

SAYINGS OF WISDOM

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TO ALL THE TRUTH-SEEKERS AND READERS
OF THE WONDERFUL “SAYINGS OF WISDOM”

In February 1995, His Holiness Mahatapasvi Shri Kumarswamiji presented to the group of spiritual aspirants the 108 Divine “Sayings of Wisdom” to be read and personally used by all the aspirants for their spiritual development and uplifting.

Please, note that publication of these sayings is strictly forbidden, either in part or as a whole and it is to remain that way for ever.

The sayings should serve as guidelines for all those who tread on the path of truth and spirit and are to be distributed with this sole purpose and free of any cost whatsoever.

We wish to express our sincere gratitude to His Holiness Mahatapasvi Shri Kumarswamiji for this Divine Gift and His great help which will enable us to successfully weave these “SAYINGS OF WISDOM” in our everyday lives.

Devotees and followers of His Holiness Mahatapasvi Shri Kumarswamiji from throughout the world.

SAYINGS OF WISDOM

1. **O**ne entity pervades the whole universe like a thread in the beads of rosary. That entity is the soul and consciousness of all. We should, therefore, strive in a way in which all our activities are urged and controlled by that Supreme entity.

2. **Y**oga is the primary essence of human life. Man has been doing great work only on account of the urge of Yoga. The good of the human society rests on Yoga. Therefore, to be proud of Yoga is natural for great saints. We need to see once again with a subtle insight the fundamental principle that is enshrined in our sublime philosophical texts and the Shrutis, because life gets purified only through Yogic outlook and is an asset to the social and national life. Yoga provides us with alertness, exhortation and firmness of action, with which the wise man is competent to overcome the low emotions in a spirit of self-renunciation.

3. **T**he fundamental aim of Vedanta is this, that there is no escape from sorrow but there is a protection from the state of sorrow. Mere oral declaration of faith will lead you nowhere. This is a cash transaction. You give in one hand and take the reward of that at once in the other hand. Therefore, by making your mind free from desires and attachments, you would at once experience the divine bliss of an emancipated self in this very life time.

4. **D**o not search for your centre of gravity in the outside world. This will be a directional illusion. Realise your own Divine Self in your uncovered Self and experience your divinity. This experience will open for you the treasure house of

all mysteries of birth and death. And when that root is annihilated, there is no leaf, no fruit on the worldly side.

5. **T**he ultimate goal of all spiritual endeavours is to attain emancipation in lifetime. Compared to that goal, all miracles created by the so called yogic powers known as Anima, Manima etc., hypnotism, mesmerism or other extrasensory perceptions and the hallucinations created by the achievement of worldly objects, are low and insignificant. No self-meditating aspirant will attach any importance to them even for a single moment. Those temptations are for those who do not believe in the existence of soul and are full of passions. Moreover, these temptations can never lead to eternal solace in life.

6. **B**lessed is the man who endureth temptation and is alert and ready for every trial and faces that with undaunted courage and valour taking that to be the touchstone of his self-elevation and mental equanimity. Thus adjusting himself to those circumstances of trial in his daily routine, he attains fearlessness and a mental peace which knows no shaking.

7. **E**very temptation that is resisted, every evil thought that is curbed, every desire that is controlled and every bitter word that is tolerated without grudge leads to a supreme victory that goes to the building up of a high moral character, stable life and strong will-power, which are essential aids to a life of victory and perfection.

8. **T**his world of mind is a mirage. In reality, it has no independent existence. All is changeable here. Due to this flaw, human mind is unstable. The transitory phases are never true. Therefore, it does not behove the discriminating intellect to tarnish his soul by false desires.

9. **B**rahmacharya is the root of all success. When the passion which destroys Brahmacharya plays with the strings of

the heart, then in the noise of its illusive strains, he loses all his wisdom and control. Therefore, the aspirant after worldly and ultra-mundane powers will have to remain aloof from those activities, words, sights and tastes which stultify the passions and create an illusion in the senses which makes even the learned and the high minded dull and drowsy. The aspirant who is anxious to achieve success, must inevitably remain continuously alert and awakened in his day-to-day activities. This method alone will make the worldly, intellectual and spiritual elevation easy. Adherence to vows and incantation of special mantras is primary aids to the observance of Brahmacharya. This is the eternal experience of our life of continuous progress.

