

SHRI BHAUSAHEB MAHARAJ

(Life-Sketch And Nama-Yoga)



M.S. Deshpande

Academy of Comparative Philosophy and Religion, Belagavi





SHRI BHAUSAHEB MAHARAJ

(1843-1914)
(A brief life-sketch)

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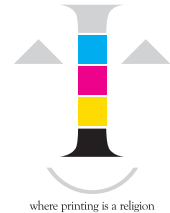
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PUBLISHER'S NOTE

Academy of Comparative Philosophy and Religion, an international Institution is founded in 1952 by Dr. Shri. R.D. Ranade, one of the greatest saints of modern India. ACPR is a global platform for the call of "Awareness of Unity" given by this modern prophet. It is a global gallery where eternity will keep on whispering the tune of our philosophical, spiritual, cultural and historical heritage.

Besides the publication of English quarterly journal Pathway to God, ACPR publishes books on philosophy and spiritualism for spreading the message of peace and harmony among the people across this planet.

We are immensely happy that the year 2019 has been veritably a bonanza of publications and this is our sixth publication in the past four months. As Sri Gurudev Ranade emphasised, 'the publication work is more durable than work in marble. Instead of raising buildings we should attend to publishing important works.' Accordingly we have undertaken reprinting his treasure of spiritual literature in to booklet forms for the convenience of the modern spiritual aspirants.

The present booklet on Shri Bhausaheb Maharaj is taken from ACPR's silver Jubilee Souvenir published in 1978. Sri Bhausaheb Maharaj is considered as the pillar of the Sampradaya and the present booklet throws light on his life and messages.

We are very much indebted to our Joint-Secretary Shri R.G.Jakati for editing the entire text so meticulously. May Gurudev bestow his infinite Grace upon all these souls.

We thank ardently the great soul who has borne the printing expenses and does not want his name to be revealed. This is called 'Guptadaan'. May Gurudev bestow his blessings upon him and his family.

We thank the team at Impressions for their elegant printing.

May all the spiritual aspirants seek inspiration and enlightenment from this booklet.

Date: 3rd July 2019

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Shri.M.B.Zirali
Hon. Secretary
ACPR, Belagavi.

Shri Bhausahab Maharaj

(1843-1914)

A brief life-sketch

(M.S.Deshpande, M.A.)



"Sri Nimbargi Mahāraj and Sri Bhausahab Maharaj are the Jñāneśvar and Tukaram of our *Sampradāya*. They are not a whit less in their spiritual attainments, than Jñāneśvar and Tukaram."

These were the words of admiration with which Sri Gurudev had once described the spiritual eminence of these Masters before one of his spiritual brothers. Sri Bhausahab was born, like Sri Rāmdas, on *Rāmanavami* Day, in a well-to-do Deshpande family of Umadi - a village in the Jat Taluka of Maharashtra. Even as a boy he had developed a deep devotion to Sri Hanumant and was daily worshipping him. He was blessed by Sri Nimbargi Maharaj at an early age of 14. Since then he

began to meditate regularly on the *Divine Nāma* granted to him by his Master. His meditation gradually gained in duration and intensity and enabled him to enjoy the effulgent Vision and Bliss of the *Ātman*. His Master was greatly delighted by this spiritual attainment of his beloved disciple. And at the time of his departure he showered his blessings upon his disciple and granted the disciple all his spiritual merit, just as Sri Ramakrishna Paramahansa had done to Vivekanand. He authorised Sri Bhauraya to bless the aspirants and disseminate the gospel of devotion among the people. Profoundly pained by the departure of his Master Sri Bhauraya carried on his meditation with redoubled zest and finally attained the acme of spiritual height, viz. realisation of his identity with the Absolute.

He then established his Math, at Incagiri-a village near Umadi-the native place of his premier disciple Sri Amburao Baba and began to carry on his spiritual activities from that centre. He blessed several disciples in that part and made Incagiri a place of Pilgrimage soon. When this mission of Sri Bhausahab Maharaj progressed a good deal, his Master once appeared in his vision and expressed his full gratification at the splendid spiritual service of his disciple. As a result of his superb spiritual height, Sri Bhausahab Maharaj exhibited all the characteristics of an Ideal Saint described by Sri Ramadas in his *Dāsābodha*. Thus he had become, in the words of Sri Gurudev "an ornament to spiritual life."

The supreme spiritual glory of Sri Bhausahab Maharaj has been further extolled by Sri Gurudev in his letters to his Master, in these inspiring words :

"You are the President of the Assembly of the earthly gods, viz, the great *Sadhakas* who have enjoyed the Bliss of the Atman, in *Incagiri*. Mutual exchange of Bliss increases it a good deal. Such a Bliss cannot be had anywhere else in the world. In a holy place like *Incagiri* 'where the blissful Lord has taken His abode' you have been performing meditation with steadfast regularity, for years together, and have been engaged in the work of showing the Pathway to God to people for so many years. What profession can be superior to this ? Those persons alone glorify this earth, by their birth, who free people from difficulties, who confer Supreme Bliss on all, and who serve their Master with one-pointed devotion. There is no doubt about it. Very often the thought, that I had the good fortune of having the association of an exalted person like your great Self, gives me a thrill of delight. The greatness of Saints cannot be adequately described. Let the capacity to understand your greatness develop in me. I pray to you to bestow it upon me. Nothing else in this world is deemed supreme by me, excepting the possession of the ever advancing capacity to know your power and greatness. It is for you to grant it to me." (7-8-1913)

"What thing is there which cannot be attained by Self-realisation ? Without actually going in for it, it can make a blind man see, a deaf man hear, an ignorant person utter words of wisdom, a buffalo repeat the *Vedās* etc. It can accomplish these things and many more, without actually doing them. Otherwise, what is the use of mere learning? If learning is not supported by Self-realisation, the person would fall a prey to egoism. But if it is based on Self-realisation, if it has the backing of Self-realisation, it would fill all the quarters with the resounding

Bhausahab Maharaj

glory of God-devotion. Nothing but Self-realisation can ever endow this power to learning. Hence it would be more appropriate to call your Holiness "*Ātma-Jnana*" or Self-realisation, rather than Sri Bhausahab Maharaj. Since you have realised your identity with the Lord-*Ātman*, all your attributes such as body, name and form, have fully merged in Him. As you have completely identified yourself with the Lord, what harm is there if you are called "*Atma-deva*"-"Lord-Self"? Recently I have come across several saints, but I did not find even one who knows as you know, what Self-realisation really means. Hence very few know the real greatness of Self-realisation and consequently the real greatness of Your Holy Self. "(8-3-1912)



(2) NAMA - YOGA *

(Yoga of Divine Name)

Extracts from Letters by Shri Bhausahab Maharaj
Selected, Classified and Translated,

(M.S.Deshpande)

1. Introductory



Significance :

"*Nama-Yoga*" is a word specially coined by us to designate the Spiritual Philosophy and Discipline of Sri Maharaj. He himself called it *Jñāna-Marga*-or Path of Self-realisation. We have, however, used "*Nāma-Yoga*" in a double sense. In fact, both the words-*Nama* and *Yoga* carry double meaning. *Nāma* means i) Meditation on Divine Name and ii) Divinity in posse. Like many other saints, to Sri Maharaj also, *Nāma* (name) and

* Based on the writer's biography of Shri Bhausahab Maharaj-the Saint of Umadi, entitled "Jivana-Gange" (K) or "Jivana-Ganga" (M) Part II.

Rupa (Form) of God were identical. The Name itself was God. *Yoga* means i) Spiritual discipline and ii) Spiritual union or realisation of God. In the first sense, *Nāma-Yoga* represents the Path, while in the second sense, it represents the Goal, as meditation on Divine Name, if properly practised, will lead to the realisation of the vision and bliss of the Lord.

Now the Lord has thousands of Names. Which of them should be meditated upon? Are all Names equally effective? Sri Maharaj maintained that the Name that reveals itself to the intuition of a realised saint and is imparted by him to his disciple, is alone capable of leading him to God. It alone will enable him to have the vision and bliss of God. Such a Divine Name is called *Amara Nāma*-Immortal Name or *Sabīja Nāma*-Seed-Name by the saints, because, this immortal Seed alone, when watered by devotional meditation, sprouts and bears flowers and fruits of spiritual experiences and grants bliss to the seekers. Such a meditation is the Means and the bliss, is the End of this *Nāma-Yoga* of Sri Maharaj. The extracts that follow will throw a flood of light both on the Means as well as the End—Path as well as the Goal.

The Plan :

We have first selected a few extracts from the Letters of Sri Maharaj, and formed them into 44 groups. We have, then classified the groups into two Parts : the first dealing with the Path and the second with the Goal. Part I is further divided into two Sections entitled i) *Abhyāsa*- (Practice) and ii) *Vairāgya*- (Dispassion) respectively. Repeated performance is *Abhyāsa*-Practice (*Paunah punyena karanam abhyāsah*). Constant

meditation on the Divine *Nāma* is the Practice or Spiritual Discipline, advocated by Sri Maharaj. It resembles the *Abhyāsa Yoga* of the *Gītā*. "To denounce and renounce worthless things" is his *Vairāgya*. To attain the essential we must eschew the non-essential. Still like Sri Ramadas, the renunciation advocated by Sri Maharaj was internal and not external. Like Sage Vasistha, Sri Maharaj preferred '*Antastyāga*,' mental renunciation. He advised his disciples to perform worldly duties with perfect diligence. But he warned them that they should consider spiritual discipline to be the be-all and end-all of life and that it should claim their highest loyalty. Hence, while they are engaged in the daily work they should not fail to meditate on the Divine Name.

