

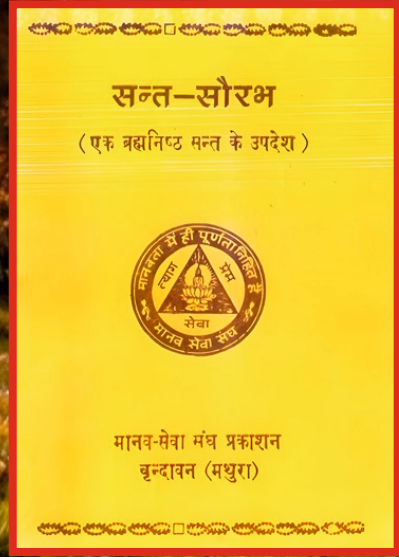
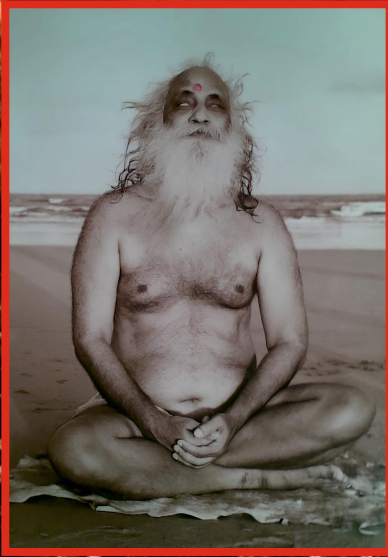
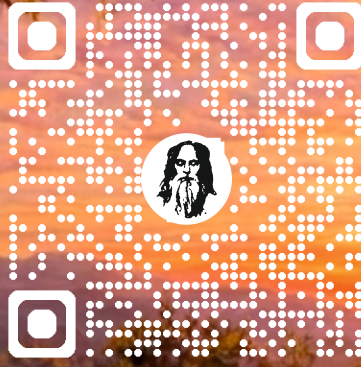
॥ Shree Hari ॥

# THE GRACE OF A GREAT SAGE



TRANSLATED FROM THE HINDI BOOK 'EK MAHATMA KA PRASAD'

# Swami Shuddhananda Giriji On Ek Mahatma Ka Prasad

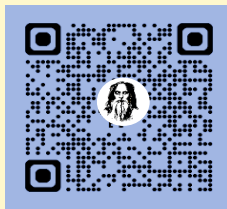


प्रस्तुत पुस्तक 'सन्त सौरभ' 'एक महात्मा का प्रसाद' का ही संशोधित रूप है। आज से लगभग 40 वर्ष पूर्व गीता प्रेस, गोरखपुर द्वारा प्रकाशित इस पुस्तक से जिज्ञासु भलीभाँति परिचित ही हैं। - इस पुस्तक के प्राक्कथन से

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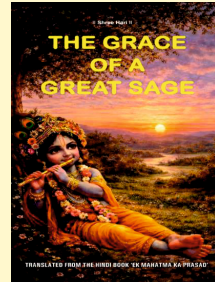
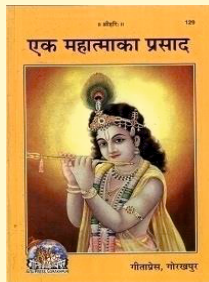
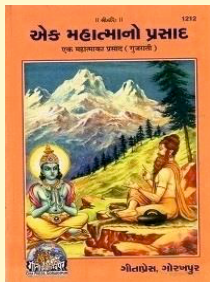
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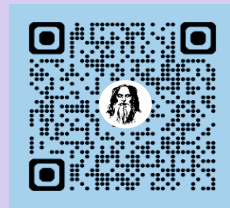
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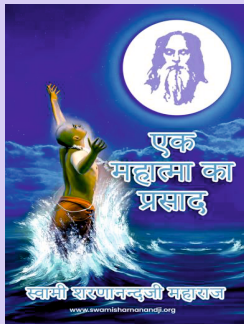
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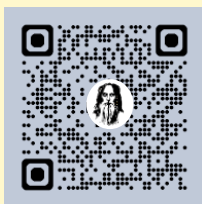
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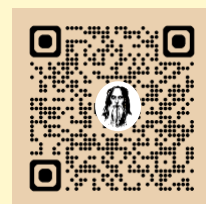
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**THE GRACE OF  
A GREAT SAGE**

# THE GRACE OF A GREAT SAGE

## SOUTHERN ACCOUNTABILITY AND GOVERNANCE ALLIANCE PRIVATE LIMITED

Plot No. B/54, Sector-10, CDA, Cuttack-753 014,  
Odisha, INDIA, Mob. : +91 94370 20195,  
e-mail : mfogla@yahoo.com, mfogla@gmail.com  
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## A Note to the Reader

The special quality of the original is hard to capture in a translation. Usually, in translation, several ideas of the author do not get expressed fully. Therefore, the discerning readers are earnestly requested, if they have the knowledge of the Hindi language, to read the original book in Hindi.

= Shree Hari =

## **THE GRACE OF A GREAT SAGE**

*Twameva mata cha pita twameva*

*Twameva bandhu cha sakha twameva*

*Twameva vidhya dravinam twameva*

*Twameva sarvam mama deva deva*

*You are the mother, you are the father,*

*You are the relative, you are the friend,*

*You are my knowledge, you are the wealth,*

*You are everything for me, O Lord of Lord.*

First English Edition 2026

English Translation of the book “Ek Mahatma Ka Prasad”, the Hindi version of which was originally printed by Gita Press, Gorakhpur.



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Plot No. B/54, Sector-10, CDA,  
Cuttack-753014, Odisha, INDIA,  
e-mail : dk\_singh80@rediffmail.com  
Call : +91 9337114584

## PREFACE TO ENGLISH EDITION

"God often manifests through the forms of sadhus, mahatmas, and gurus, guiding seekers on their spiritual journey and helping them realize the Divine. These noble souls illuminate the path through their words and lives. One such great mahatma's inspiring and thought-provoking words have been compiled into a book titled "Ek Mahatma ka Prasad," published by Gita Press.

When I had the opportunity to read this book, I was deeply inspired by the profound wisdom that emanates from every word and line. The mahatma's writings are unique in that they spring from his heart and soul, without reference to any scripture or saint. We have had the privilege of discussing this book in several retreats, and it became clear that translating it into English would allow English-speaking individuals to benefit from its wisdom.

I am confident that the English version of this book will inspire seekers of truth for generations to come.

I humbly acknowledge the divine guidance that has flowed through this mahatma and brought this knowledge to us in the form of a book. May the English translation of "Ek Mahatma ka Prasad" be a blessing to all who read it."

**A Sadhu**

## SUBMISSION

The glory of *Mahatmas* (sages) is indescribable; their existence and movement on this earth are only for the benefit of people. Just as the Sun provides light to living beings and the Moon brings us peace through its tranquil brightness, *Mahatmas* similarly dispel the ignorance of those who come into contact with them, providing ultimate peace through their words of wisdom. The company and words of *Mahatmas* are infallible.

The company of *Mahatmas* does not mean physically staying with them; the real company is to follow their thoughts and live according to their teachings. Those who begin to live according to the ideals and teachings of *Mahatmas* can significantly benefit from their company. It is a gross misuse of the company of *Mahatmas* if people neglect and ignore their teachings, continuing to nurture *raag* (attachments) and *dwesh* (animosity). Such people remain deprived of the great benefits of the company of *Mahatmas*.

True service to a *Mahatma* means following their teachings with humility and aligning one's life with their guidance. Seekers are encouraged to ask questions in clear, simple language to resolve any doubts or concerns. If uncertainties persist, questions should be asked repeatedly until clarity is achieved, and then the path shown by the *Mahatmas* should be followed. This approach allows

one to derive genuine benefit from the company of *Mahatmas* and ensures that transformation in life occurs without delay.

An ordinary person once visited a *Mahatma* with a sincere desire to learn. He remained humble, diligently taking notes on the questions, he and others asked, as well as the *Mahatma's* insightful answers. He also recorded the *Mahatma's* discourses delivered in his divine voice. The notes were read back to the *Mahatma* and revised according to his guidance. Now, this collection of the *Mahatma's* teachings is being presented in book form, titled "The Grace of a Great Sage," for the benefit of readers. Following these teachings can be highly rewarding. I have witnessed remarkable changes in the life of my colleague who compiled these teachings, which have further strengthened my faith in this book. I hope readers will truly benefit from this valuable book.

Banks of Ganga, Rishikesh,  
18th July, 1956

**Hanuman Prasad Poddar,**  
Editor, 'Kalyan'

= Shree Hari =

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= Shree Hari =

## **DIVISION - I**

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## CHAPTER - 1

### **FORMS OF CONTINUOUS SPIRITUAL EFFORTS**

(A few days ago, one of our people visited a great sage. He took notes of whatever was said during the discourse and question-and-answer sessions. The same has been sequentially reproduced in this book.)

Seekers should not believe that only certain moments are meant for *sadhana* (the practice of spiritual disciplines) while others are not. Nor should they think that only certain specific actions or tendencies are spiritual. Instead, every action and inclination should become an act of spiritual practice, or *sadhana*. For those who truly believe everything belongs to God, nothing but God is their own. How, then, could any tendency stray from serving Him? For such seekers, every moment is devoted to serving God and bringing Him joy, using the abilities He has bestowed. What other *sadhana* could there be than this?

CHAPTER - 2

**NECESSARY, UNNECESSARY &  
BAD SANKALPAS**

- (1) Renunciation of bad and unnecessary *sankalpas* (resolutions or intentions) is the first way to purify the *chitta* (the collective state of past memories).
  - (a) The *sankalpas* which cause harm to someone are bad.
  - (b) *Sankalpas* which are not related to the present, or the seeker does not have the ability or power to accomplish them, or even if power and ability are present, the fulfilment is not necessary or not possible; all such *sankalpas* are unnecessary in nature.

When we let go of these harmful and unnecessary *sankalpas*, the beneficial and necessary *sankalpas* will naturally arise and be fulfilled. This is the law of nature.

- (2) When necessary and good *sankalpas* (resolutions or intentions) are fulfilled, do not rejoice or take pleasure in the sense of fulfilment. Instead, feel the unconditional grace of God, and continuously reaffirm love and faith in Him. This is the second way to purify *chitta*.
  - (a) Necessary *sankalpas* are those that influence the tendencies of the seekers in the natural course. Their fulfilment is related to the present moment, such

as the need for food and other bodily activities. These *sankalpas* should be performed according to one's abilities and based on the inclination to act or refrain from action at that particular moment.

- (b) Good *sankalpas* are those which are for the happiness and well-being of others.
- (3) Whenever it seems to the seeker that even his necessary and auspicious *sankalpas* are not being fulfilled, then at that time, any sadness or dejection should not be allowed to creep into the mind. Rather, one should think, 'God, instead of fulfilling my expectations, is doing what He has in mind for me in order to embrace and shower His love on me.'

With such a feeling, seekers should merge their desires with the will of the Divine, and seek only what brings happiness to God. Thus, seekers should become joyful and enchanted in the hope of getting love of God; this is the ultimate means of purifying the *chitta*.

Once *chitta* is purified, one realizes the *nirvikalpa* state (a state without choice or alternative). In this state, there is no doubt or confusion. At that time, seekers experience a sense of release from all sorrows, accompanied by feelings of freedom and power. However, the seeker should not become complacent or indulge in the happiness that arises from this state. Instead, they should consistently overlook these experiences with a sense of longing and continually express their love and faith in God.

CHAPTER - 3

**APPROPRIATE PATH OR TENET**

The most suitable spiritual path or principle is one where seekers have no doubts in their understanding and experience no difficulty in integrating it into their lives. It should be easy to follow, utilizing the abilities available in the prevailing circumstances.

The path that holds no room for despair, the path most cherished by them, in which they have complete faith. The path that even seekers who lack the power of wealth, physical strength, intellect, sensory perception, moral authority, and social status can follow without difficulty. Through such a path, even the most downtrodden and impoverished individuals can easily reach their goals and find the one (God) whom they adore or worship. That path is indeed the best path.

The path that can help the seeker achieve the goal by making good use of his available abilities is the real path for him. Respecting the beliefs and practices of others while following one's own principles is *dharma* (righteousness) because *dharma* supports all faiths and practices.

## CHAPTER - 4

### KNOW THE SOURCE OF KARMA

For the purification of any *karma*, it is absolutely necessary to know the source from which it originated. Upon reflection, it becomes clear that the perception of oneself as a 'doer' combined with the desire or determination to take action generates *karma*. Essentially, a person first develops the feeling of being a doer, and as a result of that sense, desires and intentions are formed, leading to the creation of *karma*. When people engage in positive actions, they first cultivate goodness within themselves. When people engage in negative actions, they first compromise their own character. For instance, they adopt the traits of a thief when they steal, become materialistic in pursuit of worldly pleasures, or take on a servile role in order to serve others. This establishes the necessity of purifying the ego or the sense of "I", in order to purify one's actions. Without purifying this root cause, actions cannot truly be transformed in a meaningful and lasting manner. Then, seekers should first purify and stabilize their unflinching belief that they belong to God. Once the seeker is firmly established in this belief, then only genuine desires will naturally arise that are cherished by God and essential for pleasing Him. As a result, the purification of intentions (*bhava*), resolve (*sankalpa*), and actions (*karma*) can occur effortlessly.

Seekers should view their caste, location, and circumstances as a play created by God in which they are acting. According to the

needs of this play, they should perform their duties (*karma*) with enthusiasm and a sense of happiness. However, they should not view such acting as their true self nor should they relate it with their worldly nature. In this manner, they may not develop an attraction to the tendencies that arise while acting. This dispassion from those tendencies ultimately leads to a longing for love from the beloved (God). During the period of acting, there is a feeling that if we play our role well, our beloved will surely accept and love us in the end.

By engaging in the task of acting, as guided by our beloved, we can free ourselves from our worldly attachments. Once these attachments are dissolved, the river of love will naturally begin to flow. This is the experience shared by all lovers of God.

We should always remember that we belong to God, who is the master of this play called world. Therefore, we should feel that everything we do is for God's happiness, and that He is watching us.

We cannot purify our *karma* without first purifying our ego, or the sense of "I." To purify our *karma*, we must first cleanse its source and origin.

## CHAPTER - 5

### MERGING MIND INTO INTELLIGENCE

Seekers should carefully study the state of their mind using their ability to discriminate. They should examine their inner cravings and various hidden inclinations. This reflection allows one to identify the flaws that lie deep within the mind in the form of these cravings and inclinations. Once a person recognizes these embedded flaws, they tend to dissolve, leading to a purer state of *chitta* (the collective state of past memories). This is the law of nature. As long as a seeker attempts to understand his flaws by listening to Gurus and studying scriptures, he will try to suppress them with virtuous feelings. This approach might temporarily hide the flaws, but it doesn't eliminate them completely. Eventually, inclinations and cravings will resurface, often in a more intense and destructive manner. However, if one can recognize these flaws clearly, they can be completely uprooted. Seekers tend to keep on deriving pleasure out of their own negativity and fail to appreciate the value of virtues, and as a result they fail to leave their negative tendencies or increase their positive tendencies. This happens if their *viveka* (conscience or inner voice) is not in concurrence with their heart. Therefore, seekers should, with the help of *viveka*, deeply study and try to establish oneness between the heart and *viveka*, in other words, they should remove the distance between mind and intelligence (*buddhi*) by merging mind into intelligence. If this happens then negative tendencies will

not arise and there will be no arrogance stemming from virtues. Consequently, intelligence (*buddhi*) will become impartial and calm.

*api chet su-durâchâro bhajate mâm ananya-bhâk  
sâdhur eva sa mantavyah samyag vyavasito hi sah*

Bhagavad Gita: Chapter 9, Verse 30

The above verse roughly states that even if the vilest sinners worship Me with exclusive devotion, they are to be considered righteous because they have made the proper resolve.

In this verse the greatness of the determination of a seeker has been explained. God is saying that even the most wicked person should be considered as a saint if he starts continuously remembering Me. Because the resolve that he belongs to God itself will inculcate virtues in such person as has been explained in the subsequent verse.

## CHAPTER - 6

### **ENCHANTING MIND WITH GOD**

Seekers should not suppress the tendencies of the mind through fear of rebirth, hell, or any other fear. Additionally, one should not use any form of inducement to restrict the mind's interests. Instead, one should continuously examine these interests. By doing so, the true state of the mind can be understood. When the mind's desires are not fulfilled, it will more readily accept change. In this way, the mind will naturally become interested in a happiness that is eternal, unchanging, and free from any suffering. When the mind cannot find happiness in any worldly indulgence, circumstance, or state, it eventually becomes weary and disillusioned. At this point, the interests of the mind and the discernment of intelligence align. The mind realizes that nothing is more beautiful than God, who is at the center of all beauty. The beauty of the entire world is merely a reflection of a fraction of God's magnificence. There is no one as loving as God, and no one else who truly understands the essence of love. God dispenses compassion unconditionally and is incomparable to anyone else. As a result, the mind will naturally become drawn towards God.

The seekers who feel, in certain moments, that their mind is not interested in or attracted to God will find that the opposite is true. One cannot succeed in diverting their attention away from God. This experience can be illustrated by the characters of the *Gopis*, who are the eternally perfect devotees of *Lord Krishna*.

The *Gopis* says to each other, “What are we to do? Ever since the day my eyes beheld his enchanting form, I have lost ownership of my eyes and my mind. They are no longer interested in anything else.”

In this profound merging of heart and *viveka* (conscience or inner voice), the intelligence becomes calm and still. At that moment, the ego of the seeker dissolves into a deep longing for love from the beloved. The distinction between the desire driven by ego and the longing for true love fades away. In the end, nothing remains but the beloved and the yearning to be loved.

## CHAPTER - 7

### **HONORING OUR INHERENT UNDERSTANDING**

Be cautious, as one should not dwell on or contemplate the flaws of the body. Focusing on imperfections creates obstacles along the path and only reinforces attachment. Therefore, seekers should carefully observe the body's transition through its initial, interim, and final states to understand its true nature. It's important to avoid thinking about the body or its shortcomings. When a seeker, with the help of *viveka* (conscience or inner voice), perceives the true nature of the body, notions of beauty and truthfulness regarding the body fade away. When this occurs, desires—including sexual urges—will be destroyed. Instead, a desire to connect with God, who embodies infinite and eternal beauty, will arise.

Seekers should reflect on why they have notions of beauty, permanence, and attachment regarding the body. What are the reasons behind these feelings? Upon analysis, one may realize that the absence of contemplation is, in fact, the reason. We are inherently eternal and blissful. Due to our inherently eternal nature, we tend to experience a sense of permanence and bliss in material objects if we start identifying ourselves with them through the ego. This notion will persist until the seeker examines it through *viveka* and honors their own understanding.

In reality, we can only form relationships or a sense of oneness with those who belong to the same breed. It is not possible to

truly connect or foster a relationship with those who are of a different breed. However, out of ignorance, we often mistakenly identify with and create bonds based on our physical bodies, which does not belong to our breed. This identification with the body is sole error and is the root cause of all misfortune.

Every human being understands that they are not merely their body. In conversations, we say, “this is my hand,” “this is my leg,” “this is my eye,” “this is my mind,” and “this is my intelligence.” Nobody identifies themselves as just a hand or an eye; yet, we often live under the misconception that “I am the body.” We tend to forget that we are not our bodies, leading us to equate the pleasure and pain of the body with our own feelings. As a result, this inconsistent, fleeting, and imperfect body appears to us as permanent and beautiful. The sense of oneness with our body and the people associated with it creates a feeling of attachment, which is referred to as *kaam* (desire or sensual propensities). This desire for pleasure extends into the longing for various material possessions, the capacity to enjoy these possessions, and the yearning for circumstances that facilitate indulgence. According to the laws of nature, human beings tend to develop habits based on their desires; however, in the end, these habits lead to nothing meaningful. While a person can eliminate their desires, they cannot fully satisfy them. What is the result of seeking worldly pleasures? The ability to enjoy decreases, while the desire to indulge only grows. Consequently, there is always a sense of deficiency, a feeling of lacking something, and true happiness or peace remains elusive.

Seekers should respect and effectively utilize the self-knowledge available to them while firmly believing that they are not the body, and that the body does not belong to them. If the body does not belong to us, then all people related to this body, along with all connected materials, cannot truly be ours. Once this

conviction is established, all types of desires are eliminated. The conscience becomes pure, peaceful, and tranquil, making it easier to affirm the following beliefs:

“God is mine because I belong to Him.”

“My inherent being is similar to that of God.”

“By nature, He loves me, and I am His beloved.”

“Even when I forget my relationship with God, our eternal connection remains intact without any breach.”

When the conviction about our relationship with God becomes strong, a powerful desire to meet the all-loving and ultimate beloved arises. This desire does not fade even after it is fulfilled; it remains ever new and fresh.

The love of God cannot be earned through actions or efforts. Therefore, it is a mistake to wait for ages for this love to materialize. There are no obstacles or distances—whether in time, space, or circumstances—between the seeker and God. If all desires are eliminated, as previously discussed, the seeker can achieve union and realization. After this, the love of God naturally emerges, and one can be with God without any effort.

The greatest mistake of a soul (*jiva*) is to disregard the knowledge it possesses, ignoring it and acting contrary to it. If this mistake is corrected, there will be no delay in realizing God and experiencing His love. This realization is tied to the present moment; to postpone it is a form of negligence.

The scriptures state that over time, *chitta* (the collective state of past memories) becomes purified, leading to union, realization, and divine love. Such teachings are only true to the extent that seekers do not become disheartened by delays in their success.

In reality, these delays often arise from disregarding the understanding available to them. Once this understanding/

information is honoured, subsequent progress will occur naturally through the unconditional grace of God, without the need for additional effort. Embracing this information will lead to complete *vairagya* (dispassion), and the fullness of *vairagya* brings about union and realization. Ignorance and indulgence stem from attachment.

## CHAPTER - 8

### **GOD IS BEYOND HUMAN EFFORT**

It may be noted that *yoga* (union), realization, and love cannot be achieved through actions or effort, because all actions arise from the sense of being a doer. This feeling of being a doer stems from identifying with the body, and such identification is due to negative tendencies. When people act inconsiderately, disregarding their own *viveka* (conscience or inner voice), it becomes impossible to achieve *yoga* (union), realization, and love.

It is certain that by properly utilizing the available *viveka*, the knowledge influenced by the senses can be overpowered by *buddhi* (intelligence). As a result, *chitta* (the collective state of past memories) becomes completely pure. At this point, with the absence of ego or attachment to the body, the feelings of being a doer or an enjoyer will disappear.

When all types of attachments and cravings are eliminated from the root, the ability of controlling external tendencies is automatically achieved. At this point, a state of choiceless *chitta* emerges; this is a fundamental truth. In such a state, the desire for love of God is born, and the heart becomes filled with an endless river of love—an ever-renewing love. The efforts and determination of a seeker are essential until they cleanse and purify their inner *chitta* by eliminating all desires for personal

enjoyment. After this purification, no further duties or efforts are required.

Thinking about or remembering the beloved is not considered an action or *karma*; it happens spontaneously and without any sense of doership. Similar is the distinction between chanting and remembering. Chanting is performed with the intention of seeking love, accompanied by a sense of doership. In contrast, when we remember or think of our beloved, it happens automatically in times of separation.

Focusing on God while reflecting on His virtues, name, or deeds—through any form, shape, or feeling—helps to purify the inner *chitta* and strengthen one's faith in God's love. Therefore, such practice, though a form of *karma*, is still a part of devotion. However, since there is a sense of doership in such *bhakti* (devotion), interruptions will occur, seeker does not experience a continuous and constant connection with the divine.

The remembrance or contemplation that occurs in a state of desperation to meet the beloved is uninterrupted because there is no sense of being a doer or an enjoyer; only love remains. In those moments, the seeker loses awareness of the body, so it's not driven by effort or action. When something is done with a sense of being the doer, the results are not immediate; they take time to manifest. However, God and His love are available in the present moment, so there is no need to wait for ages. This shows that love cannot be attained through effort.

When seekers fully surrender and become dependent on God, their sense of being a doer disappears entirely. The desire to act ceases, and aspirations are naturally fulfilled through the unconditional grace of God. The heart is filled with love, and there is no longer any attachment to what was previously gained through personal efforts. The *chitta* is purified, due to the faith

in the one who is always and everywhere available in the present moment — eternally.

The divine presence, which exists in every moment, illuminates not only itself but also everything else that is transient. By relinquishing affection for God — affection that ultimately does not exist in the way one might think — a seeker can truly realize God. Thus, the significance of love towards God surpasses even God Himself. Therefore, believers should always safeguard their love and faith in God.

CHAPTER -9

**EQUALLY UTILISING  
HAPPINESS & MISERY**

One should not develop attachment to any possessions or circumstances which are a result of past *karma*. When a person becomes attached to something which is available, they begin to think about similar things that are not available. These thoughts can lead to cravings, which ultimately pollute the *chitta* (the collective state of past memories).

To fully overcome *raag* (attachment) and *dvesh* (animosity), seekers must recognize that no one else is responsible for the happiness or miseries experienced through favourable or unfavourable circumstances perceived by the senses. If a person believes that another individual, creature, or object is the source of their happiness or distress, the development of attachment and animosity is inevitable.

As long as a person harbours attachment or animosity toward others or material possessions, their *chitta* will remain impure, and unnecessary thoughts and desires will continue to arise. If we examine closely, we will realize that no other person, living being, or material object is responsible for our happiness or misery. This raises an important question: Who is actually responsible? Our beliefs in this matter can be categorized into three parts:

- (i) People experience favourable or unfavourable situations based on their past *karma*, and there is no other reason

for these experiences. Those who take pride in their bodies and are attached to their *karma* often hold this belief. Because of this mindset, they may try to leave behind negative *karma* and focus on engaging in positive actions. In that sense, this belief can be beneficial.

- (ii) The sole cause of happiness or misery is human lethargy; specifically, the failure to respect and effectively utilize the wisdom of *viveka* (conscience or inner voice). A thoughtful seeker does not become disheartened when faced with physical or mental difficulties. Instead, they find joy in the belief that adversity will elevate them in life. Those who do not confront challenges cannot grow or progress. It is nearly impossible to eliminate ego and attachment to the body and the world without being subjected to adverse situations. Such challenges can help one detach from these attachments. When seekers do not identify with their bodies and, as a result, relinquish their possessiveness over worldly matters, there can be no circumstance that leads to genuine happiness or misery. This perspective is held by thoughtful seekers who honour their *viveka*, understanding that inertia and lethargy are the primary reasons for attachment to the body and the material world.
- (iii) The third type of believers are the one who consistently recognizes the grace of God in all circumstances. These devotees have unwavering faith and are entirely dependent on God. In favourable situations, they feel overwhelmed by the grace and care that God provides for their every need. They may reflect, *“How compassionate is God, who has given me, an undeserving person, the opportunity to serve and has supplied me with everything I need to fulfil that service.”*

In challenging situations, they contemplate that, *“due to my ignorance, I sought happiness in the physical body and the material world, which has led me to miss the love of God. God has created these adversities to redirect my focus from the body and the world towards Him. How kind is God, who consistently arranges situations to shower love upon this servant.”*

These seekers always feel God’s grace and remain deeply engaged in their devotion to Him.