10. **A**chara-Lakshno-Dharma - Good conduct is the definition of Dharma. Good conduct yields long life, glory, fame and prosperity. A person who is free from anger and jealousy is truthful and non-violent, attains a life of hundred years. On the other hand, a person who does not follow good conduct, reduces his life-span.

11. **G**reat men are like alchemists, who are truthful, ascetics, free from anger, not addicted to wine and women, of gentle speech, charitable, are devoted to the worship of Acharya-Guru and the aged persons, who are merciful, benevolent, take daily diet of milk and butter, are conversant with the law and authority of the country, are logical, free from egoism, liberal, devoted to studies, theists, self-controlled and law-abiding. They achieve all fruits of life's alchemy. They alone live happily for hundred years.

12. **W**hen an aspirant makes a firm determination to disengage the mind from worldly passions and sensual pleasures and make his mind undisturbed by devoting himself to God completely in body, mind and action and brings each of his thoughts in harmony with God's will, only in such state of

dedication, he experiences the Omnipotent Grace of God in all his activities.

13. **W**hen you let loose your flow of feelings, you waste unconsciously a large portion of your inner energy. Continuous strain weakens your nerves. Moreover, it disturbs your mind so much that you cannot accomplish anything. It is the mind that is calm, courageous and harmonised that can make a considerable achievement.

14. **K**illing of huge lions and dragons by powerful weapons is immaterial. Real valour lies in facing the challenges of life with undaunted courage and fortitude and practising to live in complete detachment by shaking off vain fancies.

15. **Y**ou cannot be happy unless you shake off the bondage of desires, because the desires and demands take away your natural and inborn happiness. The moment you detach yourself from the outer moorings, you experience a spontaneous over-flow of inward happiness.

16. **T**he really happy man is not a slave to the pleasures of external objects. To be attached to external pleasures is to live a life of hell.

17. **T**he real meaning of Dharma is that every activity in human life should be harmoniously controlled, because all excess tends to extinction. Dharma keeps all the trends of our life well within limits and teaches us the mode of living a harmonious life. It also purifies and blesses each thought. There is no place for any unbalanced emotion in Dharma.

18. **I**f we glance through the pages of the history of great nations in the context of the excellence attained by their great men, then we find them pointing out that such and such a person

was a sweeper, was so poor that he could not afford a candle-light in his house, that he fought the battle of life with unabated courage, that he rose up from an ordinary existence to the position of prosperity as a Minister or as a King, which position is normally the ultimate objective of the high class society of our day. But the history of this pure country of India depicts a different story, for instance, Mahatma Buddha, Rishabh Dev, Mahavir Tirthankar and King Bharatihari, Raja Harishchandra and other emperors who rose to the highest glory of life, renounced everything and went out in search of Truth and Beatitude and had such an enlightened experience of Self that they realised their stage of nothingness to be higher than all their prosperous hoardings. This is the difference of approach between the sublime culture of India, a country of sages of prestine glory and other nations.

19. **T**he more a country is rich in its resources of defensive weapons, food and wealth, the more it becomes progressive in all directions. Our aim is not to increase poverty and helplessness, because the first half of human life is dependent upon external richness and the second half is meant for the practice of penance and renunciation. Nuclear weapons have no place in India's defensive policy because the aim of India's culture has always been to expand the Self and raise it above these material resources. Therefore, it is the noble duty of the leader of the nation that he realises his responsibility to raise the financial, cultural, integrational and territorial status as much as he is to be alert to his responsibilities for raising India's standards in the realm of spirit and God-Realization like the Sages of yore.

20. **W**idows and orphans are the cursed creatures of the evils of society. The main cause of this is dogmatism and hoarding trends prevalent in society. These states are unreal in divine contexts and are symbols only of the degraded form of society. Such human states are not to be discarded nor are fit to

be looked down with hatred. If we rise above the illusory bondage of society and work hard, then these two states of society will naturally lose their significance. The necessity lies in self-confidence and ceaseless effort. These elements in society will vanish if some courageous person is bent upon eradicating them.