The second Part also contains two Sections : The title of the first section is *Abhyudaya*--worldly weal and that of the second is *Nisreyas*--spiritual Bliss. *Abhyudaya* connotes worldly grandeur while *Nisreyas* signifies spiritual welfare and beatitude. Both worldly as well as spiritual life require the support of Divine Power and Grace. Worldly life is necessary for the well-being of the body, and spiritual life, for the evolution of the soul. And as human being is a complex of the body and soul, he should be adept and careful in the performance of both his worldly as well as spiritual duties. The Path of *Abhyāsa* and *Vairāgya* mentioned above, would enable an aspirant to attain both the aspects of the Goal simultaneously. Such is the outline of Sri Maharaja's *Nāma-Yoga*, the details of which can be ascertained from the following extracts.

Basic Philosophy :

Sri Maharaj formulated the Spiritual Philosophy of Life, not through mere intellectual speculation but through actual experience. He lived spiritual life and had gained direct experience of all its aspects. He was not a scholar. His meagre reading was confined to some important writings and songs of Kannada and Marathi saints. He did not write any book about his spiritual life and teachings. Sri Maharaj picked up some important ideas and expressions from the saints that accorded with his personal experiences, and used them in his discourses and letters to his disciples, to elucidate them. Ultimately it was his direct experience that was his primary authority.

The Philosophy underlying Sri Maharaja's *Nāma-Yoga* is to be found in a seed form in the following Five Aphorisms, selected by him from the writings of some Marathi saints.

As they are cryptic, pithy and meaningful, we have tried to elucidate them to a certain extent, so that their real significance might be clearly brought home to the aspirants. The first two Aphorisms are--

- i) *Āthava to brahma*- Remembrancer (of Divine Name) is Spiritual Reality.
- ii) *Nāthava to bhavabhrama* : Non-remembrance (of the Name) is worldly illusion.

The words '*Athava*' and '*Nāthava*' also mean knowledge and ignorance of *Brahman*. When they mean knowledge and ignorance they indicate the nature of Brahman and Maya (illusion). And when they mean remembrance and forgetfulness, they suggest the means of attunement with them.

When we remember Brahman, we actually reside in Brahman, merge in Brahman. But how to remember Brahman? We could imagine the form of *Brahmā*, *Viṣṇu*, *Maheśa* and others. But Sri Maharaj never approved this play of imagination. According to him, meditation on the Divine Name is alone the real remembrance of *Brahman*. This Divine Name imparted by a *Sadguru* enshrines the Spiritual Energy in a seed form. With the help of meditation on such a *Nāma* - by merging the mind in it, a seeker can realise the supersensuous Divine Light, Sound etc., as well as the Bliss and Peace of the Lord. Such is the teaching of Sri Maharaj in this respect.

Now, how to intensify our meditation in order to enable to attain this spiritual realisation? The next three Aphorisms of Sri Maharaj point out the method required for it :

- iii) *Jñānāsa mula agni* : Fire is the source of Illumination — Knowledge..
- iv) *Bhaktisa mula virakti* : Dispassion is the source of Devotion.
- v) *Antaḥkaranāsa mula mana* : Mind is the source of Ego or Heart.

Here 'fire' means burning desire, passion or longing and 'Knowledge' means illumination. It is the earnest desire for the Lord that will eventually attract His illumination. This desire is an outcome of deep love or devotion for God. But we cannot love God and mammon at the same time. We cannot feel and develop devotion for the Lord unless we feel dispassion for material objects. This is pointed out by the second Aphorism. Devotion and dispassion are interdependent. They help each

other in their development. When our devotion is enhanced with the aid of dispassion, our meditation gains in intensity. And if such meditation is continued for a long time, the Divine Name sinks and soaks in our Ego in our inner being and is assimilated with it. Meditation would then become our very nature, this is the suggestion of the third Aphorism.

Bird's Eye View of Nama-Yoga

Let us now try to have a bird's-eye-view of this *Nāma Yoga*, of all its four aspects viz., Practice, Dispassion, Worldly Weal and Spiritual Bliss, as pointed out by Sri Maharaj.

i) **Practice:** As stated already, meditation on *Nāma* is the nucleus of this practice. All other factors revolve around it or are contributory to its development. The philosophic basis of this *Nāma-Yoga* has been intimated already (☉). God is all-powerful. It is His grace that makes both the worldly as well as spiritual life full of bliss. Soulful meditation on his Name is the only means of attaining His grace. Hence during his worldly life, a seeker should develop devotion for the Lord through dispassion and attain the vision of God with aid of one-pointed meditation on His Name. Such is the spiritual Philosophy of Sri Maharaj in a nut-shell(2).

Regarding the method of meditation, Sri Maharaj used to mention the following four factors : *Niyama* - Regularity, *Nischaya* - Resolve and Firmness, *Kaṭṭa* - Restriction and *Niṣṭhā* - Zealous Faith. The first factor refers to the time and period of meditation; the second to the tenacity of the seeker, the

☉ These Nos within brackets indicate the Nos of respective groups of extracts.

third, to the proper process of meditation and the fourth, to the feeling of the seeker at that time. Meditation should be performed, according to Sri Maharaj, at least for one hour in the morning and one hour in the evening. Our resolve should be steadfast - unwavering. The proper process to be adopted, should consist of a steady posture, fixed gaze either on the tip or on the top of the nose, mental repetition of Name along with the breath. Lastly, meditation should be carried on with earnest love and joy. Such a meditation, according to him, would remove the difficulties and mental vagaries, would increase our devotion and through the grace of the Lord, would enable us to attain His realisation and bliss. (3-4).

Such a devotion is of two kinds : *Sakāma*- with desire and *Niškāma*-without desire. The first type of devotion would grant non-eternal liberation such as *Salokatā*-Residence in Heaven and *Samīpatā*-Residence in the vicinity of God, while that of the second type would grant Self-realisation and eternal liberation viz., *Sāyujyatā* - Unison with God (5). Hence a seeker should prefer desireless devotion. Meditation should be performed merely for the sake of glorifying the Lord. There should be no other ulterior motive(6). Unless we give up our desire for sense-objects, we won't be able to attain God (7).

But how to control the wanderings of the mind, remove innate urge for sense-objects? There is only one remedy for it. We should not allow our body to pursue the mind. Then it would, after some time, turn back of its own accord. Thereafter we should forcibly engage it in meditation. Then the discrimination resulting therefrom, would dispel the darkness illusion born of ignorance and enkindle the light of faith (8-9).

Man is very often assailed by adverse events in life. He should utilise them as well, to develop his devotion. So long as he is free from their onslaughts, he should joyfully perform intense meditation so that he should not be greatly affected and disturbed when actually assailed by them. And when he is actually in the midst of trouble, he should regard the calamity to be the outcome of God's Will and should remain serene and undisturbed and carry on his meditation joyfully (10).

Meditation should be full of devotion and concentration. It should be prolonged and intense. The Name should then, sink deep in the heart and produce thrills of devotional joy in it. Such an ardent devotion would enlighten the devotee about his intimate relation with God (11-12). This would enable the seeker to have the experience of Bīndu-Tirtha i.e., the vision of 'Bīndu' or Spiritual Atom and the taste of 'Tirtha' or Spiritual Nectar. His spiritual experiences would gradually develop and culminate in converting his body-consciousness into God-consciousness. (13).

If meditation on Name is the internal aspect of this *Yoga*, *Pothī*-Reading and discourses on sacred Books, *Bhajan* and *Ārati* - Singing of devotional songs and waving of lights before God-are its external features. If they are practised with proper faith and devotion, they would enhance the intensity of concentration in meditation. They would also help to spread devotion among the people (14-15). The occasional discourses, about the lives and teachings of saints, would also develop love and enthusiasm for spiritual life and grant spiritual experiences which in their turn would fill the devotee with intense fervour.(16)

A seeker should also live in the company of Saints and learn to realise and appreciate their spiritual greatness. He should constantly think about their words of wisdom and intensify his longing for the Lord. When his heart begins to pine for the vision of God, he would not fail to have His vision (17-18).

We should perform our occasional duties calmly and diligently. We should, however, consider that God is the real doer and we should willingly allow His will to prevail. We should surrender everything to Him. That God does everything for our good, should ever be our feeling-our attitude. Therein lies the real spirit of self-surrender (19-20).

ii) **Dispassion** : Devotion or passion for the Lord, necessarily requires dispassion for sense-objects. We cannot have both sense-pleasure and Divine Bliss at the same time. For attaining Bliss we must be prepared to give up sense-pleasure (21-22). By developing dispassion, we should be free from the attraction of sense-objects and learn to lead a moral life. That alone will enable us to make some progress in spiritual life (23).

Moral discipline has two aspects-one negative and the other positive. The first asks us to eliminate our vices, while the other wants us to cultivate virtues. Ego born of our identification with the body, is the father of all the vices such as lust, anger, etc. It hampers both the material and spiritual welfare. Hence it should be first eliminated (24). Those that become aware of their vices and earnestly repent for their past misdeeds, are purified through their sincere repentance. And they would, then, gradually acquire good feelings, thoughts and actions (25).

In our worldly life, forgiveness plays an important part, it is our sacred duty to forgive the faults of others and make them happy. This will eliminate our selfishness and develop our charity, which is very helpful in spiritual life for its progress. Even a little practice of this virtue would lend happiness to all (26-27).

A seeker should live in this world like lotus-leaf in the lake, untouched by its mud. He should perform meditation while engaged in his worldly affairs. He should, however, be very cautious here and should never fall a prey to the attractions of woman and gold belonging to others. He should be satisfied with what God has granted to him, and steadily continue his spiritual *Sadhana* (29). Moreover, he should perform his worldly duties, with utmost care and diligence. He should not shun them through idleness. He should constantly observe and examine his conduct at every step, and should always behave prudently. Imprudence is the source of misery. Still, with all our prudence we must not fail to realise that God's Will alone ultimately prevails. Hence we should be ever ready to abide by His will. When we are overwhelmed with dangers, we should not fail to remember Him and perform our duty (30).

iii) **Worldly Weal** : The moral and spiritual discipline enjoined by 'Practice' and 'Dispassion' described so far, enables an aspirant to attain both. 'Worldly Weal' and 'Spiritual Bliss'. Both these are really the gifts of God, or the *Ātman*. If we discharge properly the only duty of meditating on the Name of God in the company of saints, our *Ātman* will not fail to grant us bliss (31).