The beliefs mentioned above can help individuals progress spiritually. Conversely, those who attribute their happiness or sadness to external beings or material possessions often experience various downfalls. This is because such individuals become attached to the material things or people they think bring them happiness. On the other hand, they may develop resentment toward those they believe are responsible for their misery or sadness. This attachment and resentment lead to constant preoccupation with these people and things, resulting in an impure and troubled mind. Consequently, these individuals are unable to find peace at any moment.

When seekers hold no enmity or grudge against anyone or anything, they develop an equal love for everyone. Affection that arises from attachment or selfishness cannot be defined as true love; it is *moha* (infatuation or attachment). This type of affection is limited to specific people or objects and is not all-pervading. Such individuals often harbour feelings of hatred or enmity. In contrast, someone who can overcome feelings of hatred or enmity towards others is capable of loving everyone equally. This represents love in its purest form. In this type of love, there are no expectations or obligations towards anyone. Although it may seem directed towards living beings, it ultimately reflects the love for God.

The scriptures teach that both happiness and misery should be treated equally. The purpose of this instruction is to ensure that the ultimate outcome of both experiences is the same; there should be no variation in their results. As mentioned earlier, when seekers do not attribute their happiness or misery to external sources and consider one of the following reasons instead:

- The effects of past *karma*
- Ignoring one's *viveka*
- The grace or will of God

They will perceive no difference between happiness and misery. For such a person, adverse circumstances may also appear as favourable, leading to happiness and personal growth. The seeker is inspired to move towards:

- Transitioning from material indulgence to *yoga*
- Transforming from the experience of death to the pursuit of eternal life
- Shifting from feelings of attachment and hatred to a state of love

CHAPTER - 10

**INNOCENCE LIES BEYOND  
FAULTS AND VIRTUES**

Seekers should completely reject their habit of seeing faults, because contemplation of faults is more harmful than actually committing them. While it may be challenging to put faults into action, it is not at all difficult to think about them. As a result, it is natural to develop the habit of taking pleasure in contemplating faults.

To overcome this habit, a seeker should focus on recognizing their own faults. By examining these faults closely, one can see them clearly. Once seekers begin to accept their faults, they will start to diminish. People often start taking pleasure in their own faults in some way or another by finding some virtues even in their faults. This is why people struggle to let go of the faults they have identified and acknowledged. Therefore, seekers should carefully examine their faults and become determined to change.

It is important not to repeat mistakes that have been recognized. By doing so, the life of a seeker can undergo a profound transformation. It is beneficial to acknowledge and correct faults as soon as they are recognized. Seekers should not dwell on or think about faults, as this will only strengthen their attachment to them.

Even people with vices cannot be entirely without virtues; however, arrogance about these virtues is also a fault. Therefore,

seekers should strive to let go of arrogance regarding their virtues. True innocence is attained when faults no longer arise and there is no arrogance about one's virtues.

CHAPTER - 11

**SOURCE OF IMPURITIES AND FAULTS**

The faults that cause impurities in our *antahkaran* (inner self) do not come from any external source; they are self-created. Therefore, a person is always free to let go of these faults and purify their inner self.

Humans often think and say:

- The effects of my *karma* prevent me from moving towards God.
- God is not kind to me.
- I do not have companions who inspire me towards God.
- My environment is not conducive to spiritual growth.
- My body is not healthy.
- My family is not supportive.
- I have not found the right *Guru* (spiritual guide).
- My circumstances are not favourable.
- I am unable to find solitude.
- I do not have time, etc.

People may find many reasons that they believe are obstacles to their spiritual progress. Under these false notions, they might either feel disheartened by their progress or become complacent,

thinking that it is God's will, and that spiritual growth will happen only when His grace descends. However, they often overlook their own mistakes and inattentiveness.

Seekers should contemplate whether the sages, who have fully surrendered themselves to God, experience any disheartenment or apathy in life. Do they identify with anything material—except God—regardless of their circumstances? Do they continue to harbour any desires or cravings?

If the answer is no, then they are cheating themselves as well as others under the pretext of God's will without addressing their own faults. Such seekers give false reassurance to the mind that their spiritual progress is hindered by other people or circumstances, etc.

In light of the above, seekers should know for certain that God's creation, also referred to as the Divine Mother, is always reinforcing and beneficial. She does not create hindrances; rather, She is always helpful. No person or society can obstruct anyone's spiritual path. There is no circumstance that cannot be useful in spiritual pursuit if it is utilized correctly. God's grace is always working for the benefit of all living beings; whenever seekers encounter it, their hearts are filled with divine grace at that very moment.

The primary mistake made by seekers is the tendency to identify with things that are not at all related to them—specifically, the body, which is influenced by the mind, intellect, and senses, along with all the material possessions associated with it. These external aspects appear dear and close to them. In other words, they identify themselves and trust what should not be trusted.

They fail to recognize and trust the supremely compassionate God, who is only worthy of trust and can be considered one's own in every sense. Instead, they do not acknowledge God as an essential part of their life or feel a genuine need for Him in the prevailing moment. This oversight is the principal fault that leads

to the development of many other vices and faults. Therefore, a seeker must completely reject this mistaken notion.

This fault is created by human beings, and therefore, it can only be eliminated through human effort. No one is incapable of overcoming their self-made faults. However, if someone believes they are incapable, they should seek refuge in the all-capable God, who is the strength of the weak, the one who cleanses the degenerated, and is a friend to the meek and poor. How can a seeker, burdened by their own weaknesses, find peace until they address and overcome those weaknesses?

When discussing about the faults of others, the human mind tends to harbour various notions, such as:

- This spiritual master made a particular mistake that hindered the progress of his followers.
- This politician committed specific errors.
- These are the faults associated with this society.
- This seeker is making significant mistakes.
- The members of that community have faults of considerable magnitude.
- *Hindus* are at fault in this regard.
- *Muslims* have made certain mistakes, etc.

In this way, people skilfully examine the faults of others. In that moment, it may seem as if the entire intelligence of the world is available to them. However, the same people often neglect to use that intelligence to address their own faults. If they were to stop focusing on the perceived faults of others—faults that, in fact, may not even exist—they could shift their attention inward. By abandoning the habit of scrutinizing others and instead turning their intelligence towards self-reflection, they could begin to identify and eliminate their own shortcomings. This practice

results in a much faster purification of *chitta* (the collective state of past memories).

Seekers should recognize what is genuinely their own and refrain from having faith in anything unworthy of reliance. Those who have deceived us multiple times should not be trusted again; do not treat them as your own under any circumstances.

A seeker should place unwavering faith in the Supreme Compassionate God, who is:

- Your companion since time immemorial
- Always beneficial
- Constantly connected with the seeker
- Never cheats anyone
- Affirmed by scriptures and sages

This faith and surrender before such a God should be complete and unconditioned, as it is the ultimate goal of a seeker.

Moreover, a seeker should not expect that their self-created faults will be resolved by someone else, nor should they become disheartened about their shortcomings. It is neither fair to have such expectations nor to feel discouraged, as this goes against the natural law.

People often say, “God gives justice,” but a true seeker should always believe that “God is merciful.” This is why God does not punish people for misusing the power He has given them. If God were to give strict justice, He might cut off the tongue of a liar or the hands of a thief, but instead, He showers blessings and hopes that people will believe in Him and declare, “I belong to God.”

Just hearing about His character can completely extinguish sensual impulses, and even a mere glance of His grace fills one with love. Great knowers of truth, like *Uddhav*, aspire to receive the dust

from His feet. From the character of the *Gopis*, seekers can learn that only God can be considered truly their own. The *Gopis* regarded only *Shyamsundar* (a name for *Lord Krishna*) as their own, completely surrendering themselves to Him. Their minds became one with the mind of God; their eyes reflected God's vision; their voices, lives, and bodies belonged to God. They viewed their relatives and cows as manifestations of God. Everything they did was aimed at bringing joy to God and making Him happy. Each act and intention focused on the happiness of God.

Thus, everything a seeker does should also aim to please their beloved. If the seeker eats, it should be because abstaining would cause pain to their beloved. If they remain hungry, it must be God's desire, and that's why no opportunity for food has arisen. In this way, a seeker should see the happiness of God in every impulse and tendency, striving to increase their love for and yearning toward God.

Seekers should completely surrender their life to God, feeling that their existence is solely for Him. They should never entertain the thought that they can live without God, but rather resolve to belong exclusively to Him, regardless of whether God accepts them or not.

If a seeker has the following thoughts:

- I do not know God.
- I have not seen God.
- How can I trust God without seeing, knowing, or having any information?
- How do I treat Him as my own?

Then the seekers should tell their mind that, despite not knowing everyone they trust and consider as their own, they still do so. Upon careful analysis, one can realize that:

- We do not truly know everyone we trust and treat as our own.
- If we genuinely got to know them, we might find they aren't worthy of our trust or truly ours.
- Trust and belonging last only as long as we remain unaware of the reality.

However, God is different. Those who love and trust God will gradually come to realize His glory. This will simultaneously deepen their trust and love for God because He is trustworthy and truly our own.

If seekers believe they cannot trust God without knowing Him, they should apply the same principle to others. They shouldn't love or trust anyone without fully knowing them. By doing this, their flaws will diminish, and their *chitta* will be purified. This process will give them the ability to recognize the one who is worth knowing; consequently, they can first realise God and then believe in God. There is nothing wrong with this approach; it is also a pathway to realizing one's connection with God.

In our everyday lives, when we begin to trust and treat someone as our own, do we not love them? Do we need special training or solitude for such love? Isn't it true that we don't require special effort to love someone; it happens spontaneously at every stage of life?

Every day, before going to bed, seekers should use the *viveka* (conscience or inner voice) developed throughout their life to reflect on how often they were attacked by their own negative tendencies during the day and identify the reasons behind those attacks. By recognizing these inadvertent mistakes, the seeker should resolutely work to eliminate them and cultivate the opposite positive qualities. For example, if the seeker spoke a lie during the day, they should understand the temptation that led

to this conduct. They should compare their actions against the virtue of being truthful and encourage their mind to resist future temptations. Furthermore, they should firmly establish the belief that “I am not a liar; I will not lie again.” This reflective practice should also extend to other flaws, such as sensual impulses and anger.

Each morning, seekers should, again using their *viveka*, assess the nature of the various actions they may take throughout the day. They should ensure that their actions do not harm or infringe upon the rights of others. Actions that support and protect the rights of others not only purify the doer but also strengthen mutual affection. This approach fills the heart with love, making the seeker free from debt of others. In this way, the seeker is blessed with love, *viveka*, and *yoga*, which are the ultimate goals of human existence. By achieving these, the seeker naturally gains:

- Devotion from love
- Liberation through *viveka*
- Strength from *yoga*

If possible, once a week, seekers should meet with like-minded individuals who value truth. In these discussions, seekers should openly and honestly share their flaws and shortcomings, seeking guidance from others. This practice helps in quickly addressing and overcoming personal weaknesses.

## CHAPTER - 12

### **COMPULSIONS OF IMPURE CHITTA**

Unless the *chitta* (the collective state of past memories) is pure, seekers cannot think freely and may end up focusing on thoughts they wish to avoid. Consequently, they struggle to perform the actions they should be doing and instead engage in actions they should avoid.

Thus, seekers should diligently complete any task, applying *viveka* (conscience or inner voice) and the ability to act with total patience, motivation and alertness.

This should be done in a manner consistent with how the tasks should ideally be performed. Seekers should avoid both rushing and procrastinating while executing any such task. At the beginning of any endeavour, they should ensure that:

- it does not deny or infringe upon anyone's rights
- it is not likely to harm anyone in any way

In this way, work should be skilfully accomplished as a service to God. One should refrain from undertaking any work that is unrelated to God or that contradicts the guidance and inspirations received from God.

*Pravritti* (outward tendencies) will inevitably lead to *nivritti* (withdrawal from worldly propensities). Therefore, any duty assigned to seekers, when carried out in the manner described

above, will ultimately result in the stillness of *chitta*. A longing for the love of the beloved will arise and unnecessary desires and frivolous thoughts will naturally diminish.

No task is too small or too large; when trivial tasks are executed with diligence and intensity, they are actually on par with any other important task. It should be understood that the need to do *karma* (action or any task) is not for any result. It is to give direction to the force of *kriyashakti* (the power to act) to complete its journey. When actions are performed in this way, the sense of being a doer or an enjoyer dissolve. Goals that seem unattainable despite considerable effort over a long period can be achieved quickly and effortlessly.

A normal human being, due to ignorance about the mystery of *karma*, often does not perform work at the time it is supposed to be done. When they do work, they view it as a burden and complete it without full commitment. As a result, their attachments are not diminished, and during the periods when they are relieved from *karma*, various thoughts and intentions (*sankalpas*) arise in their *chitta*. This happens because their inclination to act does not decrease, and time is often wasted in procrastination or idleness.

Every moment of human life is priceless; therefore, not a single moment should be wasted. Leisure time, when a person is not engaged in meaningful activities, should be devoted to contemplation and love for the divine. If during these moments the seeker's mind is filled with unnecessary thoughts or if they become lethargic, their time is wasted in lower states of *chitta*. What could be more unfortunate than such a mistake?

Therefore, seekers should diligently perform the duties assigned to them in a manner that aligns with divine instructions, inspirations, and their abilities. As the seekers continue to fulfil their duties, their outward tendencies gradually turn inward.

If seekers do not carry out their *karma* appropriately—with patience, enthusiasm, and diligence—the consequences can be detrimental to their health, society, and the nation. Thus, seekers should perform all tasks properly, whether they are ordinary activities like eating and drinking or societal and national responsibilities.

There are times when seekers may find themselves without any assigned *karma* or inner urge to act. During these periods, it is not necessary to force action; *karma* should be performed only when it is essential.

When external inclinations (*pravritti*) are handled properly, internal withdrawal (*nivritti*) will naturally occur. As *nivritti* becomes more stable and enduring, the mind will become calm, and the heart will fill with love and understanding—exactly what a person seeks.

CHAPTER - 13

**GOD BECOMES SUBSERVIENT  
TO HIS DEVOTEES**

It was mentioned earlier that when any duty-bound action (*karma*) is performed with patience and enthusiasm, sensual impulses naturally diminish, leading to a purer *chitta* (the collective state of past memories).

Now, let's consider how all the actions and external tendencies of seekers can become pure and appropriate, as they should be. Upon reflection, it becomes clear that external actions (*pravritti*) cannot be corrected without purifying the *sankalp* (desire or determination) that arises in the mind before engaging in such external actions (*pravritti*).

The purification of *sankalpas* happens when an individual renounces negative thoughts and feelings and embraces positive ones. Negative *sankalpas* are those that harm others, while positive *sankalpas* promote the well-being of others. The well-being of a seeker is intrinsically linked to the welfare of others; anything harmful to others ultimately harms ourselves. Conversely, any good done for others also benefits us, and this is indisputable. Nevertheless, people often try to harm others in pursuit of their own welfare, which is a serious mistake.

According to the *Vedas*, there are many ways to pray to God for the purification of *sankalpas*. I have heard about one such method of prayer called "*Shivsankalp*," which is found in the *Shukla Yajurveda*.

Auspicious *sankalpas* have a significant impact on our *chitta*, helping to purify it more easily. Therefore, if a seeker finds it difficult to live without any *sankalp*, and the mind is reluctant to abandon worldly pursuits, it is advisable to focus only on auspicious *sankalpas*. One should always avoid bad *sankalpas*.

If doubts arise in a seeker's mind, such as, "Is it possible to have auspicious *sankalpas* before purifying the *chitta*?" or "Do we have the freedom to choose only auspicious *sankalpas*?", then it is important to understand that no person's *chitta* is entirely impure. There is always a mix of purity alongside impurities. The elements of purity foster a desire to reform and become better individuals. Thus, it is clear that a person is always free to abandon bad *sankalpas* in favor of good ones. With the unconditioned grace of God, success in such endeavour is attainable.

A person's external propensities (*pravritti*) are directly linked to the nature of their *sankalpas*. Therefore, engaging in auspicious *sankalpas* will lead a person to participate in positive actions. If one undertakes these actions skilfully and patiently, a deeper relationship with God can be developed.

It is a principle that people develop relationships only with the one whom they trust. The one who is related becomes dear to them. People tend to remember what is dear to them; this remembrance leads to contemplation about what is dear. Such contemplation can evolve into meditation and, ultimately, *samadhi*. When a person becomes disinterested even in the bliss of *samadhi*, they experience pure love.

As previously mentioned, only God is worthy of contemplation because He is eternal, self-illuminating, and omnipresent. God can only be realized through *chitta*. It is futile to contemplate about the body, material possessions, or the world because what is momentary and fleeting cannot be attained through contemplation.

Therefore, contemplation of God is the only meaningful endeavour, and the seekers should continuously focus on God. To do this, it is essential for the seekers to trust God and consider Him as their own. As long as a seeker remains attached to:

- What does not truly exist,
- What they mistakenly believe is theirs,
- Relationships that are temporary,

they will find it difficult to progress on their spiritual journey.

Seekers must recognize that their sense of identity is often tied to the body and the material world. To truly connect with the truthful and eternal God, it is essential to relinquish this mistaken sense of “self.” By doing so, the seekers will naturally develop a sense of belonging to their eternal and loving companion—God.

Seekers are ever free to achieve that which can be achieved through *bhava tyaga* (sacrifice of emotions/propensities), as there is no bondage in making sacrifices. Yoga, knowledge and love are not the effect of any action; instead, they manifest when the inner being of the seeker is purified. Once the inner being is purified, a *Yogi* will attain *yoga*, a thinker will experience elation/bliss, and a lover will experience love. Purification of *chitta* (the collective state of past memories) occurs in the company of sages whose thoughts have become pure. Therefore, a seeker should seek guidance from these great sages or evolved souls, build their spiritual practices accordingly, and diligently follow their directions. Spiritual practices should be regarded as more important than anything else, even life itself.

If one gains the company of evolved soul, it should not be viewed as mere *prarabdha* (the results of past *karma*), but rather as a gift of grace voluntarily provided by God. When a person recognizes

God's grace in all circumstances—whether in pleasure or pain—the manifestation of God's grace becomes evident. Therefore, a seeker should have faith in God's grace and, within the context of their prevailing circumstances and abilities, earnestly aspire for the company of evolved souls. In doing so, one will undoubtedly attract the company of evolved souls.

Letting go of inauspicious intentions naturally gives rise to auspicious ones, resulting in the highest joy for the seeker. However, the seeker who remains undistracted by the happiness derived from these auspicious intentions is liberated from desires and can truly experience the bliss of *yoga*. A seeker who is not overwhelmed by the bliss of *yoga* ultimately achieves liberation through *viveka* (conscience or inner voice) and attains *moksha* (liberation). For the seeker who is not content even with *moksha*, the ultimate state of love is realized, which is considered the fifth *purushartha* (goal of life). In this state, the complete form of God, *Purna Brahma Sat-Chit-Anandghan* (immortal creator the embodiment of knowledge and bliss), accepts the love of the individual soul, the *Jiva*. This world is merely a fraction of God's being, who plays in the lap of an infinite number of lovers.

In God lies the pinnacle of prosperity and infinite sweetness. At the age of six days, He defeated *Putna*, the demoness who attempted to kill baby *Krishna*, and through His unconditional grace, He granted her liberation—a gift not even available to sages and seekers. He humbled the pride of *Brahma* by becoming the creator Himself, fulfilling the love shared between the cows and the friends who cared for them, while showcasing an astonishing display of His grandeur and sweetness.

The who God lovingly sets aside His majestic power to become subservient to His devotees. He becomes the beloved of those

who truly cherish Him and accepts even the simplest offerings—leaves, flowers, fruits, and water—from His followers with love. Unfortunately, human beings overlook such a God and instead choose to love those who refuse to return their affection. They consider as their own those who never truly belonged to them. What could be a greater carelessness/tragedy than this?

## CHAPTER - 14

### **IDENTIFICATION WITH BODY THE ROOT CAUSE OF DESIRES**

We have already discussed that to purify *chitta* (the collective state of past memories); seekers must sacrifice the desires for worldly pleasures. Now, let us reflect on the origin of these desires and explore ways to overcome them. Upon deeper contemplation, we can identify two primary methods for overcoming the desire to indulge: (i) reasoning and (ii) love. People tend to identify with the body and develop a sense of ownership over material objects due to negative propensities. Desires for worldly pleasures arise from the identification of the self with the body and the objects related to it.

It is the experience of every human being that when they love someone even momentarily, during those moments, out of joy and with the intention of making their loved one happy, they often sacrifice their own happiness. In these instances, the desire for self-indulgence diminishes, and a profound pleasure arises from making their loved one happy. The pleasure derived from self-indulgence pales in comparison to this. If this occurs in ordinary love, imagine the experience of aspiring to love someone who embodies the essence of love and loves every living being. Who is the epitome and embodiment of love?

If a person loses interest in all kinds of worldly pleasures, it is not surprising. This demonstrates that love can help one overcome desire spontaneously. All desires for enjoyment arise from our

identification with the body. If seekers do not identify with their body, there will be no desire for enjoyment. Therefore, when someone realizes through reasoning that “I am not this body,” the desires for enjoyment inevitably vanish. The complete absence of desires indicates a purified *chitta*.

There is a complex relationship between sacrifice and love. Love gives rise to sacrifice, and sacrifice strengthens love.

The purification of the *antahkaran*, or inner self, occurs more rapidly when a seeker strives to bring happiness to all living beings in order to please God. As the *antahkaran* becomes purified, the desire for God will naturally awaken.

Seekers should continuously fulfil the rights of others, using their available abilities, and should not believe they possess any rights over others. Even for the basic needs of the body, seekers should only accept what is necessary for the happiness of others. If the body is totally used for others, then accepting anything is also a form of giving.

Those who are served by the body have a rightful claim over it. When seekers acknowledge that the body, available resources, and all types of abilities belong to God—and therefore do not assert any claim or seek personal enjoyment from them—everything they do becomes an act of sacrifice and love. This approach is the fundamental means to purify the *antahkaran*.

A lover deserves love, not someone who indulges in sensual pleasures, as such indulgence leads to weariness in love.

Upon careful analysis, we can understand that both God and the individual soul (*Jiva*) are lovers. Neither engages in enjoyment. In the *Jiva*, the desire for enjoyment arises from its connection to the body, which is unnatural; even philosophers agree that this bodily attachment is a folly. Therefore, to find true love, it is essential to dissociate from the body by employing *viveka* (conscience or inner voice) and freeing oneself from desires.

Although both God and the *Jiva* are lovers, a significant difference exists between them: God is desireless but capable, while the individual soul is also devoid of desires but remains incapable. The individual soul has a longing for love and thus seeks it, while God loves the individual soul out of His sweet nature. God is complete in every aspect and totally unattached, devoid of any desires.

It is not truly commendable for an individual to engage in sensual indulgence, as the ultimate consequence is disease. Therefore, to protect oneself from ailments, it is essential to avoid all forms of sensual gratification. Furthermore, anything a person may possess, whether material or otherwise, has been provided by God. Thus, renouncing these possessions is not a significant act in itself.

Similarly, letting go of the greed for *sadgati* or salvation is not inherently virtuous, because when all forms of sensual cravings are discarded, there can be no *durgati* or negative repercussions. God is so compassionate that even these seemingly trivial sacrifices made by an individual are regarded as significant acts in His eyes. He loves every individual in such a way that, despite being complete in Himself, He embraces the love of the seeker.

The inherent nature of God is love, while love is what the seeker yearns for. Therefore, whenever a seeker expresses love, God sees it as a debt to be repaid. In reality, only God possesses the true capacity to love; no one else can love in the same way.

A person who is attached to sensual pleasures does not have a rightful claim to love; instead, their role is to serve. Only a desireless person is worthy of love, because the love from someone with desires is unstable. Such individuals may view love as a means to fulfil their desires, thereby undermining its true essence.

CHAPTER - 15

**WORLD CAN ONLY GIVE BONDAGE**

The *antahkaran* or the inner self can be purified through contemplation and love. Contemplation helps one stop identifying with the body, while love allows for surrender, resulting in spontaneous renunciation. The complete absence of all desires is the ultimate sign of the purification of the *antahkaran*.

Seekers cannot be free from desires unless they entirely eliminate attachment, hate, and aversion. Furthermore, as long as one views external people, materials, circumstances, or states as sources of happiness, true freedom from attachment and hate remains elusive. Therefore, a seeker should not rely on anything external as a means of progress or happiness.

Through contemplation, we can come to understand that our progress and happiness do not depend on people, wealth, or circumstances. Out of ignorance, many accumulate possessions in the hope of finding happiness, but this often leads to becoming a slave to those possessions. Human experience shows that bondage can never be a source of true happiness.

The inherent needs of a human being—freedom, ability, and love—cannot be achieved through any organisation or accumulation of material goods. One cannot attain genuine happiness unless these fundamental needs are fulfilled.

It is clear that a dependent person is generally less happy than someone who does not rely on external factors for their happiness. In a state of ignorance, many believe that obtaining great power or accumulating wealth will lead to happiness. However, as prosperity increases, there is often a corresponding rise in dependence, fear, disease, cravings for indulgence, and audacity, which are typically the sources of misery.

Therefore, a seeker should strive to return whatever they have taken from the world, using available wealth and power in service to humanity, thus becoming debt-free. Moreover, one should aspire to free themselves from all debts to God by surrendering completely to Him. In this state of being entirely debt-free, the inner self is completely purified.

Seekers should pray to God, saying, “God, grant me the ability to be of service in any work of yours. Let me be a toy for your amusement, or keep me in any state under your grace. I do not desire anything else.”

If someone argues that God is complete and remains happy within His own glory, then why would He need a *Jiva* (individual being) for happiness? In this context, it's essential to understand that because God is wholly complete, He can fulfil any requests of those who are entirely dependent on Him.

If someone approaches a person who is not fully capable and asks, “Please give me some work. I'm willing to do any task, even menial ones,” that person, without any resources, may respond, “I cannot offer you work because I do not have the ability to give work to everyone.”

However, God is all-capable and lacks nothing. How, then, could He disappoint someone who seeks only love without any worldly expectations? God Himself becomes a lover and falls in love with such a seeker; this reflects His extraordinary greatness.

As long as seekers want anything from the world, they cannot find true happiness, as the world is impermanent and fleeting. Whatever one gains will ultimately be taken away. Seekers who understand this truth do not ask for anything from anyone. Instead, they serve others in various ways without expecting anything in return. Such seekers always remain happy and have no attachment or animosity towards anyone; everybody loves them, and nobody opposes them. Thus, they always remain fearless and free from anger, which implies complete purification of the *antahkaran*, the inner self.

When the *antahkaran* is purified, a *Yogi* attains union spontaneously, a thinker achieves realization, and a lover finds love. Both reasoning and love play a crucial role in purifying the *antahkaran*. Once the *antahkaran* is purified, then thoughts and love arise spontaneously. Thus, they complement each other.

To purify one's *chitta*, it is essential that seekers do not remain indebted to others. This means that they should return anything they may have taken from others and apologize; their happiness should not depend on anyone else. It is essential to acknowledge that our true nature is divine and eternal, distinct from those who do not possess the same inherent qualities. The body and the associations arising out of it do not define our actual essence.