21. **A**fter the dark and dreary night of sorrow, comes the glorious and inspiring dawn of happiness. The person who realizes this eternal truth and is devoted to his duty with unblemished intents and keeps himself busy and continuously engaged in activity, is a glorious person. But he who cries, taking adversity as the wrath of Destiny, increases his sorrow as a foolish man. He who has not the least confidence in the fresh dawn of light, is unfortunate and is a constant prey to death.

22. **A**n experience, in which you can visualize this diversity of existence as not different from the Divine, will lead you to ultimate happiness. Therefore, in order to be free from the debt of Karma of body and mind, you should dedicate all service and reward in this world to God. This is the only purpose of human life.

23. **I**ntensity of penance, concentration, selflessness and spiritual absorption are panacea for ills, which ever go ineffective. The aspirant must get their award.

24. **S**uccess never comes of its own accord but is achieved. He who also realises this secret never falls back in this battle of life. Such a man who goes on marching towards progress with indomitable energy and quick pace, is really successful in life. But he who depends on others for his success sees only a mirage and such a dependent person has to be content with mere dreams of success.

25. **H**e who rises above the hopes and despairs of life and has faith only in hard work, who converts despair into hope, loss into gain and evil into good, has the power to change the Destiny and is the really successful person in life. On the contrary, he who takes hope and despair as the mere play in the hands of Destiny, makes himself lifeless like the pawn in chess, is a toy in the hands of others and cannot understand the secret of life, is a fool-hardy type who vainly dances between hope and despair without achieving the secret of life.

26. **R**ealization of God is a miraculous experience in the human life, inasmuch as it unties all the knots by its glory and the realised soul reaches that stage in which there is no fear of Time and Circumstance, nor any bondage of life and death, because their existence is limited only to a state of ignorance and limitations of the body. The stars that twinkle in the night disappear as soon as the sun of the Divine knowledge rises.

27. **T**hat person is a dexterous Raja Yogin in action, who with the help of his concentration keeps his soul aloof from the worldly attachments, the transitoriness of objects, impurity of thoughts and who is focussed in Brahma, uniting his inwardly directed emotions (whose chief quality is purity) in unison with Him.

28. **D**esires and passions get strong in life and if during lifetime, a person is able to subdue his passions by controlling his senses by the strength of his lofty thoughts, then he can make his life a glorious ideal and the torch of light for the whole world. It is a real universal victory in bodily life to be intolerant of mental emotions.

29. **A**s a person gets immersed in worldly pursuits, the gates of mental distortions get opened. This naturally makes the mental balance upset. In nature, one cannot avoid the influence

of the duality of the suitable and the unsuitable with their concomitants. This give rise to peace as well as disturbance. If the mind is clear now, it does not give any guarantee that tomorrow this peace will not be changed into disturbance. The gates of the mind and senses are open and the dust of all the temptations arising out of the emotions and environments naturally ushers in and the cyclone of perturbation rises without effort. The learned and the ignorant both are victims of this cyclone, but only those heroes escape the onslaught, who being away from false knowledge and superstition, are always alert and are continuously practising mental concentration and equanimity of temper.

30. **Y**ou should serve all, in order to cultivate in yourself the quality of forbearance. Self-control should be the pivot of your life. Only by dint of self-control, you can keep your latent powers preserved.

31. **M**ake your life successful by inculcating spiritual values. Do not live to fulfil the demands of the palate. You can never be contented if you try to satisfy your passions, because they lead to mental and physical unrest. This is quite apparent to all human beings.

32. **I**n order to get the blessings of God, you should serve the poor and the needy and feel the oneness of life in them because this shadow of poverty is the heritage of all and therefore every individual, at a particular time, needs benevolence and sympathy. The fruit of external objects is neither the sole property of any one individual nor is it stationary at one place.

33. **D**edication to God does not imply a life of inaction and irresponsibility. Dedication implies a life of complete self-abnegation by giving up false pride and by surrendering yourself to the will of God.

