, is one with both knowledge and means of knowing. In the state of oneness, the universe of sound consciousness, vibrates as sound and the universe of matter are not different there. There is no state which is not illumined by consciousness the nature of Shiva. From this, it appears that

the nature of Shiva or consciousness which is also light, is revealed as the known. Therefore from our expression, we can say unhesitatingly that the individual is everything, when the seeker has the knowledge, the perfect knowledge. "I am everything," arises automatically in him. He considers the entire world a play ground where he can walk, joyfully, such a person, seeking equality becomes liberated even while in the body. There is no doubt about this.

II. THE DIVINE SOUND VIBRATIONS :

iv) The divine sound :

"One who is steeped in Nada which is the absolute in the form of sound, which is the unstruck sound (Anahata) vibration within which can be heard only by ear that becomes sensitive through yoga, which sounds uninterruptedly and which rushes along like river, attains the absolute". Just as water flows in the river; in the same way inside the body 10 different kinds of subtle sounds, great mysterious and unique music—go on spontaneously and unceasingly day in and day out. When the 'Nada' ceases to vibrate that is ones last moment on this universe. That divine sound has been vibrating from times immemorial.

It is generally believed that sound cannot be created unless two objects are not struck together. But the "Nada Bhat-Anika", the Lord in the form of sound is not produced in the body by striking one thing with other. Instead, it emanates spontaneously from the body (entire). It consequently vibrates in every blood cell and all of seven elements. For this purpose it is called unstruck sound. Kabir wrote, "In the inner space of sahasara, the divine music is resounding. Because of that divine sound, nectar is released. I have become ecstatic from drinking it continuously. I have found the Sad-Guru-My inner divinity has been revealed to me and all my pain has vanished.

To hear the sound, we have to make our ears sensitive. When two things are struck outside, the ears perceive the sound but the divine sound continuously emanate within, without anything being struck. Unless the ears become sensitive through the practice of yoga, they cannot hear the sound. That sound is the absolute in the form of sound.

When the 'kundalini' is awakening through the Guru's grace. She awards a prize to the yogi by ascending to the sahasara, in the crown of the head and gives rise to 10 different sounds and as a result of Gurus grace the Divine Mother manifests in the form of these sounds. The 'matrika Shakti' which contains gists of the letters of the alphabet is said to be the form of 'Nada'. This is divine music of the celestial beings. By releasing the nectar of inner love it keeps yogi in supreme bliss. This music is sublime, compared to it, the outer music is child's play.

As the 'kundalini yogis' listened to the ten sounds, they automatically recognizes the absolute in the form of sound, Through the spontaneous practices of centering, meditation and 'samadhi'. A yogi who pursues the divine sound, understands fully the nature of absolute, in the form of sound

and its location. He also understands the power of words and all the supernatural powers from the group of letters. 'Nada' issues from every pore of the yogi's body. To understand the chanting of yogi's one should understand these divine sounds, through the practice of "Nada anura-dhana," the contemplation of the inner sound. Then one will know that Nada is God in manifest form.

A Yogi understands that from the absolute in the form of sound, all four levels of speech-'para', 'Pashayanta', 'Madhyaina' and 'Vaikhura' unfold. The principles of divine sounds unfolds from 'para' and 'Pashayntira' successively, and proceeds to 'Madhayaina' when hearing turns inwards, through yoga and mediation, the divine sound is produced. As a yogi turns within, more and more he hears the increasingly subtle level of 'Nadas'. He fully understands the absolute in the nature of sound. When a seeker recognizes his nature, he effortlessly attains para 'Brahman'. When a yogi one pointedly focuses his mind on the unstruck sound which resonates continuously, the true nature of supreme space which is consciousness and luminosity is revealed to him.

If a person fixes his mind on any of 'dvadashantas', again and again, the fluctuation in his mind will diminish and he will attain the state of Bhairavh ("I am that").

With a one pointed thoughtful mind, a seeker who contemplates the whole universe, he experiences the supreme awakening. One should contemplate any part of the body from toe to head as the embodiment of consciousness.