## CHAPTER - 16

### **YOU ARE DIFFERENT FROM THE BODY AND WORLD**

It has been stated that through reasoning and love, one can transcend all kinds of desires. While a lot has been said about love, not as much focus has been placed on reasoning, which is what we will discuss now.

In reality, there is no conflict between *viveka* (conscience or inner voice), faith, and love; rather, they complement each other. A person with *viveka* first understands and then accepts or believes. Conversely, a person of faith first believes and then seeks to understand.

If individuals recognize their shortcomings through analysis but do not take action to change themselves, then mere awareness is of no benefit. Similarly, believing in something without living according to those beliefs is also futile.

*Viveka*, faith, and love are available to all human beings. However, when individuals disregard their innate *viveka*, they often end up trusting and loving those who:

- Should not be trusted,
- Are unworthy of trust,
- Have betrayed trust in the past,

while failing to love the one who should be trusted and is their own.

Whatever seekers perceive through their senses, mind, and intelligence—whether in the form of a person, a nation, or an object—is temporary. Human beings cannot establish eternal relationships. Due to ignorance, people often mistake these coincidences for sources of happiness. However, upon closer examination, it becomes clear that nothing can provide lasting happiness. Even the dearest friend will eventually leave. A person must part with all objects, no matter how cherished they are. If any person, object, or place truly were a source of happiness, individuals would never want to leave them; yet that is not the case. While sleeping, we temporarily relinquish all our cherished relationships that we perceive as sources of happiness in our waking state. During deep sleep, there is no connection to either the dream world or the waking state, demonstrating that all relationships are subject to separation. Any relationship or association is subject to separation; therefore, a state in which no new relationships are created is more beneficial and joyful—a truth that many have experienced.

During times of worldly engagement, seekers should recognize the temporary nature of all things and avoid becoming attached to any person, object, nation, time, or circumstance. None of these should be treated as sources of happiness. Simply by seeing their temporary nature, complete dispassion will naturally develop.

Every day, during deep sleep, a person renounces all kinds of relationships, but as attachments remain hidden in their *antahkaran* (inner self), they are not destroyed. Therefore, upon waking, the person again develops the same relationships with others. As long as seekers remain attached to their body and all other visible relationships, they believe that they experience

happiness or misery due to these connections. This attachment to visible relationships causes them to continually move through the cycle of birth and death.

Thus, a seeker should resolve, through contemplation, that they have no relationships with:

- anything they see
- anything they hear
- anything they experience
- any sights, materials, including the body, intelligence, mind, and senses.

They should realize that they are completely different from all these in terms of essence and form, and thus, these relationships are not real and arise from ignorance. They are the eternal soul, entirely distinct from everything that is temporary and not self-illuminated.

A human being, due to ignorance, often identifies solely with the body. He tends to associate himself with various labels such as caste, community, family, and his actions, leading him to believe, for example:

- I am a *Brahmin*,
- I am an untouchable,
- I am a businessman,
- I am a householder, etc.

However, these identities are not truly experienced without the body. Therefore, a thoughtful seeker should work towards disassociating themselves from both the body and the external

world. When a seeker realizes that they are not the body and have no true connection to the visible world, a sense of disassociation and incoherence may arise. As a result, their *antahkaran* (inner self) naturally becomes pure. This purification frees them from all vices. Once the inner being is purified, the seekers attain a state of realization and achieve their ultimate goal.

The sense of 'I' arises through certain associations, which in turn lead to the idea of 'mine.' The existence of 'I' and 'mine' creates impurity in our *chitta* (the collective state of past memories). Therefore, to purify *chitta*, one must eliminate the sense of 'I' and 'mine.' This can only happen when the visible world is perceived as alien. Once this alienation occurs, 'I' and 'mine' transform into 'You' and 'Yours,' resulting in the discovery of what is truly real.

This reality embodies the one who can be loved, the one with whom a union is possible and the one who can be realized.

The unification of these three experiences constitutes the actual union, allowing an individual to reach a coveted state of abundance, free from all forms of scarcity. Thus, it is clear that the purification of *chitta* through contemplation is the primary goal of the individual soul (*Jiva*).

## CHAPTER - 17

### ONENESS WITH GOD

A seeker should clearly understand that the human body is not meant for indulging in sensual pleasures. In countless past lives, the soul has already experienced physical pleasures in various forms, such as trees and animals. Therefore, seeking such indulgence is not unique to the human experience.

The true purpose of the human body is to rectify past mistakes by eliminating the vices accumulated through ignorance. Some may ask, “Why did God create sensual desires in human beings? If these urges did not exist, there would be no temptation to indulge in them.”

The answer is that God did not create sensual desires. Rather, God generously granted the human body as an opportunity to overcome these enduring desires, which have persisted throughout many lifetimes. Without desires for sensual pleasure, there would be no need for this body—just as treatment is only necessary when there is a disease. God, in divine kindness, has given us the human body specifically to help us conquer sensual urges. To facilitate this, God not only allows these desires but also offers the hope of *yoga*, self-realization, and love. Even sensual pleasures arise from the union of desire and its object—offering a glimpse of *yoga*. Similarly, attachment is a reflection of love; both delusion and attachment are forms of love. Even during *avivek* (acting under

negative propensities), there remains a trace of *vivek* (discrimination), for *vivek* is never entirely absent in anyone. A dearth of *vivek* creates doubt, and such doubts or curiosity ultimately lead to the realization of truth. When a seeker, using whatever *vivek* is available, overcomes all negative tendencies, the following transformations occur:

- Sensual urges are transformed into *yoga*.
- Attachments are transformed into love.
- *Avivek* is transformed into realization.

The continuous emergence of negative tendencies and the arrogance of virtues are the two impurities of *chitta* (the collective state of past memories). The purpose of all spiritual practices is to eliminate these two. Therefore, seekers should not take pride in their sense of realization, *yoga*, or love. In other words, seekers may experience *yoga* but should not consider themselves *Yogis*. They may possess knowledge but should not consider themselves knowledgeable. They may experience divine love but should not be conceited about it.

There is no distance of any kind between God and the individual being. God and the *Jiva* are similar in both their inherent constitution and form. Both are perpetual by nature, which means there is no distance in time. They exist in the same place, so there is no spatial distance either. Both are eternally connected to each other, yet a sense of separation arises solely due to ego.

Whenever a *Bhakta* (devotee of God) develops even a trace of arrogance, God withdraws from their sight to dispel that pride. During the *Raas Leela*—the divine play of *Krishna*—the *Gopis* began to believe that *Shyamsundar* was under their control, dancing to their whims. The instant this thought crept into their minds, God

vanished from their midst, taking with him the one *Gopi* who had not harboured such arrogance.

However, after a short while, even that *Gopi* became prideful, feeling unable to walk and asking *Lord Krishna* to carry her on his shoulders. At this, *Krishna* left her behind and disappeared. Later, the other *Gopis* found her, and together they began searching for the Lord. Consumed by the pain of separation (*viraha*), the *Gopis* grew restless. In their longing, they asked everything around them—leaves, plants, animals, birds—for news of *Krishna's* whereabouts. When their search proved fruitless, they returned to the place where the *Raas Leela* had begun. There, they re-enacted the divine dance, fully immersed in their sorrow over his absence.

As the pain of separation deepened, the *Gopis'* egos began to dissolve. At that very moment, *Lord Krishna* reappeared. Though he had seemed absent, he had always been present—merely hidden from their view. When the *Gopis* expressed their distress over his disappearance, *Krishna* explained that he had concealed himself briefly to intensify their love and devotion. Thus, a true seeker should never harbour any form of pride or self-conceit.

God created this world and bestowed countless forms of joy upon all living beings. He also wishes to experience their love; this forms the essence of His purpose. A sincere, contemplative seeker first attains realization after purifying the *chitta* and subsequently, experiences love. One may wonder how love can arise after realization, especially when the seeker, after realization, becomes disconnected from the mind or body. The answer is that the mind and senses of such a lover cease to be worldly. Their mind and intelligence become divine and illuminated.

The kingdom of love, along with God's lovers, and everything else is composed of the same metal or the luminous essence—

love itself, which is also the very essence of God. No worldly matter is involved; therefore, there is nothing absurd about attaining love after realization. This is what reflects the purpose of the manifest form of God (*Sat-Chit-Anandghan Purna Brahm Lilamaya Parmeshwar*) and makes it meaningful. This understanding gives true meaning to God's all-loving form: He is the embodiment of truth, *chitta*, and bliss, guiding the divine play of the world. Love alone is the reason for God to assume form.

Love is infinite and has no end because the lover, the longing for love, and the beloved all exist in a state beyond limits and time. Therefore, there is always attraction the union as well as separation, and love remains ever new and fresh.

God is the constant companion of every living being, though many have forgotten this truth and remain unaware of it. It is like someone searching for a watch, not realizing it is already in their pocket. Feeling distant, they search in despair, only to discover, upon awareness, that the watch was always with them. In the same way, the soul forgets God and suffers the agony of separation.

Seekers should recognize and correct their mistakes, striving to rediscover their relationship with the beloved—this is true remembrance. Those who engage in chanting should remember that they are not simply reciting words, but genuinely invoking the name of their beloved.

To purify the *chitta* seekers should become choiceless and must have unwavering faith that they and God are of the same essence. Thus, only God can be considered truly one's own. Seekers should:

- Remain hopeful for the love of God, letting go of identification with the body and material world through contemplation.

- Experience oneness with *Purna Brahman Sat-Chit-Anandghan* (immortal creator the embodiment of knowledge and bliss).

Unwavering faith that seekers and God are of the same essence is the only way to experience love. There is no other path.

CHAPTER - 18

**NATURAL NEEDS AND  
UNNATURAL DESIRES**

It is often said that *chitta shuddhi* (purification of the *chitta* the collective state of past memories) requires us to recognize our oneness with God—not only in essence, but also in qualities. Today, let us reflect on this idea.

Wherever an individual attaches the notion of “I,” that notion is perceived as truth. When someone treats another as “mine,” attachment naturally forms. Conversely, when someone is regarded as “not mine,” feelings of animosity often arise.

The concept of “I” within a person can be divided into various dimensions:

- I am a *Brahmin*.
- I am a businessman.
- I am a sweeper.
- I am a *Hindu*.
- I am a *Muslim*.
- I am a *Christian*.
- I am Indian.
- I am European.
- I am American.

In each case, people identify their “I” with their body, religion, caste, nationality, and family background, becoming deeply attached to these identities. This attachment leads them to believe that these labels define their existence. As a result, they often fail to recognize that, in both essence and characteristics, they are fundamentally different from these external labels. Moreover, they may not realize that these notions have entered their lives only to be transcended through conscious self-effort.

Every belief system has its own set of guiding principles. For example, being a *Hindu* comes with specific responsibilities that should be respected and embraced. When individuals diligently follow these guidelines, they can progress on their spiritual path without being hindered by the external circumstances associated with their beliefs. It is important to understand that the situations we encounter are meant to propel us toward our ultimate goals. Unfortunately, many people overlook this deeper truth and miss the opportunities presented by their circumstances.

This is why some individuals who identify as *Hindus* may develop a sense of superiority and form attachments only to those who share their beliefs, while harbouring animosity toward others. However, if they truly embraced the core tenet of *Hinduism*—“*Atmawat Sarva Bhuteshu*” (treat everyone equally)—they could rise above these biases and foster genuine connections with all people, regardless of background.

Throughout history, great masters who have led various sects have contributed significantly to the advancement of humanity. Each sect and belief system offers unique benefits to its followers, aligning with their individual beliefs, interests, abilities, and rights, and helping them progress in their own ways. From this perspective, all sects and belief systems are worthy of respect.

However, when individuals develop self-esteem based on identification with their body, religion, caste, occupation, place of origin, country, and circumstances; they often bind themselves with feelings of attachment and animosity, which leads to the impurity of the *chitta*.

Through reasoning and faith, seekers realize that they are not merely their bodies. They learn to regard the body as a divine gift intended for spiritual growth. Therefore, they avoid forming attachments to the body or their circumstances and do not mistake the body for their true identity. Instead, they make wise use of whatever resources are available to them. By using what they have without longing for what is out of reach, seekers free themselves from attachment. As attachment fades, animosity also disappears. The absence of both attachment and animosity naturally leads to renunciation—a state of complete freedom from desire.

This process purifies the *chitta*. When the *chitta* is purified, *yoga*, realization, and love arise effortlessly.

In today's world, our perception of truth and affection towards others is shaped by two main issues. First, we often fail to distinguish ourselves from the world around us, identifying too closely with our bodies. Second, we engage in discrimination, as previously discussed.

If we can transcend identification with our bodies and the material world, the apparent reality and physicality of our existence are transformed into supreme knowledge. The belief that "I am the body" dissolves. With this realization, our attachment to the body and its needs vanishes, and we recognize that true reality does not reside in the body or its associations.

Once this realization is attained, all *raag* (attachments) are transformed into *vairagya* (dispassion), and *bhog* (worldly

pleasures) are transformed into *yoga* (union with the ultimate truth). As a result, love flows spontaneously toward God, who shares our essential nature. This is the true and natural need of every human being. The primary purpose of a seeker's life is to embrace this highest necessity and overcome the tendency to pursue unnatural desires.

CHAPTER - 19

**BLISS BEYOND THE DESIRE  
FOR VISIBLE WORLD**

It was previously mentioned that wherever a person attaches the sense of “I,” things appear real and true. Seekers, who consider themselves as a human being, should introspect on the distinction between humans and other living beings that also possess bodies. What makes humans special?

- The need for food, sleep, sex, and other worldly pleasures.
- The fear of losing those needs and pleasures.
- The fear of death.

These aspects are also present in other living beings; in fact, they often exhibit more natural and disciplined behaviour regarding worldly needs and pleasures.

Through contemplation, one can realize that the power of *viveka* (conscience or inner voice) is more pronounced in humans. This power allows individuals to understand:

- Who am I really?
- What should I do?
- What should I avoid?

However, those who ignore their *viveka* and make worldly pleasures the center of their lives are considered inferior even to

birds and animals. Birds and animals progress by enduring the consequences of their past *karma*. In contrast, humans who disregard their *viveka* create new entanglements in *karma*, further clouding and impuring their *chitta* (the collective state of past memories).

Therefore, seekers should use their *viveka* to comprehend the true purpose of the human body. Through thoughtful contemplation, one can realize that the body is a vehicle for spiritual practice (*sadhana*). By purifying the *chitta*, seekers can ultimately achieve their highest goal.

To purify the *chitta*, seekers should refrain from making any *sankalpas* (resolutions or intentions) that they cannot accomplish independently, avoiding reliance on others for their fulfilment.

The *chitta* of seekers remains impure if they depend on others for the fulfilment of their *sankalpas* or use others' resources to achieve them, regardless of how noble their intentions may be. Individuals who become reliant on others can never attain true happiness. Therefore, seekers should not assume they have any rights over anyone else.

Instead, a seeker should focus on fulfilling only those *sankalpas* that are necessary and within their capacity, without becoming attached to their results. If seekers take pleasure in their achievements, they risk developing *raag* (attachment), which contaminates the inner self and leads to an endless cycle of new *sankalpas*. Seekers should strive to protect the rights and *sankalpas* of others in every possible way, never feeling they have done a favor to anyone. Rather, they should recognize that any strength or resources used for the benefit of others truly belong to those recipients. Seekers should not consider anything as their own.

Just as a postman does not do anyone a favor by delivering letters and packages—though their efforts may be appreciated by their

employer—God is pleased when a seeker makes proper use of the power and resources entrusted to them.

If seekers accept the necessary materials to meet their needs or undertake essential *sankalpas* for the benefit of others, these actions will not taint their *chitta*. A seeker should recognize that the body belongs to God, and that He provides these materials through others to fulfil its needs. Accepting and using these materials is akin to an act of giving, as long as the seeker does not derive personal pleasure from their use. Any form of indulgence or self-gratification may foster a sense of ego connected to the body and create attachment to those who helped satisfy these intentions. Such attachment can lead to impurity of the *chitta*.

Animals also use their strengths to fulfil their needs; if humans were to do the same, it would undermine the higher purpose of the human body. A seeker must understand that all resources and abilities provided by God are intended for the benefit and happiness of others. Therefore, following God's guidance is the true essence of humanity.

The *chitta* may not become pure even after dedicating everything to others. As long as the notions of "I" and "my" persist, some form of attachment will remain. One cannot escape the web of *sankalpas* (thoughts or intentions) as long as attachment endures. This attachment gives rise to desires, which ultimately render the *chitta* impure. Therefore, a seeker should strive to relinquish the ideas of "I" and "my."

Human desires can be divided into two types. The first is the desire for the manifest world, which ultimately leads to destruction. Just as river water flows to the ocean, transforms into clouds, and returns as rain in an endless cycle, so too does a person driven by worldly desires become trapped in the cycle of life and death, wandering through various life forms, both human and animal.

The second type of desire is that of the beloved, who is the creator of everything that is visible—the entire world. This beloved is the one who illuminates and energizes this world. Ultimately, this desire leads the seeker to their beloved when:

- There is an absence of the notion of “I” and “my,” allowing the seeker to detach from the manifest world.
- The seeker is free from desires due to the lack of an urge to indulge in sensual pleasures.
- The seeker has faith solely in God and considers God as their own.
- The mind, intelligence, and ego are transformed into love for God.
- The seeker’s entire life revolves around love for God.

At this point, the seeker consistently experiences eternal, constant, ever-new, and infinite love for God.

A desireless seeker, who has no attachment to the visibly manifest world, attains divine bliss, which is unattainable for those who harbour desires—this insight comes from the experiences of sages. Those who doubt this can attempt to be desireless, even for just a few minutes. During that period of having “no desire,” they may experience a happiness that cannot be found otherwise. This is because true happiness does not lie in the fulfilment of desires; instead, one only encounters a fleeting perception of happiness that vanishes almost immediately.

CHAPTER - 20

**INABILITY TO SEE FAULTS  
IN PRESENCE OF EGO**

There are several reasons for impurities in the *chitta* (the collective state of past memories), as well as various methods for purifying it. One primary reason for these impurities is ego or pride, where a person identifies too strongly with certain qualities and develops a superiority complex over others. This pride leads individuals to look down upon and harbour resentment toward those they perceive as inferior, while also fostering jealousy toward those who seem superior to them. Consequently, the *chitta* becomes impure due to feelings of hate and jealousy.

When seekers are consumed by pride regarding their traits or abilities, they become blind to their own shortcomings and, as a result, fail to address them. This pride itself is a significant vice; as long as it persists, eliminating other vices becomes nearly impossible. Sages often say that a remorseful sinner is better than a sage or a saint who is arrogant. The very pride in one's good qualities is the root of negative attributes.

Seekers who consider themselves entirely truthful may, in fact, harbour some degree of falseness. A truly truthful person does not possess a sense of being truthful; for them, truth is simply a way of life. True seekers will not feel pride in any virtues that have become inherent to their life. When a virtue is integrated into one's existence, it does not elicit a feeling of being special.

As long as any virtue or quality creates a perception of being exceptional and brings pleasure, various kinds of flaws and vices will emerge. Thus, the *chitta* becomes impure due to pride in one's own qualities or virtues.

Pride in one's traits or abilities can create a sense of distinction. For instance, when individuals identify as theists who believe in God and view others as atheists who do not share that belief, this divisive thinking can foster hatred towards those with different beliefs. Without love, unity cannot exist. A true theist should harbour no hatred or aversion towards anyone; they should recognize a kindred spirit in all people and extend love to everyone.

A seeker should reflect on the nature of their master (God) and understand what is expected of them. God does not discriminate between believers and non-believers; everyone has equal access to natural resources such as the sky, air, water, fire, and earth. If God were to discriminate, survival would become impossible, even for a moment. Therefore, God does not discriminate and instructs all believers to do the same.

Consider a communist who advocates for equal rights for all. If such individuals begin to hate those who oppose equal rights, can they truly be considered communists? Where is their tolerance in that?

Moreover, arrogance about specific qualities or traits indicates that those qualities are not fully developed. A person who possesses a quality or trait in its complete form does not exhibit arrogance; this is a fundamental test of character.

People who take pride in their own qualities or traits often find faults in others. This sense of pride reinforces negative attributes within oneself. Therefore, a seeker should actively identify these negative tendencies and work to prevent them from arising. Additionally, one should regard their own sense of pride as an

even greater fault than the shortcomings of others and should not allow it to persist.

The seeker who:

- Does not take pride in their own qualities or traits,
- Appreciates the value of their own qualities without being attached to them,
- Prevents vices and weaknesses from developing,

will achieve a state of purity in their *chitta* very quickly.

Seekers should cultivate a sense of love and affection, even when differences in actions and beliefs exist. Such differences are inevitable and cannot be eliminated; therefore, it is crucial to ensure that they do not lead to biases or discrimination, which can foster attachments or animosities. These biases result in an impure *chitta*. The urge to discriminate stems from a sense of pride born from the desire to assert one's rights. This desire can lead to various cravings for indulgence, making a seeker dependent on others for material possessions or happiness.

The true essence of a person's rights lies in protecting the rights of others; this commitment purifies the *chitta*. Those who fight for the rights of others without being concerned about their own often find themselves filled with love, freeing themselves from desires for indulgence. Achieving freedom from these desires is known as *mukti* (liberation), while a heart filled with love embodies *bhakti* (devotion). As a result, a genuine theist can see God even in an atheist, and a true communist is filled with boundless love for everyone since their aspiration for equal rights flows from the heart.

Any belief or principle that leads one away from love and fosters attachment or hatred cannot purify the *chitta*, no matter how appealing it may seem. To purify the *chitta* a seeker must fill

their heart with love and let go of all desires for indulgence. This is only possible if seekers relinquish pride and forget about their own rights. This approach is both straightforward and beautiful in its ability to purify the *chitta*. Seekers achieve yoga, realization, and love only after they have purified their *chitta*. Thus, seekers are not dependent on anyone else for this purification; they simply need to let go of their vices and weaknesses, as they always have the freedom to do so.

CHAPTER - 21

**THE EVER INCREASING  
THIRST FOR GOD**

It was mentioned earlier that taking pride in one's foremost qualities leads to impurity in the *chitta* (the collective state of past memories). Let's reflect on this again. Everyone desires respect and recognition; however, a person cannot gain these as long as they:

- Do not execute their work diligently as it should be done.
- Engage in worthless activities that do not deserve their time and effort.

Only responsible and tolerant individuals can earn respect. Therefore, seekers should always strive to be dutiful and responsible. They should complete their tasks as they are meant to be performed, avoiding procrastination and maintaining focus. No task can be accomplished successfully without attention and commitment. Furthermore, seekers should refrain from engaging in unnecessary activities or those that may harm others' interests.

For seekers, self-control means the ability to manage their mind and senses, preventing them from becoming distracted without purpose. Seekers who possess self-control may observe their surroundings, but they consciously choose not to focus on what they do not wish to see or hear. It is also vital for seekers to avoid complacency regarding their self-discipline and sense of

responsibility. If they become arrogant about their abilities or qualities, those attributes can transform into vices rather than virtues, leading to a display of self-importance.

Only those who embody their qualities in real life can be considered true seekers. True seekers are free from pride in their attributes and are not swayed by greed or fear in life. Any action motivated by the desire for recognition or the fear of insult cannot be seen as honest conduct and prevents the *chitta* from achieving purity.

People may outwardly demonstrate simplicity by:

- Stopping the use of expensive clothing,
- Avoiding lavish beds and furnishings, and
- Living in all manner of simplicity.

However, if they still crave these comforts internally or take pride in their renunciation, their *chitta* will not achieve purity. This superficial simplicity can foster pride and contempt towards others without truly purifying the *chitta*.

In fact, a person who does no spiritual practice (*sadhana*) is better than someone who is arrogant about their *sadhana*. A person who is not engaged in *sadhana* can become a true seeker over time, but an arrogant person will merely pretend to practice for self-recognition or other motives. Such individuals find it difficult to change or evolve. To genuinely purify the *chitta*, a seeker should avoid any pretensions or arrogance about their *sadhana*.

When individuals become politicians or preachers, their minds often remain impure because fault-finding becomes an integral part of their roles. Without examining the faults of others, how can they suggest ways to overcome them? Similarly, these

individuals tend to be reluctant to confess or acknowledge their own vices or shortcomings, as hiding them becomes part of their character. Such behaviour, outlined below, taints the *chitta*:

- Focusing on the faults or shortcomings of others
- Showing arrogance about one's own abilities
- Displaying one's own virtues or skills
- Concealing one's own faults or shortcomings

This is why, according to scripture, becoming a politician or a *Guru* is often seen as a path to downfall. It is established that only a realized master should preach, and seekers should avoid these distractions.

However, discussing one's own faults and exploring possible remedies is quite different from assuming the roles of a politician or a preacher. If a seeker has the opportunity to create positive changes, they should openly discuss their shortcomings with the intent to improve.

Those who take pride in their understanding of truth may believe they know how to overcome negative tendencies or think they are the only ones who can adopt good habits and positive traits that others might miss. Unfortunately, the advice of such individuals is often unhelpful for others trying to correct their faults based on it. This explains why many people do not change even after spending years in the company of *Gurus* and preachers.

As long as a seeker views *sadhana* as a burden, their tendencies will remain unnatural. When attending *satsang* (a gathering for discussions on spiritual matters), they may arrive late or fail to listen attentively. While the body may be present in *satsang*, the mind could be preoccupied with other thoughts. Similarly, if the

mind is not inclined towards meditation or the remembrance of God, it indicates that the foundational groundwork for the spiritual journey is not yet complete. The seeker's efforts will fall short of their potential and lack mental support.

For a seeker, when spiritual efforts become an integral part of life, they will experience the following:

- Restlessness in the absence of these practices,
- Inability to live without them,
- A deep affection for such practices, valuing them above everything else,
- An ever-increasing enthusiasm and love towards timely engagements in spiritual activities.

In this state, one can understand that, with the grace of God and the Masters, the foundation for the spiritual journey is ready. A true seeker will never exhibit arrogance regarding spirituality and will never perceive spiritual practices as a burden; this is a fundamental rule.

Spiritual practices should not be viewed as more or less important than one another. A seeker should wholeheartedly engage in their spiritual efforts with intensity and love. For example, if a seeker resolves to remember God once a day at 4 a.m. and commits to this practice—without missing it even once, doing so lovingly, and immersing themselves in their love for God—then even this simple act can lead to their liberation.

If a seeker believes that a person who dies on *Ekadashi* (the eleventh day of the lunar fortnight) attains *moksha* (spiritual liberation) and desires to die on that day, they are likely to die on that day. Likewise, a seeker who meditates on God with sincerity

and love, and wishes to die in meditation, will likely find that to be their experience. There is immense power in intentions made with total faith, as long as the seeker is sincere, diligent, and loving in their practice.

Those who chant and contemplate the name of God may begin to enjoy the bliss that arises from such practices. However, if they view this joy itself as the result of their spiritual efforts, they may not reach their ultimate destination. In any spiritual pursuit, enthusiasm and a thirst for growth should continuously increase. This, however, does not apply to those seekers who have attained realization or have achieved their goals, as they are revered manifestations of God. As long as a seeker is still on the path, they should never feel content with their current spiritual state or experiences. Each day, their heart should be filled with renewed enthusiasm and thirst.

