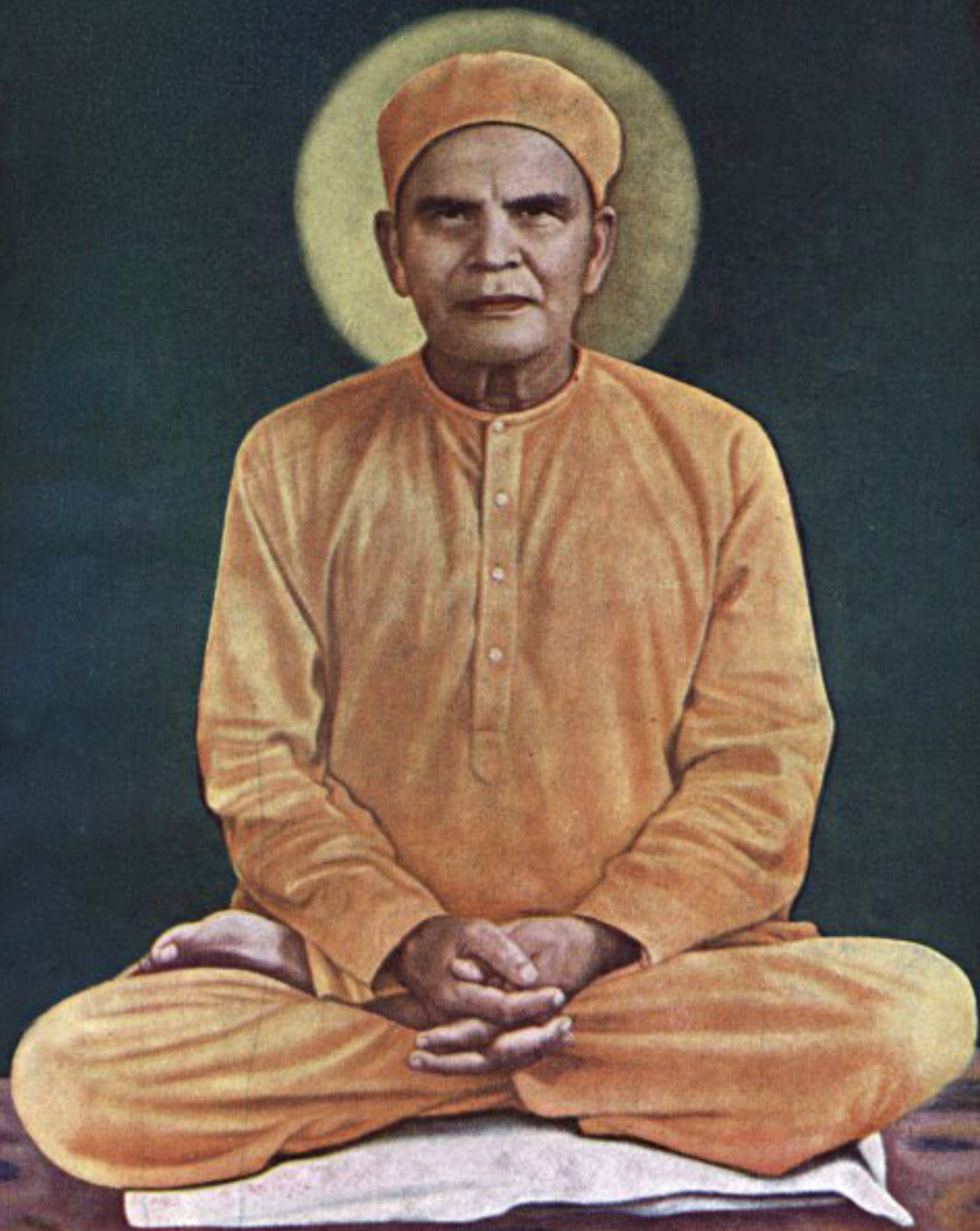


*Meeting The Lord With
The Guru's Grace*



*By
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The Guru's Grace

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Victory to righteousness, Defeat to unrighteousness

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A FEW WORDS

*The greatness of the Sadguru (preceptor) is infinite, he has obliged me infinitely.
He opened infinite number of eyes of mine,
he showed me divine infinity.
O Kabir! That man verily is blind,
who tells the Guru something else.
If God gets angry the Guru is the savior,
but if the Guru gets angry none can save you.*

The supreme goal of human life is realizing ones true inner nature and visualizing the beloved Almighty Lord. The intellect requires a direction to attain the true goal of life and a pathway too. For this many paths exist like Ashtanga Yoga, Mantra Yoga, Karma Yoga, Jnana Yoga, Surat Shabda Yoga, Laya Yoga, Kundalini Yoga etc. By taking recourse to any one path the goal can be attained. Despite all this the Guru's Grace is the most facile and greatest path. This is the royal path wherein there is no fear or any obstruction. It is a path easily available to all without exception. In this the disciple must surrender his self in totality. He/she must ever be ready to surrender his/her all to the Guru. Not only the body but mind, intellect, psyche and ego too must be surrendered. A good disciple must merge his/her desires in the Guru's joy, his supreme silence, his commands, his wishes, yearnings etc. One must look upon the Guru as divinity incarnate, have unswerving faith in him, intense trust in him and surrender of ones limited illusory ego at his hallowed feet. Well these are the chief special qualities and wondrous traits which must be imbibed by a true disciple. By burning the self in the furnace of austerities the heart and mind must be made crystal clear. All else must be left for the Guru to achieve. The Guru's grace will pour so intensely that the dirt of worldly bondage, desires, lowly psychic imprints, spiritual ignorance etc will be washed away. As a result of this in the form of eternal bliss the Almighty Lord's energy will come face to face with ones soul. There will be nothing to hide. The individual soul and cosmic soul or God will become one. Life will become divinely ostentatious. I have neither learnt by laughing or by crying. Whatever I have learnt is by surrendering my all to the Sadguru.

I offer this small book in the form of a bouquet at the lotus feet of my beloved Sadguru.

Humbly:

-Mahamnadaleshwar Bhagwande Paramhans

National Chief

Akhil Bhartiya Dharmasabha (Regd.)

A Few Words Regarding The Publishers

The book “Meeting the Lord with the Guru’s Grace” is very inspiring for spiritual aspirants. Full credit goes to Shri Maneesh Yadav for publishing it. When he read the Hindi version he was very inspired by it. A mental resolve took shape in his mind to translate the book into English. In fact the same thought had arisen in my heart too. This thought actually materialized via Shri Maneesh Ji who is innocent, honest, of pious character, harbors holy thoughts and is righteous by nature.

Shri Maneesh Ji’s father is my disciple Shri Devender Ji, a teacher by profession, and his mother who sanctified her womb is Shrimati Dhanwanti Ji. Coming events cast their shadows before. We found him deeply interested in Yoga, religion and devotion to God from tender childhood itself. He was full of intelligence. He passed his B.Tech from Hissar’s Haryana Agricultural University with high grades and then graduated in MBA too. Today he is doing a job with a very good company in Gurgaon. He regularly practices Hatha Yoga and Raja Yoga.

I wish Shri Maneesh Ji a very radiant future. I also wish him a long successful life. May he prosper a lot. In this very life may he attain Self Realization and thus glorify his life.

I thank Ms Heena A. Kapadia Ji from the bottom of my heart since she has translated the Hindi book “Meeting the Lord with the Guru’s grace” into English in a very simple, lucid and sweet language. Ms. Heena Ji is doing sadhana under the guidance of her revered Guru Mahamandaleshwari Kumari Santoshpuri Geeta Bharti Ji for the past 20 years. I too wish her success in life.

Om Shanti
Mahamandleshwar Swami Bhagwandev Paramhans

OM

**YASYA SMARANA MATRENA JNANAMUTPADYATE SWAYAM.
SAHA EVA SARVA SAMPATTIHI TASMAAT SAMPUJYED GURUM**
(GURU GEETA)

Just as the mere remembrance of Sun God leads to the manifestation of a divine ball of light in front of the mind's eye so too by merely chanting the name of ones beloved Sadguru the light of divine wisdom manifests on its own. The Sadguru is an infinite mine of Shama (mental control), Dama (sense organ control), Uparati (witness state), Titiksha (endurance), Shradha (faith), Samadhan (equanimity), Vivek (sense of right & wrong), Vairagya (dispassion), Daya (compassion), Kshama (forgiving) etc wondrous qualities. He verily must be prostrated to, worshipped and meditated upon. By serving him with profound faith the Guru's grace on its own manifests in ones psyche. Such grace by making a credible disciple Brahman manifest makes him divinely wealthy. Such grace is attained by a very rare credible disciple. I bow down again and again to such a Shrotriya (learned) and Brahmanishtha (Self realized) Guru. He makes an animal man a man, demigod from a man and God realized saint from a demigod.

***Balihari Guru aapney diuhadi shat bar.
Jin manav se devata kiya, karat na lagi bar***

(Adi Granth)

“RETURN TO YOUR HOME”

***Hum vasi us desh ke jahan alakhpurush datar.
Bhagwan Dev ami jhar raha jyoti jagay niradhar.***

Yatra jyotir jasram yasmin loke swarhitma
(Rig Veda 9-13-7)

***Na tad bhasayate suryo na shashanko na pavakaha
Yad gatva na nivartante taddhama paramam mama***
(Geeta 14-6)

In that land where an imperishable light shines; a patter of juice pours down; where there is nothing but divine bliss; where Maya or power of illusion dare not manifest; where there is not an iota of sorrow or pain; on reaching there one never returns to this material world of bondage that is my abode of divine frenzy which is an imperishable abode. There the sun, moon, stars, fire etc cannot reach. With the divine consciousness of that Beloved sun and other demigods get illumined.

*Mahran ho so jane re sadho aisa desh hamara.
Ved katev par nahi pavat kahan sunan se nyara.
Bin badal jahan bijli chamke, bin suraj ujiyara.
Bina saaj vahan baja bajen, murli, been sitara.
Rimjhim rimjhim ami ras barse jyoti jage niradhara.
Maya kaal vahan nahin pahunche, wah hai desh hamara.
Bhagwan Dev jo is ghar mein pahunche, wah duniya se nyara.*

*O pyari atman! Sansar tera ghar nahin, rehna yahan do char din.
Kar yaad apne rajya ka, swarajya nishkantak jahan.*

This material world is certainly not your home. This verily is the land of Maya or spiritual ignorance. This undergoes birth and death again and again. It has a beginning and an end too. Over here the danger of illness, sorrow, worry, pain, grief, poverty, old age, the chaos of desire-anger-avarice-delusion, ego, tension of diseases associated with body and mind, the 5 hardships of ignorance, arrogance, attachment, hatred and fear of death and mountain peaks of agony pertaining to the material world, body and mind are burning fearfully. The Tandava Dance of death is seen just about everywhere. With their terrible attacks earthquakes and storms have induced fear in the psyche of all creatures. Material objects like women, son, wealth, grandeur, vehicles, palatial houses, air planes, helicopters, riches, property, industries, political power, respect, honor, beauty, handsomeness, tasty food, drinks etc no doubt give short term joy and appear to be wonderful yet as time lapses by they get converted to sorrow, noose in the neck etc. Since these objects in no way possess joy how then can they give us joy? By themselves they give nothing but sorrow. This whole world madly runs after them and yet to date apart from waywardness, sorrow, discontent and hardships nothing else has come our way. Say, will churning of water manifest butter? Does churning of sand ever give us oil? After entering a coal mine has anyone till today tasted sweet sugar? Although these objects superficially appear to be wonderful yet deep down they are nothing but venom.

*Manjile fani ko apna ghar bana mat baithna.
Dhoond lena apne ghar ka thikana roj-roj.
Ankh mat hak ki ibadat se churana roj roj.*

Never make this material world your home. This home is alien. Search for your true home.

*Dham apne chalo bhai, paraye dham kyon rehna?
Deha ka ghar hai-sansar! Kintu atma ka ghar hai- Sachkhand.
Sachkhand basey nirankara. Kari-kari dekhe nadari nihai*

(Adi Granth).

Your true beloved resides there. He verily is your (soul's) husband. He is eternally immortal. You have come to this world of Maya represented by the material world from the land of the beloved. Along with the body, senses, mind and intellect you think yourself to be the body. You are the soul, a princess. A princess is related to the king represented by the beloved Lord. Due to association with Maya you have been ensnared by the noose of ignorance. You think someone else's home to be your own. Search for your true home.

A well known philosopher of the West named Bernard Shaw was once traveling by train. The ticket checker entered his compartment and started checking everyone's ticket. So Bernard Shaw too started searching for his own ticket. Sometimes he searched in the pocket outside and sometimes inside. The ticket checker recognized Shaw. He said: I have not come to check your ticket, do not fear. Bernard Shaw replied: I am not searching the ticket for you. I am searching it for myself. I am looking for the ticket so that I can read it and find out which station I have to get down on. I have forgotten my station (destination). Where will the train of my life end? We must all ask ourselves.....Isn't the condition of Bernard Shaw the same as all of us? It is like we have all forgotten our true destination and home. Wherever we see enticing sense objects, we run in frenzy after them. In all directions we see straying and discontent. We neither have an apt goal in front of us nor a true direction for our intellect to follow. Just as a river gurgles and day in and day out moves ahead yet it attains peace only when it surrenders its very existence to the ocean by merging into it. In the same way this straying soul cannot attain supreme peace until it reaches its true abode and merges its limited existence into the cosmic existence of its beloved Lord.

*Sarita jal jal nidhi mahun jai.
Hoi achal jimi jiva hari pai*

(Ram Charitmanas)

The goal of life is.....the individual soul merging into its beloved Lord. Before the body is engulfed by death this true mission should be accomplished.

Hari mandir yah deha hai jnana ratan prakat hoi.

The cave of the heart indeed is the temple of Lord Hari, wherein dwells our beloved. An example will make this crystal clear.....Once a scholarly Brahmin went to Kashi to meet Kabirji at his residence along with a bullock on whose back were many books. Kabirji was not at home. The scholar asked Kabirji's daughter Kamali: Is this Kabirji's house? Kamali replied: Kabirji is not a body. He is energy and existence-consciousness-bliss manifest.

In his house even Brahma (creator), Vishnu (propagator) and Shankar (destroyer) cannot enter:

***Kabir ka ghar shikhar par jahan silhani gail.
Paanv na tike pipilika pandit laade bail.***

Kabir's home is very narrow, subtlest of subtle where even an ant's leg cannot enter. Hence there how can you and your bullock, you and your load of book enter? The scholar's arrogance of being very scholarly was pounded to pulp and quietly left that place.

***Unche ek mahal me de raha bang khuda.
Sute bang na sun sakan raha khuda jaga.***

Beyond the gross, subtle and causal worlds, the beloved calls us from his divine abode, makes divine sounds. A ceaseless prayer of 'Om' is going on. Divinely mysterious words are being sounded. Our soul has strayed away from this divine sound. Our soul is imprisoned in the jail of Maya or spiritual ignorance. Our beloved Lord out of compassion while trying to awaken our imprisoned soul says:

***Soi-soi kya kare uth Bhagwan Dev jaag.
Jake sang se bichudi hai tahi ke sang laag.***

Wake up from the sleep of delusion. Go and seek shelter at the hallowed feet of a Sadguru. Ask for that road which leads to the abode divine. Take shelter of the holy name. Immerse yourself in spiritual practices. Walk towards that land of divine frenzy, from where your divine beloved calls you.

***Tek: Chalo chalo piyaji ke desh bulawo ayo re.
Unche mahal me pritam pukare.
Shabd Om ki dhun jhankare.
Ao ao ramen kyon pardesh. Bulawo ayo re.....(1)
Begum desh hai bada deewana.
Amrit jhar raha pi parwana. Pahunche pahunche yogi darwesh. Bulawo ayo re.....(2)
Mayakal ka vahan nahin chara.
Anhad baje bajen nagara. Jagmag jagmag jyoti pradesh. Bulawo ayo re.....(3)
Gurune jnana ki ghutti dini.
Bhagwan Dev par kripa kini. Payo payo param pad desh. Bulawo ayo re.....(4)***

Chapter 1

“Go On Doing Your Own Work (Why Get Entangled In Alien Tasks?)”

Desire is of 2 types: worldly or material and spiritual. In order to look after his personal and family needs, in order to take up responsibilities pertaining to nation and culture various activities are pursued right from early morning hours. Man is a slave of desires and yearnings of enjoying sense objects. He has no control over his senses, mind, intellect etc. Man despite being the soul becomes a slave of the mind etc. He dances to their tunes. He pursues prohibited actions of sins only so that his desires get fulfilled. His only aim in life is to amass sense pleasures and enjoy them to the fullest. He has no fear of sin, injustice or lack of ethics while gathering sense pleasures. He has enacted so many sins that he now has become a mine of sins. Alas! If only he knew that the dire result of all this is entering 8.4 million wombs and 28 types of hell. Even if one person is given reign of all 3 worlds, all their sense objects, all women of the world and material wealth yet he will experience nothing but discontent. The more he enjoys sense objects, the more desires and yearnings will blaze forth just as is seen when clarified butter is added to fire. All creatures have been equally given food, sleep, fear and sexual intercourse. Apart from this if man insists on utilizing his precious life for gathering sense pleasures, enjoying them and satisfying vile selfish needs he definitely is losing the battle of life. If he persists in destroying his life thinking that today life is sweet and tomorrow it will be sweeter definitely his future will be dire and that it will send jitters down his spine. He will definitely be called one immersed in fleeting sense merriment and destroyer of his self. All this of course pertains to the material and social world.