In this kind of contemplation, when the mind becomes free of thoughts, the miracle of minds true nature is revealed within and without, only light nothing but light remains.

v) The preception :

A yogi who has attained the state of equality sees God alone, in all delities, mantras, letters, revealed scriptures, action and phases.

To see as equal all feeling, mental modification, points of view, wealth, places, creepers, goddesses, and letter is called the vision of equality.

[Explanation:- Ananahata Nada: The inner divine melody, the stable heart in meditation.]

XXXV - The Living Divinity-Satyaj Sai Baba: (Mrs. S.S.Bola)

1. The omnipresent one:

One evening Sai Satyaja Sai Baba expressed simply and lucidly the significance of form "MAHAVAKYAS" (Great Phrases). He said, that we find divine wisdom is Brahma, it is called "Pragyanam Brahma", in the ' Rig veda'. In the 'Vajer Veda' we find 'AHAM BRAHMASIMI' (I am Brahma) The 'Sam veda' says " Tat TAWAM AS I" (That thou are " and Atharveda says "AYAM ATUNA BRAHMA" (This Atma is Brahma or I am Atama Brahma).

Pragyanam is eternal wisdom. Sound is the basis of cosmos. Rig veda teaches us

that divine wisdom and Brahma are one. The Yajur veda says that God is not the actual doer but is the witness of everything. Ordinary people think of their bodies as themselves, more knowledgeable people think that souls are their real selves but truly wise people know that "I" is God.

Once Baba gave her (Miss Bala) a glimpse of omnipresence. She found Baba everywhere and when she expressed this, people made fun of her, telling her that Baba was only sitting in his room. It was not a hallucination but because Baba is omnipresent he can be found every where. With this revelation, Miss Bala was convinced of Baba's divinity.

2. The initiation and dreams:

Baba initiates his disciples by dreams also. Once his disciple Dr. Hanumanthya had a dream like this. "Baba took me to a lonely spot where to my astonishment Baba's form began to grow bigger and bigger till it seemed to encompass the whole universe. The form was beautiful but gigantic sending tremors into my body. I was relieved to find that I had so gracefully received the vision of 'Maha-Purshotam'. After a few seconds. I could not keep my gaze fixed on it, so covering my eyes, I prostrated before Baba. I thought of Arjuna, when Lord had shown his 'Vishwa Swarupa' Darshan at Kurukshetra. Soon after this the form of Baba slowly came to its normal size and the dream ended".

In another dream, once again Baba took Dr. Hanumanthya on a trip. The walk was long arduous until they came to a bridge but there the Dr. found him self completely alone. He panicked and failed to see the reason why Baba had got him there and abandoned him. He was wondering if he would be able to find his way back when a light of unbelievable luminosity appeared. He tried to find the significance of this light when he discerned the divine form of Lord Shri Ram, radiating pristine beauty and splendour, from it. He prostrated himself and when he arose he found that Baba had taken the place of Lord Rama. He was thrilled to the core and Baba told him that he had granted him nine boons and this darshan was one of them. Baba has the purpose of redemption of humanity always in mind by making them to be good, see good and do good.

That night the Dr had a dream again which he recounted like this, "Baba came and sat near me in a chair and directed me to look in the opposite direction, where I beheld Sai Baba of shirdi walking towards us and when he came near the Baba he merged into his form and only Baba with his benevolent smile was left seated in the chair."

At the summer course Baba advised me to stick to my professional duty, treat it as worship and pursue it with cent percent purity of heart and sincerity. Intact treat it as Sadhna.

3. Divine Music:

Music is an experience of feeling. If you sing, do not do so with an eye on the audience. Let your heart throb for good, then the 'Raga' and 'Tala' will automatically be right and pleasing.

"I may do many things as demonstration to my devotees for their benefit and joy and manifestation of grace. It is not an exhibition," said Baba.

Maha lakshmi, a devotee of Baba says, "I was not made for fixed hours of meditation and Puja. When Baba is always in my heart, how can I have fixed hours for my devotion to him."

Sage Vyasa's words, "Be good to others and avoid doing harm. Doing good is the medicine, avoiding harm is the regimen that must accompany the aura," should be followed.