Success in spiritual pursuits opens up new pathways for further exploration. As long as there is more to achieve, any form of contentment can lead to lethargy and inattentiveness. As seekers align more closely with their spiritual journey, their restlessness and enthusiasm for their goals will also increase; this is a sign of true success.

## CHAPTER - 22

### **CONTEMPLATING ON THE BODY AND WORLD IS FUTILE**

If someone asks how both enthusiasm and restlessness can coexist, the answer lies in the intense desire to achieve something. In such cases restlessness increases with every moment of delay, and enthusiasm grows due to the hope of achieving the goal. For instance, when a person is on a journey to meet a revered sage or deity in a temple, a strong desire to reach that destination fuels both restlessness and enthusiasm. If delays occur due to disturbances, restlessness may arise from the frustration of not reaching the desired place quickly. Conversely, the hope of ultimately arriving at that sacred location creates enthusiasm, encouraging the person to continue despite the challenges faced along the way.

During this journey, the pain of hard work and the difficulties of travel can often go unnoticed because of the enthusiasm. However, the delays in meeting the longed-for deity can become intolerable, leading to feelings of restlessness. It is crucial for both restlessness and enthusiasm to increase in the life of a seeker. As long as a person finds pleasure in fulfilling sensual desires, satisfies the mind's demands, and enjoys lethargy and sleep, the desire for divine love will not emerge. Consequently, such a person lacks interest in spiritual practices and shows neither desperation nor eagerness to reach their spiritual destination.

It has been observed that when group members hold differing opinions and their minds are not aligned, even simple tasks can become challenging due to conflict and uncertainty. On the other hand, when there is a shared understanding, even the most difficult tasks can be accomplished with ease.

When seekers encounter differing opinions from their companions, they should consider adopting the views of their companions, provided these views do not contradict their own *viveka* (conscience or inner voice). To show respect for others' rights, seekers may choose to set aside their own views and thoughts. However, if the companions' perspectives conflict with the seeker's *viveka*, the seekers should distance themselves from that company without harbouring resentment. The one who sacrifices their own desires is often the greatest beneficiary of that sacrifice. Therefore, seekers should let go of all types of desires, as lasting happiness can only be achieved through such forbearance.

All external actions of a seeker should aim to benefit others. During times of withdrawal from external influences, it is vital to maintain a sense of dispassion from everyone.

The seeker's relationship with the world and the body is tied to their *karma*. Contemplation on the body and world is futile, as thinking about them does not bring any benefit.

The soul and God are connected through contemplation. *Karma* plays no role in this relationship; what can be attained through deep thought cannot be achieved through *karma*, and what can be gained through *karma* cannot be obtained through contemplation.

Intelligence (*buddhi*) should not be used in arguments; rather, it should be employed in the pursuit of truth. Strength should not

be wielded for personal gain; instead, it should be directed towards alleviating the suffering of others. Time should not be squandered on trivial discussions; it should be invested in meaningful contemplation.

The mind often seeks happiness through worldly coincidences, but true *viveka* does not endorse this approach. The happiness derived from objects, specific states of mind or body, or particular circumstances is not the real happiness; it originates from suffering and ultimately leads to suffering. A person can only experience the pleasure of quenching thirst after enduring the pain of thirst itself. The pain of hunger must exist before one can appreciate the joy of food. Similarly, during the period of the pain and thirst for genuine happiness, only suffering continues to persist.

CHAPTER - 23

**CHOOSING SPIRITUAL PATH**

To purify the *chitta* (the collective state of past memories), seekers should engage in spiritual practices that align with their abilities and interests, without relying on any person, object, place, or circumstances. Seekers should have complete freedom to engage in such practices. Seekers are not entirely free to move even on the four paths outlined in Vedanta:

1. *Viveka* (conscience or inner voice)
2. *Vairagya* (dispassion)
3. *Shat sampatti*, the sixfold virtues. *Shama*, tranquillity of mind, *dama*, control the senses, *uparati*, remaining above distractions, *titiksha*, endure suffering, *shraddha*, having faith and *samadhana*, total concentration, the culmination of five virtues.
4. *Mumukshutva* (an intense desire for liberation).

Seekers cannot practice these four essential disciplines entirely independently. Physical strength is necessary to overcome sensual impulses, control the mind, and endure extreme conditions. Similarly, seekers may not be fully self-sufficient in the following areas:

- Meditating

- Giving
- Going on pilgrimage
- Living in solitude
- Maintaining specific circumstances

If seekers believe they can begin their spiritual practice only when they visit a particular pilgrimage site, find a conducive environment, or improve their health, they are wasting valuable time and hindering their spiritual potential.

A person is entirely independent in practicing faith, sacrifice, love, and duty. However, individuals may lack the capability or resources to create certain circumstances or acquire specific objects. One does not need anyone's support to have faith; belief in a chosen deity can be experienced at any time. Love also knows no constraints; everyone is free to love. The same applies to duty, as every person has the ability to follow *viveka* and wisely use all circumstances.

To attain unconditional grace, a person can easily detach from the body and the worldly realm, surrender to God, and become completely dependent on Him. This spiritual effort is straightforward and unflinching.

In contrast, those who seek to protect their rights through the sacrifices, dutifulness, and hard work of others, or who continuously fulfill their desires with the support of others, may become frustrated and angry when their wishes remain unfulfilled. The *chitta* of such individuals cannot attain purity.

On the other hand, the *chitta* of those seekers who support dependent individuals becomes purified. Seekers who help others by:

- Protecting their rights

- Tolerating their anger
- Acknowledging their faults
- Not making demands or claims

can certainly cultivate purity in their own *chitta*, contributing to spiritual progress. However, if this support is offered with worldly expectations or out of fear then purity of *chitta* cannot be achieved.

Therefore, seekers should not expect anything from anyone, including objects, circumstances, or places. Every situation should be viewed as guidance and unconditional grace from God. Seekers must utilize these circumstances positively for spiritual development. They should refrain from believing they have rights over others and instead focus on protecting the rights of others. By serving others with their body and available resources for the happiness and welfare of others, they should not cultivate any sense of arrogance.

## CHAPTER - 24

### **SELFLESS LOVE AND ABSENCE OF CRAVINGS**

It was previously mentioned that unless seekers become independent in their spiritual pursuits and find a suitable path, they will continue to rely on others for their spiritual efforts, resulting in an impure *chitta* (the collective state of past memories).

In this context, the term “others” does not refer to God or one’s own self and duties, as there is no distinction between the seeker and God; they share a eternal and inseparable relationship. Instead, “others” refers to those who are connected through worldly relationships which are not eternal and subject to separation.

When seekers rely on others for support in their spiritual journey, they develop attachments based on the favourable behaviour of those individuals and feel anger towards them when they act negatively.

Through contemplation, one can understand that a person is entirely free to engage in *sadhana* (spiritual practice). A person can practice *sadhana* according to their current abilities and circumstances, as *sadhana* means optimizing the use of what one has. In this approach success is certain, however, it is highly surprising that people do not feel drawn to *sadhana*, and fail to do what, by their own understanding, they should have been doing.

A seeker should apply *viveka* (conscience or inner voice) to examine the reasons behind certain behaviours. Upon careful analysis, one may realize that individuals who identify as seekers, even after renouncing their families for spiritual pursuits, often harbour expectations from their companions and acquaintances. They seek to fulfil their desires through these relationships, as if meeting their needs is the responsibility of others. Such seekers do not fully relinquish their rights nor do they commit themselves to fulfilling the desires of others as a duty to God. As a result, their *chitta* remains impure.

One reason seekers often struggle is that they frequently do not meet their own standards in their work. They may prioritize finishing tasks over ensuring quality. As a result, unresolved intentions related to their work accumulate, leading to ongoing contemplation about these tasks.

Therefore, seekers should approach their work as a service to God and perform their duties with enthusiasm, aiming to bring joy to Him. They should commit fully to completing their tasks so that, upon finishing, they can be free of *sankalpas* or are able to remember God, experiencing divine love in their hearts.

Just as a devoted wife (*Sati*) diligently fulfils every task to bring happiness to her husband by aligning her thoughts with his, without seeking anything in return, she supports not only him but also his relatives, friends, and parents. A true *Sati* remains attentive, proactive, and committed to her efforts.

Similarly, an ideal disciple or son sacrifices everything for their *Guru* or father, living according to their wishes instead of succumbing to personal desires. Seekers should also dedicate themselves to pleasing God, serving others without being swayed by their own cravings.

In contrast, when a woman serves her husband to fulfil her own happiness, or when a man supports his wife to satisfy his own needs, such relationships lack true love. These relationships are strained, yet the individuals still choose to stay together.

These dynamics can also be seen in other relationships, such as:

- Master and disciple,
- Father and son,
- Friends and acquaintances,
- Master and servant.

Seekers who worships or chants God's name solely for personal happiness, seeking something in return, or desiring God's love, cannot achieve complete purity of *chitta*. Consequently, they do not become worthy of God's love.

Seekers should dedicate their entire life, day and night, from birth until death, solely to the happiness of God. Their only desire should be to please God, making their life an offering to Him.

Seekers should demonstrate similar love and intensity in all activities whether they pertain to remembering God or are routine duties such as:

- *Bhajan* (devotional singing) and remembrance of God
- Eating food and beverages
- Behaviour towards others
- Worldly affairs or business
- Service to guests etc.

In modern times, many people believe that it is the responsibility of those around them to protect their rights and fulfil their desires.

As a result, everyone is primarily focused on their own rights and the duties of others. This leads to a neglect of *dharma* (righteousness) and a decrease in love among people, as individuals tend to find fault in one another. A *Guru* may point out the shortcomings in their disciples' duties and may feel upset if their expectations are not met. Conversely, a household disciple may view the *Guru's* behaviours as inconsistent with the conduct expected of a spiritual master. When people are fixated on each other's faults, their inner self (*antahkaran*) cannot be purified.

For example, if a father reprimands his son, the son may remain silent but will likely feel that the father is at fault and fails to recognize his own shortcomings. Therefore, when offering advice for the well-being of others, a wise person will first work to establish love and trust. Only when the other person is convinced that the advisor has no self-interest are they likely to accept the advice.

For a pure *chitta*, a person's conduct should be fair and equitable. The purity of *chitta* becomes compromised when discrimination influences behaviour, individuals lose interest in spiritual efforts.

Today, we often observe that people behave differently towards different individuals. Their treatment of ordinary people varies from how they interact with close friends and relatives. For instance, a father may show more affection towards his son than towards his brother's children or a neighbour's kids. Similarly, a woman tends to be more nurturing when feeding her husband compared to how she treats her brothers-in-law. A mother might even favor her son over her daughter, believing that her son will provide support in her old age while viewing her daughter as more of a liability.

This pattern of discrimination can be seen in all types of relationships, whether among friends, relatives, or acquaintances.

There is no harm in practicing discrimination based on an individual's needs, while fulfilling one's *karmic* duties or catering to the desires of those receiving hospitality. This type of discrimination can be understood. However, love should be equal for everyone. In reality, this is often not the case; love varies even when there is no difference between the individuals being treated differently. This inconsistency keeps the *chitta* impure, hinders the growth of love, and prevents unity and peace.

Therefore, a seeker should treat everyone as an embodiment of God, believing that it is God who provides an opportunity to serve. Alternatively, one can view God as residing within each person they encounter. Thus, serving others becomes a way to serve God. If a seeker finds it challenging to hold such a belief, they should at least recognize that all individuals belong to God—the ultimate ruler, creator, and destroyer of the universe. Consequently, God is pleased when all people are treated well. In other words, serving others is a means to receive God's love.

A seeker should strive to fulfil the needs of every person they meet without any sense of pride, as everything, including personal resources, ultimately belongs to God. This approach purifies the seeker's *chitta* and diminishes the desire for worldly enjoyment.

In essence, selfless love is known as *bhakti*, and the absence of sensual desires is referred to as *mukti*. Therefore, those who seek *bhakti* should cultivate love for all living beings, while those who desire *mukti* should aim to eliminate cravings and attachments.

CHAPTER - 25

**LOSING GOD IN THE  
ILLUSION OF WORLD**

It was previously mentioned that, for the purification of the *chitta* (the collective state of past memories), one must do away with all so-called relationships. Seekers should break away from all identification with the body and the world. They should place their faith solely in God and refrain from treating anyone else as their own. Seekers are always independent in their love and treatment of God as their own. Whether or not this love is reciprocated by God is beyond the seeker's control. Even if the seeker feels rejected by God, they should still maintain their total dependence on God; nothing stops them from doing so.

There were times when *Krishna* rejected the *Gopis*, yet the *Gopis* did not abandon Him. They continued to love and treat Him as their own, regardless of His acceptance or rejection. Their love and commitment remained unchanged by circumstances. This unwavering devotion is why they were always close to God, despite physical distances. *Bhagwan Shyamsundar* was also so engrossed in the love of the *Gopis* that he felt overwhelmed at the sight of the flowers they had touched. He considered himself blessed when the dust from the feet of the *Gopis* fell upon him.

If seekers say they have not seen God, how can they love or believe in Him? The answer is that to truly know God, one must:

- Completely and irrevocably sever all ties to relationships created by this body and the world, as these connections

are self-created and a person has the freedom to let them go.

- Turn away from the world and its relationships, even if they chase after you.

Once all ties to the worldly realm are completely severed, a relationship with God will naturally develop. When your back is turned to the world, God will be before you. At that moment, the sins of countless past lives will be instantly forgiven, and God will accept you. Then, you will truly see God.

If someone says, “If I get the love of God first, then I will sever my relationship with the world,” it does not work that way. It’s like someone filling their mouth with bitter herbs and saying they will only spit them out once their mouth is sweetened, which is impossible. Similarly, reaching God and experiencing His love is equally unattainable without completely withdrawing from worldly attachments.

To re-establish the eternal relationship with God— which has been obscured by worldly influences—one must irrevocably cut ties with all relationships that stem from the body and the world. Once the connection (identification) with the world and body is severed, the following will occur:

- *Nirvasana* (dispassion) and *asangata* (a sense of incompatibility) will develop,
- Attachments and cravings will vanish.

As a result, the seeker will attain *yoga* through *nirvasana*, *bodh* (realization) through *asangata*, and devotion through surrender; this is the fundamental principle. Severing ties with the world leads to *mukti* (liberation), while developing a relationship with God leads to *bhakti* (devotion).

CHAPTER - 26

**THE SECOND BIRTH AND BEING  
TOTALLY FREE FROM DESIRES**

If seekers encounter dilemmas or difficulties in moving toward their destination, it suggests that there is some impurity in their *chitta* (the collective state of past memories). As long as a person depends on others to fulfil their desires, their *chitta* remains impure.

Sages and masters say that when a person becomes completely free of desires, even fierce lions start to protect them, and trees bear fruit for them. The underlying message is that the needs of a desireless person are spontaneously fulfilled.

Seekers should either consider everyone as their own or disassociate from everybody. These are the two paths of spiritual practice. When seekers see everyone as their own, they are filled with love for all. Such a person gives freely in love, without thinking of receiving anything in return. All available power and resources are then directed toward the welfare of others. This embodies the meaning of considering everyone as one's own.

On the other hand, developing dispassion towards others means not considering anyone as one's own. Seekers who develop relationships with others in hopes of gaining something cannot break free from that bondage. They become enslaved by each desire they crave. Consequently, they do not attain independence, and their *chitta* remains impure.

Forgiveness plays a crucial role in the purification of the *chitta*. Therefore, a seeker should cultivate a forgiving nature. Whenever seekers realize that their conduct was inappropriate or harsh towards another person, they should promptly apologize and strive not to repeat such mistakes in the future. If seekers realize their error later on, they should mentally apologize and resolve to avoid making similar mistakes again. This practice fosters innocence within the seeker.

If someone is harsh or unfair to a seeker, the seeker should immediately forgive them. It is important to let go of any resentment so that thoughts of revenge do not arise. Seekers should pray that such wrongdoer are not punished by God or the government, and instead pray for that person's better conduct, wishing that they may not trouble others. This approach helps the seeker maintain an attitude of goodwill towards everyone.

A sorrowful person spreads misery to others, as they can only share what they themselves possess. Thus, a sad person deserves compassion. A forgiving seeker will not harbour anger or animosity towards anyone; they do not dwell on the faults of others but instead recognize their own ignorance as the source of their misunderstandings.

As explained earlier, seekers purify their sins by sincerely apologizing for their mistakes and making a conscious effort not to repeat them. Furthermore, they forgive others for their wrongdoings without holding grudges. This attitude leads to the purification of the seeker's *chitta*.

In today's world, many people react with anger, the moment something goes against their desires or expectations. When someone points out that anger is detrimental, their typical responses might include: "I am no saint.", "Who doesn't get angry?", "I am just a householder." If such a person is then asked:

“Why haven’t you become a saint?”

“Who is preventing you from becoming one?”

“Only human beings can become saint,”

they often have no response. Consequently, the *chitta* of such individuals remains unpurified.

The individual who views God’s *prakriti* (the material world) as their own and seeks to enjoy it finds that *prakriti* does not support them. Instead, it dispenses justice based on their *karma*. This leads to displeasure from nature, which does not nurture such individuals. For example, if someone attempts to engage in immoral relations with a *Sati* (a chaste married woman), the woman is likely to curse that person. Similarly, we must understand our relationship with the material world.

In contrast, if someone sees the material world as belonging to God and harbours no desire for personal enjoyment, Mother Nature is pleased and nurtures that person, much like a loving mother. This is why a desireless seeker seldom faces scarcity.

It is a misconception to think that one’s downfall is solely due to *prarabdha* (the consequences of past *karma* affecting the present life). Rather, a person’s decline occurs due to a lack of *viveka* (conscience or inner voice) and misapplication of their available strengths and resources.

People who blame others for their circumstances, without acknowledging their own shortcomings, and who believe that moving elsewhere will earn them respect or better treatment, often discover that respect remains elusive wherever they go. True respect is rarely given to those who expect happiness to come from others, rather than cultivating it within themselves.

For example, imagine someone who feels humiliated by being seen as foolish. Hoping to escape this feeling, he leaves his home and moves to a place where no one knows him. Despite his efforts to conceal his perceived shortcomings and avoid notice, people in the new location still recognize his foolish behaviour. He then concludes that even in an unfamiliar environment, his flaws remain evident to others.

This example highlights that unless inherent flaws—such as foolishness—are addressed, they cannot be concealed. Likewise, genuine happiness and peace can only be achieved by confronting and overcoming one’s fundamental faults and vices.

Therefore, those seeking personal growth should make the best use of their current circumstances. By doing so, the path to progress will naturally unfold, and the necessary opportunities for growth will present themselves. For example, when solitude is needed for development, the right conditions will arise to make it possible.

For a seeker, the ideal life embodies several key principles:

- A heart overflowing with love,
- Complete absence of ego,
- Freedom from desire,
- A body that serves the world, and
- A sense of completeness and infinity.

The transformation in the way one lives is often referred to as the second birth of the seeker. Typically, a person is called “*dwija*” (born again) after undergoing the *yagyopavit sanskar* (thread ceremony), symbolizing their readiness to receive the knowledge of the *Vedas*. Similarly, when a person receives any form of spiritual

or monastic initiation that alters their identity and ego, it is also regarded as a second birth.

Once negative qualities have been eliminated and the *chitta* becomes pure, seekers should not see themselves as the same person they once were; instead, they should embrace the notion of having a new life. However, even in this new existence, they must remain free of arrogance regarding their yogic abilities, realizations, or love. A true lover of God does not even pray for their own liberation; they exist free from any form of desire.

## CHAPTER - 27

### DESPERATION TO ELIMINATE NEGATIVE QUALITIES

Earlier, we discussed the importance of forgiveness and apology in the process of purifying the *chitta* (the collective state of past memories). Now, let us consider why people often hesitate in apologising and accepting their shortcomings. Upon reflection, it becomes evident that people are happy to carry negative qualities but do not want others to notice these flaws. They wish to be seen as good people while concealing their shortcomings. As a result, they continue to harbour these negative aspects, hindering the purification of the *antahkaran* (inner self).

It is often observed that when a well-wisher—such as a friend, parent, or teacher—points out a vice, the usual reaction is defensiveness. Instead of acknowledging the feedback, many people become irritated and attempt to justify their actions. In their efforts to conceal their flaws, they inadvertently develop new vices. Typical responses include:

“One can only understand if they experience the same circumstances.”

“It’s easy to preach to others.”

“You would have done the same in my situation.”

This tendency to justify negative behaviours is why many individuals struggle to purify their *chitta*, even after spending years in the company of seers & sages receiving sincere guidance.

Seekers should strive to cultivate innocence along their spiritual journey by being mindful of the impurities in their *chitta* and admitting their vices without shame. They should also avoid taking pride in being perceived as innocent or virtuous, as this can impede the purification of the *chitta*.

When someone highlights negative qualities, the seeker should respond without irritation and regard that person as a well-wisher. It is important to avoid justifying these negative traits and instead observe them with discernment, working diligently to remove them. Negative qualities are not inherent; they stem from ignorance and lethargy, and thus can be overcome.

Some individuals believe that even great people possess negative qualities. However, those who hold this view often find it difficult to purify their *chitta* because they focus on the shortcomings of others instead of addressing their own. This lack of self-reflection prevents them from making sincere efforts to eliminate their own flaws and often leads to feelings of discouragement.

Therefore, seekers should not find solace in the negative qualities of others but should remain enthusiastic in their efforts to overcome their own flaws. They should honestly examine their shortcomings and feel a healthy dissatisfaction with their inability to remove them. This earnest approach is the key to overcoming negative traits. Seekers who sincerely acknowledge their faults and work to address them will not allow negative qualities to persist within themselves.

If others praise a seeker, the seeker should humbly acknowledge their own flaws. They should recognize the grace of God and appreciate the generosity of those who offer respect, even when it may not be deserved.

To understand a person's negative qualities, one must examine the state of their *chitta*. If someone's attention is captured by the beauty of a girl or woman, it suggests that physical beauty still holds significance for them. In such cases, the vice of *kama* (desire or physical attraction) remains present. Even without improper thoughts, simply being drawn to physical beauty indicates the influence of *kama*.

Similarly, if a person's attention is drawn to the architecture, beauty, or utility of a building, it reveals that the vice of *lobha* (greed) is still present. If the wealth of a prosperous individual appears particularly significant, it too is an indication of *lobha*. Furthermore, when serving guests at home, if one's focus is on the quantity of materials used—such as milk, cereals, or fruits—or concern arises about consumption versus waste, it signals that *lobha* remains. A person free from *lobha* views hosting guests as a privilege and blessing, irrespective of their number, and does not focus on material possessions. Accumulating wealth is a form of *lobha*, but so is deriving pleasure from spending, since the inherent value of money remains unchanged.

When seekers regard their family as their primary source of happiness and develop excessive attachment, this is referred to as *moha dosha* (the vice of attachment). Likewise, deriving joy solely from having a healthy and disease-free body is also considered a form of *moha dosha*. Moreover, if another person's health or appearance seems particularly important or inspiring, it too reflects *moha dosha*.

If a person is impressed or inspired when others receive honours, it indicates the presence of *Deha Abhiman Dosha* (pride in one's body). If the name and fame of others impress a seeker, it suggests the presence of *Badai ki Vasna ka Dosha* (craving for praise or recognition). This arises from *Abhiman Dosha*, which fosters both

the fear of insult and the desire for respect. Similarly, *Lok Vasna* (worldly desires) leads one to seek flattery and recognition.

One should carefully analyse various negative qualities and strive to eradicate them. It is important never to consider oneself entirely innocent or become arrogant, as the *chitta* cannot become pure if arrogance remains.

To appreciate the value of renunciation, one can observe seers & sages who have given up all worldly attachments. The lives of the *Gopis* demonstrate the importance of love, while *Meerabai's* story highlights faith. Similarly, *Sahajobai's* example underscores the value of *viveka* (conscience or inner voice). When one starts to recognize and admire the virtues of others, it is a sign that the *chitta* is becoming purer.

A seeker should be determined to reach the point where there is no further journey ahead. The ultimate destination for all beings is the boundless love of the ever-compassionate God. Along this path, a seeker should avoid pausing at stages that offer only tranquillity and peace, for true growth lies in continuing the journey.

## WHY NEGATIVE QUALITIES PERSIST

Previously, it was discussed that a seeker should feel a sense of discontent upon recognizing their negative qualities. Experiencing this dissatisfaction is essential for eliminating these shortcomings and purifying the *chitta* (the collective state of past memories).

Let us now examine why a person might not feel unhappy about their negative qualities. Upon reflection, one may realize that people often derive a sense of pleasure from these very flaws. This tendency leads individuals to remain indifferent to their shortcomings, and as a result, they may not aspire to or make any meaningful effort to overcome them.

The pursuit and gratification of worldly pleasures are often mistakenly equated with true happiness, which constitutes a major vice. Negative qualities—such as sensual urges, anger, greed, and delusion—arise and intensify because of the desire to indulge in worldly experiences.

In contemporary society, individuals are often taught to:

- Strive for improved living standards, which leads to a desire for beautiful worldly experiences.
- Work hard to accumulate material possessions that provide enjoyment.
- Enjoy these possessions, which create new desires.

As a result, people become trapped in a cycle of misery and fleeting moments of happiness.

If this is considered the definition of success, how can a genuine desire to eradicate negative qualities arise in the heart? Furthermore, those who misuse their education and are lethargic do not even want to make any effort to accumulate material wealth, and they expect others to provide for them instead. Such individuals remain unaware of their true needs, failing to recognize that a higher life exists—a life free from scarcity and the fear of death, filled only with joy and bliss, and devoid of misery. While all beings wish to be independent, capable, immortal, and free from the fear of death, many have lost hope for such a life and have resigned themselves to accepting their current existence as the only reality.

The wish for wealth arises in the minds of those who believe that fulfilling desires leads to happiness. To earn money, they engage in work they should be doing, as well as work they should not be doing. A textile mill owner destroys the livelihoods of thousands of weavers in the pursuit of riches. An oil mill owner brings suffering to the families of countless workers to increase their wealth. A flour mill owner enriches themselves at the expense of hundreds of widows and hardworking women. In this way, the country suffers, yet the greed of such individuals shows no signs of diminishing. These individuals also produce inferior goods that endanger the health of the population while falsely believing they are contributing to the nation's progress.

Similarly, there are those who take pride in their dispassion while claiming to be devotees of God. However, their lives are often not aligned with the true purpose of existence. Many believe that success and fulfilment lie in establishing grand temples and ashrams, attaining prominent positions, and accumulating material possessions. They take pride in:

- Having a beautiful ashram with various facilities
- Having eminent individuals, such as officers and ministers, among their disciples
- Gaining respect from others.

For such individuals, happiness is closely tied to the fulfilment of desires concerning people, material possessions, and external circumstances. They are often unaware of the deeper needs that define the true purpose of human existence.