34. **T**he aspirant who devotes himself wholeheartedly to God experiences an unbreakable bond with that higher power and this contiguity is the apparent fruit of Divine worship.

35. **P**ure and resolute will is a great power which can convert all hearts. It is, therefore, the aim of all spiritual endeavours to keep the thoughts and emotions in a balanced and concentrated manner.

36. **P**ursuit of divine qualities, purity of thoughts and control of diet - all these pave the way to success in life.

37. **T**he path of the wise is a subtle and contemplative path. You will have to rise above the worldly hypocrisy before you can tread that path.

38. **N**ot one object in the world, on the face of it, is good or bad. As you think about them, so these apparently good or bad objects wear an outer garb of virtue or vice. It is advisable to be attached only to those objects which are conducive to mental and moral advancement within the framework of purity.

39. **T**here are very few people who in vested interests can do justice with a spirit of detachment and impartiality. Therefore, you should go on taking decisions yourself in a spirit of justice which is true in body, mind and action. Along with this, while rising above the sense of egoism and remaining unattached like a lotus flower, you should continue guiding your actions yourself in your daily life, so that mind does not sink down into the mires of materialism.

40. **L**isten, understand and analyse. Then visualize Him with full concentration and through mediation. This process is essential if you want to have a face-to-face vision of God.

41. **I**t is characteristic of human mind that it assumes the form of that particular object on which it reflects with deep seriousness and complete attachment. Therefore, you must devote your mind to such serious reflections as not to take the mind towards the senses but drive it towards God.

42. **T**he wise sages have exhorted us to cultivate the virtues of forbearance in adversity and insult in life so that one gets accustomed to them. There is no need of becoming mentally unbalanced at the state of self-esteem and happiness because they at once lead to the experience of an inward spiritual joy spontaneously and unconsciously. It is only the flow of adverse and insulting circumstances that creates a rapture in the state of that blissful experience. As a safeguard against this, the sages with the richness of their experience, have directed a way of tolerance in all the phases of life's adversities.

43. **T**o imbibe the excellence of a thing, to try to convert the bad portion also into good and to harmonise yourself with all the circumstances of life and to cultivate by practice the bliss of detachment, although fully absorbed in the outer activities of life - these are the essential steps to human uplift which help in the creation of the most sublime visualization of human existence.

44. **S**piritual power is the fortune of only those people who are continuously striving in their austere practices without being sloth and relaxed in their absorption in God, living a life of complete penance and egolessness.

45. **T**here is a great power hidden in dedication. Therefore, you should continue dedicating all your actions knowing that they are God's will. This is the only secret of prayer that you dedicate yourselves with a feeling that all the

actions are enjoined by God. The idea of demand or bargain should be completely abandoned.

46. **P**rayer is not a logical means to the attainment or exchange of worldly objects because these can be attained by our efforts commenced at birth and continued thereafter in life. Prayer should not be aimed at this. The subject of prayer should be unabated devotion, absolute dedication and unshattered love of God, and attainment of beatitude thereby.

47. **L**eave the fruit of all actions to the Lord who is the sole dispenser of its existence. He is the be all and the end all of all your actions because His is the infinite power. He alone can understand the good or bad course of your actions. To all intents and purposes, all that goes on in the world moves according to His command. Why should you, therefore, have a false pride of an ownership of actions, which is a sinful act in itself? To remain aloof from this sin, is the real type of worship and dedication.

48. **I**t is absolutely essential to take the chaff out of fiction in every object with a discriminating intellect. If the body accepts the nonessential element, then it gets defiled and tarnishes with its filth even the good and acceptable element in that object. It is just as you take the juice out of the fruit and throw the skin away. In the same way, you should follow up all thoughts and actions to their ultimate goal with discrimination. Abandon the useless attachment and worry which is essentially a non-acceptable element.

49. **W**elcome all the struggles, which may be of a national or social or spiritual character with a smile and face them with courage because out of these struggles alone, you will be able to see the dawning light of glory. Indomitable courage will be the real eye-opener and guide in your life. God has

subjected you to this life of adversity only in order to make you more firm, refined and purified like gold.