But people have been all along engaged in enjoying sense-pleasure day and night, for a number of lives in the past, as a result of which they are required to suffer from misery. A seeker can avoid this suffering, if he followed the advice of his Master and performed his meditation properly. Then he would be blessed with happiness both material and spiritual (32).

Whenever we are required to face difficulties in our worldly life, we should carry on one-pointed meditation. God would then ward off the dangers. They can never be removed only by our personal diligence. Our diligence should be confined to our meditation only. That is all that we can and should do (33). Instead of performing this spiritual discipline, people simply complain about their Fate. What can be said about this folly?(34) "Meditation on the Name of Hari(Lord) would drive the obstacles in all directions." Hence without being anxious about anything we should mind our meditation. Everything would be set right immediately (35). We would, thereby, also have more and more spiritual experiences and we would realise the secret of spiritual life (36).

iv) **Spiritual Bliss** : Spiritual Bliss is the final End of spiritual discipline. It is also called Self-realisation, about the exact nature of which there are good many mis-conceptions. Miracle-mongers easily delude the common folk by the exhibition of their miracles. By offering material gifts which though quite ephemeral, are regarded by them to be very valuable, these miracle-mongers command respect from them like real saints. But those who love the eternal Atman, would never revere such fellows as they would revere realised saints (37). Some others try to imitate the external conduct of saints.

How can such hypocrites realise the Self and become genuine saints? (38).

Like miracle-mongering and hypocrisy, mere intellectual learning also cannot be a sure sign of a genuine saint. Self-realisation should not be contaminated by the ego, born of learning, just as it should not be soiled by miracles. So instead of wasting our time in the acquisition of such worthless things, we should earnestly be absorbed in meditation, realise the Self and enjoy His Bliss.(39-40). This spiritual discipline alone is real religion (41-42).

When a soul (*Jīva*) first takes birth in this world by parting from God (*Siva*) it is endowed with the consciousness of its original Divinity. And when it departs from life ultimately for merging in God, it is also conscious of its former Divinity. But during human life, the embodied soul is deluded by sense-objects. And being forgetful of its Divinity it is engaged in the worldly affairs considering them to be real and valuable. Really the soul (*Jīva*) has no independent existence. God alone has independent existence. Hence the only duty of the soul is to meditate on God and enjoy His Bliss (43). When the devotee attains this Bliss, he loses his soul-consciousness. He ever lives in God-consciousness. He thus regains his former Divinity. This is the Liberation of Unison. This is the supreme Goal of human life (44).



Part I

The Path



A) *Abhyasa - Practice :*

(I) Philosophic Basis

"Remembrance is Brahman-Spiritual Reality; Non-remembrance is *Māyā*-Worldly illusion." Remembrance (of Divine Name) or Knowledge (of Brahman) produces God-consciousness, while non-remembrance (of Divine Name) or Ignorance (of Brahman) produces consciousness of Illusion. To be better still, God-consciousness itself is Knowledge and consciousness of illusion (*Maya*) is Ignorance. To stabilise such knowledge, earnest desire or passionate longing (for God) is needed. The fire of burning desire would enkindle the light of knowledge, that is why a saint says: "Fire is the source of Knowledge." This burning desire is the outcome of intense devotion for the Lord. But this devotion cannot sprout or grow without dispassion for sense-objects. That is why saints have

told us: "Dispassion is the source of Devotion." Really devotion and dispassion are interdependent. They reciprocate. Dispassion develops devotion: and devotion develops dispassion: If we thus snap the snare of *Māyā* and increase our devotion, the passionate longing for the Lord produced there by, would grant us Self-knowledge and merge us in the *Brahman*. This is the state of Liberation in which body-consciousness is completely eliminated. Such a liberated person absorbed in Brahman transcends all duties. *Tasya kāryam na vidyate* - He has no obligatory duty. He transcends duty. This higher state can only be attained by meditation on Name Divine. We must ever remember the Name imparted to us by our Spiritual Master. Our gaze should ever be fixed on the tip of our nose. The Divine Name should sink deep in the heart. As "mind is the source of Ego-heart", when the Name is constantly associated with the mind, it enters deep down in the heart and is stabilised there. In this way, if we meditate on the Name of *Vithal* (Lord), who is the personal aspect of *Brahman*, along with 21600 breaths created by *Nārāyan*-the Lord, it "would transform our intellect, eliminate our evil passions, create righteous tendencies in us, and develop our devotion for the Lord." And the *Sādhak* would, then, easily attain the vision of the Lord and become one with Him. This is the advice of the Master.

(PP. 63-64) ❁

(2) **General Outline** : God is the doer; He is the mover. Not a blade of grass moves but by His Will. His remembrance and grace make both worldly and spiritual -life blissful. Such a conviction should support our meditation (on Divine Name).

❁ These pages are from "Letters and Notes by Shri Bhausahab Maharaj Umadiker" -a book published in Marathi.

Then alone will it gain in intensity and develop dispassion i.e., disgust for worthless objects. The seeker, then, becomes genuinely dispassionate. He behaves with courage and fortitude and leads his worldly and spiritual life with skill and wisdom. He soon realises that both of them are identical and that both are controlled and directed by His grace alone. This realisation engenders devotion for the Lord in his heart. When this devotion grows and assumes the white heat of intense longing, the seeker becomes fit for God-realisation. He then begins to realise the nature and urges of the inner self. This is termed Illumination (*Jñāna*). Such is the general outline of the Pathway to God-realisation. Hence in the worldly life a seeker should attain devotion through dispassion, illumination through intense longing, contact with the Lord through regular meditation on Divine Name. When this contact develops, he will begin to realise the nature and urges of the inner self [both of himself and of others] (P.190).

3) Blessedness through Devoted Meditation

We should meditate on the Divine Name with love and devotion. We should not feel drowsy at that time. When our heart is full of joy, we are not assailed either by sloth or by yawning. We should perform our meditation for one hour in the morning and one hour in the evening without fail. This will wipe out all the impure impressions received by our mind in the worldly affairs in which we are engaged during the prior eleven hours. Then we will begin to realise our short-comings and learn to discriminate between the essential and the non-essential. Our ardour for meditation will grow and We will be powerfully impelled to meditate more and more. We will begin

to love God and His Name. This love would then gradually increase and ultimately culminate into "Devotion of Friendship" with and of "Self-surrender" to the Lord. The seeker thereafter, throws his entire burden on Him. Such absolute self-surrender attracts the grace of the Lord and enables the seeker to enjoy blessedness. These are the ascending stages of devotion, for attaining which, firm faith is the main requisite. If we thus perform soulful meditation twice, all the mental impulses would vanish automatically. And we will at once begin to realise that our *Sadguru* himself is drawn towards us of his own accord (P. 106).

We should carry on our meditation in the prescribed manner. Every moment we should try to observe whether we duly remember the name and whether our gaze is properly fixed. We should steadily fix our gaze on the tip or top of the nose. When we feel sleepy, we should hold our breath till we mentally repeat five to ten Names. This breath-control would remove our slumber (P. 338-39).

We should not neglect to fix our gaze, nor should we forget to repeat the Name. We should lovingly observe the *Vastu* (super-sensuous object) that would reveal itself before us. "Our Lord", asserts *Nāmadeva*, is powerful and affluent. I am prepared to stake my very life for the vindication of the truth of my assertion. We should implicitly trust this assertion and try to entertain this very sentiment about God. We would then have the same experience (P. 337).

4) *Meditation under any Circumstance*

A person is required to Worship God for success in his

worldly business as well. That would form his Worldly Religion, useful for his worldly life. But that is not all in all. That alone will not bring about fulfilment in his life. On the other hand, he should adopt the path of Spiritual Religion and try to identify himself with God through proper devotion. He should learn to adapt himself even to (adverse) places and (trying) circumstances in which he would be called upon to live through the will of God, and should never give up meditation on the Divine Name on any account. He should constantly meditate day and night and enormously increase the total number of Names meditated upon by him. He should, thus augment the treasure of his merit. This would remove all the obstacles in his path of devotion and grant him mental peace and delight. And through the grace of the Lord he will not be required, thereafter, to face such a difficult situation. The Lord will keep his devotee in a joyful condition. "The power of Divine Name will", as assured by Sri. Maharaj, "protect him" (PP. 78-79).

5) Two Types of Devotion.

Devotion is of two types: Devotion coupled with desire- 'interested devotion' and Devotion free from any desire- 'disinterested devotion.' Human greed makes a man love interested devotion. The interested devotion accumulates merit no doubt. But that merit is non-eternal, perishable, it contributes to non-eternal liberations like *Salokatā* or 'residence in the celestial region of the Lord, ' and *Samīpatā* or 'residence' in the nearness of the Lord.' When the merit of the seeker is exhausted, he would be driven out of that region. Ephemeral, likewise, are the positions of Indra, Siva and other gods. But self-knowledge

in the form of Self-realisation attained through the grace of a *Sadguru*, will grant *Sāyujyatā* or 'eternal liberation of unison with the Lord.' Realised saints identify themselves with their Self. They are, hence, freed from the rounds of re-births. Persons engaged in interested devotion are subjected to the travail of birth and death. Hence the path of an ordinary *Guru* which brings merit through worldly religion can bear no comparison with the path of a *Sadguru* which grants Self-realisation through spiritual religion. To consider both the paths to be one and the same is pure delusion. One brings perishable merit, while the other grants eternal Self-realisation, the liberation of the unison with the Lord. One involves the seeker in the rounds of birth and death while the other grants him the form of his own self (PP. 257-58).

6) *Devotion should ever be Disinterested*

A son obeys his father by regarding obedience as his duty. He does not carry out the behests of his father with the expectation of any happiness from him in future. In his childhood he learns to regard such obedience simply as his duty which lends goodness to his behaviour. And this goodness in the long run, enables him to gain the credit of raising the moral eminence of his family even up to 42 generations past. Delighted at such a fine behaviour of his son, the father of his own accord, fulfils all the desires of his son and tries to make him happy. He constantly takes care of his son's welfare, keeps him in a dignified position and tries to enhance his glory. Such is the fruit of the disinterested affection and service of the father by the son.