When traveling, they often insist on having a separate room, showing little regard for whether their companions have proper accommodations. They may justify this by citing a need for solitude. However, if solitude were truly their aim, it could be found in the vastness of nature, under any tree, or within countless abandoned structures and temples. In reality, they appear to seek a form of solitude that affirms their status and fulfils their desires.

Likewise, those who pursue their desires under the pretense of pilgrimage—finding pleasure in traveling, enjoying nature, and sightseeing—do not receive the true spiritual benefits of visiting holy sites. Their *chitta* remains impure. Only those who transcend worldly inclinations and experience the divine are genuinely worthy of receiving divine blessings during a pilgrimage.

Fundamentally, human beings seek happiness without sorrow—a life free from the fear of death and monotony. They long for existence without doubt or uncertainty. This profound yearning can only be satisfied when a seeker honours their inner *viveka* (conscience or inner voice) and refrains from seeking pleasure in material possessions, people, or external circumstances. They must acknowledge their dissatisfaction with negative qualities and remain restless until their *chitta* is purified.

As long as one identifies with the body, desires will continue to arise. As a result, the *chitta* cannot attain purity while these desires persist.

The true needs of life cannot be fulfilled without purifying the *chitta*. Therefore, seekers must relinquish identification with the body and free themselves from desires. This is the path to *chitta* purification. When the *chitta* is pure, *yoga*, realization, and love will arise naturally.

## CHAPTER - 29

### **UNREALISTIC EXPECTATIONS WITHOUT DEDICATED EFFORTS**

A person's *chitta* (the collective state of past memories) cannot attain purity if they strive for more than their capabilities allow or lack wholehearted dedication in their efforts. For instance, if someone of modest means engages in charitable acts—such as donating or feeding *Brahmins* and monks—without genuine intent, their *chitta* remains impure. Moreover, any act of charity performed solely for social recognition serves only to inflate the ego.

Similarly, if someone:

- Meditates solely to be recognized as an ascetic,
- Practices *yoga* merely to be called a *Yogi*,
- Renounces worldly possessions just to be seen as a renunciate,
- Exercises control over their senses only to be identified as self-disciplined,

They are simply reinforcing their arrogance and ego, leaving their *chitta* impure.

It is often observed that those with limited means put more effort into dressing well and appearing presentable than the wealthy do. This occurs because people do not usually feel the need to

display what they inherently possess; it becomes second nature, and they see nothing remarkable in it.

Furthermore, a monk or spiritual teacher who encourages followers to spend beyond their means is, in fact, promoting unethical behaviour. Similarly, an individual who overspends for recognition is also predisposed to unethical actions.

A person who lives beyond their means always feels discontent due to insatiable greed for wealth. Such individuals are frequently plagued by fear of losing social standing, resulting in impurities of the *chitta*. Conversely, someone who is unwilling or unable to spend appropriately according to their capacity and situation also struggles to maintain a pure *chitta*.

It is common for people to engage in practices that do not align with their true abilities and interests, while neglecting those they can genuinely pursue. They categorize spiritual practices as trivial or important, opting for what seems more significant. As a result, they lack faith and enthusiasm for what they are truly capable of, preventing them from fulfilling their intentions and leaving their *chitta* impure.

A spiritual seeker should base their practices on their own abilities and interests, pursuing them with faith and enthusiasm. There should be no room for arrogance or ostentation. To achieve purity of *chitta*, one should:

- Direct the mind towards God,
- Use intelligence to identify negative qualities,
- Channel the body into actions (*karma*) that benefit others,
- Avoid attachment to available resources,
- Refrain from lamenting over resources that are not available,

- Steer clear of pride, whether in negative qualities or virtues; any form of pride will keep the *chitta* impure.

When a seeker develops faith in God, themselves, and their responsibilities, they experience freedom from fear and anxiety. This complete liberation signifies the purity of *chitta*.

In a seeker's life, there should be no fear of losing material possessions, death, or anything else. Everything should be seen as a grace from God, allowing one to become truly fearless.

A person feels fear when they overly identify with their body and the material world or cling to possessions. When everything is surrendered to God, what remains to fear?

Faith in God forms the foundation for faith in oneself and one's duties; without it, such faith cannot be firmly established.

To purify the *chitta*, it is essential to eliminate the notions of "I" and "mine." A seeker on the path of Knowledge first eradicates the notion of "I," causing the notion of "mine" to dissolve naturally.

Conversely, a seeker on the path of *bhakti*, or devotion, first relinquishes the notion of "mine," thereby transforming the notion of "I" into love for the Divine.

When the notion of "I" is eradicated, realization of true being arises. When the notion of "mine" is removed, love unfolds. Thus, by letting go of both "I" and "mine," one attains realization and love—the ultimate fruits of a pure *chitta*.

CHAPTER - 30

**ELIMINATING NOTIONS OF  
HAPPINESS FROM THIS WORLD**

As previously discussed, purifying the *chitta* (the collective state of past memories) requires letting go of the notions of “I” and “mine.” Yet, it is important to examine why these concepts persist, even after we acknowledge them as obstacles. On reflection, we find that many people are content with their present circumstances and simply seek happiness within their existing situation. This satisfaction often leads to a lack of motivation for meaningful transformation.

When a person continues to live either contentedly or unhappily within their current circumstances, little motivation for change arises. Those trapped in the cycle of happiness and sadness fail to progress, even if they advance in meditation or follow a disciplined path. Ultimately, such efforts will prove fruitless.

Moreover, a sense of lack invariably persists even when desires are fulfilled, while hope for fulfillment remains when desires go unmet. Thus, happiness begets sadness, and sadness raises hope of happiness, entangling individuals in an unending quagmire. The influence of both happiness and sadness is devastating, dividing the mind and causing inner and outer thoughts to diverge. In such states, people are not open to advice—they might outwardly agree but remain inwardly absorbed in their own contemplations.

For instance, seekers who have lost money may not appreciate conversations about the drawbacks of wealth. Instead, they may focus on regaining their fortune or turn to rituals and ceremonies for recovery. In moments of happiness or sadness, individuals become entrenched in a particular mindset.

When suffering reaches its peak, sadness disappears—there is no energy left to dwell on it. Likewise, at the height of happiness, seekers often lose awareness and enter a state of trance. Generally, people do not remain entirely happy or unhappy; instead, there is an outward perception of sorrow coupled with an inner hope for happiness. Some desires are met, others remain unfulfilled, and this condition does not allow any meaningful change in life.

Seekers should contemplate the origins of their desires (*sankalpas*). These desires typically arise from attachments or personal interests that must be understood and addressed. Thus, overcoming such attachments is essential for spiritual growth.

Those who possess wealth should thoughtfully consider charitable giving. Wealth may come from one's own efforts or as a gift from others. If a person neither earns nor receives support unconditionally, spending or donating through others maligns the mind. Such actions may result in an impure state of *chitta*, as anything obtained at the expense of others' suffering eventually leads to misery. A charity that causes sorrow to the giver or their loved ones does not benefit anyone in a meaningful way. Ultimately, charity can be seen as a duty associated with wealth, but it alone does not purify the *chitta*.

To purify the *chitta* attitude is more important than the amount of wealth possessed. Purification occurs when donations are made from self-earned money, with the joyful consent of all involved, and with the understanding that all wealth belongs to God and is offered for divine purposes. Both the giver and receiver are seen

as children of God, and the act of giving is performed to honour Him.

Spending money that one has not earned is not considered appropriate. Therefore, those who have the ability to spend should acknowledge that others also have a rightful claim to the wealth earned. In a joint family, all members share rights to the family's resources. Hence:

- A son should discuss matters with his father.
- A father should consult with his son.
- Brothers should communicate with one another.
- Husbands and wives should share their views.

Spending should always occur with the cheerful consent of everyone involved, as this encourages harmony within relationships. Acts of spending or charity done arrogantly or without proper consent are not truly beneficial. If there is no wholehearted agreement among all parties, it is best to reconsider such actions.

Seekers can fulfil their goals by letting go of personal intentions (*sankalpas*). They should understand that the world itself was brought into existence through God's *sankalp*, which should take precedence over individual desires. When a seeker's intentions align with those of God, their personal desires naturally dissolve.

If seekers feel discontented due to a lack of wealth or other possessions, they should reflect on whether those who have such things are genuinely happy. Through inquiry and conversation, one may realize that even those individuals who appear to have it all feel unfulfilled and experience a sense of emptiness. Rather than striving to fulfil countless desires, seekers should focus on understanding the true needs of life. Genuine happiness arises

from longing for only one thing—God—without craving various worldly possessions.

Seekers should strive to live so meaningfully that their needs align with the well-being of others. In doing so, others will be inspired by the seeker's presence and example.

Seekers with faith in God do not expect anything in return. They remain content regardless of the circumstances God provides. When they receive something, they use it wisely, guided by God's will. If nothing is received, they still express gratitude, recognizing God's grace in both abundance and scarcity.

The mind does not become still merely by fulfilling its wishes, nor does it vanish through forced suppression of desires. Therefore, seekers should neither aggressively pursue nor suppress their desires. Instead, they should cultivate contentment with whatever unfolds in life. True transcendence of the mind is marked by an absence of longing for material objects, specific situations, or particular outcomes.

If someone questions whether even positive desires, such as singing devotional songs, should be suppressed, it is essential to remember that true devotion arises only when the mind is calm and fully focused on God, not when it is distracted or preoccupied. Thus, the argument for suppressing such desires is unfounded.

If an individual believes they can engage in devotion towards God only under specific conditions, such as:

- After their son assumes responsibility for the family business,
- While staying in a particular location,
- When they have a specific environment,

Such a person values material objects and circumstances over devotion to God, which hinders their ability to focus on spiritual growth. In life, one cannot attain what is not truly prioritized.

Devotion does not require material possessions or specific situations. A person with unwavering faith in God, who relinquishes all worldly attachments and considers only God as their own, will naturally attain a state of devotion without any effort. Anything performed in the name of devotion that is tied to material goods or circumstances cannot be truly considered devotion. While such actions may be considered a form of *karma* of the highest order, they will not yield instant results, as the outcome of *karma* is tied to the cycle of time.

Those blessed by God's grace will encounter backlash from the material world that will prompt them to turn away from worldly attachments.

Fulfilment of desires leads to bondage. *Sankalpas* that arise in the mind stem from a lack of *viveka* (conscience or inner voice). Identifying with the world brings pain and suffering, reflecting an absence of *viveka*.

Therefore, seekers should apply discernment when considering their relationship with the body. Identifying with the body leads to an endless cycle of desires (*sankalpas*) and entrapment. Instead, one should deeply contemplate questions such as:

- What is this body, really?
- How can I be the body?
- How can this body be mine? It can never truly be mine.

Reflecting on these questions helps one perceive oneself as separate from the world and the body. The key is for continuous effort in understanding the world, while the mind should remain focused on God, thus cultivating faith and love for God.

Love and faith are essential qualities for a religious person and a believer in God. Being guided by *viveka*, helps one see the truth and engage in deeper reflection.

Applying *viveka* to the body involves carefully examining its origin, current state, and eventual decline. In contrast, *aviveka* means ignoring these insights and failing to act on recognized truths. Understanding the body's reality leads to understanding the nature of the world. Similarly, knowing one's true self leads to knowing God.

Liberation cannot be achieved through any effort or practice; it is the reward of *viveka*. *Bhakti*, or devotion, also cannot be attained through any effort or practice; it is the reward of faith and love. Through effort and practice, one can develop ability and strength. The pursuit of worldly enjoyment has deprived people of *bhakti*, *mukti* (liberation), and *shakti* (spiritual power). When one achieves *bhakti* and *mukti*, *shakti* naturally follows.

CHAPTER - 31

**THE HABIT OF DOING KARMA**

As previously noted, seekers may feel unfulfilled even when their desires are satisfied, and if their desires remain unmet, they experience sadness. This recurring cycle of joy and sorrow prevents the *chitta* (the collective state of past memories) from attaining purity. It is essential to examine the underlying causes of this phenomenon.

Upon reflection, one can understand that, over countless lifetimes, the *Jiva* (individual soul) has developed a strong tendency toward constant activity or 'doing.' These activities include speaking, listening, seeing, smelling, touching, moving, eating, and drinking, all involving the *indriyas* (sense organs). The persistent engagement of the *indriyas* with their respective objects creates cravings, which in turn lead to indulgence.

This habitual engagement leads people to become attached to their actions and indulgences. Such attachment keeps them entangled in various tendencies or propensities. Consequently, the compulsion to 'do' obstructs one from experiencing a higher, celestial life, which is attainable only by breaking free from these patterns. The life that one truly seeks remains out of reach because of this ingrained tendency. Even when a person gains nothing meaningful from these habits, they continue to engage in one activity after another, finding it difficult to break the cycle. For

example, if they stop listening, they may start looking; if they stop looking, they may begin talking—thus, they remain perpetually occupied.

Even seekers who cease physical activities tend to begin inhabiting an internal mental realm. Attachment causes them to dwell on impressions and memories deeply etched in their *chitta*. Happiness remains elusive, yet the yearning for it persists, undiminished. This attachment makes it difficult to let go of ruminations, as past experiences continue to influence their present mindset, resulting in feelings of despondency.

As a result, the *chitta* remains impure. A genuine seeker, employing *viveka* (conscience or inner voice), should realize that all sensory experiences—what is heard, seen, or felt—are impermanent and ever-changing. Accordingly, any outcome derived from these experiences is also fleeting. The seeker must recognize that everything is in constant flux except for the true self. While the body and external circumstances change, one's inner essence remains unchanged.

Therefore, there is no inherent connection between the true self and the external world; the relationship is merely perceived and can be transcended. Seekers should contemplate this insight and spend some time in stillness and inactivity. In doing so, they may catch a glimpse of a blissful state unattainable through continuous activity. This realization can inspire a profound longing for a more divine and fulfilling existence.

When seekers relinquish all illusory attachments to the body and the world, their *chitta* becomes pure. From such purity, true love spontaneously arises. Any devotion prior to this stage is merely a process for purifying the *chitta* and should not be mistaken for genuine love.

A question was raised about the love of the Gopis. In this context, it is important to understand that as long as seekers are:

- Entangled in the body and the world
- Identifying solely with the body
- Thinking that the world belongs to them

They cannot comprehend the true love exemplified by the Gopis.

A true lovers harbour no desires and acts solely for the happiness of their beloved. Everything is done selflessly, without thought of personal gain. A rational person might wonder, “What joy can anyone offer to God, who is already complete and the embodiment of bliss? If God lacks nothing, how can we possibly bring joy to the Divine?”

Yet, one must understand that it is the glory of love for God that inspires desire even in the One who is beyond all desire. It creates a sense of incompleteness in the One who is complete in all respects. For a *Bhakta*, or devotee, God is not a remote or abstract being, but the very embodiment of their beloved, filled with infinite divine qualities. In the eyes of the devotee, even God’s grandeur is secondary; their God is pure love itself and the very source of love.

Devotees adorn their lives solely for God’s happiness. Just as a gardener rejoices in the beauty of a flower, God finds joy in witnessing the desireless, beautiful life of a devotee. Unlike a flower or wealth—both incapable of reciprocating love—the *Jiva*, or individual soul, is conscious and capable of loving its beloved, God. In turn, God loves the *Bhakta*; each becomes the beloved of the other.

The profound dynamics of love are beautifully illustrated through the playful relationship between *Lord Krishna* and *Kishoriji*. These divine pastimes serve to help devotees (*Bhaktas*) comprehend

the true essence and bliss of love. On one occasion, *Shyamsundar* (a form of *Lord Krishna*) wished to test *Kishoriji's* devotion and shower her with his affection. Disguised as a celestial maiden, he engaged her in conversation and inquired why she loved *Shyamsundar* so deeply, even though he seemed indifferent toward her. *Kishoriji* calmly replied, "You will not understand; only *Shyamsundar* knows what love is."

"I have no love in me," *Kishoriji* stated. The celestial maiden countered, "No, he does not truly love; you are the one who loves him." *Kishoriji* responded, "No one else can love in the way that he does." The maiden then challenged her, saying she would only believe it if *Shyamsundar* himself appeared at *Kishoriji's* call. *Kishoriji* invited the maiden to remain with her so they could both witness *Shyamsundar's* presence. Through her deep devotion, *Kishoriji* invoked *Shyamsundar*, and the Lord manifested from the celestial maiden herself.

Afterward, *Kishoriji* asked *Lalita* to call the celestial maiden so she could witness the fullness of *Shyamsundar's* love. *Lalita* explained that the celestial maiden had, in fact, transformed into *Shyamsundar* himself. *Lalita* symbolizes the power of *viveka*, continually facilitating the union between devotee and Lord. This story beautifully demonstrates the reciprocal love between God and the devotee.

Devotee and God are simultaneously one and distinct—united in essence, yet appearing as two. This paradox of unity within duality is further illustrated by another story.

Once, *Shyamsundar* compared *Kishoriji's* face to the moon and likened his gaze to the Chakor bird, which is forever entranced by the moon's radiance. *Kishoriji*, however, took offense at this comparison, explaining that the moon is imperfect:

- It waxes and wanes;

- It has a dark side;
- It experiences disgrace.

*Shyamsundar* insisted he meant no insult; he was simply expressing her face's beauty and gentle radiance by likening it to the moon. Despite his reassurance, *Kishoriji* remained unconvinced and disappeared.

After she vanished, *Shyamsundar* grew restless and searched for her everywhere. At the same time, *Kishoriji* was overwhelmed by longing and became so absorbed in thoughts of God that she began to identify herself with *Shyamsundar*.

In time, both began seeking *Kishoriji* in the forest. When they finally met, they introduced themselves as *Shyamsundar* and *Nandlal*, respectively.

Such is the glory of love that one cannot say a distinction exists between lover and beloved, nor can one claim they are not distinct. In this realm, there is neither true separation nor complete union. The essence of love is beyond explanation.

On the path of *Adwaita*, the *Jiva* (individual soul) seeks knowledge of *Brahman* rather than *Brahman* itself. Just as the ocean is whole and independent of the river, the river relentlessly flows towards the ocean. In the same way, the individual yearns to realize *Brahman* and ultimately merges with it, much like a *Yogi* attains liberation. Yet in love, God and the devotee continuously bring joy to one another. The nectar of divine love is endless and never reaches final completion.

A seeker's efforts are required only until the *chitta* is purified. Once purity is achieved, the seeker attains *mukti* (liberation), *yoga* (union), or divine Love, depending on the chosen path. If no particular path is selected, all possibilities become attainable after purification of the *chitta*.

In the realm of love, the impulse to give surpasses the desire to receive. A true disciple seeks nothing from the master but rejoices in the master's happiness. A mother finds fulfillment in her child's joy. Friends and spouses delight in each other's happiness. In genuine love, there is no inclination to take—only to give. This principle is relevant to all four types of devotees (*Bhaktas*).

CHAPTER - 32

**KEEP ON INSISTING  
“I AM NOT THE BODY”**

It is said that to purify the *chitta* (the collective state of past memories), one must detach from all relationships rooted in the body and the material world. Upon reflection, it becomes evident that seekers can more easily distance themselves from bodily and worldly attachments by organizing their lives according to *viveka* (conscience or inner voice) and committing to this practice with sincerity.

All individuals are unique in their abilities; therefore, no two people will have identical *karma* or experiences in this world. Despite this, people often compare themselves to others in terms of happiness, adversity, and circumstances. Yet, everyone has the opportunity to remember God or cultivate desirelessness equally. Unfortunately, few strive to excel in this area. Instead, many say, “It is not in our destiny,” “We lack ability,” or “We do not have the energy,” and so on.

One can realize God through contemplation about God or by not thinking at all. Seekers may choose either of the two approaches based on their own ability and interest. Even though the methods may differ, the result remains the same.

Seekers should disregard the distractions created by the mind and instead follow their own inner wisdom, or *viveka*. The voice of *viveka* is of paramount importance, as the mind continually

deceives itself, being naturally inclined toward worldly pleasures. Therefore, seekers should shape their spiritual path according to their own abilities, guided by this inner voice. Imitating others based on the mind's inclinations will keep the *chitta* impure.

Seekers should structure their lives according to the knowledge they possess and perform their duties in alignment with their beliefs. At the same time, seekers should not disregard or suspect the knowledge of others; this approach leads to the purification of the *chitta*.

As long as seekers' actions do not align with their beliefs, their *chitta* will remain impure. Purification of the *chitta* does not arise from *karma* (actions) or destiny; it is achieved only through the proper use of one's abilities. The results of *karma* are simply the experiences of happiness, misery, and various circumstances.

Seekers who neither respect available knowledge nor believe in God will not experience meaningful change in their lives.

It is said that by cultivating *viveka* and engaging in contemplation, one comes to understand that while the body is constantly changing, the true self remains unchanged. A person exists independently of the body and is not defined by it. People often say:

- My hand
- My torso
- My head
- My eyes
- My mind
- My intelligence, etc.

All of these refer to the body, and thus, a person is not merely the body. Interestingly, many recognize this truth, yet even highly

intelligent individuals often identify with their bodies. They fail to experience life as something distinct from the body—something divine and unchanging—which shows a disregard for the knowledge available to them.

Every belief system is accompanied by specific principles that guide one's actions. However, individuals preoccupied with worldly pleasures often disregard these guiding principles. For instance, a person may identify as *Hindu* yet neglect the fundamental teaching of feeling others' happiness and suffering as their own (*Atmavat Sarva-Bhutesu*). Similarly, someone identifying as a *Brahmin* might find it challenging to maintain inner peace and self-control. This disconnect is not confined to any one caste or religion; people of all faiths frequently fall short of living up to the ideals of their beliefs.

Many people acknowledge that they are souls, yet forget the teachings that affirm the soul's indestructibility (*Nainam Chindanti Shastrani*), which causes them to fear death. Even those who see themselves as mere mortals also have a duty to recognize their shortcomings and strive to overcome them, rather than giving in to despair.

A man who considers himself a husband but neglects his responsibilities toward his wife, or a woman who identifies as a wife but disregards her husband's guidance, illustrates this inconsistency. Likewise, people with various beliefs often fail to uphold the standards expected of them.

When individuals fulfil their duties in accordance with their beliefs, they will naturally develop *vairagya*; it is a natural consequence of dispassion. Fulfilling one's responsibilities is *dharma*, and adherence to *dharma* ultimately brings about *vairagya*.

Seekers should strive to steadfastly live a life guided by knowledge and aligned with their values. If someone finds it difficult to act

in accordance with their beliefs, they should re-examine those beliefs to ensure they are aligned with their values. It is important for seekers to remain aware of their own capabilities. When personal inclinations clash with one’s duties, it leads to inner turmoil. For example, a householder who sincerely fulfils their responsibilities will make spiritual progress.

Seekers should relinquish any sense of entitlement over the world in order to become free from obligations. As long as one clings to pride in worldly rights, the *chitta* cannot attain purity. Such attachment prevents liberation from worldly debts. The desire to give or receive from the world perpetuates an endless cycle of craving.

If seekers fail to respect the rights of others, they should sincerely apologize for their actions. Furthermore, seekers should relinquish expectations regarding their own rights and renounce attachment to the material world. The moment one detaches from worldly ties, their connection with the Divine is established.

The *chitta* remains impure as long as seekers are not true to their beliefs, cling to bodily identification, and neglect the principles of truth and ethics.

Such individuals remain entangled in bodily indulgences. Feelings like desire, anger, joy, and sorrow stem from the belief of being the body. When a person realizes they are not the body, the urge for worldly pleasure fades. Without this urge, desire, anger, happiness, and misery subside, purifying the *chitta*. Embracing the truth of “I am not the body” leads to spiritual liberation.

The first step in spiritual practice is developing a firm conviction that “I am not the body.” This realization is crucial, as bodily identification fosters desires for worldly pleasures. Thus, seekers should continually use their intellect to strengthen this understanding. Once the *chitta* is purified, love for God will arise naturally.

True knowledge of God is only possible through self-understanding. Therefore, seekers should not try to comprehend the soul or God by intellect alone, as these truths are realized through direct experience. When one internalizes the conviction “I am not the body,” the following transformations take place:

- All tendencies to indulge in worldly pleasures vanish.
- The intellect becomes balanced and impartial.
- Suffering and misery are not experienced.

Ultimately, only love for God remains, transcending all other responsibilities. This divine love guides the individual toward a deeper connection with the Supreme.

## CHAPTER - 33

### **THE IMPACT OF SPIRITUAL LITERATURE**

Today, spiritual publications and lectures have become a prominent part of our culture. While these resources can offer valuable insights, they often do more harm than good when it comes to individual spiritual growth. Most writings and talks are designed for broad audiences, taking into account the diverse abilities of many people. Consequently, they lack the personalization necessary to guide any specific individual. As a result, seekers may find it difficult to develop a spiritual path that truly fits their needs, even after engaging with numerous talks.

It is uncommon to find seekers who, relying on their own *viveka* (conscience or inner voice), can both identify an appropriate path and maintain unwavering faith in it. When doubts or challenges arise, such individuals may seek answers in the writings of great masters, scriptures, or lectures, thereby reinforcing their faith. However, many seekers still find themselves in a dilemma.

In the past, *satsang* groups played a vital role. When someone lost interest in worldly pleasures, they typically sought a *Guru*, especially if their spiritual longing was deep. The *Guru* would carefully assess the disciple's competence, interest, and faith before recommending specific spiritual practices tailored to that individual. The seeker would then sincerely follow the *Guru's*

guidance, away from public attention, until they attained realization, love, or yoga. Only after this personal growth would they share their knowledge or experiences with others, taking into account the readiness of their audience. Spirituality spread in a genuinely authentic manner, resulting in the development of truly evolved individuals.

In contrast, today's approaches to spiritual teaching impart knowledge without cultivating a genuine inclination toward dedicated practice (*sadhana*).

A seeker should participate in *satsang* to resolve doubts, dilemmas, and obstacles, not to instruct others. Through divine grace, every person is endowed with the power of *viveka*. All human beings inherently know what they should and should not do. Yet, by neglecting this discernment, one fails to advance spiritually.

The scriptures, *Guru*, and lectures communicate teachings that already exist in seed form within each seeker. They cannot create new powers within anyone. Just as a seed's growth into a tree depends on the soil and is nurtured by earth, water, sunlight, moonlight, sky, and air, so too does a seeker's potential flourish with proper support and environment. Those with the capacity to perceive can benefit from these aids, just as a seed benefit from natural elements.

Thus, it is clear that the *Guru*, scriptures, and *satsang* only nurture the pre-existing force of *viveka* within a seeker—they do not bestow new powers. The teachings of the *Guru*, scriptural evidence, and the experiences of other seekers together foster maturity of thought, empowering the seeker to discern and follow the right spiritual path.

Therefore, seekers should engage in *satsang* guided by their own *viveka*, using the opportunity to clarify doubts and strengthen

their faith. Based on this faith, interest, and capability, they should determine their spiritual practices and commit to shaping their lives accordingly, free from doubt or hesitation. They should trust in their ability to reach their goals, believing it will happen in the present moment. Those who disregard their *viveka* cannot truly benefit from *satsang*.

When seekers succeed in building their spiritual practices based on their faith, interests, and abilities, those practices cease to feel like hard work; they naturally become a part of life, making it difficult to live without them.