4. The miracles:

There are reports of coming back to life of one Shri Radhakrishnan and another Shri Walter Cavan (an American) after they had virtually died. This was through the grace of Baba. The spiritual eye is God. Attain Him and the eye will automatically open.

"The vibhuti of Baba is most sacred. The vibhuti of his Lela is wondrous. To that which is loved by 'Paramtama' and which liberates, to that sai vibhuti, I offer my salutation." (Translation of song, sung at Baba's audience)

The Gayatri mantra is addressed to the Baba and entreats him to enter our minds and inspire such thoughts, as would make our deeds beneficial.

"Education without character, wealth without charity, science without humanity and commerce without morality are useless and dangerous." says Baba.

On Sai Baba organisation he said, "Samithi is the thumb, mahila vibag the forefinger, Seva Dal the middle finger, Balvikas the ring finger and Bajan Mandli the little finger. They are all part of the whole hand and should cooperate and work with one another.

Once Baba explained the 'Tandva' dance of Lord Shiva which the puranas say occurred on Shivaratri. The Tandva was a divine plan to attract 'prakriti' in the same way (as miradas are ploys to attract people clean their minds, strengthen their faith and lead them on to sadhna and service, so that they may melt in ecstasy in the ever conscious bliss form. A Guru is one who has transcended all attributes. He is one who has conquered body consciousness and 'mohal' (desires) and is capable of 'tyaga' renunciation.

5. Yoga:

Physical yoga maybe achieved with hard work after some time but real yoga means union with God, who is everywhere inside you and outside. That is why you too are divine. The human body, has it own function and limitations. It needs food for survival and exercise for health. A healthy body, healthy habits, healthy mind — performing one's duties consciously, on the path of Dharma, that in itself is meditation.

6. The place of soul:

To a question whether the soul resides between the eye brows, Baba said that it

was not so. The soul is everywhere in the body. It is like a flash of lightening in the spiral column. It is called "Shashumna Nadi", between 9th and 12th vertebra. It is very sensitive and moves in auras like flashes of lightening.

Baba says, "Mine is no mesmerism, no miracle or magic. My body is like all other bodies, and all pervasive".

There may be difficulties in the realization of the divine but nothing should deflect you from righteous action. There may be danger and obstacles in the way but have the courage of conviction in the right action.

Sage Vashistha (self realized) fell that king Janka with his hard 'sadhna' was ready for 'Jnana'. He explained to him, "You were there in the dream which appeared real and now in this palace, which also is real. But, you must realize that both the dream and your present state here are unreal. What is real is only your presence in both situations is real. The state of Jagrati (wakefulness) spana (dream) sushpta (dreamless sleep) cannot be and are not as real as the real you."

A boy lost his mother. She was consigned to the flames. What was actually consigned was her body and not the mother (Atma).

"Papa" and "Puniya" are only the reaction sound and reflection of your own actions.

7. The Sheshta:

The Principle of Sheshta is balance. But there must be *drishti* (vision) to see it without sight, how can you see creation, the colourless, the objects of people without it.

There is divinity hidden in humanity but only right action can make it manifest.

God's power is like electricity and our bodies are light bulbs. The light can only be visible when the power switch (faith) is put on.

Everything only happens at its right time. Gita says (X-41) whenever there is in this world of un-usual and extra ordinary power, know then, that it is an incarnation of me, the divine.

8. The Avatars:

Ancient seers and saints, described God as bliss. Later in its human form 'Avatars' on this earth shone, so that they listened to command, loved and obeyed. Avatars used the speech of people and behaved like them otherwise they might have been feared neglected and avoided.

The 'Avatars' of the past appeared to vanquish powerful demons or wage war against the force of evil, to restore the balance of righteousness.

Baba says that it is man's (*Budhi*) Intellect that needs to be corrected. Baba knows that the spiritual uplift of mankind is a long drawn out process. It cannot be achieved in a single life span. He therefore considers Sai Baba of Shirdi,

himself and Prem Sai (to follow) as Avatars for continuation of the forces of uplift of people. The change is gradual and in most case spread over in a space of several life times. For a man has to work off at varying rates his accumulated Karma of past actions.