Now what remains are spiritual endeavors and goals. Getting up early before dawn, having a holy bath, doing Japa, penance, Yajna or fire sacrifice, meditation-trance, Yoga, associating with great realized saints, reading Geeta, Ramayan, Bhagwat, Vedas, Rishi texts, literature written by saints, selflessly serving the lame, physically challenged, blind, deaf, dumb, people undergoing grief, poverty stricken, oppressed, patients, widows, lepers, lonely, nation, society, the world and all creatures without exception.....all these tasks are classified as spiritual. Suppose a man attains God vision due to merits of previous births, association with great realized saints and also attains the art of living a wondrous life, then his bliss will be boundless. Not only is he a true human being but that he is a living god and in the end will merge into cosmic consciousness or God in layman's parlance. What can say about life's infinite joys that such a person gets immersed in? In comparison with its spiritual joy the pleasure of political reign over the 3 worlds too is wan. Serving human beings and all creatures in fact is service to Almighty Lord. “Krinvanto vishwam aryam” means do good and good will come your way.....these idealistic words are those of that divine person.....its a victory call. Initially

man imbibes humane values and human duties so as to transform his personality sacredly. Later he helps transform his family, society, nation and the world in that order. In every human being he imbues a spiritual revolution. He makes every man a living icon of spirituality. The intellect is rendered divinely sacred. In society he blows the bugle of an intellectual and thought based revolution. Ere 60 billion of the world's men and women become gods and goddesses on this sacred planet of Earth the reign of heaven will rule the roost. A true spiritual person sees God's divine existence not only in all beings but also in every atom of the cosmos:

***Chahoon aur ram aur nahin duja.
Chahoon or aarti chahoon or puja.***

When a devotee imbibes the eye of divine wisdom he perceives the one Almighty Lord just about everywhere. When a devotee imbibes the eye of divine wisdom he renounces his limited existence called 'I' and merges into the cosmic existence called God. This is like a drop of water ('I') merging into the vast ocean (God) so as to become one with the ocean. A part merges forever with the whole and becomes whole. Every action of a devotee who totally surrenders to God becomes worship of God and devotion to God. Prohibited sinful acts dare not come near a true devotee. For ever he selflessly performs great actions so as to please God and give him joy. Such a devotee becomes a mine of good merits (Punya) and attains all sacred qualities. What does the Mother of Vedas say about the greatness of such a devotee? Read the following lines:

***Indro jayati na prajayata adhirajo rajsu rajyatai.
Charkritya indraya bandhashchop sadyo namasyo bhaveh***
(Atharva Veda 98-1)

A pious and totally surrendered person controls full his body, senses, mind and intellect via the omnipotent soul. He is said to execute only ideal actions, is eulogized, is prostrated to, is honored, is worshiped and becomes invincible and highly respected. In every arena he becomes victorious. No one can defeat him. Just an emperor is more revered amongst all kings in the same way a true devotee is worshiped in society. His sacred lifestyle is imbibed by others and becomes an ideal for them.

***Koi ro kar mara, koi hans kar mara.
Par jindagi uski bhali jo kuch ban kar mara.***

***Jindagi ji to aisi ji sada dilshad rahe.
Tum duniya se chale jao, duniya ko tumhari yad rahe.***

O beloved mankind! Do perform those actions whose image and ideals get cast in the hearts of world humanity. Go while laughing and yet the eyes of millions of people must shed tears at your departure.

***Kisi ke ek ansu par hazaro dil dhadakte hai.
Kisi ka umra bhar rona kisi kam ka nahin.***

It is a matter of great concern that man forgets his true goal and actions.

Ram simar ram simar yahi tero kaj hai.
Maya ka sang tyag prabhu ji ke sharan lag.
Jagat sukh maan mithya jhutho jag saaj hai.....(Adi Granth)
Deh dhare ka phal yah bhai. Bhajiye ram so kam bihai
(Ram Charitmanas)
Prabhu kar kripa karahun ehi bhanti. Sab taj bhajan karun dinrati
(Ram Charitmanas)
Anitya nityam sukham lokmimam prapya bhajaswamam
(Gita 9-33)
Tasmat sarva kaleshu mamananusmar yudha cha
(Gita 8-7)
Iyam te yajniya tanuhu
(Yajur Veda 4-13)
Dhruvam jyoti nirhitam drishyekam
(Rig Veda)

Vedas, Bhagwad gita, Ramayan and other Rishi literature is awakening mankind by sounding the drum of divinity. It gives them information of what is apt and otherwise. If you wish to act perform wholesome ethical actions. That act is optimum which sanctifies man's this world and the other. Work in the world but perform those actions that have the consent of the Vedas. Forever give up actions that are unwholesome and prohibited. Spirituality and vision of God-these are greatest actions. Learn the art of living from saints and revered Gurus. Learn how to live wholesomely. Learn from them the art and technique of true living.

Bhav sagar mein yon raho jyon jal kamal niraal.
Manva tahan le rakhiye jahan nahin jam jaal.
Jisko rehna us ghar so kyon jode meet.Jaise par ghar pahuna rahe uthaye cheet.
Pravishi nagar keeje ne sab kaja.
Hriday rakh kausalpur raja
(Ramcharitmanas)
Kar se karm karau vidhi nana.
Hriday raakh jahan kripa nidhana.

Our Rishi-Munis and Veda etc spiritual texts have obliged world human society immensely. We are ever indebted to them. They have given us a rare art of living a wondrous life. Ere man imbibes this technique his sojourn on earth will become fulfilled and glorious. It is our duty to selflessly perform actions while surrendering their fruits/results at the hallowed feet of Almighty God. Understanding thus, work for world welfare while surrendering actions and fruits thereof to Lord Almighty.

Neither should one become an egoistic doer of actions nor should one desire their fruits. In this manner that person like a lotus whose roots are in water, the plant gets all energy from water, but the flower and leaf of the lotus remains detached from water, just as oil despite remaining in water floats apart from it. In the same way man detachedly performs various actions but does not get attached to this world of Maya. With soul power the body, senses, mind and intellect performs all actions yet the soul is a detached witness-like Lord. Man's true inner nature or personality is the soul. The Lord is not a doer of actions and hence the question of becoming the doer or author of actions certainly does not arise. For example guests go to someone else's house and stays there. The house is gorgeous. People serve this guest very well. Yet the guest realizes within that this home is not his own. For this alien house he has no attachment. In fact he is attached in his mind to the little hut which belongs to him. If only man imbibes this technique he will be liberated while yet alive.

Dharti par sharir rahe, parmashwar mein praan.

A man of God realization lives in the material world from the bodily standpoint. He performs all wholesome actions and yet from the inner soul viewpoint he ever dwells in his beloved Lord. For all 24 hours his divine mind is immersed in divinity where the noose of Yama (God of death) does not exist. He lives in the divine supreme abode. The divine greatness of such realized saints, liberated while living or Jivan Muktas and ones with spiritual vision cannot be fathomed even by Shesha-Sharada, demigods and Rishi-Munis. Even the Vedas become silent after saying Neti-Neti (not this, not this). Hence of mankind! Never stray away from your true goal. Never forget it.

A very highly realized Sufi saint called Attar was born in this world. He used to sell perfume. One day he was busy attending to his customers. Suddenly a Fakir or sage came by. He asked Attar to give him some alms. But Attar refused to do so. The Fakir asked for alms again and again but it was futile. Finally the Fakir yelled aloud saying: Attar! You are so immersed in worldly tasks that you do not know your true goal in this world. You are least worried that one day death will engulf you. Attar very arrogantly told the Fakir: Just as you will die so too will I die. The Fakir replied: That's true. But yet think again. Attar said: What ever I have said comes right from the bottom of my heart. The Fakir lied down on the ground right in front of Attar's shop. He raised his vital force/Prana up to the Brahmrandhra (subtle plexus or Chakra in the scalp) and gave up his life. Attar saw that definitely the Fakir was dead. This amazing incident transformed Attar's life totally. Oh! This Yogi like Fakir had actually come to spiritually awaken him. Have I come to this world merely to sell perfume or that my true goal is to meet my beloved Lord Almighty?

***Dil diya tha dildar se lagaane ko
Lekin afsos main ne dil de diya sansar ko.***

The Lord had sent me to perform his tasks, to realize my true inner nature and yet I am performing only mundane worldly tasks. It is indeed my misfortune that I am living such a demeaned life. Attar awoke from his sleep of delusion. He forever shut his shop. He set off to look out for his true boss so as to perform his true task-business. He surrendered to

his Satguru. He chanted the holy name. He was thus looked upon as one of the greatest Fakirs of the world.

When Lord gurudev Nanak was 20 years old his father Shri Kalu Mehta gave him 15 rupees to execute right profitable business. He sent Bala along with him too. They reached the bazaar. This small bazaar had tasty food, lovely things, silken clothes, Terri cot, small colorful clothes and other alluring items but they did not wait there and marched ahead. They had no attraction for all this. Just ahead of them was a big tree near a temple where a group of saints had gathered together. They went there and prostrated full length at the feet of these saints. For 2 hours there were prayers and spiritual talks. The young 20 year old Nanak was fully satiated. In this sacred environment his psyche became divinely focused. By becoming introverted he saw divine things. He heard divine sounds. His meditation became very profound. He attained Nirivikalpa Samadhi or formless trance. His soul merged into that of God. A little later Nanak regained worldly consciousness. He applied the dust of the holy feet of these saints on his scalp. The chief saint of this group said: O child! In future you shall perform such sacred tasks that your name will be glorified in the entire world. You yourself will be liberated and help thousands of beings attain salvation. One of the saints said: O child! We have not had food since yesterday. If you can make food arrangements for us please do so. Nanak said: O saint! I will make arrangements immediately. He took Bala along with him to the bazaar nearby. There he bought food items like flour, rice, vegetables, sugar, milk, ghee, lentils, spices etc. Food was now ready. The saints sat down to partake food. With great respect and love the food was served. They ate to the heart's content. The saints were satiated. The remaining money was given as Dakshina (preceptorial gift) to the saints by Nanak. The saints blessed him and said: O Nanak! Live for many eras to come. Become a great saint. Via your sacred tasks serve world society. Nanak happy with this true business 'deal' came home very happy. He bowed down to his father. The father asked: Beloved child! What business deal did you make? Nanak recounted everything that had happened to his father. On hearing that money was used for serving saints his father was angry. His face full of ire, he slapped Nanak furiously. Nanak stood in silence. Bibi Nanaki was very sad to hear about this harsh treatment. She affectionately touched her brother. But Nanak in a clear tone said: O revered father! I had Darshan of saints. I heard their prayers and discourses. I used 15 rupees to give these hungry saints a hearty meal. Now you tell me whether a better business deal than this could come through? Is there any greater task than this in the entire world? I have made a true and not wrong deal. If I had bought worldly objects they would never accompany me when I die. One day it is definite that these objects will perish. In fact the name chanted by me, association with great saints and profits accruing due to serving others will definitely accompany me post death. It can never perish.

Tek: Paayo ji maine naam ratan dhan paayo.

Vastu amolak dini mere Satguru, kar kripa apnayo.....(1)

Janma janma ki punji pai-jag na sabhi khuayo.....(2)

Chor na loot kharche na khute-din din badhat savayo.....(3)

Sat ki naav khevatiya Satguru-bhavsagar tar ayo.....(4)

Meera ke prabhu giridhar nagar - haras-haras yash gaayo.....(5)

In the life of a devotee called Dhanna Jat such an episode too occurs. It was a month of monsoon season. It was thus raining cats and dogs. People previously experiencing heat now felt cool. A cool wind was blowing. The hearts of farmers were dancing like peacocks. The peacocks sang soulfully. All farmers set off to their fields to sow seeds. At this end Dhanna devotee had attained God vision at the tender age of 5 years. Almighty Lord manifested in a child's form and par took Roti (Indian bread). Now Dhanna devotee had grown older. His father filled up a bog bag of seeds and gave it to Dhanna for sowing. He set off for sowing these seeds. As soon as he came out of the village he saw a group of saints seated under a tree. He no doubt was a devotee at heart. He tied his camel to another tree. Then he bowed down at the hallowed feet of saints. The saints begged for alms. We are hungry, and require food to eat. Hearing this, Dhanna's heart overflowed with love. He sold the bag of seeds in the bazaar nearby and collected money. With this money he bought flour, rice, lentils, milk, Ghee, sugar, vegetables etc. He took some vessels from people staying nearby. Now tasty food was ready. It was served to the revered saints. They were satiated with this food since it was made with utmost devotion. Dhanna bowed down to everyone and gave them Dakshina or cash gift. Later the saints sang devotional songs and gave spiritual discourses. Dhanna was experiencing a divine trance called Samadhi. Everywhere there was a downpour of divine bliss. He later opened his eyes. He prostrated to all of them. The saints in unison gave him their blessings. They said: As long as the earth and sky exist, your fame will spread everywhere. We are very pleased by your great act and sense of holy service. Your devotion shall augment leaps and bound. Dhanna then took leave of the saints.

Dhanna devotee realized that the seeds were no longer with him. If I go home my parents will be furious. In the end he set off for the fields. He tilled the land and did the sowing without seeds. In place of the seeds he spread out small pebbles in his field. The Lord is omnipotent. He has the power to make possible the impossible. He is known to save his devotees from trying times and situations. He does Yogakshemam of his devotees:

***Annanyashchintayan to mam ye janaha paryupasate.
Tesham nitya bhilyuktanam yogkshemam vahamyaham***

(Gita 9-22)

That devotee who one pointedly thinks, meditates and worships me, he who has totally surrendered his ego at the feet of God, who has merged into divine consciousness, the Lord says that I execute Yogakshemam for them. Yogakshemam means that I give the devotee those things he requires and those things that he already possesses are protected by me. But the true meaning is Yog= the merging of individual soul with God and Kshem=divine well being of the devotee.

Dhanna devotee was such an unswerving devotee. He was always one with god inwardly. He possessed no separate 'I' or ego of his own.

Dhanna according to his wisdom executed a great task-'deal'. Say, apart from association with great saints, Mantra chanting, singing holy songs, listening to discourses, seeing

great saints, attaining their sacred blessings, feeding the hungry etc which other task can be greater? When you feed a realized saint all the 3 worlds get satiated.

*Brahmajnani ka darshan badbhagi pave.
Brahmajnani ko bal bal jave.
Kabir darshan sadh ke bad bhage darshaay.
Je hove suli saja to kaate hi tar jaay.
Shabda karma ki rekh katave.
Shabda shabda se jaay milave.*

Dhanna returned home. His father asked: Did you sow the seeds? Dhanna replied: Yes. I have performed a great act. In his house he has merged in God's devotion. He feels awkward to go to the field. Over here he fears his father's ire. He left everything to Almighty Lord. Neighborhood farmers came and said that Dhanna's field is blooming truly. People were amazed to see plants with long stalks and seeds growing skywards. Again and again they asked Dhanna: Where did you get such precious seeds from to sow? Dhanna remained silent. The fields were overflowing with long plants. The farm storehouse was full of seeds. Everywhere Dhanna was hailed in glory. This then is true devotion and apt fruits of great actions.

Now look at this example of one-pointed/unswerving devotion. Shridhar Swami was writing a commentary on the Bhagwad Gita on the banks of the River Ganges. He stopped for a moment while commenting on the 'Yogakshemam vahamyaham' part of the 'Annanyashchintayanto mam' verse. He thought of changing the word 'Vahamyaham' to 'Dadamyaham'. It means God does not personally look after the needs of his devotee but that making other beings as a medium the devotee's requirements are fulfilled. This verily would be a perfect meaning. Thinking this Shridhar Swami researched into and slightly modified the eternal speech of the Lord.

At the other end there was no material in the devotee's house in order to cook food. After 3 days of writing the commentary Shridhar set off for his home. A devotee is unswerving in faith. He had surrendered to God totally. The Lord Almighty disguised as a small child carried food items like Ghee, rice, salt etc so as to make Khichdi (rice=lentil dish) and knocked on the devotee's house. Shridhar's wife opened the door. The Lord disguised as a child said: Take this material mother. Guruji has sent this ration to make Khichdi. His wife experienced divine ecstasy on seeing this radiant child. But on seeing some blood on the child's lips she asked: How come there is blood on your lips? The child said: Guruji slapped me hard, hence the blood. The wife said: Wait! I will get some water. At this end while she went to get water the Lord disappeared. A little later when Shridhar swami returned home his wife chided him. On the one hand a divinely brilliant boy brings ration for us to cook food while carrying it on his head and yet you slapped him hard. Shridhar Swami was dumbfounded. He said: What are you saying? I have neither sent any child with ration nor any of my disciples for the same task. Suddenly it occurred to Shridhar Swami that Gita is the Lord's speech that bestows well being on all without exception. I

have dared to modify his speech which is eternally true. Alas! How can one compare a lowly intellect like mine and the omniscient full of divine glory Almighty Lord? Shridhar repented a lot. His eyes filled with tears of remorse. He cancelled his modified commentary and begged forgiveness of the Lord. The Lord had very aptly said that he himself looks after the needs (Yogakshemam) of an unswerving and one pointed devotee of his. There have been innumerable devotees of this kind like damapant, janabai, Jnaneshwar, Namdev, Eknath, Tukaram, ranka, Banka, Mirs, Narsi Mehta, Ravidas, Kabir, Nanak, Dayanand, Vivekanand, Ramtirth etc.

*Ataha apna kam karo. Prabhu ko jano. Maya ke kam mein na fanso.
Avar kaaj tere kite na kaam. Mil saadh sangat bhaj keval naam.*

Those who earned divine wealth by chanting the holy name, those who selflessly worked for others welfare, realized God after attaining a perishable body, indeed glorified their sojourn on earth. They verily became glorified.