A true seeker harbour no ego regarding their spirituality and respects the practices of others. They develop such profound love and unwavering faith in their spiritual path that they would not falter, even if *Brahma*, the creator, were to suggest a different way. The seeker would reply that their *Guru's* wisdom surpasses all, and if *Brahma* genuinely wished to help, he should bless the seeker on their chosen path, for they cannot abandon it.

When seekers develop unwavering faith in their spiritual journey, they discover that their beliefs and principles resonate with any scripture they study, and other paths appear complementary to their own. In contrast, a confused or unfocused seeker may view various spiritual paths as mere options. Only upon attaining a higher state of *chitta* (the collective state of past memories)—the *Siddha Awastha*—do they recognize the value in all spiritual paths. Before reaching this state, seekers often believe their own path and convictions are paramount. This explains why different interpretations of the same scripture exist. Seekers view their path as the only true one, without getting distracted by other paths. Multiple paths exist either before starting the journey or after reaching their destination, but once they embark, they see only the path they are walking.

CHAPTER - 34

**THE DESIRE FOR WORLD IS  
LACK OF DESIRE FOR GOD**

Once the *chitta* (the collective state of past memories) is purified, all superficial relationships dissolve, paving the way for a true relationship with God, the eternal friend. Superficial relationships encompass people, material possessions, or circumstances whose absence stirs emotions such as sadness, happiness, or indifference. An individual may feel unhappy when someone they love or are attached to is absent, or happy when someone they dislike is not present. Conversely, the absence of someone to whom there is no attachment leaves one unaffected. Attachment and aversion create bondage and are the primary sources of impurity in the *chitta*; unless these emotions are addressed, true purity cannot be attained.

Much of a person's time is wasted on futile endeavours. While the body engages in relatively less pointless activities, the mind wastes up to 90% of its time on unproductive thoughts. It might even be accurate to say that this could be as high as 99%, since all necessary intentions come to an end once the task is completed, but thinking continues. Furthermore, unnecessary thinking persists even while engaged in necessary tasks.

Engaging in conversations purely to entertain the mind is also a futile exercise. When a person is caught up in various types of grief, thoughts of amusing or soothing the mind may arise. In

reality, these engagements do not provide solutions; they are merely a form of inattentiveness or inertia.

Someone attached to the world finds it challenging to cease futile pursuits. I recall a student who resolved to speak only when necessary—either to ask for something or to answer a question. His friends became unhappy with this change, as he no longer joined in idle chatter.

Debating whether the world is real or an illusion serves no purpose. Discussing this with someone who denies the world's existence is futile, while those who are convinced of its reality wish to detach from it. In other words, they do not need the world. Thus, engaging in such debates is a waste of intellect. A seeker should avoid these distractions, recognizing that time is precious.

Time wasted on futile thoughts typically arises from three main causes:

1. Ruminating on past events,
2. Misusing the present moment,
3. Hoping for a better future.

Failing to understand the meaning of past events leads to excessive rumination. By applying *viveka* (conscience or inner voice), one can grasp the significance of past occurrences and dissolve unnecessary thoughts. Every incident happens for a reason. If an event was caused by a mistake, one should resolve not to repeat it. If it was due to carelessness, greater vigilance should be exercised. All things happen by the will of God, and some hidden welfare is present in every event, whether apparent or not. Recognizing God's unconditional grace helps one transcend needless thoughts by understanding the purpose behind each incident.

When a person fully utilizes their available strength, futile efforts and unnecessary thoughts naturally diminish. By making the most of the present moment, one can also shape a brighter future. Thus, it is unnecessary to expect anything from the future, as dwelling on such expectations brings no true benefit. Recognizing the futility of expectations, one should let them go.

Seekers should thoughtfully reflect on the significance of past events and make wise use of the present, free from expectations about the future. They should fulfil necessary resolutions (*sankalpas*) and avoid engaging in futile actions or thoughts. This focused dedication provides the time and ability required to reach their ultimate goal.

According to the law of nature, if an individual fails to use any object or resource wisely, it will eventually be lost. With this awareness, one should remain mindful and purposeful in utilizing their strength and resources.

If, despite sincere efforts, a person continues to struggle with intrusive thoughts, it is a sign that their mind is carrying past negativity that has to be released. In such situations, sharing these concerns with a friend or trusted confidant can be helpful. The negative feelings should, honestly, be expressed, then only *chitta* will become pure.

If seekers persistently dwell on past mistakes or remain overly preoccupied with hopes for the future, their *chitta* will remain unsettled. Therefore, seekers should neither blame others for their shortcomings nor agonize over their own errors. Instead, they should cultivate compassion and empathy for the suffering of others. By doing so, they will not repeat their mistakes and release the tendency to dwell on them, as sincere sorrow for others' pain helps purify the *chitta* more swiftly.

To make the most of the present moment, seekers should interact with the world in a meaningful and positive manner. In *Hindu* tradition, people love and trust their close relatives, but show even greater warmth and hospitality toward guests who are strangers. They strive to bring happiness through selfless acts of kindness, offering gifts and services without expecting anything in return or forming attachments. In other words, true seekers should view only God as their closest and only relative, considering everyone else—including the body or a spouse—as guests in their life, as all such relationships are temporary, marked by both meetings and partings.

To cultivate this understanding, one should serve others using their available strength and resources. It is important to safeguard their rights and strive to bring them happiness and fulfilment. One should neither expect anything in return nor form attachments to others; instead, all love and trust should be directed solely toward God.

Seekers should not develop animosity by treating the world as a hurdle. Similarly, they should not develop strong attachments towards others. They should maintain a balanced sense of dispassion, protecting the rights of others. In this manner, one frees oneself from the debt to the world; the relations and contemplation of the world continue as long as one remains indebted.

People often believe that if they possessed wealth, they would use it wisely, or that if they had a son, they would treat him well. Such thoughts distract them from their present reality and the power they already have. If they are not making the most of their current circumstances, how can they be expected to optimise anything they might acquire in the future?

Instead, such individuals should reflect on the resources they do possess. Even without wealth, they have their own bodies—are they making effective use of them? If they do not have a son, do they treat their other relatives with care and respect? They should consider how well they protect the rights and well-being of those around them.

For example, seekers who lack physical sight should reflect on their unique circumstances. While they may not have the gift of sight, they possess a voice—are they using it wisely? Such contemplation reveals that many of life's challenges are illusions created by the mind, which entangle individuals in webs of hope and desire.

When worldly matters consume seekers' minds, it reflects a desire to distance themselves from God. They turn away from their eternal relationship with the divine, choosing instead a fleeting connection with the world. This choice demonstrates a lack of genuine awareness, as worldly attachments have led to a disconnection with God.

Therefore, a genuine seeker should sever all attachments to the material world and focus exclusively on God. So long as seekers maintain bonds with both the world and the divine, their thoughts remain divided, and their minds cannot be fully immersed in the divine. Seekers who internally cling to worldly connections and outwardly try to connect with God remain engrossed in the world and disconnected from God.

It is easy to end a relationship with outward expressions of hatred or blame, but severing internal emotional bonds is far more challenging. These dispassions merely transform attachment into animosity, leaving the underlying connection unchanged.

Seekers who cannot detach from their own bodies will find it difficult to let go of worldly attachments. Even if they retreat to the Himalayas, their *chitta* will remain unsettled and impure.

Seekers should always protect the rights of others and fulfil their duties. If they find themselves unable to meet their responsibilities, they should sever both internal and external relationships, detaching from worldly connections before death and cultivating a relationship with God. Throughout all circumstances, they must maintain unwavering faith in God, trusting that whatever God does is ultimately for their benefit and that no one else can truly safeguard their interests. If God gives suffering, it is a sign of His grace, as He wishes to bring them closer to Him. Only God knows what is truly in their best interest, understanding their needs better than they do themselves.

Once, a sage was asked whether he considered himself a monk. He humbly replied that while others may see him as such, a true monk is one who has nothing left to be accomplished. His reply reflected a profound humility and selflessness.

As long as the seekers are neither severing familial relationships nor fulfilling their responsibilities, their *chitta* remains impure. A genuine relationship with God can only arise once they have relinquished attachment to the body, the world, and superficial ties. After establishing a connection with God, a seeker should recognize that all living beings are worthy of love, as the entire creation belongs to their beloved God. Through this realization, the seeker draws nearer to the Divine.

Even when seekers notice faults in others, they should remember that everyone belongs to God and is worthy of love and compassion. Every aspect of creation should be embraced, for all originates from the Divine. Reflections such as these purify the

*chitta*. Any task a seeker undertakes should be performed with patience, enthusiasm, and skill, infused with *viveka*, love, and vitality. Procrastination, negligence, haste, and irritation should be avoided, as poorly executed work clouds the *chitta*. Conversely, work performed with care fosters dispassion (*vairagya*), tranquillity, and *nirvikalpata* (choicelessness).

Just as one feels relief after removing a thorn from the body or after satisfying a natural urge, in the same way, when a person performs their duties properly, the pressure and impulse of *karma* diminish. The seekers attain peace, the *chitta* becomes purer, and unnecessary thoughts subside. When the *chitta* is pure, hatred and animosity are transformed into love, and sympathy matures into self-sacrifice.

In the life of a devotee (*Bhakta*), there are no lingering *karmas*, only a deep inclination to serve. They serve their great master on command and serve the downtrodden out of compassion. In this way, for the sake of God, they serve everyone while preserving their love and faith only in God.

## CHAPTER - 35

### **GOD NEVER SAYS NO TO ANYBODY**

Seekers should reflect on what they have gained from their association with their body and the world. They will realize that they have acquired nothing more than suffering and a sense of deficiency.

Once this understanding dawns, seekers must realize that dispassion from all worldly possessions is inevitable. Therefore, before their bodies perish, they should dedicate their resources and abilities to serving others—this is the highest purpose of material wealth. By using the body and possessions in this selfless way, one can achieve everlasting and infinite bliss, which is the true longing of every being.

It is crucial to distinguish between utilizing the body and objects effectively and regarding them as personal possessions. Those who cling to ownership and attachment cannot use worldly things for their highest benefit. In contrast, those who see everything as belonging to God can make far more meaningful and purposeful use of them.

Those raised in the Hindu tradition have generally heard enough about God to acknowledge His existence, even if their concept of God's form differs. If anyone questions how a formless God can love or possess qualities, the seeker may answer that their search is not for an abstract, impersonal deity, but for the God who

displays compassion to the downtrodden and deprived—who is supremely kind and loving. This is the God who incarnates as an Avatar and enacts divine plays (*lilās*).

The incarnation of an *Avatar* differs fundamentally from the *karma*-bound births experienced by ordinary beings. An *Avatar* signifies the direct manifestation of God on Earth. Unlike human bodies, which are products of the three *gunas* (qualities of nature), the *Avatar's* body is divine and cosmic in nature. Through diverse life experiences, most people come to view God as just and fair. Yet, for a true devotee (*Bhakta*), God represents not only perfect justice but also limitless love and compassion.

Indeed, one does not need to believe in God to receive justice, for the laws of *karma* operate impartially, even for non-believers. This prompts a deeper question: Why would a just God choose to love and connect with individuals? Divine love and connection transcend the cycle of *karma*, which governs the endless cycles of birth and death. Thus, for those content with worldly existence, God is the embodiment of justice; but for those who aspire to transcend the world, God reveals Himself as infinitely merciful and kind.

If God did not bestow His grace unconditionally or show love for the poor and deprived, no one would ever attain His favor. In reality, no one in this world is free from imperfection; everyone is, in some sense, a “*patit*” (impure or fallen). No one can claim perfection, for to be a *patit* means not living in accordance with one's true nature. From this perspective, everyone is, in some way, a *patit*.

Seekers can attain realization by exercising *viveka* (conscience or inner voice), recognizing their true selves as separate from their bodies, and freeing themselves from the chains of *karma*. Notably, even non-believers can achieve liberation; belief in God is not a prerequisite for attaining spiritual freedom.

God's grace is especially vital for the deprived, for He is revered as *Patitapawan*—the purifier of the fallen. Therefore, it is incumbent upon the seekers to seek refuge in God alone, avoiding attachment to others or reliance on worldly support, which often proves fickle and unreliable.

Once an individual fully surrenders to God, all of their needs are fulfilled effortlessly. Just as one who visits a garden can freely pick its fruits and enjoy its shade and fresh air without further effort, so too does divine surrender bring natural abundance and care.

Therefore, a seeker who recognizes themselves as a *patit* and acknowledges God as *Patitapawan* should surrender utterly and unreservedly. Only through such surrender will their *chitta* (the collective state of past memories) attain true purity.

CHAPTER - 36

**WORLD IS DIFFICULT  
AND GOD IS EASY**

Seekers should cultivate faith and love in the spiritual practices they follow. Blaming oneself, even when innocent, contributes to the impurity of *chitta* (the collective state of past memories). The human mind resembles a child; therefore, seekers should approach their minds with gentle care and understanding.

A child does not benefit merely by having all their wishes fulfilled, nor do they grow if their wishes are always denied. Instead, reasonable demands should be met. If a child's demands seem harmful, it is wiser to gently distract them with something both interesting and beneficial. This approach helps guide the child's development.

One should never frighten, bribe, scold, or belittle a child. Such actions will foster fear, greed, or dullness in the child and true intelligence will not develop. The same principle applies to the mind.

One should not suppress the mind with threats or force. Desires that are reasonable should be fulfilled, while those that are not can be managed through gentle distraction or logical explanations. Keeping the mind engaged in positive and interesting activities is essential. At all times, avoid blaming the mind; instead, continue offering it positive suggestions.

The mind has no power of its own; it draws strength from us and resists our intentions to fulfil its desires. Therefore, seekers should avoid identifying with the mind, as this only strengthens it. Instead, treat the mind as a child—distinct from their true self—and gently work to reform it.

When one identifies with the mind, it becomes difficult to change, even when negative tendencies are recognized. Such tendencies are impermanent—the mind cannot remain negative indefinitely. Negativity is not our inherent nature, so it cannot last; it has both a beginning and an end. Innocence represents our true nature, enabling us to remain pure and free from negativity.

*Prakriti* (God's creation) has an innate tendency to purify negative propensities. Therefore, *prakriti* never leads anyone to downfall; rather, we ourselves nurture and strengthen our negative tendencies. By addressing their root causes, we can easily attain purity. Identifying with the body and harbouring desires for indulgence are the main sources of negative tendencies.

Seekers should see the mind as the source when negative tendencies arise, but should refrain from blaming the mind when those tendencies are controlled. Continual blame prevents the mind from becoming free of negativity. Once negativity subsides, these tendencies will dissipate naturally, as innocence is our inherent nature and a fundamental necessity of life.

Just as maintaining health is the natural state of the body, and a person can always remain healthy—whereas sickness comes and goes—the same applies to negative propensities. They are not permanent; they appear and disappear, making it possible to eradicate them with effort.

Seekers grappling with negative tendencies should take responsibility for such negativity and remain determined to

prevent these tendencies from arising in the future. They should recognize that they were inherently free from vices before the rise of negative tendencies, and will remain innocent after encountering these negative tendencies. By understanding that they are pure and innocent, a seeker should question how negative propensities could affect them. During times of freedom from negativity, seekers should reaffirm their pure nature with resolve. By doing so, all negative tendencies will diminish and cease to manifest.

It is a fundamental rule that what a person accepts becomes established, while what they reject does not sustain itself. Therefore, one should consciously reject that which is to be eradicated.

Seekers remain truthful before and after the periods of in which they engage in falsehood; the same principle applies to all other negative tendencies.

Some may argue that this approach reinforces a person's ego. However, the truth is that seekers do not become egoistic by trying to affirm their natural state; ego arises only through their actions. There is no ego in simply being natural and spontaneous. Even if one feels a sense of pride in their purity and innocence, it is preferable to the arrogance tied to negative tendencies.

If seekers believe that realizing God is a difficult task, they are mistaken. God is not distant in terms of space or time; He is inherently similar to us and it is essential to realize Him in this lifetime. While acquiring resources for indulgence is difficult—as we are dependent on several factors and there is nothing inherently similar between those resources and our true nature.

It is a natural law that whatever is most important for our survival is also the most easily accessible. For example, jewels are not essential for survival, which is why they are rare and expensive;

it is available with difficulty at a very high cost and their price is difficult to determine accurately. Gold is slightly more necessary than jewels, making it easier to acquire and giving it a more stable price. Silver is relatively more essential than gold and is also easier to obtain at an even lesser price.

Food items are much more necessary than silver, making them cheaper and more readily available. Water is more important than food; a person cannot live without it, and it is generally easier to find than food. Sunlight and air are even more crucial than water and is available everywhere; one does not need to move to access it. More important than water and sunlight is the sky (*Akasha*), which is always present and inseparable from the physical body composed of the five elements. One does not have to pay for the warmth and light of the sun, air, or the sky.

The most essential of all is God, and there is no distance between God and anyone. If people have difficulty finding God, it is only due to a lack of awareness and negligence. Therefore, a seeker should believe that they can realize God in this very life. There are no barriers to achieving this. Once a person seeks shelter in God, they are immediately accepted, and all their past sins from many lifetimes are extinguished.

The ego is a source of bondage. The belief that one is merely the body and the desire for worldly possessions are the two root causes of all negative tendencies. If these two causes are eradicated, all other negative traits will disappear. Every negative tendency is interconnected, just as every virtue is related to another. Therefore, eliminating one bad habit can lead to the disappearance of others, while adopting one good habit can inspire the emergence of other virtues.

Human beings carry negative impressions, but negativity does not persist indefinitely. Once the longing for these negative impressions is extinguished, they will spontaneously vanish.

In truth, eradicating desires is not as difficult as satisfying them. The finest things in life can be possessed by only one person at a time—for instance, there can only be one emperor of the world, one prime minister of a country, or one wealthiest individual. While many people aspire to such heights, few can achieve them. This unfulfilled longing leaves most feeling perpetually dissatisfied, and those who do attain their desires often live in fear of loss. Ultimately, the pursuit of desires enslaves individuals, making true fulfillment not only challenging but, in many ways, unattainable.

Conversely, anyone can choose to let go of desires at any moment. Many desireless individuals can live together in harmony, while those driven by desires often view each other with suspicion or fear. Even *Lord Indra* is said to fear those who engage in intense penance or rituals to fulfil their desires. On the other hand, a person without desire is loved and respected by all. Those who expect things from others frequently face humiliation, whereas the desireless person earns genuine respect and receives divine grace and blessings effortlessly. Thus, a seeker devoted to God should strive to relinquish all desires. The fundamental illusion that “I am the body” fuels these desires; realizing “I am not the body, I belong to God” can help eradicate them completely.

Likewise, attaining *vairagya* (dispassion towards worldly cravings), *tyaga* (sacrifice), and closeness to God is relatively easy compared to acquiring material wealth or pleasures. Sacrifice and dispassion—key aspects of *vairagya*—are accessible to all and do not provoke opposition. Anyone sincerely yearning for God will find Him with ease. The desire for God is rooted in love, so a seeker should let go of worldly cravings and instead cultivate longing for the divine. To please God, one should serve others and focus on the well-being of those around them.

Seers & sages teach, “If someone sows thorns in your path, sow flowers in theirs.” Thus, a seeker should always respond to wrongdoing with kindness. Those who embody this principle achieve true greatness. While a king represents justice, a sage exemplifies love. Good human being generally avoid retaliating against unfairness, but it is the seer or sage who responds to negativity with positivity.

Sorrow purifies the *chitta*. True sorrow makes a seeker serve others. Anger, however, is deeply destructive—it can ruin even those things closest to fulfilment. Therefore, seekers should never allow anger to take root. When the *chitta* is purified, a sense of wholeness is achieved: the *Yogi* attains *yoga*, the thinker gains realization, and the seekers who have faith, experience love effortlessly.

CHAPTER - 37

**GOD IS YOUR ONLY NEED**

It was previously stated that the *chitta* (the collective state of past memories) becomes pure when one is established in innocence. Seekers become whatever they believe themselves to be; this is a fundamental law of nature.

Every living being, in some way, seeks a connection with God. All strive for a happiness untouched by sorrow—a joy that is plentiful and ever-present. Only God can offer this lasting happiness, and it is attainable solely when the *chitta* is purified.

The perception of happiness or sorrow arises from the impurity of the *chitta*. As long as the *chitta* remains impure, various desires will emerge. The fulfilment of these desires may provide a sense of happiness, while unfulfilled desires lead to sorrow. Once one desire is satisfied, another arises, resulting in a continuous feeling of scarcity or lack. This cycle of happiness and sorrow is a direct consequence of the impurity within the *chitta*.

People seek wealth because it allows them to acquire objects they desire. They believe that fulfilling these desires will lead to happiness. Material possessions create a sense of pleasure, which can lead to indulgence. The pleasure derived out of the materials is nothing but craving and greed. Therefore, it can be concluded that the need for wealth arises from greed; without greed, there would be no need for wealth.

The desire to progress is innate to human nature. People frequently aspire to improve their circumstances and acquire more than they currently possess. For example, a person who owns a house may wish for a better one, and upon attaining it, their longing may shift towards acquiring an even grander home. This cycle extends beyond material possessions to include wealth, recognition, and authority—individuals are perpetually seeking more. Consequently, desires appear endless, fostering a persistent sense of lack and insufficiency. True happiness cannot be found in a state of perpetual deprivation.

When individuals suffer a loss that reduces their wealth or possessions, they often believe that restoring what they once had will restore their happiness. Yet, even after regaining what was lost, they frequently find themselves yearning for more. In this way, people become ensnared in an endless web of desires. In truth, material possessions are not intrinsically connected to happiness or sorrow. The satisfaction of a desire may bring temporary happiness, while the arrival of new desires inevitably results in renewed sorrow. Lasting freedom is found only by transcending desires altogether, embodying the pure state of *chitta* beyond both happiness and sorrow.

Seeking happiness at the expense of others' suffering is inherently wrong. Anything rooted in sorrow inevitably leads back to sorrow, just as a mango seed produces mangoes and an acacia seed yields thorns.

Businesses can generally be classified into two categories. The first is speculative or gambling ventures, where one person's gain is directly tied to another's loss. It is well recognized that gambling does not generate real wealth; rather, it merely redistributes existing resources. Every gambler hopes to win, but this is ultimately unsustainable. In such pursuits, happiness is derived from the misfortune of others, making these practices inappropriate and unethical.

The second type of business involves producing goods and services that meet the needs of society, addressing scarcity by distributing surplus from one area to another. Such enterprises do not harm anyone; rather, they foster well-being for all, from workers to consumers. Additionally, business owners are justly rewarded for their efforts, making these ventures both appropriate and beneficial to society.

If spiritual seekers cultivate empathy and seek to alleviate the suffering of others, they will ultimately attain lasting bliss. Contemplation reveals that material objects are necessary for physical existence, yet the body's eventual end is death, which is followed by rebirth. Both birth and death are sources of grief, and between them, people experience cycles of sorrow and happiness—this is the nature of human existence. Nevertheless, everyone aspires to transcend grief and attain a state beyond suffering.

Seekers should contemplate how to fulfil the fundamental desire for freedom from sorrow by identifying its root cause. Only through such understanding can one eradicate sadness permanently. Upon reflection, it becomes clear that the primary source of grief lies in maintaining expectations of others.

The true essence of every individual, or *Jiva* (the being), is supreme *chitta*—distinct from material possessions. By seeking happiness in external objects and desiring them, one inevitably expects fulfilment from outside themselves. As long as the desire for material things persists, so too will sorrow. This desire stems from the mistaken belief, “I am the body.”

Once identification with the body disappears, desires also fade, and all forms of sorrow are permanently eradicated. *Chitta* becomes pure and tranquil, creating the conditions for love to flourish and revealing God as the embodiment of bliss.

Seekers should reflect on the futility of worldly cravings, overlooking their inherent nature as supreme *chitta*. Although one may be attached to material objects, it is important to realize that these things do not reciprocate love; they exist independently of any individual.

Why, then, do people feel they cannot live without such things? Seekers should resolve to overcome dependency on material possessions. When they firmly commit to distancing themselves from these objects, they experience supreme *chitta* in that very moment—this is a fundamental truth.

Dependence on anyone or anything brings bondage and sorrow. Therefore, seekers should understand that they need only God, not the world. With this mindset, when they focus on serving others, the world begins to feel their presence and need, thereby making them truly great.

No one can attain God while burdened by worldly desires. Therefore, a seeker must let go of all attachments and cravings, fully surrendering to God and recognizing that only God is essential.

The very state of not needing the world is *mukti* (liberation). There is no struggle or bondage in releasing worldly necessities; similarly, realizing God does not require arduous effort. Seekers find God the moment they genuinely feel the need for Him.

Many believe they can devote themselves to God only after creating a perfect environment or finding solitude. However, this desire is misguided—there is no assurance that such conditions will ever arise. This is merely wishful thinking. One cannot create a nurturing environment simply through desire; the very longing for favourable circumstances is itself a form of indulgence. Events and circumstances in life arise from *karma*; without *karma*,

nothing can manifest. Therefore, expecting ideal conditions becomes an obstacle to a seeker's progress.

It is impossible to find God while clinging to worldly desires. The thoughts that distract a person from devotion to God will not help them, even if fulfilled. While pious actions may lead to prosperity, they do not bring one closer to God.

One should never seek happiness at the expense of others' sorrow; the only true need is God. There is no scarcity in God's creation—feelings of poverty and lack arise solely from greed.

Greed shows itself in the misuse of what one has and in the desire for what one does not possess. As long as greed exists, even the wealthiest person remains poor at heart. Wealth and prosperity can inflate the ego. By not expecting anything from others to fulfil desires, one becomes free from greed. Once greed is eliminated, poverty vanishes spontaneously.

When a person is preoccupied with acquiring material possessions, they often fail to obtain them. If they use what they have solely for self-indulgence, those things will not last and will eventually cease to come. On the other hand, when resources are used in service to others, without greed, abundance flows naturally—this is the principle of God. It is unwise to blame others and claim innocence, as negativity originates in the mind before manifesting in others.

God constantly observes the mind of seekers. He changes the course of their journey even at a hint of arrogance.

Seekers will remain impoverished as long as greed persists within them. Once one negative habit appears, others tend to follow soon after. However, it is possible to find happiness without material possessions. Therefore, nothing prevents one from freeing oneself from greed.

A lack of generosity leads to scarcity in life. A person who does not ignore their *viveka* (conscience or inner voice) will attain leadership in the world.

Seekers should engage in activities that benefit others, bring them joy, and fulfil their needs. Honesty and generosity is needed for acquiring resources. Honesty means not using available resources for personal indulgence, while generosity involves using them to enhance the happiness of others.

Not taking pleasure in the sorrows of others signifies freedom from greed. Sacrifice and proper use of resources bring peace. Once *chitta* becomes pure, scarcity disappears. Therefore, seekers should not mix their desires for God with desires for indulgence; instead, all desires for indulgence should be transformed into the pursuit of God.

CHAPTER - 38

**WHEN LOVE SURFACES  
THE SENSE ORGANS RECEDE**

Seekers should not attempt to eliminate the sorrows of the mind in a misguided way. When sorrow is addressed correctly, it will disappear forever. Seekers should not remain connected to their mind but should merge their mind with the mind of the one they wish to love.