50. **D**oubt is a great enemy of self-elevation. It causes agony and restlessness of mind. You should overcome such an enemy by knowledge, discrimination and dedication, so that you can get unshakable and progressive basis in your life.

51. **T**he only purpose of keeping in view the past pitfalls and failures is to keep up a progressive pace in future life by taking carefully a lesson out of them so that there is no repetition of the past errors. Along with that, you should keep your mind blossomed like the spring by inculcating in yourself a spirit of confidence, a mind full of fresh aspirations and richly awakening qualities and determinations.

52. **T**he secret of renunciation lies in the fact that a man should remain, as far as possible, unaffected by desires, passions and egoism which causes adversity. The worldly objects never bind you but you are bound by the latent desires for these objects. The mind so affected is kept in bondage in the body. This needs caution!

53. **M**ind never feels detached without a spirit of renunciation. Therefore, strive to keep your physical organs unaffected so that the mind gets calm and becomes a sure recipient of God's grace.

54. **Y**ou should try to get away from the constant urge to earn money and worldly planning, and should be alert so that you are not driven into false pride and self. You should not waste your powers in the pursuit of transitory pleasures but make them a means to the attainment of higher values.

55. **Y**ou should rise above your sensual demands and try to do your duty in life as a Karma Yogi, unsoiled by egoism in the field of worldly pursuits. This is the only key to success for a solid worker.

56. **F**or achievement of spiritual happiness, solitude is one of the supreme means. This develops the essence of devotion, bliss and contentment. Therefore, solitude should never be abandoned as far as possible, in the pursuit of real objectives in life.

57. **T**hat person alone is able to realise the subtle Self for himself and for others, who is not a slave of desires, but makes them subordinate to this Self, and who has complete control over senses.

58. **T**hat person who is merciful, tolerant, broadminded and vileless can see God face-to-face in this world. His heaven is at no other place than this earth. On the other hand, persons who commit sins in order to pursue transitory pleasures are charitable only in appearances, are merciful only as a matter of show, are tolerant only of those who are their own kith and kin and are large-hearted only to hide their hypocritical dealings, are persons who create a hellish life on this earth.

59. **T**he voice from within never deceives but always urges the aspirant on to the path of Truth. The person who realises it to be the command of God and the controller of all his life's activities, is the spiritually awakened person, but he who is engrossed in the false pride and pelf of this world and disregards the true and pure voice of his heart, falls from the real path ultimately and becomes miserable.

60. **H**e who is ready to acknowledge his fault in a natural way, and is always striving after their removal, becomes pure and flawless in no time. But he who hides his faults, is drenched, as it were, with sins of falsity and hypocrisy.

61. **H**e who does good in life, not for name sake but under an urge from within, and is never indifferent to self-introspection and self-advancement, whose only wealth is self-contentment and self-amelioration, is the real Saint. But he who is greedy of fame not of work, is engrossed daily in domestic and social conflicts and is moved by selfish ends, is a hateful person who gathers nothing but sin.

62. **H**e who knows this physical body as an instrument for universal good and always utilizes his powers of body and mind, is the real aspirant, not that, who is immersed in all sorts of evil ways, considering the means as an end, and taking the bodily pleasures, only as the ultimate goal of life.

63. **D**o not obliterate the law and procedure of life's protection. The schools and colleges do not impart self-discipline. Do not have faith in false virtues. You shall have to save yourselves from such a weakness.

64. **H**e who does not oppose his enemies but tolerates them, washes off the evil in others in no time, such a man who converts evil into good, is a tolerant type. But he who is eager to take revenge, is no less than an indiscriminate person.

65. **V**edanta is the highest and the best philosophy of life which perfects an imperfect man. In other words, it teaches the art of living, whereby a man remains equipoised and cheerful even in the face of adverse circumstances of life. A way from cowardice, free from fear, devoid of malice, bereft of egoism,

absorbed in the self and always independent, such is the state of mind of a practical Vedantist. So you should realise this Vedanta par excellence by incessant practice.

66. **P**hilosophy means the realization of the ultimate truth that governs life in the most efficient way, keeping full control over all its sinews, actions and thoughts. Religion is the art of practising and living in the spirit of philosophy by experiencing oneness with that intangible and absolute truth.