Similarly, as the Lord is the father of us all, He deserves our disinterested devotional--meditation. We should perform our devotional meditation, with the pure desire of spreading the glory and devotion of the Lord in all places. We should not expect any worldly gain thereby. If meditation is carried on in this disinterested manner, God will fulfil all the desires of His devotee. Such a disinterested devotion will make both worldly and spiritual life successful and blissful (p.40).

7) *Shun Desire and Win the Lord :*

Our mind makes a show of devotion. But its inner craving is for the enjoyment of sense-objects. When we gain worldly profit through devotion, we regard it as superb and pose that we like devotion alone. But really we are after sense--objects. Has such a person ever attained real happiness by pursuing them? Still man is attached to sense-objects alone, on account of his inner craving for sense-pleasure. He cares mainly for worldly profit and loss and hence he is attached to them alone, both in his worldly as well as in his spiritual life. He, thus, does not entertain real devotion for the Lord. As he is not able to control his mind at all, what can a *Sadguru* do for him? Therefore, First control the mind and then seek the Lord! says a Saint. Unless we relinquish our desire for sense-objects, we won't attain God. But poor fellow! man does not realise this at all. He pays no heed to devotion. He neglects it completely. Such is the powerful attraction of sense - objects. Can an abject slave of the senses ever become a king of devotion ?(PP.208-209)

8) *How to Control the Wanderings of the Mind*

Mind is supremely fickle. It is extremely difficult to check its wanderings. It instinctively hankers after sense-objects. It

does not like to meditate. There is only one method of controlling the mind. Says Sri Kabir; "Let go the mind, but not the body." The mind may go wherever it pleases but the body should not be allowed to follow it. If the body does not follow the mind in its pursuits of sense-objects, it will automatically turn back after some time from them. Such a practice would remove the fickleness of the mind and give us joy. Just mark, to what a sorry plight did the mind even of such a Saint as Ramdās bring him, though he did not lead a worldly life. He, however, controlled the strong urges of his mind, did not allow his body to pursue them and behaved in such a way as not to defile his devotion to his master. Thus did he achieve blessedness and lasting glory in the world even to this day. We should always remember the obligation conferred by such great Saints upon us, have full faith in their teachings and act according to their instructions. Then will our worldly as well as spiritual life be endowed with bliss. Hence, we should take a vow of not touching the wealth and woman, belonging to other persons and perform meditation on Divine Name, with firm faith. "Those who take a medicine of *Vithal* (Divine Name) should observe dietary restrictions as well."

We should ponder deeply over the aphorisms : " Fire is the source of Illumination" and "Dispersion is the source of Devotion." Attachment to senses brings about forgetfulness of Name. Since we are habituated to non-practice of meditation, the cravings of our mind do not leave us. We don't come free from desires which deprive us of our real happiness. If we strengthen our will, apply all our senses to meditation and practise it with resolute regularity, we would understand the nature of all our inner mental urges. We would then gain mental

balance, learn to discriminate essential and non-essential things and enjoy all-round Bliss (P.81,PP.19-20).

9) *Proper Use of Sorrow*

Māyā (attachment) is of two types : the first is worldly and the second, spiritual. So we must look at every event in life from two aspects. The worldly aspect is associated with the body and the spiritual aspect, with the soul. The intelligent persons will readily realise the nature of spiritual *Māyā*. For that we should believe the words of the saints to be real and consider them to be reliable authorities, in this respect. So long as we are untouched by sorrow, we should practise meditation on Divine Name regularly and delightfully, for as long a time as possible. Then we would not feel keenly the stings of both types of sorrow-worldly as well as spiritual-when they would overcome us. Saint Tukaram used to be very anxious, day and night, for serving his parents. He was also practising meditation along with his service. Hence, when he was required to experience great sorrow at the sad demise of his mother, he thought that God removed his anxiety about serving her and enabled him to attend to his meditation peacefully. He has expressed these thoughts of his, in the following *Abhanga* :

Abhañga

My father died, I Knew it not.

I was free then from worldly care.

Now my Lord ! alone we are left;
None with us can interfere.
My wife died and attained liberation:
The Lord freed me from attachment.
My son died, it was good for me.
The Lord freed me again from it.
My mother died in my presence.
My anxiety, says Tukā, vanished hence.

These thoughts are the outcome of the worldly aspect.

Now about the spiritual aspect which is really profound and deep. But it can be easily understood by the intelligent. Sorrow is the result of our care for the body. But the word "*Dukkha*" (sorrow) is also applicable to "*Ātman*". 'Du' means "*Dura hone*" (Marathi) which means—to vanish; 'Kha' means "*Kharyā rītīne*"- in the real sense or sincerely. If we sincerely act up to the advice of our Master, we would be able to evolve our Self-consciousness which would drive our care away. If this hidden deep meaning of "*Dukkha*" penetrates into our heart, it would lend satisfaction to us. "He whose heart is pure, needs no advice sure." We should ever remember this saying and utilise our time in practising meditation according to the following restrictions (*Katta*): (Regularity, Firm resolve, Steady posture, Fixed gaze either on the tip or top of the nose, Mental repetition of *Nāma* along with the breath and earnest love and joy). This is the best course to be adopted by the well

☉ Sri Maharaj at times gave fanciful interpretations to words to create a sense of novelty - to create interest among his disciples.

cultured aspirants. Our attitude brings about corresponding results. Goodness brings happiness; and wickedness, sorrow. Meditation on the Name imparted by the *Sadguru*, will enable the seeker to attain the same position of a *Sadguru*. Hence we must feel that everything happens according to the will of the Lord and that too for our own good and lead our life in peace and bliss. We should intimate our inner anguish to our Master and be ever absorbed in the meditation on the Name Divine. This will grant all-round bliss to us (PP. 14-16).

10) Constant Awareness of our Spiritual Duty.

If we are eternally conscious about our spiritual duty, our practice of meditation would continue unabated. If person is granted a high position by God, he naturally feels he is great and begins to behave in a manner befitting his fresh position. He forgets and forsakes his former mean behaviour and adopts a fresh one suited to his new position. Likewise, if a person constantly entertains the idea that he is a wise *Sadhaka* and performs meditation accordingly, he attains the same position by his absorption in meditation. He should keep in mind the maxim : "Remembrance (of *Nāma*) is Spiritual Reality and non-remembrance of the same is worldly illusion." And he should be always engaged in the practice of meditation.

Now devotion to God primarily needs dispassion for sense-objects. There is a great need of dispassion for the proper development of devotion. Unless our mind gets itself disengaged, at least partially, from the worldly life, it cannot practise meditation at all. In the same way, "Fire is the source of knowledge." For knowledge or illumination, the fire of burning

desire must be enkindled. It is only the intense longing produced in the heart that would lead to God-realisation. Likewise, 'Mind is the source of Ego or Heart.' Constant practice of mental meditation on the Name enables the Name to penetrate deep down in the heart. This will bring immediate spiritual experiences. We will realise our own nature. And we will develop 'discrimination' (*Tūka*)-(Kannada) and learn to distinguish between the essential and the non-essential. We would also be able to know how each factor in our worldly life can be made to serve the cause of our spiritual elevation. For this we should sincerely and faithfully try to develop both the intensity and period of our meditation by practising it with soulful concentration for a long time. If the period of our meditation increases, our ardour for it also gradually intensifies. Hence we should ever try to be aware of our spiritual duty (P. 102).

11) Flaming Devotion.

All should intensify Meditation and devotion. The devotional festivals (*Sāptah*) should be celebrated with great pomp and splendour. The Lord would then be pleased to enhance our welfare. But our egoism unconsciously introduces artificiality, in our devotional functions. Inwardly we feel sluggishness, weariness and disgust, still outwardly we make a formal show of enthusiasm. This is really artificiality. It is this attitude that turns a person into his own enemy. Hence even though he performs devotional functions and practises meditation on Name Divine, he is required to suffer from poverty and dryness of emotion. He does not experience the

delight from devotion. He ever remembers the sense-pleasure enjoyed by him so long, and revels in that imaginary joy. But he tries to conceal it from others by putting up an outward show of dispassion. We should learn to experience joy from meditation just as we feel pleasure from sense-objects. And the joy should remain steady and firm in our heart. It must be firmly implanted in our heart. Then we would realise the real nature of the Lord and devotee, as well as the relation existing between them (P.39).

12) Sublimation of Emotions.

Our *Sādhana* should bring about awakening and sublimation of our emotions. Our desire should be directed towards God devotion; our anger, towards self-control--the control of the senses; our greed should be for receiving the *Tīrtha* -(sacred water) and *Prasād*-- (gracious gift) from the holy persons; our attraction should be for the association of the Good; our arrogance should be directed towards the wicked; and our disgust should be centered on the worldly life. In the same way, we should desire to develop devotion; we should be angry with our body-consciousness: we should be intoxicated by the vision of '*Vastu*' spiritual entity: i.e., we should be maddened by its sight and finally we should be jealous of Maya. If all these six emotions are transferred in this way, our evil thoughts would vanish: we would begin to entertain good thoughts as a result of the salutary change in our intellect. And we would attain salvation.

We should develop fascination for the '*Vastu*' and love for *Nāma*. We should meditate on Name, with our eyes half-open.

We would then transcend the duties of worldly life. To have a vision of the '*Vastu*' with half-open eyes, is itself *Sahaja Samādhi*—spontaneous attunement with the Lord. When that is attained the shackles of worldly life would be snapped. The seeker would be free from their clutches. Even though he lives and moves among the influences of all the sense-objects (*Gunās*), he transcends them and becomes *Nirguṇa*. This Pathway to God grants him eternal splendour of Self-illumination. He attains both *Bindu* and *Tirtha*. He gets the vision of *Bindu*—Spiriton—Spiritual Atom and enjoys the flavour of *Amṛta*—spiritual nectar and he finally becomes one with them and becomes *Cirañjīvi*—immortal and eternal. He gets rid of his long-standing soul-consciousness and develops Self-consciousness—God-consciousness. He thus attains Godhead.