Chapter 2

May We Not Find Anyone Without A Guru, Thousands Of Sinfuls Maybe Met

*Nigura koi na mile paapi milo hazaar.
Ek nigure ke sheesh par laakh papo ka bhar.
Bin Guru maala ferta, Guru bin karta daan.
Guru bin daan haraam hai, jaay pucho ved puraan.*

Saints, seers and men of wisdom have spoken sarcastically about people without Gurus. To the extent that one without a guru may chant many rosaries of the Lord's name, he may give a lot in charity, he may accrue many good merits and yet all this goes in vain. Even the sacred scriptures proclaim thus. Thousands of years and eras may go by, yet one without a Guru cannot escape the vicious journey of birth and death in the womb of 8.4 million species. Without the Guru Mantra chanting is futile, without Guru there is no self realization and no salvation too. This saying is a bare fact. It is like a person walking in a dark moonless night falls in a pit or gets entangled in a bush of thorns or falls in a ditch or bangs into a tree or beast. What we are trying to say is that a man straying in darkness can never reach his goal. This condition applies to one without a Guru. Such a ones eyes may be functioning perfectly in the biological sense. Yet the eyes of wisdom lying in his bosom will remain tightly shut. He may try hard to open them but it will be in vain. Without a Guru he will face the darkness of ignorance, straying, grief and absolute sorrow. A sinful person on surrendering to the Guru and saints not only earns good merits but that via spiritual practices he will attain self realization and liberation. But one without a guru cannot even go near to the supreme abode of Almighty God.

Shri Shukdevji was Veda Vyasji's son. In his very childhood he attained a high state of dispassion for the material world. He set off for the forest so as to attain God vision. For 80 thousand years he performed intense austerities in caves. His body became thin and skinny. Despite this he did not get peace. One day he desired to go to Vishnupuri. Heaven, Brahmapuri, Shivpuri and Vishnupuri are holy abodes full of grandeur and are present in the subtle human body too. On reaching Vishnupuri the Lord's gate keepers stopped him from entering. They said: You go not have a Guru and hence if you wish to enter surrender to a great Guru. Shukdevji left that place with a heavy heart. He surrendered at the holy feet of his father Shri Vyasji. I wish to seek shelter at the feet of a revered Guru. Please tell me about such a realized saint at whose feet I can seek shelter and attain the true goal of human birth. Shri Vyasji asked his son to seek shelter at the feet of the Mithila King. Shri Shukdevji with a smile said: How can he be a realized saint? I am a Brahmin, he is a Kshatriya. I am a renunciate, he is a householder. I am one full of penance and a Yogi whereas the King enjoys sense pleasures. This verily was an egoistic attitude on the part of Shukdevji. Maharshi Vyasji tried his best to explain that

none could match King Janak as a great realized saint. Despite using a body he is bodiless (Videha). Do act as per my commands and your desire shall be fulfilled. Shukdeva was an Avatar of 14 Kalas (divine qualities). He went and met King Janak 12 times but lack of faith made him return empty handed. A Guru should be looked upon as God incarnate, one must have total faith and one must stay miles away from a dry intellect full of dry logical arguments. Always eulogize the Guru and never try and find non-existent faults in him. Never ever cast aspersions on the Guru. Now Shukdevji went to Janakji for the 13th time. On the way he saw Devarshi Narad dressed as a Brahmin exhibiting something. At one place the dam of a gutter was broken. Hence water was gushing out from this region. The Brahmin (Naradji) tried stemming the flow using mud but it would flow away. Shukdevji saw this taking place for sometime. In the end he said: O Brahmin! All your efforts have gone in vain. Your entire day too was futile. You could not repair the dam. Hence take a bundle of small sticks and throw them in first. Then add small big stones and later add the mud. Your dam will definitely be repaired. The water will then not gush forth. Devarshi Narad now shed his disguise and said: O Shukdev! Although my entire day went haywire your 12 Kalas were destroyed because you spoke derisively about a great saint like Janakji. Even now if you do not instill faith in your mind in your Guru your remaining 2 Kalas will get destroyed. These words changed Shukdevji's attitude totally. Shukdev after bowing down to Devarshi headed for Mithila's royal palace straight away. As per Janakji's advice he stood there hungry and thirsty for 3 days. Then Janakji told his courtiers: give him a bath and a sumptuous meal with assorted tasty food. Shukdevji in turn did not even look into the direction of the tasty food. Although he was hungry and thirsty it was not for food and water but the inner sacred urge to visualize God. He was tested again and again. For the entire night he was kept in a suite meant for the female members of the palace. Shukdev was a renunciate. He spent the entire night in meditation and Samadhi or trance. In the morning he was ushered into the royal palace. There he saw that the King's one foot was in a burning furnace. The other foot was being massaged by his queens. Shukdevji was astounded and rued the fact that although he had derided Janak thinking he was one immersed in sense pleasures yet the truth was that Janak was a true Yogi. One more miracle was shown to Shukdevji. The courtier came and said: O King! There is a fire raging in our city. The office premises have burnt to ashes. Janak said: Whatever be the Lord's will. In a short while the servant came and said again: The fire is heading in the direction of the palace. Again Janak left it to God's wish. Shukdevji remembered that he had left his loin cloth to dry in the balcony. He ran to save it but the King catching hold of his hand said: My wealth amounting to millions of rupees is getting engulfed by fire. Yet I am seated silently and you on the other hand are running here and there for a loin cloth costing only a few rupees? Shukdevji humbly prostrated at his Guru's feet. O King! I failed to realize your divine glory. He raised the dust of his Guru's feet reverently on his head. His mind became serene and calm. Please give me shelter. He went into a trance. He became a void mentally. No doubt he had spiritual credentials. He had performed penance of thousands of years. As soon as his ego melted to naught, the King bestowed Guru's grace or God Realization on Shukdevji. Shukdevji on realizing his true spiritual identity experienced total satiation and glory. The world did not exist in Samadhi or trance. Only the nature of the cosmic soul i.e. Existence-Consciousness-Bliss remained. This Brahman or soul verily is you. This is divine wisdom or Jnana and this is the be all and end all of

everything. O Gurudeva! I am in divine ecstasy. Not even one moment was needed to give me my eye of divine wisdom. What preceptor gift can I give you? O son! You had already given me the gift of the ego which you renounced. This is the only thing which I desired from you. After taking blessings from the Guru, Shukdevji returned to his father. He asked: O son! How is your Guru? Is he like the sun? The answer given was that the sun possesses radiance. This is present in unlimited measure in my Guru. And yet the Guru does not burn you like the heat of the sun burns us.

His father asked again: Is your Guru like the moon? Shukdevji said: He no doubt has immense amount of serenity. And yet he does not possess the blot which a moon has. His father was extremely pleased to hear all this. Now due to the Guru's grace you have attained God/Self Realization. Go because now the doors of all abodes, 3 worlds and 14 Bhavans are open for you. Without any obstructions, dwell in Brahman.

The 3rd Guru of the Sikhs called Amardas remained without a Guru for 62 years. He was as dry as a withered leaf. From the spiritual standpoint he attained no progress in life. There was no peace at all. Every year he went to Haridwar (India) for a holy dip in the River Ganges. He had great faith in Mother Bhagwati. Every year he conducted programs of Jagrata (keeping vigilance at night) for Mother. He would open Langars where thousands were fed to sumptuous meals. He gave lots in charity to the poor. Other good deeds too were executed by him. And despite this peace ran far away from him. For 22 years ceaselessly he went to Haridwar for a dip in the Ganges there. But Ganges did not give him any satiation. For the last time when he headed for Haridwar for a holy dip he met a Brahmachari on the way. Both set off together. They bathed in the Ganges. They performed worship rites. In the temple Arti was performed. The poor were given alms. A Langar was set up to feed everyone. After completing the pilgrimage both headed for their respective homes. Amardasji's house was to come first. The Brahmachari's house was yet a bit far away. Both were full of affection for each other. At night they had dinner. While talking about spirituality the Brahmachari asked as to how many years had lapsed by since Amardasji got initiated by a Guru? Amardasji said: I do not have a guru. I have not got any initiation. For me everything revolves around the River Ganges and Mother Bhagwati.

They are verily my Guru. Brahmachari on hearing that he had no Guru was astounded. Alas! By partaking food at the house of one without a Guru all my spiritual deeds have gone waste. I have incurred sin by seeing one without a Guru. At that very moment the Brahmachari took hold of his luggage and set off for his home.

These inspiring words of the Brahmachari touched a chord in the soul of Amardasji. I have turned 62 years of age yet I am one without a Guru. He repented a great deal. His mind now yearned for a true Guru. I shall remain alive only if I get a Guru else what is the using of living such a life? He sang thus:

*Mohe Satguru Milan ko daadho chaav – lagan to gahri laag rahi.
Guru mile to jinda rahun bina mile mar jaoon.
Guru-Guru mero mando tadpe kabre milenga Gururaay.....(1)
Lagan lagi to aisi lagi jyon chaatak ko boond.*

Piv piv papaiya pukaare swati megh barsaay.....(2)
Lagan lagi to aisi lagi jaisay jal bin meen.
Pani pani machli pukare bin paani mar jay.....(3)
Satguru ki rehmat mile to piya Milan ho jaay.
Bhagwan Dev amar pad paaya avagaman mitaay.....(4)

For the entire night he yearned thus. O Mother Ganges! O Mother Bhagwati! Do unite me with my Guru.

Mera man loche Guru darshan tahi, vilape chatak ki naahin
Trisha na utare shanti na aave bin darshan sant tumhaare jio.

At night a celestial voice was heard. Very soon you shall meet your Guru.

Mere hriday mein aayi aavaaj Satguru aavenge.
Pyare Satguru kutiya mein aavein
Pavitra charanon ki dhuli failavein. Sukh shaanti barsovege.....(1)
Jhoom jhoom kar sangatan aavein
Masti mein aakar phool barsaave, naache khushiyan manavegein.....(2)
Pyare bhakto ko dhyan sikhaavein
Bhitar nuri najare dikhavein. Anhad bajain sunavegin.....(3)
Atma jnan de brash nasavein.
Bhagwan Dev hari das karavein. Avagaman mitavegein.....(4)

Suddenly just before dawn he heard sweet tunes from his brother's house. Bibi Amro was married to his brother's son. She started chanting Gurubani. Amardasji heard it with great concentration. This speech got etched in his soul. He went to Amro and said: O daughter! Whose speech is this? I am truly enamored by it. Amro said: This speech is of Gurudev Nanak. My father Shri Angaddev has been anointed on his throne. O daughter! Please take me to his hallowed feet. Bibi took Amardasji to the Guru's abode Khadur Sahib. Approaching her father Amro bowed down at her father's feet. O daughter! Immediately get the person to me who has accompanied you. The moment of separation came to an end. Amardasji on entering the room prostrated full length at the feet of his Gurudev. He raised the dust of the Guru's feet reverently to his head. The ecstasy of this union was so much that for a few moments he lost all body consciousness. The Guru caught hold of his arms and embraced Amardasji. O son! For so many days I have been waiting for you. O Gurudev! I have strayed so long and hence now please give me shelter at your hallowed feet. Please initiate me into the Holy Name.

Gurudev daya kar do, mujhe sharan mein rehne do.
Tum jnan ke sagar se mori gagar bharne do.
Jo sharan teri aaya vah paar hua kshan mein.
Tere dar aya hoon charanon mein rehne do.....(1)
Man chaaya hai andhera sujhe nahin raah koi.
Apni rehmat barsa kar jnan dipak jalne do.....(2)
Chahe rakho ya maro chahe dubao ya taro.

Meri jivan kishiti ko apne hathon tarne do.....(3)
Chaurasi phere mein dukh par dukh utha raha.
Bhagwan Dev karo kripa tere dham mein rehne do.....(4)

The beloved Satguru gave the holy name. The taint of being one without a Guru was washed off. From Khadur Sahib the River Vyas was 3 miles. For 12 years Amardas daily brought a bucket of water before dawn for his Guru to bathe. One day at night his feet got entangled in a ditch and he fell flat on to the ground. His foot got twisted and swollen. One weaver asked his wife: Say, who has fallen down in this dark night. His wife insultingly said must be that Amar aimless person who has no home or hearth. He sees no day or night. These words were later told to the Guru. At the old age of 74 years again Amardas went to the River Vyas to collect water for his Guru's bath. Thousands of devotees gathered. Gurudev today himself bathed amardas. He gave Amardas new clothes to wear. The Guru who had accepted Amardas' service for so long today asked him to sit on the preceptor throne. He applied a Tilak on Amardas' forehead. Today I appoint Amardas as the caretaker of the abode homeless, respect for those who have none and shelter for those who need it. Gurudev by giving his spiritual wealth made Amardas omnipotent.

In the mundane world if you wish to learn business, professional course, work, education, techniques etc an experienced intellectual master/teacher is required and one must obey him. Man becomes his disciple and serves him. With faith and devotion he gets educated. With his master's blessings one day he himself masters that education. He gives his teacher certain fees. To learn anything even in this material world a master/teacher is most required. In comparison to this spiritual knowledge is that much more subtle and profound. How can we attain it without the Guru's grace? Over here at every step the Guru's guidance is required. Even an atheist who learns something from an individual calls the latter 'teacher'. To the extent that in order to establish ethics in society Lord Ram made Brahmaarshi Vasishtha his Guru, Krishna made Durvasa Rishi, Lord Buddha made Alar Kalam, Chaitanya Mahaprabhu made Shavbharti, Shankaracharya made Govindpadacharya, Kabir made Ramanandji, Ravidas made Ramanandji, Ramkrishna Paramhans made Totapuri and Swami Vivekanand made Ramkrishna Paramhans his Gurudev. You will not find even one sage, saint, Rishi, Muni or devotee who was without an embodied Guru. It is said that Samarth Ramdas was initiated in a dream or deep meditation into a Mantra by Lord Ram. Baba Charandasji was given a Mantra by Paramhans Yogi Shukdevji in a dream. Thus he got the path of performing spiritual practices. Till the goal was attained time and again he got apt guidance. Dhruv, Prahlad etc got a great Guru in Devarshi Narad. Dattatreya, Vamdev, Jadbharat were Avadhootas who had attained the pinnacle of Yoga in their past lives itself. In those lives they had taken initiation from the Guru and attained their spiritual goal. Many had attained divine wisdom in their mother's womb itself.

According to Mahabagwat Dattatreyaji had made 24 Gurus. A Deeksha (initiation) Guru is only one. But Lord Dattatreyaji was one who assimilated good things from everything. From those objects via which he assimilated good things were revered akin to a Guru by him. At many places they have been looked upon as sub preceptors. Before getting

initiated by a Guru test whether your would-be Guru is well versed in scriptures and has attained God/Self Realization. Can such a one dispel doubts of his disciples? A true Guru deeply imbibes the essence of Vedas, philosophies, Upanishads, Puranas and other religious texts. Via accepted spiritual practices he activates his Kundalini Power and journeys from Chakras (subtle plexus) present in the bosom, eye brow etc so as to go beyond the gross, subtle and causal worlds. Such a one has merged into God consciousness on attaining Self Realization. Such a one has eternally attained the Supreme Abode or Sachkhand. There Maya or the power of illusion and time and space cannot enter. Such a one is liberated while yet alive and roams fearlessly in this world. One must seek shelter and devotionally latch on to the hallowed feet of such a great Guru and thus swim over this ferocious world of material bondage.

One more thing requires to be understood. Many keep changing their Gurus again and again. At the tender age of 18 years I made revered saint Bhakta Keeratramji my Guru. I had deep faith in him. He initiated me into the holy name. He showed me how to execute spiritual practices. I meditated at the spot between my eyebrows. Time and again he came and showed me the path. It was my utter misfortune that very shortly my Gurudev gave up his mortal coil so as to merge into God forever. I was yearning fervently to attain God Realization. I had chanted millions of Guru Mantra. Now a problem surfaced as to how and where I must meditate. Just like that one day a saint approached me. O child! Why are you straying away from the path? I replied that I want to realize God. I shall give you a Mantra. You must chant it regularly. Your desire shall be fulfilled. I asked: How must I meditate on the 10th door? He said: I have not performed profound spiritual practices. Hence you must approach a Yogi Guru. Ultimately I sought shelter

At the lotus feet of HH Gurudev Yogiraj Swami Yogeshwaranand Saraswatiji Maharaj who resided on a mountain peak at Muni Ki Reti- Rishikesh in Yoga Niketan Ashram. While initiating me Gurudev said: You have come from a political background. You have been an MLA from Haryana. Mendicancy and politics have no common ground. I replied: O revered Guru! Politics is totally past tense for me. Until I get God Realization I will not leave the Himalayan Mountains. Along with my self, Gurudev had initiated 8 more Brahmacharis. We all commenced our spiritual practices. I would clean the Ashram premises, water the plants, answer letters as per my Gurudev's directions which came in Hindi etc from devotees in India and abroad etc. For government work pertaining to the Ashram I had to meet many officers. I was immersed in service and Sadhana from the very depth of my being. After 2-3 months the 8 Brahmacharis went to many other saints like Tatwala Baba, Baba Mastnath, Falahari Baba, Baba of Vasistha cave etc. They strayed from the spiritual path like birds and beasts do. Their dispassion was not intense. Later they left the Ashram and ran away. The dog of a laundry man belongs neither to the home or place where clothes are washed. They attained nothing. They neither got God nor the world; they remained neither here nor there. Like a man possessed I performed spiritual practices. My yearning was very deep. Over here I would like to talk about a divine lady. Her name was Mother Rampyari. She was a Sidha Yogini. She was a Brahmacharini right since childhood. The Guru's grace was totally on her. She loved me as her child very dearly. Regularly she would enquire about my spiritual practices. If I needed something she would send it to me without my asking for it. Her grace poured on me so intensely that like a bird my spiritual practices soared to higher and higher peaks.