67. **M**ere knowledge of the Self is not sufficient to free oneself from the whirlpool of life and death. But by true perception and realization of Self based on one's own firm determination in one's ever victorious and undecaying self and by the annihilation of the feeling of egoism, does one break these shackles forever and attain salvation.

68. **T**he universal self is the sole controller of this vast cosmos, with whose radiance, this world is illumined. He who realizes that originator as seated in the self, attains eternal peace and infinite Bliss.

69. **A**ll the visible operations going on in the universe are bound by the law of causation. But the real self, the Sat-Chit-Anand, is ever-free, is self-luminous and beyond space and the chain of cause and effect.

70. **B**y the Grace of that Omniscient Being which is beyond the senses of sound, touch and taste, and is undecaying and infinite, can a man free himself from the cycles of life and death and attain salvation.

71. **T**hat person who has no worry for tomorrow, is an undefiled and a great sage, worthy of worship; he who has no thought for the past or future, who lives only in the present with

full unshakable faith in God and whose face is always aglow with harmony and is devoid of worry.

72. **H**e who is merciful to his fellow-beings and does good to all having full faith in them, is like a sage with a vision of equality. But he who is tyrant at all steps, doubts every person and thinks evil of everybody, cannot win the hearts of others.

73. **T**he best Karma in life is the company and sight of the saints. To look at a saint is to purify the sight; his sermons purify our ears and meditation on him makes our mind pure. Service and worship of saints make our hands, feet and tongue purified. When the aspirant meditates on the pure form of a saint in a spirit of dedication with his mind, body and tongue, then his heart gets purified and concentrated and is fit to achieve success both in his prayers to God and emancipation from the world. This is the virtual fruit of the company and sight of the saints, to achieve which, the aspirant has always to strive hard.

74. **T**here are only two lights in the world: one is the sun which enlightens the outer world and the other is the True Teacher who enlightens the inner heart. Just as the sun vanishes the bad smell and the sight of robbers, so does the Teacher destroy the impurities of the mind, the emotions of lust and anger and sublimates of the heart. As the heat of the sun cooks the foods, so the knowledge of the aspirant gets ripe with the light of the True Teacher. On the other hand, the sun does not give light in the night, but the words of the Teacher enlighten the heart of his disciple both by day and by night and create in him a life of discrimination. Therefore, we shall have to approach such true teachers with folded hands and obtain the inner effulgence-teachers who give us light of truth which lifts us out of dullness and takes us nearer to God.

75. **M**ental emotions generally influence the physical health and cerebral equilibrium. It is well known that mental emotions are the root-cause of physical diseases. Diet and vain brooding result either in quilibrium or otherwise food which is acquired by violence and sinful means, props up the mind in a peculiar way. On the other hand, the food acquired by nonviolent and virtuous means, keeps it in harmony. Undistorted thinking leads to knowledge and control of the mind's flow. Therefore, the greater is the substance of food, primarily made of pure earnings, and thoughts made of the company of good saints, the greater will be the physical health and intellectual equilibrium.

76. **H**e who is courages does not need a crutch. He goes on getting victory without much effort over all the obstacles by his undaunted courage and unabated lustre. He alone is really a wise person.

77. **H**e who moves from darkness to light and is eager to bring perfection into imperfection and who keeps his life happy by high ideals is a noble soul worthy of worship. But he who clings to the dark and false atmosphere, taking even that as a boon and goes on committing sins, is an ignoble person worthy of hate.

78. **H**e whose ultimate goal of life is good to others, achieves all his desires automatically. In the expansiveness of his vision, all is perfect. Such an ideal person is a blessed soul. But he who is determined in the pursuit of his egoistic desires and has recourse to deception and hypocrisy in all sides, is deprived not only of the Divine support but also of this worldly glamour.

79. **T**hat Universal Spirit, ordinarily not visible to senses, is omnipresent and upholds the entire universe as its pivot; that

supreme Light is experienced only by those whose glance can pierce through due to the excellence and nobility of their hearts, possessing keenness, subtlety and equanimity of thought. That sight is easily available to the deserving aspirant from the Master.