For such a consummation, the Name Divine should penetrate deep into the inner being; the vision should be fixed on the *Vastu* at the tip of the nose or on the spiritual Eye. Then alone will the *Sadhaka* attain the fulfilment of his life. He will achieve genuine dignity, which would enable him to enjoy the admiration of the three worlds (PP. 250-51).

13) Internal and external Aspects of Devotion

Meditation on Name Divine is the internal aspect of Devotion. *Pothi*-reading of sacred books, *Bhajan*—singing the glory of the Lord, and *Araṭī* - waving of lights before the image of the Lord—these are its external aspects. These need not be considered as merely avoidable accessories. As they have been enjoined by a *Sadguru*, they should be performed with sincere

faith. This would help to intensify our meditation on the Name. It would also contribute to the health of the body. If this idea gets firm lodgement in the heart, we would be able to have actual experience about it, and enjoy the bliss resulting from the experience.

It is true that mere *Kākadāraṭi*—waving the light before the Image at dawn—won't lead directly to salvation. But as it is performed early at dawn, it would remove drowsiness from the eyes, drive away sloth and slumber and enhance the quality of meditation. Hence we should take its aid to facilitate our meditation (PP. 335-36).

14) *Need of External Acts of Devotion.*

We should not unnecessarily increase these external acts of devotion. At the same time we should not treat them with scant respect as well. We should, however, carefully observe the fine distinction between them. For the spread of devotion saints are required to pay attention to these external accessories as well. When these are properly performed, the glory of devotion to God is greatly enhanced. A *Sadguru* is perfectly conversant with all these things. According to Sri Samartha, a *Sadguru* lacks nothing at all. But it must be noted that to be wholly engaged in reading *Pothī* and performing *Bhajan* alone, is the sign of an ordinary *Guru* and not that of a *Sadguru*. People, however, regard this characteristic as that of a *Sadguru* which is not proper. Really the characteristics of a *Sadguru* are quite different. He combines in himself the characteristics both of a *Guru* as well as of a *Sadguru*, the former being the products of body-consciousness and the latter those of Self

consciousness. The *Sadguru*, performs the above-mentioned devotional acts with his body-consciousness quite well, but internally he identifies himself with his Self. He performs all these functions for the spread of the glory of God-devotion among the people. But inwardly he is unattached to them (P-283).

15) Festivals Enhance Zeal

The *Saptāh* Festival was celebrated with great pomp and delight. If such festivals are celebrated with due faith and devotion, they would contribute to our mental delight. The discussions carried on about spiritual life, as well as the experiences of past Saints related and listened to, during such festivals, will greatly enhance our relish, love and zeal for spiritual life.

The Path of Devotion has two avenues : one of worldly devotion-related to worldly life and the other of spiritual devotion-related to spiritual life. Since we have practised worldly devotion for a long time, and since we have experienced and enjoyed the joy resulting from it and have developed attachment for it, we consider that kind of devotion and the joy resulting there from, alone as real. And naturally, we feel love and enthusiasm for it. But since we rarely practise spiritual devotion, we don't get spiritual experiences and so we don't realise its real value and worth. And hence we refuse to believe in the reality of the bliss resulting from it. Naturally we don't love it and sincerely aspire to attain it. But once we taste the bliss accruing from it, the love and joy we would be

experiencing then, is simply indescribable. To enjoy such a bliss we must practise meditation with all our heart. This would produce love for it, and would stabilise and intensify our devotion for the Lord. Thereafter it would produce dispassion (for sense-objects) which is really the source of devotion. It would also intensify our longing for the Lord which is the source-fire of knowledge or illumination. However, all this entirely depends upon our soulful meditation. We should, hence, try to increase the duration and concentration of this practice. The extension in duration will gradually intensify our concentration and devotion. Then the *Sādhaka* will automatically begin to know everything. He will not require any further verbal instructions at all.

Worldly life and Spiritual life, Duality and Identity. Censure and Praise are pairs of opposites in which, without the help of one we cannot understand the other. Identity cannot be understood without duality; in the absence of censure the value of praise would not be realised. Likewise, without the help of worldly life, spiritual life cannot be properly realised. Worldly life is reprehensible no doubt. But its aid is quite necessary for attaining the commendable spiritual life. We must realise all this properly and through the proper practice of meditation attain love and bliss of spiritual life. (PP.183-184)

16) Listening and Reflection in the Company of Sādhakas would grant Bliss.

We should ever try to live in the company of the good (*Sādhakas*). At the time of the *Saptāh* -festivals, we will have

the pleasure of meeting great devotees. Meditation in their holy company and discussions on spiritual topics carried on by them would enable all to enjoy the delight arising from it (P. 113).

The listening of the spiritual discourses would tranquillise the mind. The time spent in listening to them need not be considered as wasted. Hence we should repeatedly read the same books and listen to the same discourses. We should constantly carry on this practice. *Sri Nimbargi Mahārāj* used to state that this practice also is in a way, as good as meditation, for a seeker. Hence we should be regularly engaged in listening to spiritual discourses (P. 48).

We should, however, read with due attention and concentration. We should try to understand every item in it and realise its essence. Such an acquisition of spiritual knowledge should not be regarded as a fruitless pursuit. We should try to digest the knowledge so acquired thoroughly. Then it would Penetrate deep down in the heart. But at the same time, care should be taken to see that it does not flatter our egoism (P- 222).

17) Ardent Longing will Grant the Vision of the Ātman.

In worldly life, a person pays sincere attention towards the upkeep of his body. He fails to realise that this attention delays the advent of spiritual experience. Instead, if he begins to pay more attention for the realisation of the *Ātman*, he won't require much time for getting spiritual experience and there won't be any dirth for him thereafter. But from his birth, a person is conscious only of his body—considers himself as body only,

and he is not conscious of his *Ātman* at all. Even then, he should, to a certain extent at least, try to ascertain whether he is remembering the Divine Name, whether his gaze is fixed on the tip of the nose and whether he has the vision of the *Vastu*. He should ever remember the following words of advice :

Worship the Guru and meditate on his Form. For God resides in the Guru's Frame.

He should keep company of those *Sādhakas* 'whose mind is ever absorbed in Divine Name and Form.' This will enkindle the fire of longing and would instantly grant the vision of the Atman (P.250) .

18) Dedicate Everything to the Lord.

We should perform our prescribed duty, skilfully, intelligently and calmly. Still we must bear in mind that God is all-powerful and His will alone is supreme and behave accordingly. We must always submit to His dictates. We should not waste our life under the delusion that we are the doers. None in the past have departed by making thorough adjustment of everything behind him. We will have to face the same fate sooner or later. Hence whenever we come across any difficulty in our worldly life, we must remember the Lord and discharge our duty. Never should we labour under the delusion that we are the doers. We should ever entertain the feeling that God's will should prevail, in short, we should dedicate our mind, intellect and will to the Lord, utilize them all for realising God and try to submit to His will (PP.II-12).

19) Complete Self-surrender.

On account of our body-consciousness, various ideas and feelings crop up in our minds. Those feelings and ideas that are noble and intense and those that touch the divine chord in us, are instantly fulfilled by the Lord. For He is the Abode of Compassion. God fulfils all our sincere aspirations. Hence our real good consists in willingly accepting His occasional dispensations. From the point of view of our worldly life, we may gain or lose, we may attain happiness or sorrow. At such a time we must be attached to and absorbed in God and regard every event as contributing to our ultimate good as it is the product of His Will. We should hence be free from worry and should be constantly engaged in remembering Him. Everything would be automatically accomplished. This is real Self-surrender (PP.177-178).



(B) Vairāgya-Dispassion

20) We should not forget Spirituality in our Worldly Life.

You were kindly intimating to us through your frequent letters your well-being which was contributing to the growth of our mutual affection. But recently as you don't find time and leisure, in your worldly affairs, you appear to have forgotten us, which is rather surprising. In worldly life a person cannot afford to be forgetful; he has to be alert. Otherwise, he will have to suffer instant loss. But in spiritual life, he can very well afford to be negligent. Because the loss sustained thereby, though great,

is invisible. But you should very well remember that both worldly and spiritual life are directed by the power of the Lord Himself. Hence you should not neglect spiritual life. You should daily allot more and more time for meditation on Divine Name and perform it with love, regularity and firm resolve. Some devotees regularly come to Inchagiri on every full-moon day. Since they sincerely pay attention to the development of their devotion, it naturally increases. They thus serve the Master. If a person observes some voluntary restrictions he would remember spiritual life. If not, he would forget devotion and would be blinded-deluded by passion. Hence one should sincerely observe salutary regulations in life (PP. 77-78).

21) The Wise should Attend both to the Worldly as well as Spiritual Life.

I wrote to you a few letters and I also personally told you that you should pay proper attention to your studies. Still, to shun your study, you are relating to me lofty philosophical principles. This is not proper for you. A person who performs both the worldly and spiritual life is really wise. You should sincerely attend to your studies in order that you may be able to discharge your worldly duties quite well. If you try to neglect your studies under the pretext of attending to spiritual discipline, we both would expose ourselves to public censure. Hence carry on your study properly. And at the same time, meditate on the Divine Name by fixing your eyes on the tip of your nose. This will ensure success in everything. You need not worry in any way (P.143).

22) Dhṛtarāṣṭra won't Understand Vidur-nīti.