As per my Gurudev's commands she gave me special attention. Within only 4 months she made me who was totally unfit, fit enough for spirituality. A lowly one like me reached great heights only due to her grace. I will remain ever indebted to my Gurudev and this Holy Mother. I got initiated into Sanyas. I was initiated by HH Acharya of Udasin Sect, man of great austerities Baba Kalyandasji Maharaj who has a big Ashram on the River Narmada in Amarkantak Nagar (Madhya Pradesh, India).

There have been incidences wherein during childhood Namdev, dhannajat etc devotees had looked upon Krishna, Vithal, Ram, hanuman, Shiv etc as their idol and worshipped them devotionally. Their psyches became one pointedly focused on their icons. Due to a mature spiritual endeavor their psyche took the form of their idol and thus attained their vision (Darshan). The wishes of the devotees too were fulfilled. They were saved from dire situations. Their tasks which were not giving fruits previously now did so. The impossible was made possible. In their life times many miracles occurred. These devotees were now looked upon as great saints. Society started honoring and respecting them. Their name and fame spread far and wide. When for 24 hours our Guru is with us why should we get into the tedious process of initiation from Gurus? Yet this thinking is full of error. In fact it intensifies the arrogant ego. Our good fortune will dawn only after surrendering to an embodied great Guru. Swami Ramkrishna Paramhans was ordered by Goddess Mahakali in his dream to surrender to Guru Tota Puriji. He will give you initiation into Divine Wisdom. Thus your welfare will dawn. In Tukaram devotee's dream Lord Vithal said: Today you will meet a saint, please make him your Guru. This happened in the life of Saint Namdev too.

Saint Jnaneshwar, Muktabai, Sopan dev, Nivrittinath, Namdev etc while on a pilgrimage to Kashi stopped midway in the house of a devotee called Gora Kumbhar. Gora was a householder devotee. His devotion was of a high stature. All devotees called him uncle. Everyone ate the sacred food. At night a spiritual discourse was arranged. Muktabai told Gora: What lies in front of you? The devotee said: It is a stick. For what is it used? With this we hit a pot to find out whether the pot is half baked or otherwise. Muktabai asked whether one could gauge whether a saint too is 'half baked' or not? The devotee said: Certainly! Gora Kumbhar started lightly slapping the stick on everyone's head in order to test them. The saints were wondering as to what was happening. In one corner sat Namdev. He said: This verily is an insult to all saints. In the meantime Gora tapped Namdev's head too with the stick. Namdev was very angry. Muktabai asked who is 'half baked' and who is not? Gora said: All saints are 'baked'. Only one saint is not. It is none other than Namdev. O Namdev! You yet do not have a Guru. Hence you are half baked. Your ego has not yet left you. A Guru's hallowed feet are worshipped so as to bid adieu to the ego. There one bows down ones head in reverence. Namdev said: I do not agree with you. In Pandharpur I will ask my idol Vithal (Pandurang). In Pandharpur Namdev asked his idol whether he was half baked spiritually. For all 24 hours you reside near me. You always fulfill my tasks. You overcome my hardships and hence why should I get initiated by an embodied Guru? Lord Vithal replied: Child! It is my command that you go to an embodied Guru Visoba Khechar. Without a Guru you are half baked. When with the Guru's grace you will attain God Realization, you will become a great mature saint.

Namdev said: Lord! I shall definitely abide by your order. Tomorrow itself I will go and approach my Gurudev.

Next day Namdev went to the Shiv Temple nearby. Saint Visoba Khechar via divine premonition knew that Namdev is approaching him. In the shiv Temple Visoba spread out his legs on the Shiv Ling or idol. Namdev on seeing this was angry with Visoba. He was about to return home but Visoba said: Namia! I have become old. My body is aged. I cannot lift my legs on my own. Please do this much for me. Place my legs by lifting them to a place where there is no Shiv Ling. Namdev lifted both legs and placed them in one such area. But what he saw was mind boggling. Even in this empty place a Shiv Ling appeared. Wherever he placed his Guru's feet a Shiv Ling manifested. Namdev wondered as to what was happening? Is this a miracle or what? The saint said: Son! The Lord does not reside in any one place.

***Hari vyapak sarvatra samaana.
Prem se prakat hoi main jaana***

(Ram Charit Manas)

Just as oil pervades every seed of sesame, there is red color in every unit of henna, fire exists in every particle of a shiny stone, butter exists in every unit of milk, so too the Lord is omnipresent inside and outside in infinite universes and worlds. God is beyond the 3 Gunas. It is the Time of all times. It is beyond the power of illusion and material nature. He is invisible, not known by the 5 sense organs and beyond the vicious cycle of birth and death. You are not the body, senses, mind, intellect and inert ego. You are their witness, the one who gives mobility to inert objects via your divine power and are the soul in the form of Existence-Consciousness-Bliss. It lies hidden in every pore of the body (microcosm) and pervades the entire cosmos (macrocosm) too. Do realize this immortal soul or Atman. When it awakens man becomes immortal. He cuts asunder forever the vicious cycle of birth and death. The moment the Guru gave Namdev the nectar of soul wisdom, did Shaktipaat (awakening Kundalini Power), Namdev entered a state of Samadhi or trance. He entered the state of divinity. When he regained normal consciousness his Guru asked: what did you see, know and experience? Over there exists only bliss and immortal nectar. Apart from this nothing exists. An ocean of infinite consciousness based bliss flows. In the state of divine ecstasy Namdev danced and said:

***Dekha apne aap ko mera dil deewana ho gaya.
Chodo mujhe yaaron main khud par mastana ho gaya.
Jidhar dekhta hoon jahan dekhta hoon
Ek apni hi taab aur shaan dekhta hoon.***

He fell full length prostrate at his Gurudev's feet. He bowed down again and again. He reverently raised the dust of his feet to his head and sang:

***Bin Guru Dev aur nahin jaai.
Namdev Guru ki sharanai.***

Now this great devotee became merged in God consciousness. One day Namdev cooked some food. He went inside his hut to get Ghee. Behind his back a dog ran away with a few bread pieces. Namdev with a spoonful of Ghee ran after the dog. O Lord! Do wait a moment I will apply some Ghee to the bread. Only then should you (dog) eat it. One day his hut caught fire. Oh! Ho! I know you very well. Today you (God) have come as fire. What gift should I give you? Namdev's luggage lay here and there. He took them one by one and offered it to the fire. Take this God! I offer it to you. Now the state of his soul was such that:

***Jahan dekhoon wahan tu hi tu hai.
Har kan mein jalwa tera hoobahoo hai.***

Gurudev opened the divine eye of wisdom. He was remorseful that very late in life he got initiated by a Guru. He eulogized those true disciples who had served the hallowed feet of the Guru.

***Un bhakto ke khul gaye bhaag, jin Guru seva kari.
Shavari ne Guru seva kini.
Guru kripa se hui Ram milni, unka ho gaya Ram anurag.....(1)
Hanumant ne Ramji ki seva kini.
Seeta ne amarta ki aashish dini. Guru kripa se hua badbhaag.....(2)
Mira ne guru ki seva kini.
Bhakti ke rang mein rang gayi deewani. Chod di unne loklaaj.....(3)
Jo jo bhakt Guru seva mein rang gaye.
Bhagwan Dev unhein pritam mil gaye. Unke sar gaye saare kaaj.....(4)***

Alas! Today world humanity is astray. For sense pleasures they run after demigods for boons. If one demigod fails to fulfill their desires they run after another one. In this manner they have been ensnared by demigods.

***Arey, O Prabhu ke pyaron! Daudsaakey to daud le, jab lag teri daud.
Daud thaka dhoka mita, vastu dhod ki dhod***

Guru is the Demigod of all demigods. Even Avatars like Brahma, Vishnu, Mahesh, Ram and Krishna surrendered to their Guru. Guru is he who shows us that the pot is a pot. Surrender only to one Guru.

***Sab aaye us ek main daal paat fal fool.
Rahiman peechay kya raha gah pakda jab mool.***

Catch hold of the roots of a tree. In that all its flowers, twigs, leaves etc will come in your hold. Guru is Brahma, Vishnu and Mahesh God manifest. 33 Kotis demigods dwell in a Guru. If you serve a true Guru in effect you will have served all demigods and almighty God himself. Surrender hence to the Guru. All your desires and yearnings will get fulfilled. Life will thus sing nectarine tunes.

Chapter 3

The Glory Of The Holy Name

God, Guru, holy name, word etc are all synonyms. There is no difference with respect to these. The holy name has been called Naad Brahman in Vedas and Upanishads. Omkaar is God's name. Om is God. God is Om. When a contact takes place between divine consciousness and material nature, Naad, sound, name manifest. This primordial vibration is called energy, life force, wave of energy, name, word, Om etc. This wave of consciousness, vibration is the creator and nurturer of the cosmos.

*Naam ke dhare sagle jant
Naam ke dhare khand brahmand
Naam ke dhare akash patal
Naam ke dhare sakal akar
Naam ke dhare puriyan sab bhavan
Naam ke sang udhare sun shravan*

(Adi Granth)

In Sant Mat Surat rooh is called the soul. Word is called Almighty God. When Surat meets word it is called God Realization.

*Japa mare ajapa mare anhad bhi mar jaay.
Surat samaani shabd mein taako kaal na khaay
Surat samani shabd mein shabd kiya prakash
Pativrata pati ko mili palak na chode paas.*

The name is God and God verily is the name.

In the beginning was the word and the word was with God and the Word was God. All Things were made by him and without him was not anything made. In him was life- (BIBLE).

The worlds and heavens will go, but the word (OM) will never pass away. It will remain forever. It is all Truth.

In primordial times there was one word. This word was with God. The word was God. All material objects had emanated from God. There is not one object which was created without this word. They had life force and this life was the light of world humanity. In the Bible the oneness of word and God are crystal clear.

God is formless. He has no image. *“Na tasya pratime asti yasya nam mahad yashaha”* (Yajurveda). God is beyond qualities, eternal, fearless, infinite, beyond material nature, subtler than the subtlest, greater than the greatest and all pervasive. The infinite cosmos is active because of his existence and consciousness power. It is one God who exists as different names and forms in this world. He is selfless, wise and Existence-Consciousness-Bliss in nature. He is self manifest. None have created God. He is manifest everywhere with his existential power. In many languages he has many names. In Vishnusahasranam book 1000 names of the Lord are given. And yet God is nameless. If at all he has a name it is Om. Ek omkar Satnam karta purush nirbhay, nirvaira akalmoorta.....Celestial voice, sound, speech, ethereal instrument, Ilahi Kalma, Bang, Akhand Kirtan, name, song of Ram, Om, nectar, order, law etc are different names of the holy word. The name is of 2 types. Alphabetical and musical and God has thousands of these. For example there are Mantras like Om namah Sivaya, Om namo bhagwate vasudevaya, Ram Ram, Krishna Krishna, Shri Ram Jai Ram Jai Ram, Hare ram hare ram ram hare hare Hare Krishna hare Krishna Krishna Krishna hare hare, Om, Soham, Jyoti niranjan, Omkar, ramrakar, Satnam, Satpurush, Akal Moort, Shabda swaroopi ram, Om shanty, Dhanya nirankar, God, Vaheguru etc. All holy name Mantras have equal potency and none of them are greater or otherwise. Which ever Mantra or holy name is given to you by your Guru chant it with deep faith and devotion. By doing Purascharan of chanting Mantras 2.4 million times or 10 million times mental taints, sins and desires are destroyed. The psyche becomes sacred and pure. Desires are fulfilled. Gigantic dire situations are overcome. When Mantra chanting is done meditatively, the mind becomes focused. Peace overflows from within. One word manifests in the form of sound, Anahat Naad, Anhad instruments and the other manifests as light and blissful scenes. It is called Shabda or word. This tune passes by the Roohani Mandal below Begum Desh and reaches Trikuti Mahal. In this Mandal for hours together this Naad is heard as the word. In the 10th door by changing into flute, Agekingra, Beeta etc it reaches Satyaloka where Om manifests. Over here I heard incessant sound of the divinely blissful Om. An uninterrupted Kirtan goes on. So much bliss, peace and joy unfold. The soul becomes blissful. So much attraction and magnetism exist in Om that the soul is perforce taken to the Divine Abode. When the soul meets its beloved Lord it merges into him. Which divine scenes come on the path that goes from the Trikuti to the Divine Abode, to know this people must read my book *“Yoga Chamatkar”* or *Miracles of Yoga*. With the energy of Noori Name Word many Ridhi-Sidhis or Divine Powers approach a devotee. The holy name has so much potency that a devotee attains what ever he/she yearns for. Such a person’s spiritual power augments so wondrously that he/she realizes the incidences of past, present and future. Worldly and spiritual grandeur fall unmasked in such a one’s lap. He/she is liberated while alive (Jivan Mukti). Do also please read my book *“Naam Chamatkar”* or *Miracles of the Holy Name*. You will get apt information regarding the divine energy of the holy name. Rishi texts proclaim to the extent that by chanting 1.2 billion Mantras or holy name the lines of destiny can be altered. Life transforms from its very roots. The sun and its rays are inseparable. The ocean and its drop are one. The drop renounces its separate existence and merges into the ocean. Chanting the holy name, results in cutting asunder the noose of taking rebirth in the womb of 8.4 million species. God of death Yama cannot come near such a one. Chanting

the holy name helps in attaining eternal divine bliss and peace. In the end the name and chanter of name become one so as to get liberated. A chanter of the holy name does not him self only get liberated but helps other sinners also to cross the ocean of material bondage. We must chant that very holy name which our revered Guru has given us.

Chapter 4

The Confluence Of 3 Graces

Grace is of 3 types. God's grace, Guru's grace and grace that we shower on ourselves. When there is a confluence of these 3 graces God Realization ensues. God has already blessed us all by giving us a precious human form. We have got a human life to lead. The Sadguru compassionately initiated us into a holy name. Yet what can the Guru do, what can the nectarine blessings of the Lord achieve if the disciple has kept the vessel of his intellect upside down? Clouds compassionately shower us with rain from mountain tops. Water cannot rest on peaks and hence it travels downwards towards the flat plains. The mountain top represents the human ego. If the disciple insists on donning the crown of the ego what can the mere grace of God and Guru attain? For that the disciple's humility, credibility, capability and a psyche that is heated up via austerities is most required.

When in Yoga Niketan Ashram, Rishikesh I was performing Yoga practices under the watchful eye of my Sadguru, I recollect an incident of that time regarding a co disciple. He was performing spiritual practices/Sadhana for a fairly long time. Most probably he was a famous Ayurvedic doctor from Amritsar-India. His age had crossed 50 years. Gurudev on an individual level was taking great interest in his spiritual endeavor. Gurudev even compassionately did Shaktipaat on this disciple. Despite this his psyche failed to open up to this grace. Gurudev even made him do an Anushthan of Gayatri Mantra. Yet no success accrued. This disciple was now full of despair. He neither saw divine scenes now heard a divine tunes. He did not get a spiritual experience. He had the Guru's grace. God's grace too poured down on him. And yet success eluded him. It is possible that his devotion was not unswerving. Maybe his self surrender was not apt. Maybe faith, steadfastness and yearning were half hearted. Obviously there was a problem somewhere. The veils of mental taints, agitation and spiritual blindness were intense.

***Saat dweep nav khand main satguru phenki dor.
Ta par hanson na chadhain to kya satguru ka jor.***

A person is bobbing up and down in the sea. He shouted: May some beloved of the Lord save me from drowning. Due to the Guru's grace a saint threw a rope in his direction. Catch hold of it and I will pull you out of the water. But the man said: I will not catch hold of the rope. If you wish to save me do it by your own power. Now say, how can the Guru be faulted? If the disciple refuses to act as per the Guru's directions, what can the guru do?

First and foremost if a disciple wishes to bless, he/she must bless himself/herself first. For this one has to be totally capable. One must be apt and credible. The psyche is covered by the 3 veils of taint. All mental dirt is attached to it. These 3 veils are dirt, agitation and covering. The 1st layer is dirt. The body is dirty, the senses are dirty, the mind is impure

and the intellect is tainted by the super dirt of spiritual ignorance or Ajnana. The intellect thinks the body to be the self or Atman. Hence the ego too is super impure. It looks upon only itself as great and others as lowly or inferior to itself. The 3 bodies, viz. gross, subtle and causal have been made impure by lowly actions, sins, bad psychic imprints, bad thoughts, bad intentions, tainted thinking and vile activities. The layer of taints must be removed via desire less wholesome actions and good behavior. Actions should be as per those ordained by the Vedas. Those actions are said to be great which not only bring our welfare but those of others too and also which please Almighty God. We must be great like Aryans and hence our senses, mind and intellect must act and behave as per Vedic injunctions. Perform those actions which are consented by Vedas. Never dare perform those actions prohibited by the Vedas. If you wish to lead a life which is nectarine, sweet, beautiful and blissful never sow seeds of sins. If you wish to taste juicy fruits like mango, pomegranate, apple, grapes etc then sow seeds of good merits and righteousness. If the behavior of the body, senses, mind and intellect is great, life will reap success at every step and you will attain victory, wealth, fame, honor, kingdom, high status etc. A point to note is that the mind oozes with desire, anger, greed, ego, hatred, attachment, envy, wiliness etc. The psyche is imbalanced and unsteady. Day and night it thinks of sense objects and pleasures. If we think of causing ill to others know for sure that some danger or the other will crop up. The subtle body harbors the intellect. It too gets ensnared by the net of senses and mind and rolls in the mire of sense pleasures. In order to make the subtle body sacred one must harbor great thinking, good will to all and wholesome characteristics. The mind's thoughts should be full of well being, beautiful and truth oriented. By taking recourse to chanting of the name, meditation and great thinking the subtle body will become pure and taintless. As a result the layer of agitation of the psyche will be cut asunder. The causal body is none other than spiritual ignorance. This with the grace of the Guru will light the light of divine wisdom and immediately the veil of ignorance will be eradicated. In order to purify/sanctify the ego ones beliefs must be transformed. You must say: Lord! From today you are mine and I am yours. The age old belief that I am the body, the world is mine must be rooted out. Ultimately you must realize that you are the cosmic soul or God. Mansoor has said:

***Main khud hoon khuda ishk ke maikhano main dekha
Jungle main kabo main biyabano main dekha
Mansoor ne suli par chadhkar pukara jab anhalaq ko
Ishk ka maja yon mar jane main dekha***

As soon as God Realization dawns duality or the sense of separateness disappears. Everywhere the Divine Light is seen. The individual self and God become one. While reaching spiritual peaks the 'I' of 'I am cosmic consciousness' disappears. What remains is only cosmic consciousness or God in layman's terms. This verily is the state of Self Realization. Over here 'I' and 'mine' attitude no longer exist:

***Kahan sunan ki baat nahin dekha dekhi baat.
Dulha Dulhin mil gaye feeki padi barat.***

As soon as God/Self Realization dawns the veil of spiritual blindness or Ajnana is rent asunder forever.