This world is like a fertile field. Just as a farmer plants a seed and receives many times its worth in return, anything one shares for the benefit of others will come back multiplied to the giver. Every good or bad action taken by anyone eventually returns to the doer.

The desires of both the lover and the beloved are fulfilled only when their minds unite. In other words, mutual fulfilment occurs when each person's needs align, allowing their minds to become one. As long as their needs differ, their minds cannot truly connect.

A person does not have discretion or freedom in giving or receiving anything. Seekers may not succeed in giving something to somebody. Conversely, an unintended person may receive something. The role of the unseen force is crucial in determining who receives what. Those destined to receive something will get it, while those who are not destined will not. The sharing of material goods is not connected to the purity of one's heart or love. Love is tied to emotions and feelings.

Love is an infinite force that is not limited to any object, person, or circumstance. True love sees everyone equally. On the other hand, finite love denotes “selfishness”; it arises when we expect something in return from others. This self-interest, or desire to gain something, is the key source of impurities in our *chitta* (the collective state of past memories).

Even birds and animals show affection towards those from whom they expect something. Then what distinguishes human love in such situations? Where there is a desire for gain, true love cannot exist. In these cases, jealousy grows as people strive to outdo one another. There is competition among individuals regarding possessions, wealth, and material indulgence.

If we were to channel this competitive spirit into striving to excel in spiritual practices, such as prayer and sacrifice, then we would progress. However, if our competition revolves around material possessions and seeking self-recognition, it will lead to downfall.

*Karma* can never be infinite; it has limits and is subject to rules that are connected to certain circumstances & beliefs, which are predetermined. However, love is independent of any actions, material possessions, or circumstances; therefore, it is infinite. Love and selfishness cannot coexist; it flourishes in the absence of self-interest.

The genuine sacrifice comes from giving up self-interest. Sacrificing something that one already possesses or controls is indeed a sacrifice. In contrast, the intent to leave something which one is about to possess is not a true sacrifice.

When all the efforts of seekers are devoted to attaining the love of God, their lives become suffused with the divine nectar of joy. Although differences in seekers’ actions are inevitable—since actions are shaped by individual circumstances and rules rooted

in beliefs—the purpose behind every action should be to experience this same divine joy.

Love transcends *karma*; it is not confined to any particular actions or behaviours. Devotees of God (*Bhagwatpremi*) are capable only of love, whether they are honouring or reproaching others; even in their stern actions, there is love at the core. Thus, while their actions may differ or even appear opposite, the underlying love remains constant. The nature of love is unchanging; when the *chitta* is pure, love becomes boundless and reveals its true splendour.

A lover may sometimes appear to insult, yet even then, there is no hatred or animosity. Just as the hot sun dries a fruit completely or fire reduces objects to ash—without malice or violence—so too should the actions of a lover be understood.

As long as a person acts to fulfil their own desires, some degree of violence remains within them. The sense of doer ship is the root of both violence and non-violence; it is not the external act but the underlying intention (*bhav*) that matters. The *chitta* is tainted by negative intentions and purified by positive ones. Therefore, all of a seeker's actions should be directed toward the welfare of others and the pleasure of God.

Seekers should either view no one as their own or consider everyone as their own. Treating some people as close while seeing others as strangers leads to both attachment and animosity. True love cannot flourish where there is attachment and rivalry, and in such an environment, the *chitta* cannot attain purity.

If seekers become happy seeing the happiness of others and feel the agony of others, i.e., unable to bear the pain of others, it purifies the *chitta*.

Therefore, seekers should regard everyone as their own when it comes to serving others and fulfilling their needs. However, in seeking to fulfil their own desires, they should not view anyone as their own, maintaining a sense of dispassion.

If the *chitta* does not attain purity even after receiving this precious human life, then what purpose has been served? The purification of *chitta* is the primary goal of life. As long as love remains selective and inconsistent, *chitta* cannot be purified. The moment love becomes boundless and unwavering, the *chitta* attains purity. Therefore, seekers should eliminate all forms of discrimination in love and strive to make their love infinite and all-encompassing. Since God is manifested everywhere, infinite love is ultimately love for God. Conversely, limited love breeds attachment and renders the *chitta* impure.

People who value material possessions often lament their deterioration, failing to acknowledge their own carelessness. They do not realize that objects are not truly destroyed; they merely transform. This brings to mind an incident involving an energetic boy who was given a handful of small candies. He accidentally spilled them on the floor. When someone scolded him for “destroying” the candies, the boy responded that the candies would only be destroyed when he ate them; spilling them simply changed their location, and it would take a long time for them to decompose on the floor.

Similarly, the things we eat become fertilizer, while those that decompose outside become part of the earth. Ultimately, all objects merely change form through cycles of creation and destruction. Even the human body, which appears beautiful and useful, will eventually return to the soil.

Those who are absorbed in momentary pleasures without considering the consequences are acting carelessly. This behaviour

needs to be corrected, as selective love for material possessions, people, and situations only reinforces our identification with the physical body, leading to attachment, desire, and bondage. As a result, those who indulge in fleeting love become mere enjoyers of life and exhibit violent tendencies. Selective love, therefore, is the root of all negative traits.

In contrast, those who cultivate infinite love realize an identity that transcends physical existence. As attachments dissolve, dispassion (*vairagya*) naturally emerges. Desire gives way to serene dispassion, and one becomes liberated from all forms of bondage. In this elevated state, virtues like non-violence, equanimity, and contentment manifest effortlessly.

Thus, it becomes clear that infinite love is the bedrock of all virtues. When love flourishes, sensory desires are dissolved. The organs of action (*karma indriya*), knowledge (*gyan indriya*), and the inner self (*antahkaran*) merge into unity. This convergence signifies yoga, where all aspects are absorbed into intelligence (*buddhi*). In this sense, love embodies *advaita*, or oneness, while *nyay* (justice) corresponds to *dvaita*, or duality.

Material possessions are governed by destiny; thus, even the act of giving lies beyond the giver's control. In other words, one receives material goods only if destined to do so. However, love is universal—it can be given freely to all, regardless of destiny, and everyone is worthy of it. Therefore, the primary aim of life should be to move beyond limited love.

Seekers should recognize that their true existence transcends the physical body and material world. Consequently, regardless of differences in actions or beliefs among individuals, their love should remain steadfast. Seekers should nurture boundless, unconditional love for all beings.

Belief in God is one dimension of spirituality; however, centering one's life around that belief is another. Mere belief, without cultivating love and a sense of belonging, will not bring about true transformation.

Becoming overly identified with any activity, object, or circumstance can lead to partiality in love. Therefore, seekers should refrain from identifying with the roles they play in the theatre of life. Instead, they should view all worldly actions as parts in a play—performed without attachment or preference. By acting in this manner, seekers can maintain unwavering love for all, leading to a rapid purification of *chitta*.

CHAPTER - 39

**TRUE LOVE SEES GOD IN EVERYBODY**

As mentioned earlier, selective love leads to impurity in the *chitta* (the collective state of past memories). Let us now reflect on the reasons behind such selective love in human life. Upon closer examination, it becomes evident that our love fails to become boundless because we frequently harbour negative thoughts about certain individuals in various ways. Consequently, our love remains restricted and limited.

Many people believe they neither wish harm upon others nor act against them, yet their love remains selective and finite. However, this belief is not entirely accurate and warrants deeper reflection.

Do we not sometimes feel resentment toward the successes and recognition of those with whom we disagree, especially in matters of spiritual belief? Do we feel jealousy at their achievements? Do we take pleasure in their setbacks or humiliations? If the answer to any of these questions is yes, then we are, in effect, wishing harm upon others, revealing impurity within the *chitta*.

It is natural to have differences in beliefs, spiritual paths, or behaviours. Consider the example of *Sri Lakshman*, a devoted follower of *Lord Rama*. He was ready to confront anyone who opposed *Lord Rama*, even *Lord Shiva*. Yet, despite their differences—such as *Lakshman's* disagreement with *Lord Rama's*

request to the sea for safe passage—there was never a trace of diminished love between them.

Differences in beliefs and behaviours are natural, arising from individual interests and inherent dispositions. Such differences do not determine the purity or impurity of the *chitta*.

However, when these differences influence our feelings of love, they can manifest in several ways:

- We tend to favor those who share the same beliefs as us.
- We may dislike individuals who adhere to different belief systems.
- We are likely to favor those who are from our home, neighbourhood, locality, village, district, or nation, in that order.
- Conversely, we may dislike those who do not fall into these classifications.
- We appreciate those who listen to and respect us.
- We tend to dislike those who do not listen or who act contrarily.
- We may feel jealousy or displeasure at the success of those from opposing groups, whether based on caste or religion, and may find satisfaction in their failures.

These attitudes reflect negative feelings toward others, which obstruct the purity of the *chitta*. A true seeker should always wish for the well-being of others; if this is not possible, they should at least avoid wishing them harm. We must learn to accept differences in opinions, behaviours, and personalities, no matter how pronounced. Such differences should never diminish our capacity to love everyone equally, including those with whom we disagree. It is important to recognize that while people may not

share the same *karma* or interests, they can find unity in love. Adopting this mindset helps purify the *chitta*.

People often dwell on the faults of others to distract themselves from their own suffering. They may believe that society or the nation suffers because of the beliefs held by certain groups, assuming that no one among them is good or honest. Such thinking prevents the *chitta* from achieving purity. Instead, it cultivates arrogance about one's own beliefs and breeds animosity toward others. As a result, the love of a spiritual seeker cannot become boundless and impartial.

Spiritual seekers should recognize that everyone belongs to the Divine, who resides within each person. Everything originates from God, remains connected to Him, and ultimately merges back into Him. Therefore, all individuals are part of the greater whole. Regardless of individual differences, it is always true that everyone is connected to God—and thus, everyone is our own. Seekers should remember this truth and, for God's sake, extend equal love to all.

Seekers should rejoice in the happiness of others without jealousy or animosity and feel genuine compassion for the sorrow of others. It is important to distinguish between being entangled in others' sorrow, which leads to attachment, and feeling empathy for their suffering, which arises from compassion.

A pure heart (*antahkaran*) can profoundly influence others. When a compassionate sage encounters someone in distress, the sage absorbs their sorrow and imparts peace and *wisdom* to the suffering person. In this way, the afflicted individual finds relief, while the sage transforms their misery into peace, much like a fire consumes wood and turns it into warmth.

When *Tara*, the wife of the Monkey King *Bali* in the *Ramayana*, wept after *Lord Rama* killed *Bali*, *Rama's* heart was filled with

empathy. He comforted her and revealed a greater truth that transformed her sorrow into joy. Through his words, she attained divine wisdom.

If someone believes that *Lord Rama* was an incarnation of God, we should understand that when God manifests as a human, He adopts mortal ways. To guide humanity, He acts in ways people can relate to and follow. If a person's heart does not empathize with the pain of others, it means that it is still burdened by its own sorrows.

God is *Patitapawan*—*the purifier of those who are most deprived and fallen. Through sincere surrender, even the most downtrodden become God's own. Therefore, seekers who have fully surrendered to God should not harbour jealousy or animosity toward anything or anyone belonging to God.*

This brings to mind an incident involving a devoted woman, a *Sati*, whose husband was a *Tahasildar* (Land Officer). The *Tahasildar* had become infatuated with a prostitute. One day, when the prostitute visited their home, she noticed the *Sati's* jewellery and asked the *Tahasildar* for it. He, in turn, asked his wife to give the jewellery to the prostitute, which she did without hesitation.

Later, the *Tahasildar's* brother, disturbed by her actions, asked why she had given away the jewellery. She explained that since the *Tahasildar* loved the prostitute, he would value the jewellery more if she wore it. In essence, she acted out of devotion to her husband's happiness. As a result of this deep devotion, when the *Tahasildar* died and was taken for cremation, the *Sati* willingly chose to join him on the funeral pyre.

Devotees who sincerely believe that everything belongs to God perceive the divine presence in everyone. They love all beings and hold no attachment or animosity towards anyone.

One such devotee was *Kanhaiya*, who saw himself as a humble servant of the Lord. One day, a group of dacoits came to his house and inquired about *Kanhaiya*. He calmly replied that he was merely a servant of *Kanhaiya* and politely asked the reason for their visit. When he learned that the dacoits intended to rob him, he willingly gave them the keys to his vault. The dacoits took 60000 rupees from the vault and left. The next day, when the police arrived to investigate, *Kanhaiya* insisted that there had been no robbery at all, explaining that *Kanhaiya* (God) had simply taken the money according to His will.

From this story, seekers can learn that everything ultimately belongs to God. As a result, all beings are interconnected, and no one is truly a stranger.

Although everyone may share the same ultimate goal, beliefs and paths can differ due to varying interests and abilities. Seekers should therefore refrain from telling others they are wrong. Rather than criticizing someone's gold for not being 24-carat, they should offer ways to test for impurities. Seekers ought to rejoice in the success of their opponents and feel saddened by their defeat, demonstrating kindness even toward those who harbour animosity.

There was a sage known as *Kathjiva*, meaning "tongue of wood." He once engaged in a *Shastrath* (a debate between Vedic scholars) with a *Brahmin*. After the *Brahmin* lost, he tragically took his own life by jumping into the river *Ganga*. Deeply saddened by this incident, the sage resolved never to participate in debates again and symbolically sealed his tongue with wood, earning him the name *Kathjiva*.

If you feel joy when someone dies, suffers, is insulted, or is defeated, know that your *chitta* is impure. A person who cannot remain impartial in the face of joy or suffering also has an impure *chitta*.

In a debate, if a seeker constantly questions others' views without establishing their own, it is not a constructive approach.

A person whose *chitta* is free from attachment will lead a life filled with sacrifice. Where there is sacrifice, there is liberation; where there is love, there is devotion.

When seekers let go of their attachment to the body, senses, mind, and home, they form a relationship with God. Just as a collection of weaknesses forms an organization, so too does a collection of virtues. Seekers should strive for unity through love, not simply by joining groups. While organizations may yield both positive and negative outcomes, true unity is achieved when such associations dissolve.

It is natural to have differences of opinion; however, a believer in God should never foster enmity, as everyone belongs to God. Thus, it is inconceivable to harbour animosity, harm others, or regard anyone as evil.

Once love begins to flow, seekers will perceive the beloved in everyone through the lens of love. Therefore, seekers should rise above the senses—moving beyond both hate and attachment—and view all with compassion.

Thoughts lacking a greater philosophy do not endure. Thus, a seeker should believe that God belongs to them, and that everything belongs to God, who manifests in all existence and beyond. With this belief, the *chitta* becomes pure and overflows with infinite love.

CHAPTER - 40

**DEVOTION WITH EXPECTATIONS  
TAKES ONE AWAY FROM GOD**

Once *chitta* (the collective state of past memories) is purified, all that should happen will occur, and all that should not happen will not occur. Thus, there will be an end to all efforts. It is essential to ponder why the things that should happen are not happening, while the things that should not happen are indeed occurring.

Through contemplation, it becomes clear that such experiences arise from the attachments we form to worldly relationships. The belief that “I am the body” gives rise to various desires. In pursuit of these desires, people engage in different types of *karma* (actions), and it is rare to find someone entirely free from the web of *karma*.

*Karma* can be performed within the capacity of an individual according to its laws, and the results are determined by these same laws. There is no requirement for God in this process.

The ability to perform *karma* arises from *prana*—the vital life force. *Prana* empowers the body and sense organs to function. It is through *prana* that various *sankalpas* (intentions) arise in the mind. *Karma* is enacted when *sankalpa* aligns with this vital force.

A seeker who detaches from both the mind and *prana* becomes liberated from the cycle of happiness and sorrow. While *prana*

diminishes with each moment, the mind neither ages nor perishes. If *prana* is depleted before the mind—meaning before all desires are fulfilled—*prana* must return to satisfy those lingering desires, leading to the acquisition of a new body. Thus, the cycle of birth and rebirth continues. However, if the mind is freed from desires before the body dies—that is, if the mind is dissolved while *prana* still exists—everything falls into place. The dissolution of the mind is marked by the absence of *sankalpa*.

*Sankalpa* arises from the attachments we form to our imagined identities, such as “I am a *Brahmin*,” “I am a householder,” or “I am this or that.” Similarly, under the belief “I am the body,” we identify with external factors like caste, name, and place of origin—all constructs, not intrinsic truths. These identities are absent before birth and after death, and they change throughout life. To transcend the mind, one must relinquish all such imagined relationships.

To break free from these imagined ties, one must recognize and embrace the eternal relationship with the divine. Seekers should choose, according to their disposition and capacity, whether to transcend the mind through intellectual inquiry or through faith.

If a seeker chooses to dissolve the mind through intellectual inquiry, they should use discernment to analyse the true nature of the body and the world. As a result, worldly attachments vanish upon realizing their temporary, insubstantial, and material nature, leading to a state without mind or *sankalpa*.

Alternatively, if a seeker wishes to dissolve the mind through faith, they must cultivate a deep and unwavering connection with God, who is eternally present and never abandons anyone. Where there is relationship, love naturally arises.

Seekers should develop an unwavering faith that God exists and belongs to them. The relationship between God and an individual is eternal. God becomes the master of those who consider Him as their master, the son of those who see Him as a son, and can also be a friend or beloved to the seeker. The connection between an individual and God can take many forms, so there is no harm in having any type of relationship with Him.

Some may wonder, “How can I treat God as my friend? How can someone as insignificant as I am having a friendship with the master of the entire universe?” They might feel unworthy of treating even a king or a senior officer as a friend.

However, it is important to understand that God does not possess the arrogance of authority that even ordinary officers or kings may have. God does not differentiate between small and large; He is all-capable and complete in every respect. He embodies both generosity and kindness, accepting anyone who surrenders to Him, which is part of His nature.

Seekers should have complete faith in the benevolent nature of God and should cultivate a relationship with Him in whatever form they feel comfortable. God loves and treats as His own even those who do not believe in or love Him. However, seekers cannot truly experience this relationship as long as they perceive their body and this world as their sole reality. Seekers are not required to develop a relationship with God; they are already eternally connected to Him; they merely need to accept this truth.

If someone raises the question of how God can be perceived as a son, friend, or husband, given that He does not possess a physical body, it is essential to understand the all-powerful nature of God. Consider what is beyond the reach of God, who creates, sustains,

and ultimately destroys this diverse world. The *Vedas* describe God as a natural friend to all living beings (*Jivas*).

Even a friend can demonstrate various qualities:

- When a friend serves another, he shows a servile attitude.
- When a friend feeds another, he expresses a caring attitude.
- When a friend gives advice, he exhibits a supportive attitude.
- When a friend loves another without reservation, he reveals an affectionate attitude.

These qualities illustrate that one can have an eternal relationship with God in many forms.

Leaving this world is an inevitable part of life. We may renunciate the world and find ourselves alone or connected to somebody, i.e. God. Being alone might unfold a sorrow-free and infinite existence, but it will miss infinite joy which flows from the surrender to God. To truly experience this joy, one has to surrender to *nitya shudh-budh-mukt satchitanandghan* (the eternal and ever pure who embodies pure consciousness and bliss).

In seeking to fulfil their desires, human beings develop relationships with various people, objects, and circumstances, and starts loving them. However, these relationships often do not fulfil our desires completely. Even when such fulfilment appears to last for a while, it ultimately proves temporary. Despite this, many do not lose hope and continue to seek happiness in these external sources, which is ignorance and carelessness, ultimately clouding the *chitta* and making it impure.

In truth, this world can be compared to a college where the *Jiva* (soul) learns to cultivate its relationship with God and understand

the nature of love. It is important to acknowledge that love naturally arises with those we hold dear. Thus, seekers should strive to remain free from worldly expectations and concentrate on regarding their eternal companion—God—as their own, directing all their love toward Him.

There are three primary ways to detach from the body and the material world:

1. Cultivate dispassion by recognizing that both the body and the world are transient and constantly changing.
2. Protect the rights of the body and the world by serving them, to become free from debt, while avoiding any expectations, i.e., not taking any further debt.
3. Understand that the body and the world are fundamentally different from the Jiva in both essence and form. Remember the lost connection with the one who is similar to us in both essence and form—God—who is our eternal companion.

By following these methods, one can disassociate from the body and the material world. Since the world will eventually abandon us and is already drifting away, why should anyone cling to hope in it?

No person, object, or circumstance can fulfil all of our desires. Even when some wishes are granted through people or things, these satisfactions are temporary. In pursuit of happiness, humans form attachments to such fleeting fulfilments. Ultimately, only God can truly meet all our needs and desires. The moment seekers turn away from the world, they find God before them and experience His presence.

Thus, experiences such as birth, living, sadness, scarcity, illness, and ultimately death are all part of the world's cyclical nature.

Therefore, the highest purpose of life is to turn away from worldly attachments and seek refuge in God, our true and eternal friend, through complete surrender.

When a person realizes their connection to God—the greatest, the best, and the Lord of all—they become completely fearless and free from ego. They feel so fulfilled that there is no sense of lack or poverty from any perspective. Such a person becomes friendly and loving toward everyone, reflecting the qualities of their master and acquiring all cosmic virtues.

So-called relationships and their lingering impressions are obstacles to true knowledge. Revisiting old issues—dwelling on past experiences—means remaining attached to those impressions. The relationship with God is eternal and not merely a belief; therefore, remembering Him is natural for the seeker. Such remembrance is an enabler, not a hurdle.

Seekers should not regard anything as useless; instead, they should see every experience as an opportunity to purify the inner self. Seekers should either strive to free themselves from worries and remain calm, or focus entirely on God, becoming fully absorbed in devotion. If someone approaches God with specific desires or expectations, they risk distancing themselves from Him once those desires are either fulfilled or unmet.

This is similar to children who repeatedly ask their mother for money and then run away as soon as they receive it. Such behaviour reflects the mentality of seekers who approach God only to request something.

Devotion based on God's virtues, power, or grandeur is not genuine love; it is merely the pursuit of benefits or empowerment. True love for God is unconditional and not influenced by whether

God appears good or bad, harsh or compassionate. Regardless of these attributes, true devotees consider God as their own.

Just as people carefully investigate a bridegroom before marriage, after the marriage, they accept him fully, no longer focusing on his good or bad qualities. A devoted wife sees her husband as everything and is utterly committed to him. Once, a girl asked her elder sister, “How was your husband?” The sister replied, “We do not judge those who belong to us; they remain ours regardless of their qualities.”

## CHAPTER - 41

### **ALL CIRCUMSTANCES HAVE A MESSAGE AND COMMAND OF GOD**

It was previously explained that the *chitta* (the collective state of past memories) becomes impure through our involvement with the world and by forgetting our eternal companion, God.

Let us now examine why individuals become attached to certain things while remaining detached from others. Careful analysis reveals three primary reasons for such attachment:

1. There is a natural interest, or the mind is attracted to it.
2. There is hope that it will fulfil a perceived lack or scarcity.
3. There is certainty regarding its significance.

It is a well-known principle that a relationship—whether with a person or an object—will not last if:

- There is no interest in it,
- It does not seem capable of fulfilling any need,
- It is not reliable.

Seekers should endeavour to cultivate interests that are genuinely beneficial, rather than being led by doubt. When giving advice to others, we often appear confident and free from uncertainty, but what is truly needed is to free ourselves from self-doubt.

Both *pravritti* (outward tendencies) and *nivritti* (withdrawal from worldly pursuits) stem from personal interests.

People develop outward tendencies with a partial inclination, and when they feel a sense of scarcity, or if doubts arise, they tend to withdraw. In the absence of *pravritti* (outward tendencies), *nivritti* (withdrawal) will occur; this is a fundamental rule.

The mind expresses itself through its inclinations (desires). Desires that are not guided by *viveka* (conscience or inner voice) can be harmful. Therefore, seekers should scrutinize all desires through the lens of *viveka* to cultivate a pure mind.

When people's desires are fulfilled, they often become attached to the fleeting happiness it brings. However, this desire-driven happiness does not promote spiritual progress and instead keeps one entangled in worldly attachments.

Similarly, no spiritual advancement occurs in circumstances that are not perceived as conducive to spiritual growth. Seekers tend to devote their time and energy to thinking about circumstances.

The mind's attachments are focused on external interests and desires, which may arise from habitual tendencies but can be transformed through *viveka*. Seekers should first assess their true needs and seek genuine solutions. Through contemplation, one realizes that favourable circumstances can quickly turn adverse. Recognizing this, one begins to see adversity within prosperity and understands that no worldly situation can provide true fulfilment. Gradually, interest in worldly relationships diminishes as a result.

When seekers identify with their body and the external world, a sense of entitlement develops. Unfulfilled entitlements lead to animosity (*dwesha*), while fulfilled entitlements result in

attachment (*raaga*). Both *raaga* and *dwesha* are root causes of an impure *chitta*.

Therefore, seekers should refrain from asserting rights over anything. By letting go of such claims, they can find peace wherever they are. Those who do not insist on their rights are valued and appreciated by others, while those who constantly make demands are not liked.

Additionally, someone who focuses on the responsibilities of others cannot truly be devoted. This is because the actions of others are beyond the control of the seeker. Thus, the seeker should not expect anything from anyone and should continue to perform their own duties for the well-being and happiness of others.

People who think they will remember God (*bhajan*) only after achieving certain things or under specific circumstances are mistaken. If the expectation of these ideal conditions prevents them from focusing on devotion now, they are unlikely to find fulfilment later. True devotion or spiritual practice (*sadhan*) can only be executed by those who are committed to it despite the circumstances they currently face.

Seekers should not fear adversity and should not expect favourable circumstances. Instead, they should make the best of the situations available to them and begin moving toward their destination. It is important for seekers to understand that adversity fosters dispassion toward the material world, while favourable conditions are like a restful night. Just as day and night continually alternate, so too do adversities and favourable conditions come and go.

Seekers should resolve not to develop attachments or aversions to either good or bad times. They must use all circumstances

wisely, with the hope of achieving a life that transcends these experiences.

Work undertaken for personal pleasure is called *bhoga*, or indulgence. In contrast, work performed for the happiness and welfare of others is known as *sewa*, or service. Those who act solely to satisfy their own desires will never find true contentment, as the mind continuously generates new wants.

Therefore, seekers should approach all actions with a service-oriented mindset and refrain from harming others. True service requires respecting the wishes of those being helped, rather than imposing personal preferences. If a seeker tries to give something to someone for their benefit but pressures them to accept it against their will, it ceases to be genuine service. Such actions may cause distress and sap the recipient's vitality.

If a person cannot bring happiness to others by serving according to their wishes, it is better to politely decline. There is no negative *karma* in choosing not to serve, but inappropriate actions can result in adverse consequences.

Those who lack motivation to pursue spiritual practice (*sadhan*) should recognize that their approach may not align with their interests, beliefs, or abilities. When *sadhan* is customized to suit an individual's unique nature, disinterest or failure becomes unlikely.

Seekers should avoid thoughts like "I cannot do this" or "it is too difficult to reach my goal." Instead, they should trust in their ability to make progress, regardless of current circumstances, and believe that success is possible. It is important to reject a defeatist mindset and prioritize personal growth over comparison with others.

With *viveka*, seekers should shape their *sadhana* to match their interests, beliefs, and abilities, then pursue it with enthusiasm. This approach should be free from doubt or hesitation, without entertaining alternatives. It should inspire confidence that any gaps will be overcome and aspirations realized. Such *sadhan* becomes a vital part of the journey, filling the seeker with zeal and love.