Ill-gotten, filthy wealth makes a man insolent. His intellect becomes deluded. His reason is destroyed. So long as he retains that wealth, he is overpowered by nasty feelings and desires. He thereby gets addicted to vicious habits which deprive him of all his wealth and reduce him to abject poverty. Even under such miserable circumstances, he does not become free from his delusion. Just as the repeated moral advice of *Vidura* could not remove the delusion of Dhṛtarāṣṭra's intellect, the delusion of such a person does not disappear, even though he is advised any number of times. Blinded by delusion, which has taken firm root in his intellect, his attraction or liking for evil habits does not leave him. In the same way, those that are already blessed by a *Sādguru*, but who have not attained the vision of Divine Effulgence by performing the *Sādhana* properly, do they not also deserve to be called Dhṛtarāṣṭrās? How can they understand *Vidura-nīti* ? How can they relish the advice that they should adopt moral conduct by eschewing their evil passions? Hence our *Sādguru* has been repeatedly advising us to give up our blind delusion and behave morally (PP.181-182).

23) Pride has Fall.

In his worldly life a person requires wealth, house, property, wife, children etc. This produces the feelings of desire, selfishness, lust, anger, avarice etc., in his heart. Along with them, his ego increases and he tries to acquire honour and fame. Such is the case in worldly life. In spiritual life he renounces all these emotions, considers God-devotion to be all in all, and regards nothing else to be worth - having. He begins

sincerely to listen to sacred discourses, to adore the Lord and to meditate on Divine Name. But at the same time, he begins to feel : "*I am a devotee-I am non-attached*" and thus falls a prey to subtle egoism. Still, when he is required to depart from the world, both the objects of his egoism remain behind him. No object of fame accompanies him. Hence such a person proves an utter failure both in wordly and spiritual life. Who is then, a really great man? Whose fame is everlasting? A saint, who renounces egoism and realises his identity with his Self, alone enjoys eternal renown (P.268).

24) Internal Purification through Repentance.

"I am a sinner, I am a vile wicked person ! in my boy-hood and youth, I committed evil deeds through ignorance. Have mercy on me, O Lord ! and pardon me!" If a person entertains such feelings, and is scorched with intense repentance, his heart would be automatically purified. And he whose heart is purified needs no words of advice. He should forget his past sins and should no longer worry about them. He should, thereafter go on meditating on the Divine Name (P.63.).

25) Need of Forgiveness and Benevolence.

Dharma-Duty is mainly two-fold—worldly and spiritual. Even worldly duty is not observed at present. What to speak of spiritual duty? People care for their body only, and observe their duties about them alone. But no-where do we find the presence of genuine *Swadharna*. In this worldly duty, forgiveness plays an important part-has got a high status. We should not mind how others behave with us. We should not care for their ill-treatment given to us. We should readily forgive them and make them

happy. The creditor should relieve the misery of this debtor from which he is suffering as a result of his evil desires (and mis-deeds), by extending proper help to him in his calamity. This is his proper duty. Likewise, the father should forgive his son and the teacher, his disciples, even though they commit thousands of sins. It is the duty of elders to make their sons and disciples happy, by lending them their own high status. If they are engaged in performing this duty, their mind would be engaged in making others happy. Hence they will naturally be indifferent about their personal gain or loss. They will pay particular attention to their *Swardharma*-special duty of benevolence only. Hence such persons achieve greatness and blessedness in life.

How can greatness and blessedness be attained without wearing away themselves? People don't care to observe even such-worldly *Dharma*. How can they then, understand the spiritual *Dharma* of Self-realisation? It would never be understood even if they perform sacrifices etc., as well as austere penance in the form of mortification of the flesh. It can only be attained through instructions from the *Guru*. No Self-knowledge is possible without the initiation by a realised *Sādguru* (P.30).

In the worldly life, no person behaves in a manner conducive to the happiness of other people. His whole attention is focussed merely on his own personal gain or loss. This is not good. But this is not a matter to be told or taught by others. It is to be realised only by himself. Really few persons are there who behave with discretion by taking into consideration the

circumstances of time and place. Their want of discretion involves them into the snare of delusion (*Māyā*). Caught in it they are subjected to a good deal of suffering. If we impart happiness and respect to others, we will get the same in return from others as well, as a result of which we will be happy. Hence, when we find others behaving badly with us, we must regard it as a result of our own mistakes—defects. We are ourselves responsible for the justice or injustice done to us. We would lay the blame on others, find fault with others and justify our own conduct by considering ourselves to be true and good. This is the sign of *Tamas*-ignorance. But a person considers it as the sign of knowledge and wisdom, doggedly sticks to it and continues to maintain the same behaviour. One cannot help behaving like that. For how can these greedy fellows, deluded by the Maya, realise the glory of the goodness born of devotion to the Guru! None but the devotees can realise the nature of the mental poise of the Saints (P. 229).

26) Forgiveness Compassion and Peace would Grant Bliss.

In both worldly as well as spiritual life, the Lord has granted some of His powers to man. Hence, he must entertain forgiveness, compassion and peace in his worldly pursuits. Likewise, he must exhibit them in spiritual life as well. For, the Lord does not possess either greatness or smallness. He is neither great nor small. He is entirely dependent upon His devotees for them. His greatness or littleness is realised by people, by observing the behaviour of His devotees. Hence the devotees ought to express forgiveness in their behaviour, both in the worldly as well as spiritual life. Even an iota of

forgiveness would lend intense delight to both worldly and spiritual life. Jayadeva courageously forgave and received universal applause and glory. Therefore, constant acts of forgiveness would result in satisfaction, delight and glory, in both the paths. These virtues would lend a fillip to the Path of Knowledge as well. The exhibition of forgiveness, compassion and peace in the behaviour of devotees would inspire people to worship the Lord with reverential-devotion. Realised saints also are endowed with these virtues. King Janaka is a standing example of this. What a supreme forgiveness and compassion did he possess? What a superb peace did he enjoy? It is simply ineffable. This is why his fame has been resounding even to this day. Hence a seeker of the Path of Knowledge should necessarily develop these virtues (PP. 106-107).

27) We should live in the Maya untouched like a Lotus Leaf.

Man desires that the Lord should not throw him—entangle him, in the meshes of *Māyā*. But it is futile to entertain this desire. Even the Lord Himself incarnates in the *Māyā*, carries on-displays His sport in it. How, then can we be freed from *Māyā*? When we are residing in the domain of *Māyā*, We should develop devotion for the Lord, by remaining unaffected by *Māyā*, *Māyā* then, could not affect us. We should learn to participate in the sport of the Lord, in the *Māyā* of the Lord, like the Lord Himself. Never should we forget that *Māyā* belongs to the Lord Himself. Then we won't be troubled by *Māyā* (P. 24).

28) Need of Constant Vigilance

(Addressed to his sons)

Officials are very forgetful. Such persons are likely to

forget their spiritual duty. Hence they should be very vigilant. Very often they are required to face delusive attractions. They thereby lose their awareness of the past and the future. They begin to think about the sense objects only and thus forget their merits, as a result of which they are required to suffer from misery. Therefore, you should ever be engaged in meditation (on Name Divine). You should feel satisfied with what God has granted to you and adopt the path of merit. That would ward off difficulties both in worldly and spiritual life and invest them with great delight. Hence you should meditate with sincerity, satisfaction and joy. You should not waste your time in worthless chat with the friends. You may, however, spend some time in the company of higher officials. That would enhance your status. In short, be intelligent and cautious in your behaviour. It is true, that you alone are required to reap the bitter fruits of your friendship with idlers. Still, your relatives are required to hear and witness the misery you suffer from. They will feel worried and sorrowful thereby. Hence you should not create such situations for them. You should ever remember that Saints instantly realise your secret thoughts and feelings, even though they are hidden deep down in your heart.

You should be cautious in your dealings with the Government. You cannot anticipate the impending attack on you from that quarter. Hence you must be very vigilant and just, in such matters. You should not entertain any grudge against Anybody. You should not be malicious towards your servants. You should use sweet words but should always be internally vigilant. Never should you accept any bribe. You will have to account for it in future. Never touch woman and wealth

belonging to others. You should even take an oath about it. You should be extremely careful about them.

In fine, you should be disciplined, truthful and impartial in your conduct. Act in such a manner that fragrant news about your behaviour should ever be heard. Then alone will you be fit for the Path of Devotion (PP.27-28 & 267-268).

29) *Skill in Worldly Life is conducive to Spiritual Life*

(Addressed to his sons)

Obeys your parents. It will fulfil your aspirations and enhance your fame. Regularly carry on meditation on the Name Divine. Perform your worldly duties with shrewdness and skill. You should lead both worldly life as well as spiritual life and live joyfully (P. 53).

Don't do anything that entails mental doubt. You should enjoy mental peace and satisfaction and not feel worried on any account. You should try to accomplish your object so as to give satisfaction both to yourself as well as to others. Still since the Lord is the real doer and director, you should consider everything that takes place, to be beneficial to you (P.13).

Never waste your time in indolence. Distribute all the duties among yourselves. One should look after the office work. The second should always move about and supervise the work in the Paraganā. The third should attend to agriculture both irrigated and non-irrigated. And the fourth should take care of the home-management. If all of you while away your time by simply sitting in one place, you will have to suffer from penury. Various difficulties will have, then, to be endured by you in your

life thereby, not to speak of the internal, mutual bickerings at home, that would ensue therefrom.

All of you should attend to your business regularly, with diligence and intelligence, and maintain your dignity. You should introspect every morning and evening and try to ascertain the nature of the business done during the 12 hours as well as the gain and loss resulting from it. You should constantly be engaged in such introspective reflection. If you fail to do this you will miss happiness; you will have to face poverty, dispute and delusion; you will lose your dignified status. And thus you will have to lead the life of a worthless person and be a mere burden to the earth. Therefore, if you are fully engaged in carrying on your business regularly and sincerely, you will have no time for any other affair; you will not be tempted to do wicked deeds, to keep bad company, which would result in the welfare of all of you.

You may make friends with all. But your friendship should vary with the nature of each individual. Your behaviour should be suitable to the status of each person. You should employ sweet words in your talk with all. But you should try to keep up your dignity. You should never disclose your inner most secret to anybody. But you should not, at the same time, let them know that you have not disclosed it. Such should be your tactful way of behaviour.