Chapter 5

Become Capable

In Vedanta Philosophy in order to make a disciple credible 4 spiritual precepts are mentioned: Vivek (what is right/wrong), Vairagya (dispassion), 6 fold spiritual wealth and yearning for salvation/Moksha.

VIVEKA: The discrimination between what is right and wrong is called Viveka. It is the root of all spiritual practices.

*Atman avinashi achal jag tate pratikul.
Aiso jnan vivek hai sab sadhan ko mool*

(Vichar Sagar)

Milk is generally mixed in water. A Hansa (swan) separates milk from water and drinks milk only.

*Sadhu aisa chahiye jaise soop swabhav.
Saar saar ko gah rahe thotha dey udaay.*

Hence a disciple must give up attachment to this transient world and imbibe the absolute truth or Almighty God.

VAIRAGYA: It is dispassion towards material objects and love, attachment to the holy feet of God.

Drishtanushravik vishay vitrishnasya vashikaar sanjna vairagyam

(Yog Darshan 1-15)

*Brahma lok laun bhog jo chahe saban ko tyaag.
Ved arth jnata muni kahat tahi vairagya*

(Vichar Sagar)

There exist 2 types of objects. Drisht and Anushravika. Drishta are those which can be seen in this world. For example women, son, wealth, property, house, bungalow, car, helicopter, respect, high status, political power and sound, touch, scene, smell etc. Anushravika are those which are heard like those heard via Vedic texts etc. For example heaven, Brahma-lok etc that are attractive and alluring objects. When we attain dispassion to both these it is called Vairagya.

Qualities of 6-fold spiritual wealth: 1) Shama and Dama. Shama means mind controlling the self and Dama means control of the 5 sense organs. 2) Virakti-Uparati. It means detachment. The mind no longer runs after sense enticements. Uparam means disinterest

in sense objects. 3) Titiksha. It means to endure, tolerate, forgiveness and silently bearing situations that are full of joy/sorrow, honor/insult, profit/loss and good/bad. In every situation a spiritual aspirant maintain mental balance, equanimity, calmness etc.

***Raji hai hum usi main jisme teri raja hai.
Ya yon bhi wah-wah aur von bhi wah-wah hai.***

***Smaran rahe ki manushya ki kabhi nahin chalti.
Hota wahi hai jo manjure khuda hota hai.
Bigdi ban jati hai jab fajle khuda hota hai***

***Man chaahi hoti nahin prabhu chahi tatkal
Bali chahat swarg ko bhej diya tatkal.***

Jo tis bhawe soi hove, in manushyon bas kachu nahin.

We must surrender our desires and wishes to the Lord. In every situation become contented.

4) SHRADHA: It means faith, trust, intense love and steadfast devotion. The goal of life is Self Realization. In order to attain it there should be honest faith which has its basis in a sacred intellect.

Shradhavan labhate jnanam
(Geeta)
Shradhaya satyamapyate
(Vedas)

Self Realization is attained only by steadfast devotion. God who is truth incarnate can be achieved only via devotional faith. If there is no faith or trust let alone spirituality you will not attain even material success.

5) SAMADHANTA: It is meditatively focusing the psyche on God consciousness.

6) MUMUKSHATA: It is the intense yearning in the mind for Self Realization. This is a very special quality. When it dawns in the heart one yearns fervently to overcome hardships and attain eternal divine bliss. Man who for eons is ensnared by hardships and agony now yearns with the infinite grace of God to uproot the vicious cycle of birth and death which is a resultant of the fruits of actions performed in infinite previous births. Now the disciple abhors this material world and it's fleeting so called pleasures. The heart yearns for only God or Self Realization.

***Man se sakal vasana bhaagi.
Keval ram charan lav laagi***
(Ramcharit Manas)
***Naame priti narayan laagi.
Sahaj swabhav bhaye vairagi.***

(Adi Granth)

**Narayan Hari lagan main ye panchon na suhat.
Vishay bhog nidra hanssi jagat priti bahu baat.**

The condition laid down by god is that the soul should solely surrender to him. If any worldly desire accompanies it then my doors are closed. In order to attain God the fire of Divine Love must be lit.

Ashwibhyam pachyaswa sarasvatya, indraay sutramne pachyasawa
(Yajurveda 10-61)

In order to attain God Realization apart from God you should not let anyone occupy the mind, eyes, ear, speech etc and the intellect too. Make them ooze with Divine Love. Give them Soma Rasa or Divine Nectar. Just as a fish yearns for water, just as the Chatak bird yearns for rainwater during Swati Nakshatra only and just as the Chakor yearns to view the moon, so too an aspirant of self realization should yearn only the vision of Almighty god.

**Ramahi kewal prem piyara. Janlevo jo jananhara.
Milahi na raghupati binu anuraga kiye jog tap jnana biraaga.
Ankhadiyan jhanyin padi panth nihar nihar.
Jibhadiyan chhala pada ram pukar puka**

(Kabir)

Have a look at Saint Mira bai's yearning:

**Pyare darshan dijo aaj shyam vin mo pai rahiyo na jay.
Jalbin kamal Chandra bin rajni, taise tum bin sajni.
Akul vyakul phiroon, rain din virah kalejo khay**

BHAJAN

**Pyase ki pyas bujhavo shyam apni chavi dikhavo.
Shyam bega bega aao jara der na lao. Mil kar ke prem barsavo.....(1)
Sang mein radhaji ko lavo. Murli madhur bajavo-aakar ke raas rachavo.....(2)
Sang mein gopiyon ko lavo. Naach naachte hi aao.
Apni rehmat barsao.....(3)
Shyam aur na tadpavo. Mil kar tadap bujhavo.
Bhagwan Dev gale lagao.....(4)**

Tivra saveganamasanna

(Yog Drashan 1-21)

Samadhi sidhirishwara pranidhanat

(Yog Darshan 2-45)

It is the law of nature that when a disciple's heart oozes with intense yearning for God (Virah) God does give them his Darshan or vision at the appointed hour. If you yearn for God, God too yearns to come to you. When a thirsty person out of thirst shouts out where is water? Water too asks as to where the thirsty one is? This same situation is applicable to God realization. When an aspirant experiences deep yearning for Self Realization even Almighty Lord yearns to help him achieve the goal. Yoga Philosophy says that Samadhi meaning union of the individual soul with cosmic soul or God can be achieved immediately via intense yearning and total self surrender. A devotee surrenders the actions of the senses, mind and intellect along with their fruits at the sacred feet of God and when the ego 'I' disappears due to this self surrender to God the entire world of materialism and nature too are simultaneously surrendered to him. What remains is conscious cosmic existence or Brahman or God.

***Khudi se jab tu juda ho gaya hai.
Khuda ki kasam tu khuda ho gaya hai.***

***Jab main mit gaya to surate hasti najar padi.
Viran khak ho gaya, basti najar padi.***

***Diya hamne jo apni khudi ko mita.
Wah jo parda tha beech main ab na raha.***

***Raha parde main ab na parda nashin
Koi doosra uske siva na raha.***

With reference to the above there is a verse in Gita. The Lord tells Arjun:

***Tasmattvamutashtha yasho labhswa jitwa shatrunbhundkshaswam rajyam samridham
Mayaivaite nihitaha purvameva nimitta matram bhava savyasachin***
(Gita 11-33)

O Savyasachi (ambidextrous) Arjuna! Arise! Attain glory! After overcoming enemies enjoy reign of that land which oozes with wealth and grandeur. All these valiant warriors have already been 'killed' by me. Hence become merely an instrument meaning become a weapon of my (God's) hand. What amazing philosophy lies in this verse! The Lord clearly says: O Arjuna! Even without your existence the world will continue to exist. All these warriors are already dead. By him self the Lord can take recourse to any pebble too as a medium, in order that his mission gets accomplished. Lord Ram had made a crow an instrumental weapon to destroy one eye of Jayant. Do not think your-self to be lowly. Do not harbor an ego thinking 'I am needed by God'. Become a weapon in my hand because it is you who need me (God). It is certainly not easy or child's play to become a weapon or instrument in the hands of Almighty God.

*Asaan nahin abaad karna ghar mohobbat ka.
Yah unka kam hai jo khud barbad hote hai.
Bachon ka khel nahin maidanay mohobat.
Yahan jo bhi aya sir par kafan bandh kar aya.*

Along with this the Lord told arjun to become an instrument/medium in his hands:

*Sarva dharman parityajyam mamekam sharanam vraja.
Aham twa sarva prapemyo mokshaishyami ma shuchaha*

(Gita 19-66)

Surrender the fruits of the righteous actions of body, sense, mind and intellect ordained by the Vedas at my feet. Surrender only to me i.e. Almighty God. Conjoin to me via unswerving devotion. I will redeem you from all sins. Do not weep.

Arjun is Lord Krishna's friend. He is also God's relative. But the greatest relationship is that of a Guru and disciple. Just as a potter 'slaps' the pot in order to make it strong and firm yet his other hand is inside the pot holding it affectionately. Arjun after becoming a disciple of the Lord has surrendered his body, mind and wealth i.e. his entire life to him. Hence the Guru takes upon his gigantic shoulders the responsibility of Arjun's all round progress. If a disciple becomes capable and credible Guru's grace will come running to him/her. The Lord has molded Arjun with his own hands and thus 'created' him. Yet the Lord says you too self become meritorious. No power from above will come to create you. This is what even the Vedas proclaim. Vedas mean wisdom or thought. It has 4 legs: 1) life is to be lived 2) life is to be lived gloriously 3) some search is to be made in one's life 4) one has to become something in life. Guru's grace is attained only by that person who becomes capable. To that person whose psyche and soul becomes sacred and taintless. To that person whose internal and external life has become glorious. Arjun has wholeheartedly surrendered his body, mind, intellect and ego at the Guru's feet. Now he has become a weapon/ instrument in the hands of God. How did this happen? Continue reading!

The Lord holds the flute in his hands. First our eyes focus on the flute. Both the flute and its holder are beautiful. Thus even our life should become beautiful like the flute so that the Lord touches it with his hallowed sweet lips. It is then that divine music will emanate from it. If we want to make our lives ooze with pure love we must become a void (hollow) like the void that exists in a flute. Our psyche oozes with lust, ire, greed, delusion, ego, hatred, attachment etc. By removing them we will have to render our mind hollow like the flute. It is only then that divine music will flow in our lives.

After this our mind veers in the direction of Almighty God's feet. There we see his holy shoes. In order to become the shoe of the Lord our skins must be brushed. It means we must dedicate our lives for God's mission. Our skin must become delicate and sacred so that it does not hurt the Lord's feet. In order to become a weapon in God's hands our life must become clean, pure and sacred. In order to become God's instrument we must

undergo pinnacles of penance. Thus our life will manifest divinity, radiance and brilliance.

Arjun poured grace on him self. Since he had imbibed all 4 forms of spiritual practices his psyche became taintless and sacrosanct. Since he renounced his ego or sense of doership the visible material world disappeared in his subtle mind's eye. His heart was emptied of all dross. By bestowing Arjun with divine sight Lord Krishna as his Guru gave him a divine vision of cosmic consciousness. The grace of Guru was pouring now like cats and dogs. For a few moments Arjun entered the divine trance state of Nirivikalpa Samadhi. The grace of Guru flowed as Soma or immortal nectar from his heart. When the thoughts disappear from the mind what remains is an infinite ocean of divine consciousness. While experiencing an indescribable divine bliss Arjun could not resist saying:

***Nashto moha smritirlabhdha twatprasadanmayachyutaha.
Sthithosmi gatsandehaha karishye vachanam tawa***

(Gita 18-73)

O Beloved Sadgurudeva! O Imperishable One! With your grace my delusion has been destroyed and I have realized my true inner personality which is God consciousness. Now without doubt I know my true identity. Hence I will obey all your commands. It is because that Arjuna had surrendered his mind, intellect etc to God, hence there existed no mind and no intellect state free of all ego based thoughts. Now only what God and Guru desire that shall take place. Just as a leaf has no desire of its own it moves in that direction which the wind blows. It is the gardener of a garden who will decide where and how to take the water to water various plants. It is the holder of a knife that will decide whether the knife will cut vegetables or enter a patient's stomach for an operation. Such great saints are of high stature. Examples of such glorious saints are Arjun, Patanjali, Panini, Shankaracharya, Guru Nanak Dev, Kabir, Swami Dayanand, Swami Vivekananda, Ramtirtha, Prabhriti Acharya etc. They became instruments in the hands of God and performed tasks of world welfare.

***Nayamatman pravachanena labhyeha
Na medhaya na bahuna shrutena.
Yamaivaish vrinute tena labhya
Stasyaish atman vivrinute tanumswam***

(Kathopanishad 1-2-23)

The meaning of the above Mantra is that the Lord is not attained by one who studies Vedas and gives flowery discourses on them (meaning lip service). Nor is he attained by one who continuously listens to talks on God but fails to put those teachings into practice. Instead the Lord comes running and bestows God Realization to one who becomes capable of attaining God's grace. God is attained by one whom God himself accepts as his devotee. Certain spiritual aspirants do not depend only on their intellect and spiritual prowess but patiently wait for God to arrive. Such devotees who depend on God to gain

his grace easily attain it. Thus God cuts asunder the veil of Yog Maya (spiritual ignorance) and shows the devotee his true nature of divine cosmic consciousness.

***Soi janahi jehi dehu janai.
Janat tumahi tumahi hoi jai***

(Ram Charitmanas)

It is an irrevocable law that without Guru's grace God/Self Realization is well nigh impossible. Those who have attained God vision have done so by surrendering totally to the Guru. There have been proofs that great Gurus like Avadhoot Dattatreya, dispassionate Shukdevji, lord Ram, Lord Krishna have given their holy vision (Darshan) to many great devotees like Baba Charandas, Samarth Guru Ramdas, Narsinh Bhagat, Prahlad etc in their dreams or flights of deep meditation and initiated them too. They were inspired to forge ahead on their spiritual path. Guru's grace was thus poured on them and thus these devotees attained the spiritual goal. The Lord, Great Gurus and Sidhas are said to be the Guru of all Gurus. Guru means 'heavy'. Thus a Guru is one who makes a lowly one also a Guru.

***Gu andhiyara janiye Ru kahiye prakash.
Mete ajnana tam jnana se Guru nam hai tas.
Koti chanda ugve suraj koti hajar.
Man ka tam nashe nahin, guru bin ghor andhar.***

If in totality a credible and apt disciple is there and a great realized Guru too exists then what to say of this wonderful combination? It is like the union of a jewel and gold. It is such a wondrous union like that of iron (disciple) and Paras or touchstone (Guru). A touchstone that contacts iron converts iron into gold. And yet the Guru's glory is n-fold greater than this.

***Paras aur Guru main bahut hi antar jaan.
Wah loha sona kare, guru karle aap samaan.***

The touchstone can no doubt convert iron into gold but cannot make it akin to itself. On the other hand take a look at the Guru's power that by bestowing on the disciple the nectar of divine wisdom the disciple becomes akin to the Guru. Discipleship is converted to teachership. Guru is one who makes a disciple Shiva or God. The noose of Maya is cut asunder so as to give salvation. It is the task of a Guru to make his disciple a Guru like him self. Over here it is prudent to quote a Vedic verse:

***Indron yajvane prunte cha shikshatyuped dadati na swam mushayati.
Bhuyo bhuyorayimidasya vardhyannabhinne khilyenidadhatu devayum***
(Rig Veda 6-28-2)

This Mantra is very inspiring for all sadhaks or disciples. A disciple is Guru oriented. After performing intense spiritual practices when success does not come ones way the disciple becomes sad and full of despair. When hard work reaps failure a disciple forgets his spiritual endeavor and thus under such circumstances he/she must meditate on the meaning of this Mantra. Cry and pray fervently to your Guru and God. In this Mantra the glory of Yajna and prayerful offering is sung. God's beloved devotee now performs Yajna, chants the holy name, meditates, prays unswervingly with a sense of self surrender so as to please and 'cajole' beloved God. He has no rest in the day or sleep at night. Day and night the devotee performs spiritual practices. Thirst and hunger run far away. He/she does not speak to anyone. Like a mad person such a one yearns for God and only God. The spiritual effort reaches highest peaks. At such times the throne of beloved Almighty God starts trembling. From the psyche desires, taints etc are being rooted out. The rays and aura of sacredness manifest from every pore of the body. Indomitable faith and intense trust yearn to manifest Almighty God. At that time a celestial voice is heard in deep meditation: Ask and you shall get it! You will get what you wish. But the fearless devotee says: I do not want the world but I yearn for the Lord of creation. There is only one wish and that is vision of Almighty God. A disciple will not even deign to look at fleeting material sense pleasures. Now the Lord being very pleased by the devotee's surrender and spiritual effort gives him/her, knowledge, divine wisdom, discrimination and divine intellect or Prajna. Even worldly grandeur is honorably bestowed on them. The devotee says: Keep these worldly joys with your self. Why don't you your self appear before me? I will not fall prey to these enticing 'toys'.