80. **T**hat equipoised spirit who weans away his mind from all outside objects and concentrates on the sublimity of the Self, gains salvation both from the feelings of joy and sorrow.

81. **E**goism covers and hides the intellect of a person just like smoke and debars him from Divine Grace. There is no enemy other than egoism. It destroys discrimination in its first attack and externalizes the senses by looking to the defects in others, with the result, that human life becomes full of mental disturbance and charmlessness. Therefore, as far as possible, you must strive to overcome this evil and enjoy the continuous bliss of Divine glory from within.

82. **C**onceit is considered to be the greatest weakness and impertinence for an aspirant. Other defects are easily removed by a little practice but this defect clings to the mind in a very subtle form.

83. **C**ritics are our true friends, for they always keep us aware of our shortcomings and they help us to overcome them by inducing in us the spirit of Truth.

84. **K**nowledge serves the purpose of light. Renunciation exposes the futility of material objects and causes disinterestedness. Non-attachment keeps a person untarnished.

85. **W**hen you are able to control your mind by detaching it from external manifestations of the senses with a pure heart, then your heart becomes the centre of Divine Bliss

and Universal Love and you impart happiness to everyone by your pure vibrations without being conscious of that flow.

86. **T**he more you remain unaffected by external temptations and environments, the more will the material objects remain eager to assist you in your upward march.

87. **I**t is only on account of mental absorption, that a person has a claim to vision of God. Even so, this mental absorption is absolutely necessary, nay inevitable, in the attainment of the highest excellence in way of material activity. Therefore, it is absolutely essential to cultivate yogic concentration in all kinds of mundane and ultra-mundane pursuit.

88. **S**elf-confidence is the key to a life of success. All outward worldly means are not helpful but obstructive self-confidence. Only the man of self-confidence brings forth all unmanifest powers and failures of life and attains success. Therefore, you must imbibe in yourself a continuous stream of self-confidence and then visualize, how each human being is anxious to obey your behests.

89. **I**n the eyes of great men imbued with self-confidence, there is no such thing as "fate". Free will in action is also lame, as it were, in its own place but when the electric current of self-confidence gets united with action, action becomes automatically successful. That is called fate in further channels of action. The man of self-confidence can change his destiny at will and be happy. Therefore, fate is a mere shadow of incessant toil. The aspirant should avoid depending upon "destiny" but allow the destiny to follow him with self-confidence. Then only the ultimate aim will be achieved.

90. **S**yllable is a mere signpost to familiarize us with a knowledge of the word and word is the primary source of giving

the knowledge of an object. Thus one has a perspective of the object through the word, and of the word through the syllable. Therefore, the vision must remain focussed on the object, then alone one gets the desired success. In this way, the prayers of an aspirant should also be in unison with the knowledge of objects, so that he can have an experience, full of vision and reality.

91. **T**he bliss of emancipation in life cannot be attained till we are able to cultivate carefully the purity of mind, Brahmacharya, mental invocation, forbiddence of evil and acceptance of good, with quality of discrimination in life.

92. **E**manicipation is another name for a stage of life which is free from sloth, agony, attachment and doubts. This stage of Jivanmukta (emancipation in life) can be achieved only during life time. After the fall of body, the bodiless deliverance is attained by all, but the stage of emancipation in life which knows no sorrow and no duality of pain and pleasure can give supreme happiness only in this body.

93. **O**nly the person endowed with a real knowledge of Self, can make others realise the Self clearly and speedily in all its Purity. This is, as it were, his spiritual gift and light. Therefore, the real aspirant after truth should follow methodically the behests of such seers with full faith.

94. **L**et us, in order to achieve the ultimate goal of life, know ourselves and through that knowledge, know God who is Self-effulgent, Immanent, All-Bliss and is the source of All Knowledge.

95. **I**ntellect is an attribute of Mind whose three aspects are discrimination, courage and memory. By discrimination, one can distinguish between good and evil, by moral courage one is prevented from following the evil course and by memory one

remains wide awake. Intellect, when distorted in all its aspects, leads to physical and mental disabilities.