You should always try for the welfare of your dependants. You should render all possible help to them and should not leave them to their fate. You should regard them as your own kith and kin and always treat them with sympathy and compassion. To be brief : you should be sincere and truthful in all Your actions,

conduct and transactions. You should never fail to keep your word. There should be no disparity between your words and deeds. Your conduct should be free from this blemish. Your word should not precede your deed. Try to keep your counsel till the deed is accomplished.

Don't maintain undue intimacy with persons of low Even if you happen to develop intimacy, don't trust them. Even when you trust them, don't disclose family feuds to them. Even though, at times, you are required to disclose them, don't be guided by their advice. Because they will sow seeds of dissension among the family members. These crafty fellows will make a show of your well-wisher and accomplish their own selfish interest. Their knavery will be revealed at last, no doubt, but till then the family feuds will lower your prestige and destroy your dignity. Hence you should be very cautious from the start.

Along with the business in your worldly life, you should not fail to meditate on the Name Divine, as much as possible, according to your capacity, at least-in the morning, at noon and in the evening. You should regularly read Pothi (Sacred Book) as mush as possible. You should wave camphor before God if you can afford to do so. Thereafter, you should worship Him in accordance with your respective practice. You will thus attain fulfilment, both in worldly as well as spiritual life. God will grant constant happiness and peace to such people. They will never be unhappy. You should behave with tact, intelligence and shrewdness. You should surrender your mind and intellect to the Lord and act up to His Will (PP. 9 to 11).



Part II

The Goal



A) Wordly Weal

30) God alone Grants Bliss both in Worldly and in Spiritual Life

All the delightful events in your life were an outcome of Divine grace- the grace of the Atman, as He alone is the doer and director. The great Master (*Sadguru*) had arranged like that and hence you could enjoy the delight automatically, it is the Spirit-the *Ātman*-in your heart that is the real *Sadguru*. Since you are absorbed in His meditation, you have become an object of His affection. So His grace brought about the events that granted you delight. Hence you should ever remember this: "Remembrance (*of Divine Name*) is Brahman -(*Spiritual Reality*) and non-remembrance (*of the same*) is *Māyā* (*Worldly Illusion*). "You should always keep company of those who have

firmly installed the Name and Form of the Lord in their hearts, and meditate on the Divine Name in the company of such Saints. If you fulfil these conditions, the Atman will grant you happiness in all possible ways as has been already experienced by you. Since such an experience has purified your heart, you need no further instruction (PP. 95-96).

He whose grace has granted you this delight, will not fail to bestow the same in all possible ways in future as well. He will protect you at all times. Therefore, without giving quarter for worry that comes in the way of your delight, you should carry on meditation as much as possible whenever you get leisure. You should continue your meditation by fixing your gaze on the tip of your nose at all times while walking, eating, drinking, sitting and writing. That is quite sufficient. Don't entertain any doubt about its efficacy. Constant meditation is enough to make you joyful (P. 115).

31) God's Grace Removes Anxiety

Erelong, on account of famine, man had to suffer from worry. Even then he was remembering the Lord and His Name. Now that the famine has vanished, he has forgotten the Lord and has been engaged in his worldly avocations. He has been very much concerned about making provision for his life by amassing wealth. When at times the devotees are required to suffer, some of them continue to ponder on their misery alone. Their heart is ever troubled by the misery. Naturally they forget their prime duty of meditation on the Name Divine. Moreover, as they employ their ears, eyes and tongues, for hearing, seeing and talking about senses-objects, they accumulate a good deal

of sin thereby. But on account of their ignorance, they suppose that this suffering is absolutely unavoidable. However, if they adopt the path of Devotion, as instructed by the *Sadguru* and engage their ears, eyes and tongues in the service of the Lord and carry on their meditation sincerely at all times, they would amass a large fund of merit. All obstacles would vanish thereby and they would experience happiness and delight both in their worldly as well as spiritual life.

At the same time, discrimination would be awakened in them which would direct their attention towards God. The following thought would, then dawn upon them and lend them the requisite courage :

"We have not brought any object along with us while, coming in this world and will not carry anything while departing from it. Our main duty is to meditate on the Divine Name. We should ever care for it as there is nothing else excepting the Lord. He alone is the real doer and director. Not a blade of grass moves but by His will. His meditation and grace would destroy all sins committed in our past lives. Merit would accumulate thereby and would grant us spontaneous delight."

When this wisdom is firmly rooted in the heart, all sins would disappear. The obstacles in the *Sādhana* would depart. And body, mind and heart would, at once gain the requisite health and vigour. Body would become healthy; mind, pure; and heart would be filled with devotion, for the Lord. But this wisdom should spontaneously blossom in the heart. It should be directly experienced. It should not be merely an intellectual conception. Then alone will everything be realised. If you don't

perform sincere *Sādhana* how can you attain peace? If you don't render service to the Lord, how can you expect any salary? Hence you should adopt and follow the holy path of Meditation on the Divine Name. This is our request to you.

But persons give up this path of merit and take care of their bodies and sense-objects with all their heart. They are fully enamoured of sense-pleasure. Hence they suffer from Penury and misery. They don't try to understand the remedy for removing this misery. Really they should feel ashamed of this ignorance and meditate with full faith on the Divine Name granted by the great *Sadguru*. Then they will fully enjoy delight both in their worldly as well as spiritual life. Such is the Path of Wisdom advocated by *Sri Sadguru* (PP.189-190).

32) *It Removes Calamities*

When we are assailed by calamities in our worldly life the Lord will remove them, if we perform meditation on Divine Name with exclusive devotion. In case we are devoted to and worship a particular personal Form (*of the Lord*), He would assume that Form and protect the devotee in diverse ways. He has done that in the past and He does the same even now. Such illustrations can be found in the *Bhakti Vijaya* containing the lives of Saints. Hence, rest assured that the Lord will ward off all the calamities in your worldly life. You should realise that God will help His devotees in all his affairs and feel glad thereby. You should fully bear in mind that He resides in our hearts as well and gladly carry on your *Sādhana*. This is your principal duty. If you perform it properly the Lord will not fail to perform His duty (*of protecting the devotees*). This is the only

means of removing the troubles. As God is the sole doer and director everything happens as He wills. It is wrong to suppose that our deligence and cleverness would bring about better results. Your real deligence should consist in constant meditation. You should ever try to perceive the unperceivable. Real attention consists in observing the Lord with half-closed eyes. This is your prime duty (P. 36).

33) It Destroys the Effects of Past Karma

There are two courses viz., the worldly life and spiritual life. Of the two, man is familiar more with worldly life and hence likes it the more. He is engaged in experiencing the happiness and misery arising in it. When he is required to face sorrowful situations, he implicitly believes in the stories narrated in the *Purānās* about the experiences of great men under such circumstances, and like them tries to endure his sorrow with fortitude. Even Gods had to suffer in the past. They were also required to lead a life of privation. What is ordained by God cannot be avoided; all should enjoy the fruits of their past *Karma* (action). Such a conviction has taken deep root in his mind. He is not prepared to abandon it at any cost, even at the cost of his life. He has failed to recognise its second spiritual meaning. "Meditation on the Divine Name will destroy the effects of past actions, it will wipe out dictates of God." These are the assurances of Saints. But man refuses to believe in them even though they are repeatedly dinned into his ears several times. He continues to pin his faith in his old theory, entangles himself in the meshes of *Māyā*, suffers a lot and spends his days and nights in constant worry. He harbours passion and irritation in his bosom and utterly ruins himself.

Really happiness and sorrow, merit and demerit, honour and dishonour belong to the perishable body and hence they are all perishable. Both these bind a person-ensnare him. He fails to understand how he should behave in the meshes of *Māyā*. He is at a loss to know what course to adopt and what to reject. Under these circumstances, he should seek the guidance of great Saints, live in their company, repose implicit trust in them and faithfully practise the discipline prescribed by them. This would grant him fasting bliss. And when this bliss develops a good deal, it would automatically drown all his passion and irritation. This spiritual course, if adopted sincerely, will eliminate the effects of past action. "Who would reverse the Divine Decree? A *Sadguru* would reverse it," so do the Saints declare. Abandoning such a spiritual course, man fondly trusts in the working of Fate and simply wastes his life in vain anxiety. What is to be done for such a folly? (PP.227-228-229).

34) *It Removes Obstacles and Ensures Success.*

For the fulfilment of all our desires, constant meditation on the Name Divine is absolutely necessary. If we meditate on the Name with firm faith and devotion thrice a day, as instructed by the *Sadguru*, our mind would be free from all kinds of doubts. "Meditation on the Name of *Hari (God)* would drive away the obstacles in all directions." If the disciple constantly remembers his *Sadguru*, he will always feel and experience the presence of his Master near him. It is the assurance of the Lord that if the devotee constantly calls upon him He would remove the obstacles of His devotee (P. 99-100).

If the Name granted by the *Sadguru* is meditated upon with faith and conviction, by fixing the gaze on the tip of the nose our

work will automatically be crowned with success, without any hindrance. As is the intensity of your devotion, so is the grace of the Lord. God's help depends upon your devotion. Constant remembrance will confer delight (P. 169).

35) *It Enables the Seeker to Transcend Pairs of opposites.*

The Pairs of opposites namely *Māyā* and *Brahma*, Duality and Non-duality, Worldly life and Spiritual life, Knowledge and Ignorance, With Form and Without Form, Master and Disciple—all these contribute to stimulate thought and enable man to attain Self-knowledge. And through the grace of the *Sadguru* when he attains it, both his awareness and non-awareness disappear and he transcends the pairs of opposites. "A critic should ever be our neighbour as he would always expose our merit and demerit." When a critic points out our merits and demerits we would consider them and reflect about them more and more. We would then fully understand their essential nature. And we would be able to transcend both worldly life and spiritual life and attain liberation even in this very life.