The devotee yearns aloud, 'divine wisdom', Self Realization. At that time the Guru blesses the disciple with divine wisdom. The lamp of Viveka or discrimination is lit. The lord seeing that the Guru is blessing the disciple now too becomes one with his devotee. Suddenly a divine explosion takes place. The veil of Yoga Maya is uncovered. The Lord now manifests his divine cosmic form (Virat Rupa) in front of the devotee. Nothing is now hidden from the devotee's divine eye. The devotee and God are now face to face with each other. The Lord 'cradles' his devotee in his blissful lap. The devotee's individual soul now merges into God or cosmic soul. Now the devotee sits on the infinite vault of spiritual grandeur.

***Ektarfa ishq main maja kuch bhi nahin.
Ulfat main lutf tab hai ki hon dono bekarar.***

Chapter 6

The Wondrous Relationship of A Guru And Disciple

There are many worldly relationships like that of father-mother, brother-sister, husband-wife, mother-child etc. All these relationships are like nooses that bind us to the material world. And yet the relationship between a Guru and disciple is rare and extraordinary. It helps human beings cut asunder the bondage to the material world. By cutting the noose of the vicious cycle of birth and death in 84 lakh species this relationship too merges into God.

Actually the bond between a mother and child is very inspiring. The mother is doing household chores but all the while she also keeps an eye on her child. The child must not touch the cooking gas, must not fall down in a crater and should not get hurt in any way. The child must not get dirty. The moment a mother hears the wail of the child she will leave all other work and attend to its needs. She places the child in her lap. She hides the child in her veil. She cuddles it. She does not note that the child is dirty. She does not mind if her clothes become dirty. Everything is acceptable to her. She will just not let her child get burnt in cooking fire.

The same extraordinary bond exists between a Guru and disciple. At every step the Guru looks after the disciple. Due to enticements of worldly toys we forget our Guru. But the Sadguru is omniscient. In order to spiritually uplift us, in order to help us walk on the path of truth the Guru leaves the world of Sidhas (realized saints, Yogis etc) and enters the world of us lesser mortals. The Guru proclaims that you may keep on playing with material toys yet my divine eye shall always look after you. The Guru is the controller of the cosmos. In the Guru's mere presence the world functions. He is always silently looking after his devotees. The Sadguru notes that the disciple's consciousness is running after sense objects through the sense organs. The mind is seesawing due to lure of sense pleasures. The intellect is running hither and thither in the jungle of thoughts. The ego thinking it self to be Atman says 'I' since it is attached to the body.

When a child runs to catch fire, its mother will push it hard so that the child does not do so. The child will wail aloud. It will be angry as to why the mother behaved so harshly. When a disciple starts immersing him self in sense pleasures the Guru slaps and scolds the disciple. When the Guru behaves harshly thus the disciple becomes angry. O Gurudeva! What have you done? I am yet only in the days of youth. This is the time when a young person eats, drinks and becomes merry. Instead you are showering grief and pain on me. But say what can the Guru do? He has to keep a watchful eye on the disciple. It is the responsibility of the Guru to test the disciple and transform him/her into gold. If a mother fails to take her child to the doctor since it has a boil and get it operated, the boil will become more ferocious and could lead to death too. Which mother wishes

that her child undergoes pain? She perforce has to get the boil operated. In the same way a Guru must perforce test his disciple so as to transform him/her.

Gurudeva is the qualified gardener of this garden called the world. Just as a gardener watches each and every plant, in the same way the Sadguru's keen eye watches each and every disciple. There are some disciples who bow down to the Guru. They harbor faith in the Guru too. And yet they don't work hard enough to become a true disciple. They do not have the valor to imbibe true discipleship. They think that the ocean is deep. If we dive into it we shall drown.

If we just stand on the shore we will never learn how to swim. We will have to get heated in the furnace of Sadhana or spiritual practices. Only then we can become true disciples. Without total surrender to the Guru we cannot attain his true divine love. We see that all plants grow. And yet which ever plant is personally tended to by the gardener it exudes that much greater beauty. The flowers growing on it are amazing. Its fragrance is very alluring. But those plants that are not tended by the gardener, grass and weeds tend to grow surrounding them. Instead of a garden it resembles a murky jungle. A gardener tends to each plant of his garden. He will remove unwanted weeds etc. He looks after each plant in the same way that a mother nurtures her children. Sometimes a gardener uses scissors too so as to snip off undesired leaves etc. Of course he will not use scissors for those plants that are fragile and yet young. But those mature plants who have experienced the gardener's love silently allow him to cut and chop them. These plants know very well that in this cutting lies their all round growth and benefit. In a few days these mature plants reach dizzy heights up in the sky. But those fragile plants which were not cut thus remain dwarf like. In the same way the gardener in the form of a Sadguru uses the scissors of spiritual practice on his disciples. Some disciples fearing the cutting run away. And yet some valiant disciples totally surrendered to the Guru stand up boldly. They are cut and chpped (spiritually). Initially it appears as though everything will get destroyed. But in a few days fresh shoots are seen. The Sadguru with his true divine love waters them and transforms them into full grown trees. This tree becomes a huge home for birds, beasts and human beings. Those who approach this tree get cooling shade and peace-joy.

Such verily then is the divine love between a sadguru and a disciple. The Guru performs his Lilas (divine tasks) and merges into cosmic consciousness post 'death'. But a true disciple like a flower of the sadguru blooms forth. Its holy fragrance spreads in all corners of the world. The bare reality is that a guru converts a devotee not into a disciple but into a Guru. When spiritual practices ripen discipleship recedes and Guruhood manifests. Those disciples who become gold after being placed in the furnace of spiritual practices become the Guru himself. They become Sidhas or self realized masters. When a disciple tastes the rare taste of a Guru's divine love, his/her attraction for sense pleasures automatically reduces to naught. Despite living in the world they can be compared to a water drop resting on a lotus flower (detachedly). Despite executing worldly tasks such a one is like the detached witness like lord of the world. He/she is dispassionate. He/she becomes Jivan Mukta or liberated while alive. Those who approach such a one cross over the ocean of material bondage quite easily. For such a true disciple a great saint opines:

***Tirth nahaye ek phal sant mile phal chaar.
Sadguru mile anant phal kahat Kabir vichaar.***

Ordinarily there exists a widespread belief that by bathing in sacred pilgrim spots one destroys innumerable sins. The body gets purified. And yet if a true disciple meets a true saint, 4 fruits are attained viz. religiosity, materialism, desire fulfillment and salvation. A true disciple is one who is ethical, righteous and is immersed in spiritual practices. Such a one is totally surrendered to the Guru. After performing penance, such a one attains Guru's grace, Guru's blessings and devotion to the Guru. Such a one dives deep into the divine ocean of Existence-Consciousness-Bliss which is beyond Maya or spiritual ignorance. Such a one is ready to even die for the guru's sake. He/she who has attained a glimpse of God Realization is a true disciple. In reality he/she is a true image of the Guru himself. Such a disciple after maturing spiritually sits on the throne of a Sadguru. It is a spiritual aspirant's choice whether to call such a one a saint or a great disciple. When we associate with such a saint the veil of the soul/psyche is uncovered. Not only a veil but walls and walls are destroyed. When we associate with a Sadguru infinite desires are fulfilled. A Sadguru drinks the juice of immortality or Soma rasa and gives this indescribable nectar to a true disciple. In comparison to this true divine bliss not only the governance of the 3 worlds but the joy of Brahmaloaka too out of an inferiority complex runs away. They are absolutely tasteless. How can great philosophers, scientists, emperors or even Indra the ruler of the 3 worlds experience this divine bliss? Even they are mere servants/beggars in front of such Self/God Realized Saints. In comparison to the bliss of divine wisdom the benefits of the entire world or even heaven is naught.

***Pitva brahma ras yogino bhutva unmataha.
Indropi rankvat bhayet anyasya ka varta.***

Chapter 7

The Grace Of The Dust Of The Guru's Hallowed Feet

Once Goswami Tulsidasji devotedly caught hold of the hallowed feet of his beloved Sadguru and prayed. Guru said: What do you want? Goswamiji said: I desire the dust of the hallowed feet of the Sadguru which bestows the eye of divine wisdom.

Vandau Guru pad padam paraga, suruchi suvas saras anuraga

(Ramcharit Manas)

Gurudeva asked: What will you do with the dust? Goswamiji replied: With the dust I will fulfill 2 tasks. First I will make a nectarine Churan (paste). Second I will make Anjan (medicine applied to the eye).

*Amiya dhurimay churan charu. Saman sakal bhavruj parivaru.
Gurupad raj mridu manjul anjan. Nayan abhiya drigdosh vibhanjan*

(Ramcharit Manas)

In the material body when eating, resting habits are improper indigestion takes place. To ward off this indigestion Churna (Ayurvedic medicine) is given. In the same way in the spiritual body due to sensual desires and mental taints when the mind is unhealthy one partakes the Churna of the dust of the hallowed feet of the Guru's grace. Further due to the dirt of desires my eyes have become tainted. They are not going to get cured via ordinary Anjan. For that the Anjan of guru's grace is most required. This Anjan shall be made from the dust of the hallowed feet of the Guru. The Guru said: Goswamiji! Your eyes are looking crystal clear. You have not even worn spectacles. Goswamiji said: Maharaj Shri! My eyes are suffering from a deadly disease. The disease is this that what I wish to see I cannot see and what I do not wish to see appears 24 hours in front of my eyes. I wish to see God with these eyes. I fail to see him. I do not wish to see the world but alas it is always present in front of me. My eyes cannot gain this capacity unless the Guru's grace flows on it. The Lord has given world humanity 2 types of eyes. The external eyes are on the face. These are given to all. But for devotional practices he has given 2 more eyes. These eyes are hidden in the heart and are called discrimination and dispassion. God Realization is attained via these eyes. In order to open these eyes the Anjan of Guru's grace is required. The Eye of Wisdom is also called the 3rd eye of Lord Shiva. They are attained only by the grace of the Guru. In our country (India) a general awareness of this knowledge is there in all men and women. When a child breaks something Indian mothers say: O child! Have your 2 eyes on the head broken? When these 2 eyes get tainted man keeps erring. In the very first stage sin enters our eyes. Then it enters the 10th door in the subtle eye. From there it enters the mind. From there it enters the intellect. If the intellect does not possess the eye of Viveka (right/wrong) even the intellect gives a green signal to sin. Once the intellect agrees to sinning, no one can save

that person from sinning thus. Surdasji (a great Indian poet saint) did not have physical eyes but because he possessed the eye of divine wisdom he saw Lord Krishna everywhere. The beloved Lord is subtler than the subtlest. One cannot visualize him with these gross physical eyes on our face. For that the eye of divine wisdom is required. They can be attained by the dust of the hallowed feet of the Guru. How potent is the grace of the dust of the holy feet of the Guru? This can be understood via the following example:

In a town of South India Guru Ramanujacharya with his group of disciples came out of the temple of Shri Ranganathji. In front of them they saw something strange. Shri Rangdasji was a very rich man of that town. He was so enticed by the beauty of a prostitute that not only did he lose his senses but also all honor in society. If he did not see the prostitute he would feel agony. He was so immersed in sensual joy that he lost all respect from others. In front of the temple gate Rangdas passed by holding an umbrella on the head of the prostitute and walked backwards while facing her. The disciples said: Gurudeva! This is that very Rangdas who is so charmed by the prostitute that he has lost all character. Please bless him. Gurudeva immediately went up to Rangdas and stood in front of him.

Gurudeva said: O beloved Rangdas! You are mad with attraction over the beauty of this prostitute so do tell me how exactly beautiful is her body? Do dive more deeply. In her body feces and urine send a foul stench. Blood is flowing all around. Flesh hangs about everywhere. The body oozes with marrow, sperm, ovum, bones, spit, phlegm, tears, dirt of the ears etc. Do note minutely that over all this muck and dirt is wrapped a white skin. And yet you are so lured by all this 'beautifully packaged' dirt. Fie upon this body! Fie upon your blind youth! Fie upon your tainted sense organs, mind and intellect. Alas you are so blinded and mesmerized by the body of that prostitute. Instead, if you had only visualized that Lord almighty who rests in our bosom, who is the fount of all beauty, who is divinely magnetic and who has a wondrous form in all the 3 worlds the doors of Vaikunth/Amrapur (heaven) would have opened up. After speaking thus, Gurudeva slapped him on the head. While feeling sorry for Rangdas' sinful living Gurudeva by merely touching him poured his grace on Rangdas. The head is the center of the mind and intellect. A vigorous movement was seen in Rangdas' body. There was horripilation. Over there it self he sat at the guru's feet. Rangdas was in trance.

*Jo santo ki nigahon main aajate hai.
Sach kehta hoon ve nihal ho jaate hai.*

The Gurudeva cast a divinely sweet look in the prostitute's direction too. She too fell at the guru's feet. She raised the holy dust of the Guru's feet on her head. It created such a transformation that she too entered a deep meditative state of divine bliss.

*Mere guru charanon ki dhul mastak lag rahi.
Dhoor lagi to aisi lagi bhitar jhalake noor.....(1)
Shunya mahal main baja bajain bajain anhad toor.....(2)
Satya lok main pritam mil gaye bhram bhaye sab door.....(3)
Bhagwandeve Guru mahima gave kaal par daal dai dhoor.....(4)*

Gurudeva passes on his Divine Power in the disciple's soul via Shaktipaat, sacred touch, sacred look from the eye, sacred speech etc which are Guru's grace. After some time both of them awakened from their trance. They fell humble at the Guru's feet.

*Ho mere Satgurudevji samajh pakadiyon meri bahiyan.
Deen heen aur mahapapi hai koi bhi sadhana nahaiyan.
Sahara do to aisa diyo-fer giran ki nahaiyan.....(1)
Chhodkar jag ke sare sahare aye teri sharaniyan.
Banh pakdo to aisi pakadiyon fer chutan ki nahaiyan.....(2)
Trikuti mahal ke najare dikhakar sidhon ke daras kara de.
Bhagwandev aisi daya kariyon hove pritam milaniyan.....(3)*

Both were crying a lot. It appeared as though every tear represented a sin which was being thrown out of the body. Again, they fell full length prostrate at the Guru's sacred feet. They prayed that they were such sinners the number of stars in the skies could be counted but not their sins. Every grain of sand on earth can be counted but not their sins. Every drop of the ocean can be counted but not their sins. Maybe the number of creatures in this cosmos can be counted but alas! Our sins are infinite and hence cannot be counted. Which sin exists on this earth which we have not executed? The temple of Shri Rangnathji was just ahead. Falling full length at the Lord's feet they prayed thus:

*Sacche paatshah meri baksh khata, tu beyant tera ant na jaana,
Deen chhod duni sang laaga. Nam na japiya bada main abhaga.
Koi punya na palle. Narak na mainu jhale-paap kamana tu beyant.....(1)
Dar tere savali jo aaye. Munh mangiyan muradan paye.
Main aya sharani. Lagalo apne charani-virad pehchana.....(2)
Tar gaye papi tera nam ratke. Kat jaye chaurasi nam japke.
Bisro nahin datar. Bakshon charanan da pyar.....nam japana.....(3)
Rakhna main nun kusang se bachake. Hariji rakhna gale nal lakey.
Rahun ang-sang tarey. Banalo apna cherey.....Upkar kamana.....(4)*

BHAJAN (ARDAS)

*Tek: Ek najar kripa ki karde sanwariya girdhari.
Janam janam ki hai teri dasi. Tere darshan ki hai pyasi.
Hamain apne rang main rang de sanwariya girdhari.....(1)
Tu jag data, tere dar ke bhikhari.
Deen-dukhiyon ko na deejo bisari.
Jogan ki jholi bharde- sanwariya girdhari.....(2)
Jal bin machhli jaise tadpe. Tere virah main manada vilape.
Mil asha puri karde sanwariya girdhari.....(3)
Hum avguni papi hai bhari. Bhagwan Dev ne araj gujari.
Karo kripa papi bhi tarne do- sanwariya girdhari.*

The great merits of the past lives of both manifested now. It is as a result that they met a great saint. I have heard from the hallowed lips of great saints that if at all there is something greater than Almighty God it is Sadguruva.

Tum te adhik guru jiya jani. Sakal bhav seie sanmani

(Ram Charitmanas)

O Gurudeva! Do bless us. Do not let us wander any more. Do take us in your divine fold. Do give us the holy name. You have saved us from drowning. Both caught hold of the Guru's feet and vowed that we will not sin. We will ward off all bad habits, taints and desires. We will act as per Guru's and Vedas' orders. We were so far lured by sense pleasures. Today due to Guru's grace for sometime our thoughts disappeared so as to give us divine bliss. The inner joy manifested greatly. In comparison to this divine taste all material joys are a big void and tasteless. Even now our eyes manifest divine ecstasy.

Jam par jam piney se kya fayda-raat beeti subah utar jayegi.

Ek bar jam piley fakiri ka jara, teri sari jindagi sudhar jayegi.

Children were buying toffees. Shortl a man came with a paper saying o shopkeeper! You are very fortunate. You have won a lottery of 2.5 million rupees. On hearing this, the shopkeeper danced with joy. In a moment he became rich from a poor person. He gave all the toffees for free to the children. How can one even compare, the joy of 2.5 million rupees and toffees costing a few rupees? In a moment Rangdas became meritorious from that of a sinner. From an animal man he became truly human. The prostitute too became pure and cultured. The Guru gave both of them the holy name. After performing spiritual practices they became saints.