9. The Auras:

Home a visitor said, "oh; I am not usually gifted to see auras but I am sure I saw a luminous aura around Baba. It was beautiful and very powerful. It was marvellous to look at him. He has got connections into the very source of all energy, power and vitality of life.

Lila a devotee from California, was surprised to think that even divinity needs time and cannot make all things happen, in the twinkling of an eye, as Baba assured her that everything will be well, as these things take time.

Photographs of Baba taken by ERIS Satellite showed a profile, formed with ups and downs of the terrain, formed the facial features. The river bed and vegetation emphasised the contours to produce the image of Baba. However, he calculated that it would take an area of 20-40 miles to get such photographs.

Baba's face in a photograph was crowned by a dome of hair which slowly parted down the centre and from the parting flowed water, just like Ganges out of Shivas hair. The water dripped down and was collected as holy water. This was a sign of grace that made them happy.

He gives devotees a glimpse of his power and divine faith and is sometimes believed to have been at more than one place at a single time.

The actions and activities of Baba are not confined to physical form alone. He even exhibited this cosmic form for which the devotees were full of praise. Substances like 'Vibhuti, kumkum' and nectar (Amrit) appear on photos of Baba.

Vibhuti coming from his photograph or self has aroused dormant Bhakti, not only of recipients but their friends as well. Baba said, "Vibhuti is a symbol of grace of his re-assurance that all will be well. Vibhuti assumes different forms."

Swami creates objects in the same way that the material universe was created. It is his (subahava) nature to create. His sankalpa (resolution) can bring forth objects in a moment.

10. The Lineage:

Ancient manuscripts scriptures, written by sages describe the life history and characteristics of families. Notable among such writers are great souls like Bhurgiu, Vasistha, Agasthya etc. A well known historian prof. Ganjan has traced a granth on satyeh Sai Baba. 'Sai charitanita Granth' is believed to have been written about 5,000 years back. It describes accurately Shri Satya sai Baba's family. It gives details of what he will accomplish in present life and also great miracles to come. He writes, "that Baba will have the power of 8 Sidhis. He traces his genealogy to Sai Baba of Shirdi. He will be Sankalop Siddha (who can do things of his will) a person of great power but without any worldly attachment or love of

objects, like wealth or glory. He will have the power of 'ichha mama prapti' ('to die at will') and he will be in *nirkalpa samadhi*, who will live for Dharama, ('pari patan'). His mission will be 'paraopkara' (helping others) He will be a 'Dharma Pracharak' and the place where he will stay will be a 'Purniya Bhoomi'. He can go in different forms and give *darshan*. He can remove difficulties and obstacles. He will establish ashrams in wheeled transport cities and will also establish educational institutions of spiritual strengths. He will show his omniscience to his devotees. He will be a Brahmacharya and behave equally with men or women. He will be "prema swarupa, 'Ananda swarupa' and 'jnaneswarupa. He can be experienced but not expressed. Total equanimity will be his. He will see the world as a blade of grass. He will be non concerned with public opinion and only do what he thinks is right. He will give samadhi darshan to shirdi sai devotees and when he leaves this body, the devotees of Sai Baba (shirdi) will have samadhi at whitefield or 'putta pari. Which will be venerated as sacred soil. His grace will greatly help his devotees and guide them towards spiritual progress. In a short span of time the word of his greatness will spread world wide and people will worship him. He will be divine form meant to alleviate the mankind".

11. Atma chintana:

The Sai Path demonstrates that "Atma chintana" and adoration of God (Daiva Prarthana) are essential paths for ultimate realization. In listening to Baba, people will be guided into the right path, their minds will be cleansed and all doubts vanish. All un-essential mind activity will die. He is the Divine being to elevate mankind. When 'Kaliyuga' influences get more intense, the people will see his true might and acknowledge him as a supreme power. He will be revered as a "Mahapursha". He will be all knowing (Saru Jnana). This is God's natural state and not one acquired. He will not forget anything. There is nothing he would not know. He will have great purification powers. Merely the sight or touch from him can purify any one. Everyone needs such purification if we are born in the world if can be only as a result of some faults of previous life (past karmas). Exposure to a divine personage and his influence can automatically diminish it even mollify it.