For the present we are living among these pairs of opposites. But when we are firmly convinced that these opposites, the products of *Māyā*, together with love, greed, compassion and forgiveness, are one and indivisible (*in essence*) we would realise their essential nature. Then both these aspects of *Māyā* would become identical and our likes and dislikes about them would vanish. But for realising this identity, meditation on the Name Divine is absolutely necessary. It must be immensely developed. In the worldly life none becomes wealthy or learned all at once. Likewise none can attain Self-

knowledge instantaneously. Everything depends upon continuity of practice which should increase the number of Names repeated. Moreover, this practice should be carried on sincerely-wholeheartedly. Then alone would Self-knowledge flash upon us. Even after this attainment, we are required to continue our worldly life. None can abandon it. In the same way we are to lead our spiritual life-continue our meditation on the Name Divine. Hence we should love both these aspects of our life, perform our *Sadhana* with all sincerity and maintain Self-knowledge. We should be firmly established in it. Then alone will real secret of spiritual life be realised (PP.286-287).



B) Spiritual Welfare

36) Miracles are not Marks of Self-realisation

The Lord incarnated on the earth in the form of 'Digambar' (Sky-clad); Saints live in the world like '*Piśācās*' (Ghosts). "*Digambar*" means either "non-attached" or "naked". And "*Piśāca*" means either "desireless" or "mad". The former meaning is spiritual while the latter is worldly. Persons wishing to parade like Saints become Digambar or behave like Ghosts in the worldly sense of the term. Still, worldly persons consider their behaviour to be real and fully trust these hypocrites-pseudo-saints. Likewise, there are some persons who predict the past and the future and perform various miracles. They put on various types of dress and display a variety of tricks. Such hypocrites also are trusted implicitly and their behaviour is liked and approved by these worldly persons. It but natural for

the transient body to be attracted by these transient things. It easily trusts such a behaviour, as it is similar to its own. Our attitude generally partakes of our nature. Hence a person with body-consciousness considers such hypocrites to be realised Saints and reveres them. But we the *Sādhakas* who know the Eternal *Ātman*, will never admit and respect such non-eternal factors. We will not admit that these are great Saints. Like attracts like. A devotee likes devotion, a scholar likes knowledge. This is the truth.

Hence *Sri Nimbargi Mahārāj*, with great compassion, has emphatically declared: "Even though a person has brought the very Sun before you, has revealed the past and future to you, don't regard him as a realised Saint. Don't consider such fraudulent knowledge to be Self-knowledge." Place implicit trust in these words of *Sri Nimbargi Mahārāj*. The path of meditation on Name Divine, which has prevailed till now, by the grace of *Sri Mahārāj* is the only holy Path that can grant Self-knowledge. This is the genuine Path of Self-knowledge. We should adopt this Holy Path. But poor fellows! they don't care to know the nature of such a Holy Path. What should be done for this ignorance? (P.85).

37) A Pharisee can't be a Saint.

He is a real *Sanyāsi*-a renouncer-who has forgotten "I and Mine." He is a genuine realised Saint who has completely bid goodbye to body-consciousness and constantly lives in Self-consciousness. Such a Self-consciousness requires a fiery earnestness and renunciation. This being the case, poor fellows, labouring under the delusion of body-consciousness, acquire

intellectual knowledge and try to imitate the external behaviour of Saints, for being respected as Saints by all. They make a show of their Saint-hood. They profess that they have abandoned hearth and home, given up speech and adopted silence. They even boast of their Saint-hood and call themselves *Jnānis*. But their mind is not free from passion for sense-objects. Hence they very often fall a prey to the sudden upsurge of passion and anger, as they do not possess genuine renunciation. How can such persons acquire the greatness of Saints? (P. 272).

38) *God-realisation is alone Real Self-knowledge*

Saint Rāmadās has defined Self-knowledge. Self-knowledge should not be tainted by miracles. We have been told up till now that *Sri Dattātreya* and other realised Saints have performed miracles. But it is the statement of the intellectuals. Realised Souls will never make such assertion. This is not spiritual Self-knowledge. But as persons are accustomed to treat miracle-mongering as the sign of Self-knowledge, this notion has taken deep root in their hearts. Hence they consider miracles as Self-knowledge. This, however, is a mistaken conception. The reality or otherwise of this notion cannot be understood except through the company of Saints.

39) *Intellectual Knowledge and Spiritual Illumination*

The *Namaskāra-śatak* and other poems sent by you were very well appreciated by all. The intense love and devotion expressed by you in them, lent them immense delight which cannot be described in words. But all this is the expression of worldly, intellectual knowledge. Just as you have derived delight from this knowledge, you should also enjoy Divine

Spiritual Bliss, from the ineffable *Paramātman*, by practising intense meditation on the Name. Spiritual Illumination is thousand-times superior to intellectual knowledge. Its great superiority simply defies description. The realisation of the attribute-less *Paramātman* frees a *śādhaka* from desires and duties. He then spreads the glory of devotion among the people and confers obligation upon them. Thus does he become famous, and leads a blissful life.

Hence, to qualify yourself for developing such dissociation you should carry on your meditation on the Divine Name with proper zeal and steadfastness. *Śri Sadguru* has earnestly requested you to do this without fail. You have achieved eminence by conducting your worldly duties in an excellent manner which is really commendable. Likewise, we hope that you would devote yourself ardently to meditation and fully qualify yourself to attain the ineffable Self-knowledge-Self-realisation (P. 161).

40) *Self-realisation alone is Real Swadharma.*

Swadharma or one's own Duty-is two-fold: Worldly Duty and Spiritual Duty. Body is after all non-eternal. A person regards the duties pertaining to such body-duties like charity, pilgrimage etc., performed for enhancing its greatness-to be real *Swadharma*. Since he firmly hugs the delusion that he is eternal, he considers worldly duties alone as *Swadharma*. In fact, as described in the verse below the whole world is the product of Illusion:

I am an Illusion; you are an Illusion.

All devotees and even Godhead is an Illusion.

The world itself is the product of Illusion.

Hence all the duties in this worldly life are illusory. They will never be real, will never become *Swadharmā*. To realise one's Self through meditation on Divine Name is the only Spiritual *Swadharmā*. "To reside in the Self is the *Swadharmā*-the Duty of all duties".. This is the assertion of Sri *Rāmdās*. This is the Truth.

The *Pandavās* obeyed *Sri Krishna* and lead a truthful life. Hence they commanded high regard and attained great renown. The great works written about them have provided guidance to several persons and have proved a blessing to them in many ways. All this is the outcome of their truthfulness, their practice of *Swadharmā*. Still, when once under the influence of worldly emotion, they were attracted by sense-objects which deluded them and tempted them to utter, "*Naro vā kuājaro vā*"- "Man or Elephant"—it brought about blemish to their character. So worldly duty should not be considered as real. Passion for sense-objects leaves a relish for them in the heart. Such a relish brought a stigma even to such great souls like *Nārad*, *Brahma* and *Indra* etc. None is able to detect this hidden urge in the heart which impels persons to commit sinful acts. Still as they had formerly practised real *Swadharmā*, they are being regarded as great Godly Souls (P. 29).

41) Self-realisation itself is Supreme Liberation.

Both worldly and spiritual ways of life are the products of the grace of *Sadguru*. They are guided and goaded by the will of the Lord. Not a blade of grass moves but by his will. This being the case, it is not proper to be absorbed in the maintenance of

one's own profession alone and forget one's spiritual pursuits. Therefore if we carry on our meditation on Divine Name with regular steadfastness as enjoined by our *Sadguru*, we would be able to discharge both the duties properly. This is real *Dharma*. But people consider worldly duties such as Charity, Sacrifice etc., alone as their duties and begin to perform them. Thereby they would acquire some merit, no doubt. But Time eagerly lies in wait for their destruction. Such a *Dharma* forges bonds of *Karma* for them and makes them suffer from pain and sorrow. Hence "Attainment of Self-realisation is the most supreme of all Duties." But unfortunately poor fellows! they don't care for it. Because, it has become a longstanding tradition with them to consider worldly duties to be *Swadharmas*. This has taken deep root in their hearts. So they refuse to believe in the spiritual truth viz., "Self-realisation is the supreme *Swadharmas*." This should not be the case. Really Self-realisation is the highest *Swadharmas* (PP. 74-75).

42) *Body-consciousness should be Transformed into God-consciousness.*

Every *Jiva* (soul) comes from *Śiva* (God) and returns to God. But during its sojourn on earth, under the spell of sense-objects it forgets its Divine Source, considers itself as *Jiva* and begins to lead its worldly life. Its delusion does not allow it to identify either with worldly or with spiritual life. Its enhanced ego makes him one-sided and deprives him of the enjoyment of any kind of happiness. Really the soul has no independent existence either in the worldly or in the spiritual life. God alone exists in the real sense of the term. Both the ways of life belong to Him. Hence mere remembrance of God is the only duty of the

soul. If this conviction is firmly rooted in it, the soul would be able to enjoy happiness and satisfaction. Therefore, one should practise meditation with firm faith and regularity, until the conviction of its identity with God strikes root in the soul. He would then realise his oneness with God and enjoy all-round happiness and bliss in both worldly and spiritual life...

43) Identification of Jiva and Siva is the End of Human Life.

The merit attained by the practice of penance in former life enables a person to get human life in which he becomes worthy to pursue spiritual life. Now if he leads his worldly and spiritual life by retaining the consciousness of his past meditation, he would develop an attitude of an unattached witness and non-doer. He would also attain Godhead. His former merit granted him human body. And as he carries on the same meditation he attains Godhead itself. As the *Kannada* adage goes : "Aṣṭakke iṣṭu, iṣṭakke eṣṭu?"—"If that (merit) has granted this happiness, how much more bliss would this superior merit grant?" (PP.59-60).

If a person realises that God is Impersonal, he will be completely free from Soul-consciousness free from the consciousness that he is a devotee. He becomes Impersonal and Formless. He is ever immersed in God-consciousness. Hence he becomes a non-doer in both spheres of life. He is a real devotee who experiences such a transformation. He is a real Liberated Soul. This is the final Liberation through Oneness. And this is the supreme End of Life.