Chapter 8

The Guru And Transformation Of His Disciple

Almighty God is formless without attributes, without shape, without name and infinite. If you wish to see God's form it is an embodied Guru. It is God who disguises himself as a Guru and incarnates in this world. God sacrifices so much that he leaves his eternal, blissful world enters the world of mortals so as to spiritually uplift those who have spiritual capability. God is none other than Brahma (creation), Vishnu (propagation) and Mahesh (destruction). As Brahma God sows the seeds of good qualities, good mental impressions, good will, good thoughts and devotion in the heart of a devotee. As Vishnu like an affectionate mother he nurtures, nourishes and advances the soul of the devotee. As Mahesh he destroys bad desires, taints, sins, ego, spiritual ignorance and bad mental impressions of his devotee. Without a true Guru life is half baked and unfulfilling.

Guru binu bhavanidhi tare na koi, jo viranchi shankar sam hoi
(*Ram Charitmanas*)

Goswamiji gives a clear explanation. It may be Brahma, Vishnu or Mahesh yet without the Guru's grace we cannot cross over this ocean of worldly bondage. Material objects can be attained by other means too. But for God Realization Guru's grace is a must. Lessons can be learnt by worldly means but initiation can be had from only God. For example to go abroad we need a passport from the Indian government. We also need visa from the government of the country we wish to visit. In the same way in order to go to the Lord's abode a visa of Guru's grace is most required. It is like a child who immediately on taking birth in a family gains the capability of inheriting the wealth of his/her father.

***Teen lok nav khand me Guru se bada na koi.
Karta kuch na kar sakey Guru karey so hoi.
Guru ko manush jantey tey nar kahiye andh.
Hovay dukhi sansar me agey yama ka fand.***

Guru indeed is God manifest. He is truly a benefactor and friend of a disciple. In every dire situation he helps the disciple.

***Satguru bajhon beli na koi.
Yahan vahan prabhu rakhey soi.***

The Guru not only helps us in this world but does so even in the next world.

***Jahan mata pita sut meet na bhai.
Man uha naam tere sang sahai.***

The name given by the Guru (Nuri Guru) protects in both the worlds for all 24 hours. When we give up our body the soul goes to the other world. When it passes through many fearful forests, jungles, mountains the soul is protected by the Nuri Guru.

***Kabir tey nar andh hai, guru ko kehte aur.
Hari ruthey Guru dhaur hai Guru ruthey nahin dhaur.***

The very first task of a disciple is to totally surrender to the Guru. Always act as per the Guru's orders and wishes. A disciple's life radiates if he/she has unswerving devotion to the Guru, steadfast faith, trust etc. We must realize that my Guru is none other than Almighty God. It is God who is garbed as my Guru to pour his grace on me. We must look upon the Guru as God incarnate. If a disciple is of the argumentative type saying that the Guru knows nothing, he is full of greed, is egoistic, full of anger, has no divine wisdom etc know for sure that in the divine court of the Guru, he/she will attain nothing. That other saint is great. He has thousands of disciples. He has many Ashrams. Thinking thus these disciples flutter from one Guru to another. They are like wandering beasts. The dog of a laundryman neither belongs to the home nor the laundry area. By insulting their previous Gurus they become mines of sins. This world and the next of theirs, deteriorate. Yes, initially the disciple must test properly.

Guru karo jaan kar, pani piyo chhankar.

Just as a pot is tested whether it is fully baked or not by tapping it, in the same way a disciple should find out whether a Guru can help him attain salvation or not. If yes then surrender to him implicitly. One must not look upon the Guru as a mortal but as God manifest. Unswervingly serve such a Guru. Our heart is full of spiritual darkness. In order to ward it off Guru's grace is required. Even if billions of suns and moons try to ward off this darkness they will fail miserably. Start your devotional practice by looking upon a true Guru as God himself and then see how life will bloom. Your entire life will get transformed. It will not take long for you to own the vault of spirituality.

***Guru kumhar shishya kumbh hai. Gadh gadh kadhey khot.
Antar haath sahara de bahar marey chot.***

The Guru like a potter hits us from outside in order to destroy our mental taints. But from within he pours divine love so as to transform the disciple. Like a laundryman a Guru cleans the psyche/mind of his disciple. Like a sweeper he destroys the dirt of Rajas (ego based actions) and Tamas (spiritual darkness/inertia). Take a look at the following example:

In Navdweep (West Bengal, India) took birth a great incarnation of Radha called Chaitanya Mahaprabhu. His Guru was Keshav Bharti. He was famous for Keertans (holy singing). While experiencing separation from God or Virah he would enter a state of Prem Samadhi or Divine Love Trance. His 2 disciples Haridas and Swami Nityanand

were given service of spreading the name of Ram in every home. In that town lived Jagai and Madhai who despite being born in a high Brahmin family imbibed bad actions, atheism, terror, vices, alcoholism, gambling, flesh eating habits etc. In the lane a tent was set up by them. Both the saints knocked on the door begging food. But both Jagai-Madhai were in a state of intoxication. They picked up a pot of alcohol and threw it on Nityananda's head. Blood started flowing. The saint became unconscious. Haridasji described this incident to his Guru. Gurudeva took his band of Keertan singers to that place. He saw that Nityananda was unconscious. He tied a strip wet with water. Blood stopped oozing out. Seeing his dire state the guru faced the sky and asked Sudarshan Chakra to come. Sudarshan Chakra sounding an alarm came downwards. Both the brothers were scared on seeing it come thus. While wailing aloud both the sinners fell at the Guru's feet. O Saint! Do save us. We have erred. Please forgive our error. In the meantime Nitayanda regained full consciousness. He prostrated full length at his Guru's feet. O Gurudeva! Do not hit them. Do forgive them and give them a sacred intellect. Guruji asked Jagai-Madhai to bow down at Nityananda's feet and beg forgiveness. They did exactly that. Now they prostrated full length at Gurudeva's feet. Chaitanya Mahaprabhu asked the Sudarshan Chakra to go back from where it came. The Chakra did as commanded.

Both Jagai-Madhai cried out in anguish. They repented their vile behavior. Previously they drank alcohol, used drugs and other addictions. Their lives were steeped in the eddy of sins. They were devils, animal men and demonic in nature. But Gurudeva asked them to get up and lovingly embraced both of them. Affectionately he patted their heads. He told them some incidents of Saint Kabir. When Kabirji gave up his body and entered the abode of God, he surrendered his sheet of life at God's holy feet.

***Jo chadar sur nar muni odhi odh ke maili kini chadariya.
Das kabira jatan se odhi jyon ki tyon dhar dini chadariya.***

Lord! See now. My sheet has no addictions like tobacco, alcohol, sulfa etc or any taint like flesh eating, lust, gambling etc. I have washed it with the soap of Mantra chanting and water of meditation so as to make it totally clean. I surrender it to you. The Lord embraced Kabir. Well done!

***Kuch hans kar marey kuch ro kar marey.
Jindagi unki bhali jo kuch karkey marey.***

The Lord said: Enjoy eternal bliss for infinity. This divine abode is meant for great saints. Chaitanya Mahaprabhu said: My beloved! Vices, sins, taints will take creatures to hell for many many years. Not today but immediately put these sins in my bag. Take a vow that you will not allow these vices to even enter your dreams. Both brothers took a vow to even die for this sake. We pray that our vow be indomitable like that of Bhishma, Ram and Dashrath. These vices will not be able to hurt us even minutely.

***Raghukul riti sada chali aai
Prana jae par vachan na jaai***

(Ramcharit Manas)

Jagai-Madhai gave up sins, vile actions etc and instead concentrated on spirituality, human values etc. From beastly men they became true human beings. It is a true saintly Guru who helps man give up his beastly nature and become a true human being. I generally sing thus:

***Re manav ka bannana hanshi khel nahin hai.
Man, indriyan badi nachave, kaise manush kehlave.
Tambaku, sulfa, ka satta marey, re daru ke peg chadhavey.....(1)
Tan bhi maila man bhi maila bhundi gali sunavey.
Kundi main sote se bhang ragad kar bam bam bol dakave.....(2)
Kathani sohni karni kali bheshe ko bada lajave.
Man indriyon ko jo jitey, manas ve hi kehlavey.....(3)
Trikuti dashvein ko jo jeetay hriday ganth ko khole.
Bhagwan Dev jo brahma ko janey agam lok mein khele.....(4)***

While shedding tears at the feet of Chaitanya Mahaprabhu they prayed to be given a holy name. Gurudeva was very pleased. As grace he placed his hand on their scalp and did Shaktipaat. As a result a revolutionary change came about in their lives. The holy name was also given. The technique of meditation was given to them. In your mind as of now mental taints like lust, anger, greed, delusion, ego etc are roaring loudly. These are subtle enemies. First you very thinking must become sacred and great. For this you must chant the name repeatedly and meditate deeply. Also your behaviour must be taintless and great. The union of these two will make you a Super Man. Make a small hut on the banks of River Ganges. Perform spiritual practices intensely.

***Man ka huzra saf kar malik ke aney ke liye.
Khyal gairon ka hata usko baithane ke liye.***

They are performing spiritual practices on the shores of Ganges. Every now and then they get messages from the Guru. Kundalini Power awakened in Muladhar Chakra (subtle plexus). Bad desires and mental impressions started to leave. Their devotion was very intense. Day and night like mad men they are performing spiritual practices. Their minds became Sattvik (sacred). They crossed divine abodes. After a few months their spiritual practices became mature. When they were about to reach the goal Gurudeva came and saw that Jagai-Madhai could now imbibe the Guru's grace. The dirt of Rajas (egoistic activity) and Tamas (inertia) has been destroyed.

Gurudeva asked them to sit in front of him. He gave them the ultimate wisdom. Very lovingly he said: Sons! You are not this body, senses, mind and intellect. Give up the beastly intellect that says 'I will die'. To take birth, to grow, to become youthful, to become aged etc is the nature of the physical body. Know that you are not the body but are Existence-Consciousness-Bliss (Sat-Chit-Ananda). Death cannot even touch you. It is

because of consciousness that you're gross, subtle and causal bodies function. You are beyond the 3 Gunas. You are beyond nature, time and this inert world. Say! I am Brahman, I am the soul. 'I' is an illusory ego. It deludedly believes itself to be the gross body. Renounce this 'I' at the holy feet of the Guru. Behind this 'I' is divine 'I' of cosmic consciousness and it is a witness of all the 3 states i.e. waking, dream and deep sleep. Divine wisdom or Guru's grace was imbibed by their souls.

***Deha bhimaney galite vijnatey parmatmaney.
Yatra tatra mano yati tatra tatra paramritam.***

As soon as the ego disappeared the psyche became thought free. The inner eternal bliss that oozed was that of god Realization. They were immersed in the infinite ocean of divine bliss. The drop of water (individual 'I') entered the ocean and became the ocean (cosmic consciousness or god). Agai-Madhai as a result of Guru's grace realized the transcendental reality i.e. God. They experienced satiation and glory. In joy they said:

***Takdeer badal gayi meri guruji tharey satsang mein satsang mein.
Bhuley ko raah bataya. Naam deepak ghat mein jagaya. Hari Om-Hari Om.
Main aya hoon sharan mein teri satsang mein.....(1)
Tu ne sheel dharm pe chalaya. Tu ne yog ka dhyam karaya. Hari Om-Hari Om.
Jnan ankh khuli hai, meri satsang main.....(2)
Tuney anhad bajey sunaye tuney nuri najare dikhaye. Hari Om-Hari Om.
Hui pritam milani meri satsang mein.....(3)
Tuney begum desh pahunchaya. Pritam ka daras karaya. Hari Om-Hari Om.
Mili mukti na lagi deri satsang mein.....(4)***

In the end due to the Guru's grace Jagai-Madhai became great saints. They went to far off regions to spread the divine name of God. According to them:

***Hum na hans kar seekhey hai, na rokar seekhay hai.
Jo kuch bhi seekhey hai, Sadguru ke hokar seekhey hai.***

SHABDA (HOLY WORD)

***Brahma jnan ka gola mara-maya gadh ko dhahaya.
Re sadho bhai Vishnu amarpad paya.
Muladhar mein nagin jagaai ghat main prakash hai chhaya.
Dhur-dhur pran chadhey gadh upar, trikuti mahal darshaya.....(1)
Jag mag jyoti jagay din rati anhad naad ghurraya.
Dashave mahal ka ajab najara. Sidhon ka darshan paya.....(2)
Shunya mahashunya bhanvar gufa mein maya ne jaal failaya.
Satya lok mein pritam milgo brahm ajnan nashaya.....(3)
Chaudah chauki jaman ki todi kal ko mar bhagaya.
Kahe Bhagwan Dev suno bhai sadho avagaman mitaya.....(4)***

*Sir upari thadha guru shura
Nanak takey karaj pura.*

*Ghat mein hai sujhat nahi lanat aisay jind.
Tulsi aisay meet ko Bhayo motiyabind.*

O beloved! In your body lies Beloved God. In order to know him seek shelter at the feet of a realized saint/Guru who is well versed in scriptures too. He/She on whose head lies the grace of the Guru will realize God in this very body.

Chapter 9

To Attain Guru's Grace, Initiation With Faith Is Most Required

For Guru's grace not mere teaching but initiation with faith is most required. Teaching plays a major role in the advancement of ones external life. Degrees etc help one attain jobs. It will help earn money. It will give status and honor. It will help a great deal in developing ones inner personality. But it is of no help in the field of spirituality. Many believe that only by studying the Vedas can God be realized. Thus liberation can be got. This is but ones wild imagination and day dreaming. It is not true at all. Worldly education bloats ones ego. I am a scholar, I am a doctor etc is full of the sound of the demonic ego. And yet I have always encouraged this education too. It helps us learn about the scientific nature of the outer world. Worldly life becomes that much more comfortable. If we say that knowledge and modern education are correlated to one another it is not an overstatement.

Jo sadar govind dhiyave.

Padhiya apadhiya param gati pavey.

Nam liya unhoney jan liya sakal shastra ka bhed.

Nam bina narak mein gaya padh padh charon veda.

Char atharha gyarha padhey sat padh khoya mool.

Parmatma jana nahin jyon pakshon chandool.

If you wish to meet beloved God not education but initiation is required. Education takes you in the direction of the world and binds one to it via the ego. Initiation and faith help attain God/Self Realization. Over here not studies but self surrender is required to get Guru's grace. There are many saints like Shabri, Dhannajat, Sen Bhakt, Sadana, Ranka-Banka, Kabir, Tukaram etc who were not literate in the worldly sense. They did not know alphabets too and were thus uneducated. But because they attained Guru's grace they could teach even Vedic scholars. A parrot can be taught to say Sitaram, Om namaha shivay, Shri ram jai ram jai jai ram, Shradhya satyamapyatey etc. But the poor parrot does not know the meaning and deep import of all these. Those who study Vedas but have not grasped its underlying meaning are exactly like this poor parrot. It utters whatever it is taught. How can it know the import of Vedas? Many scholars and Pandits know Vedic Mantras by heart. And yet they do not put them to practice. He who has not realized Brahman which is what Vedas talk about, what is the meaninf of studying Vedas? 'Acharheenam na punanti Vedaha'. Vedas donot purify those who do not act wholesomely. They are like a blank piece of paper.

One day a great scholar of Vedas loaded his cart with various scriptural texts and came to Shri Ramkrishna Paramhansa to debate on Vedas. And yet he did not have the guts to do so. Shri Ramkrishna Paramhansa's mind was serene and calm. He was an ocean of divine bliss. From every pore of his body oozed the bliss of the soul. The Panditji was thus exposed to his great divinity. If you go to a mountain of snow you will experience coolness. If you go to a sandalwood tree you will get wonderful fragrance. Panditji too was now experiencing holy bliss. Very quietly while leaving he told Paramhansa's disciples: Your Guru is glorious! He is an image of divine bliss. Blessed are you great disciples who have experienced Guru's grace. I have studied numerous religious texts. And yet peace eluded me. In vain have I studied this much. In close proximity to Shri Ramkrishna Paramhansa I have enjoyed true divine bliss.

Once, some Pandits of Kashi, after finishing their studies, were returning home. On the way was River Ganges. They sat in a boat to cross it. One scholar asked the boatman: Do you know history? He said no. The scholar mockingly said your 1/4th life has gone in vain. Another scholar asked: You must definitely know geography. The boatman said no. Oh! Half your life has gone wasted. The 3rd scholar asked: You must have studied astrology. He said no. Oh! 3/4th of your life has gone wasted. At that moment floods erupted in the river. The boatman asked: O scholars! Do you know swimming? Have you learnt it? The answer was no we do not know how to swim. The boatman shouted: Be alert! The boat is going to drown. If you know swimming, jump into the river. My 3/4th life have gone waste but if you do not know swimming your whole life will go waste. The boatman dived into the sea. While swimming he reached the river shore. All the 3 scholars drowned. The Vedas talk about Almighty God. If under the watchful eye of a Guru we fail to attain the art, capacity, wisdom to cross over this world of bondage we drown in the river of the world which is full of sense cravings. Our life will be wasted. No doubt worldly education gives you bodily comforts yet it is the noose of spiritual ignorance. It can never give spiritual eternal bliss.