96. **T**he experience of life which results in a pure and unabated form after the cessation of duality, disruption, non-discrimination, foolhardiness after deliverance from mental ailments, is called self-realization. People generally take self-realization as a stage of non-activity in the dullness of intellect. This conception is an insult to that flawless high attribute and the ultimate goal. No man of experience will accept this notion.

97. **T**he person who has attained emancipation in this very life, has a firm intellect and he performs all actions just like others, in conformity with the law and freedom of the country and the various divisions of society and stages of life. But there is a world of difference between his outlook and that of the ordinary person. No approach of such Jivanmukta is arbitrary and without a basis, and no activity of his is a slave to emotionalism. On the other hand, his outlook is egoless; without self-motivation without attachment and imbued with a spirit of Universal Service is always concentrated and well-balanced. This is the only reason why such great men are neither idle dreamers nor are flown away by the external charms of the world. They work in life with an ever happy and harmonious programme.

98. **T**he sole ultimate objective of all propaganda on religion and self-advancement that is carried on in society through religious instruction is realization of God, because this realization is capable of removing all our ills and evils in life. It is only to attain this self-purity that a person blesses his life by associating himself with diverse religious institutions and gets one with God, eschewing even the most glorious of external pleasures and achievements.

99. **T**he experience of a realized soul is not narrow. It is based on the fundamental truth. He is never shaken from his firm faith that all saints and saintly writings have commanded a universal teaching based on one Truth and one Principle. All conflicts arise out of the narrowness of human outlook. Therefore, such high souls rise above the conflicts of human ideologies and dogmas and keep themselves above inactivity and indolence and make others also free from these diseases. Thus, in order to give life to the apprehensive humanity, they evolve and emphasize such type of programme as is conducive to the good of all and is a high standard and commensurating with physical fitness and mental harmony, enables one to have a clear vision of Advaita by bringing all religions on one stage.

100. **S**ilencing of mind is the real silence for the aspirant after truth, in which all atheism, false concepts, dogmas and outer emotions are entirely absent. This type of silence gives happiness and is worthy of pursuit by a self-introspecting person.

101. **A**ttachment is the greatest bondage for a Karma Yogin. The real Yogi is free from all desires and is capable of doing all actions without attachment.

102. **T**he perfect Saint is he who realises God continuously in each and every atom and knows Him as Existence-Knowledge-Bliss, limitless, beyond senses, unmanifest, beyond attributes and immanent in all beings and in all the activities of his body and soul. Association with such saints makes a person dispassionate and balanced and leads him to the highest stage.

103. **T**hat saint is a great ascetic and real embodiment of non-violence, who inspite of being detached from the world, is always sympathetic to the poor and the distressed in their

miseries and is always ready to remove their anguish with all his mind, body and action and experiences his own joy in common with theirs.

104. **S**amadhi is another name for emotional equilibrium. That intellect, which rises above the worries of future, the fear of bodily extinction, the agony caused by the separation from the objects and the delusive attachment produced by non-satisfaction of desires, is a purified intellect which becomes part and parcel of that Highest Bliss, by attaining peace ultimately.

105. **A**s the myriad electric lamps all derive their energy from the single power house, so does every manifested being, may it belong to any caste or creed, derives its light and strength from the main fountain-head of all Life and Light the all pervading and everlasting spirit. He is the original source and seed of us all. So we should never harbour and impregnate adverse feelings of duality and disunity.

106. **T**hat aspirant whose intellect has experienced the ultimate goal by means of self-knowledge, acquired by equipment of proper means and freedom from doubts, is always capable of experiencing that Invisible, Self-effulgent and All pervading Brahma by means of mediation in an unbroken form and in all states.

107. **T**hat aspirant alone is capable of realising his oneness with God, who knows all worldly objects as mere illusion, is above all duality and transitoriness and knows this universe as a form of the Divine, and who knows God as the sole dispenser of all human spirits.

108. **T**hat knower of Reality who is enlightened with Truth, knows neither jealousy nor hatred, neither sin nor sorrow, neither fear nor poverty, neither past nor future, neither desire

nor agony, and is neither a doer nor a deed. He is free from all duality, is self-contented and stable in his Self.