12. The forecast:

The 'Shuka Naidi' emphasises, that Baba is 'Mahavishma Swampa' a form of Lord Vishnu. Sage suka gives Baba a lineage other than the one known. He says that he was Sant Kabir, who returned to earth as shirdi Sai-Baba who in turn has taken birth as Satya saibaba who in turn will return to the earth in another form, but this is nothing new as so far he has had 101 lives and always for the good of people. His life is of total sanctity fully endowed with "Brahma Jnana."

Sataya Sai Baba will perform more miracles even more wonderous than he has performed so far. He will always retain a youthful look, age not with standing. He will teach greater truths and smite at every human weakness.

Prof. Bransowski, an American specialist in aura research met Baba on balcony. He was breathless after observing the colours and aura emanating from Baba. Large thick bands of aura flowed of gold and silver which he had never seen

before; although in theory he knew of their existence. For the first time he was watching a person with a golden aura of brilliant gold and moving and shining like Sun's rays on water. It was breath taking. So much energy flowed out and so much love. The pink encompassed the people, went in and came out. His aura extended to and developed the area in one mass or cloud of pink it was all energy in the form of love from him. So much of his energy is used by people and it simply flows out of him and people absorb it.

Everyone has an aura. At times, it is of a prominent colour but such shades of dark pink deep brands, are something to tally extra ordinary. A person only can have the kind of aura when he or she loves absolutely, extends and expresses love, speaks love and lives love. Baba has also blue bands of aura beyond the white this is twice as much as an ordinary person. These are then surrounded by pink. Prof. Baronwaski explains that there are five different shades of auras, denoting aesthetic spiritual, intellectual, physical and moral aspects. The aura around Baba is beyond explanation. Prof. Says that Baba's aura are fullest, when Bhajans are sung. Then the pink surrounds the people swinging in the hall and extends beyond them. He (prof) says that the love he generates envelopes you. His love goes into you. So many draw energy from him which seems to be boundless like his love. No human being could survive so much activity after so many have drawn so much from him.

Prof saw Baba speak to a small girl waiting to see him. The girl was invalid in a wheel chair Baba's aura became immense as he touched her with kindness and love (prema) flowed out and into the girl. He is what he calls him self an incarnation of love. Prof. says, "When I say I have looked into the face of divinity, whose eyes show light, I am placing my scientific reputation at stake and my colleagues may think that I have lost my mind. Baba is love walking on 2 legs. Such unselfish love is nothing but divinity.

13. The Mission :

In 'Baba's life span upto 16 years lelas from 16 to 35 years miracles, —from 36 to 60 years teachings and miracles. After 60 years Baba will be beyond public but will continue his work till he leaves his body in the 98th year.

14. The Mountain:

To understand the idea of mountain it is not enough for you to be shown a stone and told that the mountain is a million times bigger. You would have to see a real mountain to know its nature, even if it be from a distance. It is with that connection that I now humbly offer this small endeavour as a petal at the grateful lotus feet of the living Divinity Shri Satya Sai Baba of Putta Parthi.

ERRATA

Pg. No.	Para No.	Line No.	Instead of	Read as
1	5	28	they the illumine	they illumine the
31	2	10	here are would	here I would
46	6	34	particulersed	particularised
48	3	35	utilitarian an a	utilitarian
56	last	3 from bottom	peforming	performing
73	5	14 from bottom	Rejas	Rajas
77	1	5	To question	To a question
78	2	16	bliss blessed	bliss. Blessed
78	3	25	loss & less	less & less
78	4	12 from bottom	recall the end	reach the end
81	4	18 from bottom	of good	of God
81	4	9 from bottom	to present	to prevent
81	4	3 from bottom	name to currents sun	All currents sun
86	1	12 from bottom	cave himself	cave itself
97	4	8 from bottom	of though	of thought
101	3	8	throughly	thoroughly
102	2	15	you ishta Deva	your ishta Deva
125	4	21	This the true	This is the true
125	7	7 from bottom	fear vanish when	fear vanishes when
126	2	11	experience	experience.
132	2	11	if subtle	of subtle
137	1	2	most case spread	most cases spread