“Sa vidya ya vimuktaye”

Knowledge is that which gives liberation/salvation. It gives creatures nectar and makes them immortal. The individual soul meets God or cosmic soul. Jagadguru shankaracharya had 4 chief disciples. They were Padmapadacharya, Hastamalakacharya, Sureshwaracharya and Totakacharya. Totakacharya was weak intellectually. He could not remember all that he studied. Guruji would teach them Brahma Sutras. He was waiting for Totakacharya to come. The studies would start as soon as he came. The remaining 3 disciples were scholars. Their brains were brilliant. What ever they studied they remembered. They said to Guruji: Totakacharya is foolish and weak brained. Why wait for him? Guruji realized that the three had become arrogant. This ego must be wiped out. The Lord and Guru desire that the devotee does not become egoistic. Totakacharya was zero in studies. And yet he was greatly devoted to his Guru. He was totally self-surrendered. He had nothing personal of his own. Mind and body were dedicated to the Guru. He had no desire of his own. Everything was as per Guru's wish and desire. He would get water for Guruji's bath and drinking from Ganges. He cleaned the hut. Worship items were made ready. At the appointed hour he would get breakfast. He would

cook hot meals for his Guru devotedly. He would wash clothes and vessels on the river Ganges' shore. For all 24 hours he served the Guru. Truly he was a living image of his Guru. His heart was mature and had spiritual credence. He was an image of humility and politeness. His mind and body both were sacred. Now what was required was Gurudeva's grace. In the mean time Totakacharya thinking of his Guru came there. As soon as he humbly raised the dust of the Guru's feet to his head, the Guru lovingly placed his hand in blessing on Totakacharya's head. He transferred spiritual power into Totakacharya via sight. Guru's grace poured down. The heart and mind's thoughts were stilled. The heart oozed with divine wisdom/light. As a result of this grace Totakacharya entered into trance or Samadhi. He lost all body consciousness. Guru's and God's grace are one and the same only. God and Guru are inseparable. For understanding purpose it is said that as soon as divine wisdom in the form of Guru's grace manifested in the mind, because the closed doors of the psyche now opened up eternal bliss i.e. nectarine grace of the Lord manifested.

Jo ghat me ghat dikhlaay de so satguru purush sujano.

When Totakacharya came out of his trance he fell at the Guru's feet in obeisance. Guru in ecstasy embraced his disciple. The Guru said, son, tell me what I have taught you so far and all that I will teach you further. He started recalling all that was taught in Brahma Sutras. Goddess Saraswati (learning) was dwelling on his lips. Whatever Guruji was going to teach in future that too was spoken by him. The other 3 scholarly disciples out of shame fell prostrate at Guruji's feet. Their ego was powdered to pulp. Gurudev! Till now we have not tasted Samadhi. In a moment you gave Totakacharya this immortal taste. We so far were immersed in the ego of being scholarly. Please forgive us. Please pour your grace on us. That Totakacharya whom they looked down upon so far was now lovingly embraced by them as a beloved of their Guru. Thus for Guru's grace education, studies is not of utmost importance but that self-surrender is most required.

Water is made up of 2 elements-hydrogen and oxygen which are found in the atmosphere. And yet they do not unite on their own. Hence there is no downpour of rain continuously. For that a catalytic agent is required. It is electricity. In its presence the 2 elements combine to form water. In the same way the soul and God are 2 principles. They unite in the presence of the Guru. It is like in the presence of the sun the entire cosmos gets lit. All creatures become active as a result. The full moon in the sky induces ebb and flow in the sea. In the presence of a Guru a disciple self-surrenders. Slowly but surely mental dross and dirt gets removed. The psyche radiates with purity. The Guru's grace flows and God seated inside manifests his true form. Nothing is hidden from the soul. The soul and God become one. They were already one. But ignorance 'separated' them.

Today many disciples say that we see nothing while meditating. The mind runs helter skelter. The rosary moves in the hand and the mind runs here and there. The sun and moon cannot stay in one place. In the same way a devil and God too cannot coexist. "One cannot serve God and Mammon at the same time".

In one case 2 knives cannot exist. For all 24 hours we try to satiate our mind and senses via sense pleasures. By getting ensnared in sense pleasures we forgot God. In 24 hours for devotion to God we do not have even 1 hour. We are immersed in sense pleasures. We have forgotten even death.

***Hans hans kant na payiye jin paya tin roy.
Hansey khele piya miley to kaun duhagan hoy.***

A rich man came to Saint Eknath. O Saint! When I meditate my mind wanders. Eknathji said: Next Sunday at 12 o'clock you are going to die. Do something. If you chant the holy name maybe you will not die. He showed the rich man how to meditate. Death was hanging on the rich man's head. He sat down in a room. He started chanting the name with meditation. He was immersed in warding off death and meeting God. He lost the will to eat and rest. His attachment to his house was destroyed. He now had only love for God. On the 3rd day itself he entered a trance. He lost all body consciousness. Many people came to have his blessings. The King, Queen and a large crowd arrived. Everyone gave gifts. Sunday's time of 12 o'clock went by. Guru Eknath placed his hands on the disciple's head. He came out of the trance. Guru's grace flowed. The rich man held his Guru's feet with devotion. O Gurudeva! You have saved me from death. That taste of nectar which I got in trance cannot be described by my lips. I am ever indebted to you. Even if I take 1000 births and serve you yet I cannot repay your debt. Apart from God I desire and like nothing.

***Kripa ki na hoti jo adat tumhari.
To sooni hi rehti adalat tumhari.
Jo deeno ke dil me jagah tum na patey.
To fir kis dil me hoti hifajat tumhari.***

He started singing the Guru's eulogies:

***Re Guru meher Karen to kagon se hans bana de.
Vishay vikaron main fans kar ke kala daagi hoya.
Gurudev ki lo sharanai sare dosh mita dein.....(1)
Guru charan ki kar lo seva dhuli mastak lay.
Nam dhyan ka sabun la ke tino kaya dhodein.....(2)
Trikuti mahal ki chabi lekar antar ke pat kholein.
Jyoti chamke baje bajein gagan ki sair karadein.....(3)
Paidi-paidi le ja kar ke gaibi desh pahuncha dein.
Kah Bhagwan Dev suno bhai sadho piya se mail karadein.....(4)***

Devotion should be like this rich man, Shabri, Mira and Eknath. Eknathji's Guru was Janardan Swami the Deewan of Devgad. It is amazing to not the amount Eknathji served his Guru at that tender age. In the day he served his Guru and at night he meditated. One day he was given the charge of looking after the account books. Thousands of rupees were to be accounted for. In the afternoon he started looking at the accounts. While doing so he saw that 1 paise (less than a cent) was not accounted for. Night came. Someone lit a

lamp and kept it nearby. He forgot water and food. While trying to assess the error it was 4 am in the morning. At 5 am Gurudeva stood in front of him. Eknath failed to see him come. In the mean time he came to know the error of 1 paise. He danced with joy. Gurudeva said: Son! What did you get? Seeing Gurudeva he fell at his feet. Eknath related everything. Guruji said: Son! You are mad with joy on finding the error of 1 paise. You are mad with joy. And yet when you will know the error of this material world your joy will be untold. Guru's grace poured on him. Guru's grace sped towards him. The Guru placed his hand on his head. Eknathji entered deep meditation. When his eyes opened the Guru embraced him and said: Son! I give my spiritual property to you. Whatever you had to attain you have attained. What you needed to see you have seen. You have understood all that needs to be. My grace is with you. Thousands of creatures will be blessed by you. Today I place you on the Guru's seat.

In ancient India there was a Rishi called Ayod Dhaumya. In his hermitage 4 students studied Vedas and they were Upamanyu, Aruni, Uttank and Veda. Aruni was well behaved, spiritual and devoted to the Guru. One day there was intense rain. Gurudeva asked Aruni to look after tilling of land and farming. Aruni said: Yes Guruji! And he left for the fields. On going there he saw that a wall had fallen down. Water was flowing out from it. If the water did not stop flowing, the harvest would be affected. In order to repair the wall he started adding mud but water oozed from that too. Ultimately he himself lay down near the broken wall to stop the water flow. Water now stopped flowing. The night passed thus. Aruni's body was trembling with cold and he got cramps. Body was experiencing pain. When in the morning he did not go to the Guru to prostrate the latter was worried. He said: Where is Aruni? Gurudeva with his disciples went to the field. There they saw Aruni lying down near the broken wall. Gurudeva ran and embraced him. Today Guru and disciple became one. After hearing everything Gurudeva said: Son! I am pleased with your devotion and service to the Guru. I have performed penance for a long time. I bless you that without studying the Vedas you will realize their deep import in your pure heart. You will gain fame as Rishi Uddalak. Divine Wisdom/God Realization will on its own manifest in your soul. Thus the Guru gave him the infinite vault of spirituality. In the Vedic Age disciples were given services like growing grains, looking after cows etc and through these austerities they passed with flying colors.

BABA FARID: Farid was a high class devotee of his Guru. It can inspire today's disciples who wander aimlessly here and there. One day Farid's Guru Khwaja Bahauddin sent him to Multan city for some important work. There he saw a display. In those days Shams Tabrez as a saint was well known. His disciples hung a placard outside his door which said that anyone passing this door will enter heaven. Thus many householders, saints, monks etc started passing by that door. Farid was also told by his friends to do the same else this opportunity would go waste. For free heavenly joys would be attained. Farid refused to listen to them and after finishing his Guru's task he returned. Gurudeva asked: Did some important even take place in Multan? Farid recounted everything. Son! If I were in Multan I would definitely have passed by that door which gave heaven. You must have won a big battle. Farid said: Gurudeva! I have surrendered to you. If I do pass by it will be your door only. I will not do so by the door of some other saint. Gurudeva impressed by Farid's one pointed devotion embraced him lovingly and said: Son! Your

door will open in such a way that who ever passes by it on Thursdays will enter heaven. Today thousands of devotees pass by the doors of Pakpattan Kasba in Pakistan. Guru's devotion should be so unswerving. Today unfortunately devotion is just the other way round. Like wandering birds so called devotees fly from one Guru to another. "The dog of a washerman is neither of the river nor of its master's home".

Devotee Farid daily made hot water for his Guru's bath. One day it was raining heavily and hence there was no fire. He went to a nearby village. Fire was lit in only one atheist's house. Farid asked for fire from him. The devil said: Give me one of your eyes and take the fire. Immediately with a knife he took out the eye and gave it to the devil. In return he got the fire. He made hot water for the Guru's bath. Seeing one bleeding eye he asked Farid: What happened? When Farid recounted everything Gurudeva embraced him in his arms. He placed his hands on his head. Farid was given vision of God. Seeing his selfless service the vault of spirituality was given to him. The guru's grace flowed and thus Farid attained Self Realization. Although dwelling in the body he went beyond it. As one liberated in life he moved from place to place. Thousands who sought his blessings attained salvation. Glorious is Farid's selfless devotion.

UPAMANYU: In the hermitage of Maharshi Ayod Dhaumya dwelled a disciple called Upamanyu. He would serve by taking cows for grazing and looking after them. One day seeing him hale and hearty his Guru asked: Child! What do you eat? The disciple said: O Gurudeva! After serving you food whatever remains I take as sacred food (Prasad). The Guru asked him to stop doing so. After a few days the Guru asked: Now what do you eat? The answer was that I drink cow's milk. Do not do so in future! Again after a few days the Guru asked: Now what do you eat? The answer was froth of milk that comes out after a calf is fed milk by its mother cow. Do not do so in future! The Guru was molding his disciple. Externally the Guru was hard as a diamond and internally loving and affectionate.

***Guru kumhar shishya kumbh hai ghadh ghadh kadhey khot.
Antar hath pasar de bahar marey chot.***

One day upamanyu out of hunger ate leaves of a wild tree and turned blind after that. He fell down in a well. Gurudeva with his disciples went to the well. He shouted: Son! Where are you? Upamanyu said; I am in the well. He described all that had happened. Son! Praise Ashwini Kumaras (Indian doctors called Vaidyas) of heaven. They will heal your eyes. He did that. Ashwini Kumaras pleased with the eulogy gave him medicines mixed with sweet food. Upamanyu refused to have it without first feeding his guru. Ashwini Kumaras were very pleased with his one pointed devotion to his Guru. They gave him blessings that his eyesight would be regained and then they disappeared. He was taken out of the well. After serving his Guru he took the medicine. His eyes were thus healed. Guru's grace flowed on him. Pleased with his selfless service/devotion Gurudeva picked up upamanyu who had prostrated at his feet and affectionately embraced him. He passed his hand lovingly on his face and head. While pouring his grace he said: Child! Your penance is over. He gave his disciple spiritual wealth. Without studying all forms of knowledge and wisdom dawned in his heart.

GURU ANGADDEV: One day Guru Nanak was cutting grass in a field of wheat. In the mean time his disciple Bhai Lahna wearing silken clothes and golden ornaments came there. He bowed down to Guru Nanak. He started helping in the field. He made a bundle of grass cut in the fields and placing it on his head went towards the house. All his silken clothes and ornaments got dirty with mud. Mother Sulakshana said: Why did you place grass on such a rich man's head? All his clothes became muddy. Because he was serving the Guru so steadfastly, the Guru's grace was about to pour. From the Guru's sacred lips came words of blessings. His handsomeness has not become muddy and instead it has increased n-fold. This stain is not of mud but of saffron. On his head lies not a bundle of grass but the umbrella of the 3 worlds. His radiance will bloom in the entire world. By giving him the Guru's seat he was made Angaddev from Bhai Lehna.

PADMAPADACHARYA: One day Shankaracharya who lived in Kashi went to the Ganges shore with his band of disciples to have a bath. In a boat Shankaracharya went to the other shore. There he bathed and performed Sandhya worship. There was no boat to return. Hence he shouted aloud to his disciples at the other end to give him his clothes. They must not get wet. The Ganges was flowing rapidly. All the disciples started whispering amongst themselves. Everyone was scared to swim seeing the rapid river flow. In the meantime the brave Sanandan tied his Guru's clothes on his head and jumped into the river. The Guru's grace flowed on him. A pathway of lotus flowers was constructed ahead of him. Walking on this lotus pathway he reached the other shore. He bowed down at the guru's feet and gave him the dry clothes. Shankaracharya was moved to see this one pointed service of his disciple. He said: Today instead of Sanandan you shall be called Padmapadacharya. The wisdom I have given you will reap fruits. Your name will become immortal in this world. Even the other disciples praised him for his valor.

Akhil Bhartiya Dharamsabha's Rules

1. Reading, self study of Rishi literature like Vedas, Upanishads, Smritis, Geeta, Ramayan, Bhagwat, Mahabharat etc, philosophy and sacred books written by saints and great men.
2. Chanting and making others chant Japa of Om, Gayatri Mantra and other holy names of the Lord.
3. Via Yoga practices the all round advancement of human beings.
4. Via spreading message of human duties and 10 principles, ethical values, inducement of spiritual revolution in society.
5. Via Yajnas purification of our nation's and world's ecology/environment.
6. Awakening consciousness in India for ending cow slaughter and obstructing the same by making apt laws.
7. Intensely opposing bad habits like alcohol, tobacco, bidis, cigarettes, sulfa, cannabis, bhang, marijuana, gambling, eating non-vegetarian food/eggs, addictions, abortions, stopping Sati traditions, marriage of small children/old people etc via awakening consciousness of society.
8. Spreading message so as to create character of individual and nation.
9. Spreading message of the advancement of divine language Sanskrit. Making Sanskrit a compulsory language in education.
10. English language should be a matter of choice and generating a movement which makes Hindi the language of our nation and helping in advancement of other regional languages.

About the Author

Mahamandaleshwar Bhagwandeve Paramhans, popularly known as 'Guruji' among his disciples was born on 23 July 1932 at Kakdoli, a small village in Bhiwani District of Haryana (India). He received degree in M.A.L.L.B. and Prabhakar. Before taking Sanyasa he has been an MLA from Haryana. He did penance for several years under the guidance of his Guruji HH Gurudev Yogiraj Swami Yogeshwaranand Saraswatiji Maharaj who resided at Muni Ki Reti-Rishikesh in Yoga Niketan Ashram and attained Self Realization there. He is founder of 'Akhil Bhartiya Dharam Sabha' (ABDS) which works for the uplifting of whole of humanity and establishment of righteousness. He has devoted his life to the welfare of people, to the refinement of the moral, cultural environment and to spread message of Yoga in various parts of India as well as abroad. He strongly believes that Yajna is Father and Gayatri is Mother of our culture. He believes that Yajna helps in eradicating pollution, cleans the environment, kills harmful germs and thus helps in eliminating diseases. Vibrations of Vedic Mantras in Yajna lead to development of personality, fulfillment of good wishes and establishment of Ram Rajya (Lord Ram's Rule). He has conducted many Ashwamegha Yajnas which include 1305 Kundi Yajna in Bhivani (Haryana), 1008 Kundi Yajna in Gurgaon (Haryana), 501 Kundi Yajna in Small Khan Mandi (Haryana), and in Rajasthan also. Apart from that many 108 Kundi Yajnas has been conducted by him at numerous places in India like Kolkatta, Mumbai, Siliguri, Hyderabad, and Guwahati. He has done more than 650 Bhagwat Discourses till now. After meeting him thousands of people have quit tobacco, smoking and drinking and are leading a spiritual life. He has been to jail many times to protest against cow slaughtering. He believes that knowledge should not be sold but should be dedicated to Lord. Thus he has conducted numerous free Yoga Camps through out India and in foreign countries viz Holland, Poland, Austri, Hungary, U.S.A., North and South America, Switzerland, Luxemburg, Germany, Norway, Denmark, Swedon, England, Iraq, Iran, Tehran, Afganistan,

Pakistan, Italy, Spain, Russia, Singapore, Malaysia, Japan, Thailand, Greece, Paris, Kahira, Nepal and Bhutan. He strongly opines that Yoga could bring spiritual and ideological revolution and it could make life heaven on earth. His writing, churned out from the depth of deep meditation is lasting and effective and has brought a revolutionary change among people. Some of his books are used for research purposes in various Universities.