Seekers should use their strengths, joys, weaknesses, and sorrows wisely, making the most of every circumstance. They should avoid dwelling on the past or placing excessive hopes in the future. In times of weakness, they should rely not on the world, but place complete trust in God.

Wishful thinking, like that of *Sheikh Chilli*—a character known for his fanciful dreams—is unproductive. It entangles us in unrealistic desires. Instead, individuals should focus only on tasks they are capable of completing and not cling to unattainable ambitions. Circumstances are never entirely favourable, and even those we love may sometimes obstruct our goals. For example, *King Dasrath* adored his queen *Kaikeyi*, yet she became a major obstacle to his wishes.

Thus, seekers should prioritize fulfilling the righteous desires of others for God's sake. They should either transform their mindset or release it altogether. In doing so, they will find clarity in all circumstances. Therefore, seekers should not waste their energy pursuing their own desires.

Whatever happens is due to the will of the all-knowing, all-loving God. When events do not go as we wish, we should remember they are in accordance with God's will. In such times, it is important to recognize that God is embracing us and showering us with love. Every circumstance carries both a command and a message from God.

With this understanding, seekers should neither expect favourable conditions nor fear difficulties. Instead, they should remain ever dependent on God.

Human life is given for spiritual practice (*sadhan*), and each person is free to pursue it in their own way. The right *sadhan* inevitably leads to success. Seekers should maintain unwavering faith in God, ensuring their *sadhan* is filled with growing love and enthusiasm. Every moment should be suffused with awareness of God's grace, keeping us deeply engaged in divine love.

= Shree Hari =

## **DIVISION - II**

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## **INABILITY TO REFRAIN FROM WHAT WE THINK IS BAD**

**Q 42.1** Yesterday, it was stated that when a seeker becomes aware of their own weaknesses and the grace of God, their faith in God deepens. Please clarify what is meant by a seeker's weakness and the grace of God.

**A 42.1** The greatest weakness in human beings is their inability to refrain from actions they consider wrong and their failure to engage in actions they consider good. God has granted humanity the power of *viveka* (conscience or inner voice) and the ability to use it wisely. However, people often misuse these gifts. Despite this recurring misuse, God graciously replenishes these powers.

When a seeker understands this mystery and humbly prays to God for the strength to use these powers wisely, the ever-generous God is always ready to provide support. Recognizing these divine attributes naturally inspires love and trust in God.

Seekers who acknowledge and love God are accepted by Him, regardless of their virtues or social standing. God is always eager to embrace those who love Him. The depth of love God reflects back to a seeker is beyond description. Understanding this divine quality, a seeker naturally feels moved to offer everything in devotion to God.

Thus, seekers should continually reflect on their own weaknesses and on the glory of God. Viewing life through the lens of *viveka* naturally deepens one's understanding.

## HOW TO EXPERIENCE GRACE OF GOD

**Q 43.1** How can we experience the grace of God, which is always available to everyone?

**A 43.1** Seekers who believe they can reach their spiritual destination solely through their own power and abilities do not experience the grace of God. Similarly, those who rely only on the path of knowledge and think they can attain God through intellect alone are unable to experience His grace.

The grace of God is truly experienced by those who have unwavering faith in it and sincerely seek it in all situations. To experience God's grace, seekers should recognize that:

- The *viveka* (conscience or inner voice) they possess is a gift from God.
- Their mind, intelligence, senses, body, and other tools for spiritual practice (*sadhana*) belong to God, who has provided them for wise use.
- It is solely by the grace of God that they develop positive qualities and progress spiritually.

Furthermore, those who believe themselves worthy of God's grace—and see even this belief as a gift from God—will surely experience His grace.

CHAPTER - 44

**CONCENTRATION OF MIND**

**Q 44.1** How can I improve my concentration?

**A 44.1** There are various ways to improve concentration, depending on an individual's nature, abilities, and beliefs. However, the most essential approach is *vairagya*, which emphasizes freedom from cravings and attachments. Concentration achieved by other means tends to be temporary and will lead to renewed restlessness.

When the mind is free from desires, concentration arises naturally and is more likely to endure. Individuals who recognize their mental restlessness and consistently work to develop concentration are more likely to succeed in this effort.

Those who channel their focus toward a particular object, person, or feeling may notice that their attention diminishes over time. This occurs because any pursuit approached with a sense of personal ownership or experience is destined to fade; this is a universal principle.

Ultimately, individuals who consider the concentration of *chitta* (the collective state of past memories) their highest priority and deeply desire to remain focused will achieve true concentration.

## CHAPTER - 45

### **WHEN HEART IS FILLED WITH LOVE**

**Q 45.1** What differences in behaviour are observed when seekers stop identifying with their body, and when their heart is filled with pure love?

**A 45.1** The behaviour of such individuals is fundamentally different from that of others. Most people act with some degree of selfish motive behind their actions or tendencies, driven by a desire for personal enjoyment or indulgence. In contrast, seekers whose hearts are filled with pure love focus on bringing happiness to others, or, more broadly, to God. They act without any personal agenda or intention. Their love and behaviour remain unwavering, regardless of how others treat them, be it good or bad.

They make no distinction between acquaintances and strangers. Their love is without discrimination, even though their outward behaviour may vary slightly depending on the person. Such individuals are universally loved and are naturally spontaneous, acting as well-wishers to everyone. These are the observable external qualities of such a person.

CHAPTER - 46

**DYING EVEN WHEN  
PHYSICAL BODY IS ALIVE**

**Q 46.1** What does it mean to “die while still alive”?

**A 46.1** This phrase describes a state in which a person becomes detached from their body and the external world, even though their life force (*prana*) remains. It represents a form of dying while one is still physically alive, emphasizing a profound inner withdrawal or spiritual transcendence.

**Q 46.2** In spite of the longing for love, why is it that everlasting love is not found? What should be done?

**A 46.2** Seekers should never lose hope in God’s love. Those who genuinely yearn for love will ultimately receive it. Love has many dimensions and is never truly complete, so a lover may feel an ongoing sense of lack at every stage. Experiencing this incompleteness does not mean the ever-renewing essence of love is missing; rather, it reflects love’s infinite nature, just as the beloved Lord is infinite.

The desire for love is also infinite. When love, the beloved, and the longing for love are all infinite, the idea of completeness loses its meaning.

If seekers desire love but do not attain it, they should acknowledge the pain of not reaching its depths. This inner agony will naturally drive them to pursue true love. However, if the

desire is only a fleeting wish and not a deep longing, seekers should realize that attachment to worldly life may be preventing them from experiencing pure love.

Upon reflection, seekers may find themselves taking pride in their own virtue or pious behaviour. To genuinely pursue love, one must first let go of cravings for worldly pleasures. As long as one remains attracted to worldly distractions, it is impossible to truly desire love.

Virtue or ethical conduct cannot earn the love of God. Even the poorest and most condemned individuals have a right to God's love. Therefore, everyone is entitled to experience God's love. The most downtrodden can receive it, for God is not just affectionate toward His seekers; He is also the saviour and lover of all whom He deems worthy.

God does not love people for their beauty or virtues, as He Himself possesses infinite beauty and virtues. Nor does He love because of grandeur or prosperity, since no one can match His magnificence and abundance. Instead, He loves those who fully trust and surrender to Him—those who say, "I am His, and He is mine." This alone is all God asks, and so everyone has the right to experience His love.

Ultimately, it is God's decision to bestow love as He chooses. He may love anyone at any time; this is not within the seeker's control. Nevertheless, a seeker should feel genuine sorrow and longing when God's love is absent. People often feel disheartened when minor desires go unmet—so how can they remain indifferent to the absence of God's love?

A seeker's thirst for the love of God cannot be quenched by happiness from worldly pleasures, virtue, good behaviour, or even salvation. Seekers who desire God while secretly hoping for worldly enjoyments cannot hide these wishes from Him. In

response, God grants such pleasures as a form of reciprocation. Those who seek virtue and good behaviour receive them from God, and those who seek liberation also attain it. But those who love God purely for His love—without desire for pleasure, virtue, or conduct, and who have sacrificed everything—will surely receive God’s love.

True lovers do not seek happiness for themselves from their beloved; instead, their only concern is the beloved’s happiness. Their own joy arises from bringing joy to the beloved. Thus, they offer all their abilities and resources—which ultimately belong to God—for the beloved’s happiness. They surrender everything solely to make God happy, with no other motive.

When lovers of God let go of any desire for personal happiness, they are blessed with a love that is ever-fresh, never diminishes, and is endlessly bestowed upon them.

## WHY PEOPLE FEAR DEATH

**Q 47.1** Why are human beings fearful of death?

**A 47.1** Human beings fear death because they identify solely with their physical body and do not understand the significance of death.

**Q 47.2** What does it mean to understand the significance of death?

**A 47.2** Life, death, and existence are all interconnected aspects of a continuum. Although these three may seem distinct, contemplation reveals that they are fundamentally unified. The end of childhood leads to adolescence, which in turn transitions to youth and old age; this cycle of change is ongoing. Physical death is essential for new life to emerge. If no one ever died, the population would grow uncontrollably, leading to overcrowding and immense suffering. Thus, death serves a vital purpose. Those who grasp this truth are not afraid of death; instead, they welcome it, as it promises the transition to a new existence. Just as a wise person does not fear replacing old clothes with new ones, recognizing that there is no loss in doing so, individuals who understand their circumstances find no reason to fear death. On the other hand, those who do not make the most of their current situations remain anxious about death. Therefore, individuals who have secured a positive future will not dread the end of life, while those who have mismanaged their present circumstances keep on fearing death

CHAPTER - 48

**JIVA IS INDEPENDENT  
OR DEPENDENT**

**Q 48.1** Is the *Jiva* (inner self) independent or dependent?

**A 48.1** The *Jiva* is fundamentally independent when it makes wise use of its resources and strengths by adhering to *viveka* (conscience or inner voice). This independence is bestowed by God; without it, the *Jiva* remains inherently dependent. Ultimately, only those who have completely transcended all desires through the guidance of *viveka* can be considered truly independent. As long as any form of desire remains, true independence is unattainable.

A person cannot attain independence as long as their *antahkarana* (inner being) is impure, clouded by anger, hatred, and a craving for worldly pleasures. Can someone be considered independent if they act against their own conscience or neglect to do what they believe is right?

Therefore, those who misuse their resources are not truly independent, regardless of their perception. People will remain dependent and unfulfilled as long as they seek happiness in external people, objects, situations, or conditions. True independence cannot be experienced this way.

Seekers always have the opportunity to purify their *antahkarana* through *viveka* by eliminating self-imposed negative tendencies.

With God's grace, they can attain true freedom, as their happiness will become independent of anyone else.

Seekers should recognize that the power of *viveka* is not a result of *karma* but a gift from God, who, out of unconditional love, graciously bestows His grace.

There is no dispute that the body, sense organs, property, and similar possessions are rewards of *karma*. However, *viveka* cannot be generated through any action; it arises solely from God's grace.

Seekers should honour the divine gift of *viveka* and use it wisely. To purify the *chitta* (the collective state of past memories), it is essential to thoughtfully analyse and remove negative tendencies. Once this is accomplished, the seeker should surrender with complete faith to God in order to receive pure love.

CHAPTER - 49

**UPTO WHEN IDOL WORSHIP  
BE CONTINUED**

**Q 49.1** Up to when should one continue idol worship?

**A 49.1** A theist does not worship an idol; instead, he worships his *Ista Dev* (beloved deity) through the idol. Therefore, one should continue idol worship as long as there is genuine devotion.

When a person reads a book or a letter, they do not focus on the paper or the ink; rather, they interpret the meaning behind the text through various indicators. The paper, ink, and letters serve as symbols that convey the meaning already present in the reader's mind. In the same way, a devotee truly worships their beloved form of God and not the idol itself.

We should approach the *Gita* in a similar manner. The reader sees it as the voice of God and engages with it reverently and with feeling.

For instance, when *Tulsidas ji* chanted the name of *Ram*, his chants were filled with the glory, sweetness, and all the attributes of God. He regarded his chanting as greater than *God Ram* or even *Brahma*. No one would claim that he was merely uttering words and not remembering God. Thus, a seeker should understand that no practice or method of devotion is inferior.

The best path for a seeker is one that resonates with them, is easy to follow, and inspires complete faith without doubt. When

there is no doubt, the intelligence and heart of the seeker gets focussed entirely on their chosen path. Unflinching faith prevents the seeker from looking for alternatives, allowing the mind to remain fully engaged. Therefore, no path is inherently insignificant or important.

No seeker should believe that a lack of specific abilities prevents them from realizing God. Such thinking demonstrates ignorance of God's glory and shows a disregard for His grace. It is through His own grace that God makes Himself accessible to the seeker. The only way to receive God's grace is to have a sincere and intense desire to meet Him. One cannot attain God through money, power, beauty, or any other effort or practice. Spiritual practices are not a currency for God or His love. Instead, all spiritual practices aim to eliminate inherent negative qualities, which can be achieved through the wise use of the abilities bestowed by God.

Human beings can certainly find God if they faithfully surrender and become restless in His absence. It does not matter how poor, marginalized, or sinner they may consider themselves, nor the circumstances they find themselves in.

God reveals Himself even to those sinners who genuinely strive to repent and wish to commit no more sins. Such seekers are completely purified and accepted by God. However, God remains elusive to those who refuse to repent for their actions or who seek desires beyond Him. Although God provides individuals with the objects and circumstances they desire, these are not meant to lead them towards destruction.

God sets a condition that a seeker cannot pursue relationships with others after meeting Him. Yet, it is rare to find a person who solely seeks to meet God, has completed all other tasks, and harbours no other desires.

Most people are consumed by various desires, such as thinking, “Today I need to do this,” “I will meet a particular friend,” or “I will go to a specific place and then do something else.”

Those with greater abilities find it more challenging to progress on their spiritual journey. For example, if a wealthy person wants to visit *Pushkar* (a place in Rajasthan known for the Brahma Temple), they must travel in first-class or by car, incurring significant expenses. They also spend a lot on rituals and donations during the pilgrimage. In contrast, if a beggar or servant visits, they may even earn something from the experience, as there are no associated costs. The spiritual benefits derived from the pilgrimage will be the same for both individuals.

As long as seekers remain arrogant about any perceived virtues or have negative tendencies, they cannot truly realize God. Therefore, it is essential for seekers to ensure that they lack any arrogance regarding their virtues and are free from negative tendencies.

These efforts are necessary for those who wish to reach God. To experience God’s love, one must cultivate a relationship based on innocence and faith. God cannot remain hidden when there is no arrogance in one’s virtues and there is absence of negative tendencies.

## CHAPTER - 50

### LOVE AND ATTACHMENT

**Q 50.1** Is love for a son and love for others the same thing?

**A 50.1** Love for a son or husband is not the same as true love; rather, it is *moha*, which means attachment or delusion. There is a clear distinction between love and attachment. When someone feels affection due to attachment, there is often an element of selfishness—a desire to derive happiness from the other person. True love, on the other hand, is selfless. A true lover focuses entirely on bringing happiness to their beloved, even if it means making sacrifices. Their life centres on the joy of the one they love, and their happiness is deeply connected to the happiness of their beloved.

Consider the life of any *Bhakta* (devotee of God). You will rarely find a *Bhakta* asking for anything from God; in fact, they do not even accept offerings. Their only wish is to experience pure, selfless love for the divine. In this relationship, God becomes their beloved, and both strive to bring happiness to each other. During periods of separation, both the devotee and the divine feel a deep longing for reunion. For example, *Sita* yearns for *Rama*, and *Rama*, in turn, longs for *Sita*. This beautifully illustrates the cosmic play of divine love.

CHAPTER - 51

**KARMA WITHOUT EXPECTATION**

**Q 51.1** In the *Gita*, *karma* (action) without expectation is described as a path to realizing God. How is it possible for a householder to fulfil worldly aspirations while also performing unattached *karma*?

**A 51.1** Worldly progress and spiritual progress are deeply interconnected; genuine worldly advancement is, in fact, an expression of spiritual growth. Many people mistakenly view these paths as separate.

A person who is valued and needed by others can be considered to have achieved genuine worldly progress. Eminent members of society often seek out such individuals and consider themselves fortunate to benefit from their goods or services.

Can individuals truly be considered successful or progressive if they depend on others for their happiness and harbour expectations from them? Such people remain impoverished in spirit, even if they possess material wealth. A genuinely progressive person respects their own *viveka* (conscience or inner voice), refrains from misusing their power, and selflessly contributes time, energy, and resources for the welfare of others. A greedy person cannot progress.

It is important to reflect on the deeper purpose of the law of *karma*. Through thoughtful contemplation, we realize that humans become attached to the outcomes of their actions. The law of *karma* aims to dissolve this attachment. Thus, actions that arise as duties, according to one's nature and circumstances, should be carried out diligently and with enthusiasm.

It is essential to recognize that a person's true worth far exceeds the material possessions gained through *karma*. Compromising one's integrity for material gain diminishes one's value and fosters a sense of bondage to worldly objects. This, in turn, leads to a persistent sense of lack, both materially and spiritually.

Some may question the value of performing *karma* without expecting rewards. Such individuals may struggle to fulfil their duties effectively, often becoming lethargic or indifferent. Similarly, those who act solely in pursuit of rewards cannot excel, as greed undermines the quality of their work. Only those who act out of a genuine sense of duty, without attachment to outcomes, can perform *karma* to the best of their ability.

The results of *karma* are inevitable; they manifest regardless of whether the doer desires them or not. For instance, food will satisfy the hunger of both those who crave it and those who do not. However, eating solely for sensory pleasure may lead to choices that contradict the principles of *karma*, resulting in negative consequences.

This principle also applies in business. Profits and losses occur as destined, but engaging in business driven by greed for profit or fear of loss can lead to neglecting the principles necessary for genuine success and prosperity.

Performing actions without attachment is not as difficult as it might seem; in fact, unattached actions are often easier than those

rooted in desire. This applies equally to the pursuit of wealth. The wealthy cannot be deemed truly successful if, driven by greed, they fail to help others and misuse their resources. Similarly, those of modest means cannot find happiness if they are preoccupied with longing for more. True worldly progress requires transcending all forms of desire.

Seekers can overcome compulsive impulses and develop dispassion from *karma* by following these guidelines in alignment with their individual nature and circumstances:

- Perform actions (*karma*) conscientiously, without desire for specific outcomes.
- Carry out tasks sincerely, avoiding laziness or procrastination.
- Approach essential activities—such as personal hygiene, fulfilling livelihood duties, serving others, eating, and sleeping—with enthusiasm and mindfulness.

By following these principles, one's *chitta* (the collective state of past memories) becomes purified, and desires for indulgence are eliminated. In the absence of desire, the *chitta* attains a state of *nirvikalpa* (choicelessness). As a result, seekers achieve *samarthya* (capability) through the practice of *yoga*, realize their true nature through *viveka*, and develop love for God through dispassion (*vairagya*), ultimately benefiting themselves here and in the afterlife.

**Q 51.2** According to the *Gita*, the body is guided by the divine presence residing in the heart, which influences all our actions (*karma*). If this is so, why must human beings face the consequences of their *karma*?

**A 51.2** There is an important distinction between mere action and *karma*. This difference is key to understanding the answer.

Actions that occur naturally, without a conscious doer, are simply actions—for example, trees swaying in the wind have no intent. By contrast, when actions are performed by someone who is attached or driven by emotions like anger, such actions become *karma*.

True seekers understand the following:

- Everything happening is due to the power and inspiration of God.
- They have no personal attachment to it.

When seekers remain completely detached in this way, they do not become the doers of *karma*. *As a result*, they are not attached to or affected by the outcomes of their actions. For such individuals, actions are not considered *karma* but are simply actions, and thus, they do not produce consequences.

On the other hand, those who act with conscious intent and attachment to outcomes—driven by a desire for rewards—must face the consequences. It is the doer who bears the results of their *karma*.

**Q 51.3** *Kunti Devi* is considered a *Sati*, even though she gave birth to children from the Sun God and others. How could she remain a virgin? Please explain.

**A 51.3** The context and values of ancient times were very different from those of today. People then had a profound understanding and faith in *dharma*. For women, there were two main forms of *dharma*: *Sati Dharma* and *Sadhvi Dharma*. In *Sati Dharma*, a woman regards her husband as God and offers complete surrender to him. In *Sadhvi Dharma*, a woman considers God as her husband and surrenders in a similar way.

Women like *Meerabai* and the *Gopis* followed the path of *Sadhvi Dharma*, while *Kunti Devi* followed *Sati Dharma*. A woman who embodies *Sati Dharma* claims ownership over nothing except her husband, viewing everything as his, and dedicating her actions to his happiness and welfare.

*Kunti* found herself in a unique situation: her husband, *Pandu*, was cursed and would die if he engaged in physical relations. Despite this, he deeply desired children. When *Pandu* shared his wish with *Kunti*, she initially tried to explain the principles of *dharma*, but he insisted on having sons.

*Kunti* then revealed she had received a *mantra* from *Rishi Durvasha*, enabling her to invoke celestial beings to conceive children. Following her husband's wishes, *Kunti* used this *mantra* and gave birth to sons without any lustful intent. Her actions do not diminish her piety; she was simply fulfilling her *Sati Dharma*, regarding her body as belonging to her husband and prioritizing her commitment to him above all else.

**Q 51.4** *Kunti Devi* was unmarried when she gave birth to *Karna*. How was her *dharma* protected?

**A 51.4** When *Kunti* was unmarried, her body did not belong to anyone. She innocently invoked the Sun God, without any lustful intent, simply to verify a *mantra* given to her by a *Rishi*. When the Sun God appeared, she explained her pure intent and that she had come only to see him. The Sun God responded that his visit could not be in vain and that she would bear a child while her virginity remained intact.

In this incident, *Kunti* remained blameless because she had no sensual intent and was compelled by circumstances. The Sun God was also not at fault, as his nature as a celestial being is to enjoy. Actions performed by celestial beings do not lead to consequences for them.

**Q 51.5** Can a woman do this in today's world with her husband's permission?

**A 51.5** A woman like *Kunti*, who was free from lust and had the power to invoke celestial beings in their divine form, could do so because her husband *Pandu* was an evolved soul. However, such circumstances do not exist in modern times. Although the external forms of *dharma* may have changed, its underlying purpose remains the same. The primary goal of practicing *dharma* is to become free from desires and lust during one's lifetime. Thus, following *dharma* means striving to overcome desires and attachments.

CHAPTER - 52

**DREAM AND PRARABDHA KARMA**

**Q 52.1** What is a dream?

**A 52.1** Dreams are experiences that arise from the impressions we gather during our waking state, which involve sights, sounds, and emotions. These impressions create patterns that form the content of our dreams. In a dream, the past *karma* that is ready to be experienced (known as *prarabdha karma*) is also manifested.

**Q 52.2** Does a person see dreams after realizing God?

**A 52.2** Dreams continue to occur as long as the body is present. The nature of these dreams depends on the person's mental state during their waking hours. Those with pure minds tend to experience similar dream states. Dreams are related to the subtle body and manifest according to the individual's level of mental purity.

**Q 52.3** Can a person commit sins or virtuous acts in a dream?

**A 52.3** No, one cannot commit sins or virtuous acts in a dream, because the concepts of good and bad are only interpreted upon waking. Human effort is necessary only while the *chitta* (the collective state of past memories) remains impure. Once the *chitta* is purified, further action is no longer required; everything unfolds naturally, and a person receives what is destined. Spiritual realization does not stem from individual effort

(*purusharth*), but rather manifests through God's grace, upon which the seeker should rely completely.

**Q 52.4** What do you think about *Gandhiji*?

**A 52.4** Only *Gandhiji* himself or God knows the true stage he attained. I can only say that he was greater than I am. His ideals were deeply rooted in faith in both God and humanity. Faith in God forms the foundation of all spiritual practice. On the path of faith, the notions of enthusiasm or success do not apply.

**Q 52.5** Without trust or faith, can any work truly be successful? Is faith necessary in practices such as *yajna* (ritual in front of fire) or *daan* (charity)?

**A 52.5** In any action (*karma*), the method is crucial, and faith is also an essential component of that method. If actions are not performed properly, the results will differ. However, faith is indispensable in devotion and spiritual practices aimed at realizing God. Without faith, seekers cannot progress on any spiritual path.

Seekers should nurture faith in God and aspire for His love. The ultimate goal is to develop a deep yearning for divine love and complete reliance on God.

When a person attributes their happiness or suffering to someone else, their *chitta* becomes impure through feelings of hatred or attachment. Believing that happiness comes from others creates dependence on them for joy. Seekers should realize that relying on others for happiness is the most detrimental state of life.

It is commonly believed that happiness or misery results from past *karma*. In truth, *karma* does not directly cause happiness or suffering. Instead, *karma* creates circumstances, and individuals perceive these as happiness or misery based on their attitudes.

Those with discernment do not experience suffering even in the most difficult situations. They view such circumstances as opportunities for growth and make the best of them. Recognizing that all situations are fleeting and incomplete, they develop dispassion and strive for a higher existence.

Seekers with faith in God view all adverse situations as expressions of God's unconditional grace and remain focused on the divine. They feel blessed to encounter life as it unfolds according to God's will. What others see as happiness, the seeker regards as favourable circumstances granted by God—opportunities to transcend hidden desires and serve others.

As a result, seekers use favourable circumstances to bring joy to God and serve the world, remaining content in God's happiness. They should not let circumstances, whether good or bad, sway them. It is essential to avoid becoming attached or satisfied with any experience. Instead, one should maintain dispassion and not let life's situations disturb inner peace. Remember, all circumstances are merely a path, not a destination.

While grace and sympathy may appear similar in meaning, seekers are often drawn closer to God in adversity, experiencing His grace more profoundly. Sympathy may be given to anyone who is suffering, but when it is combined with belongingness and love, it transforms into what can truly be called grace.

**IS CHANTING NAME OF GOD  
SAME AS BHAKTI**

**Q 53.1** Is it appropriate for a devotee to ask something from God in times of need without going to anyone else?

**A 53.1** As long as a seeker maintains ties to the material world, a true relationship with God remains unattainable. For those pursuing *bhakti*, devotion requires the renunciation of all attachments to the body and worldly matters, fostering a bond solely with God. One cannot simultaneously maintain relationships with both God and the world. For instance, just as a girl establishes a new relationship with her husband's household only after fully leaving her father's home, so too must a seeker turn entirely toward God.

When seekers detach from both the body and the world, they should relinquish all desires and needs for material objects or specific circumstances. Those who continue to desire material things are, in essence, devoted to those objects rather than to God.

*Bhakti* means having unwavering faith in God and experiencing a constantly renewed love for Him. If seekers struggle to overcome certain thoughts or worldly desires, they should offer these challenges to God. Rather than making predetermined requests, seekers should recognize that they cannot know what is ultimately best for them—whether it is the fulfilment of their desires or the

dissolution of those desires. They must surrender to God's will, accepting that He may or may not grant their wishes.

Seekers should avoid forming opinions or praying exclusively for the satisfaction of their desires. Instead, they should cultivate contentment with whatever God provides. If they feel compelled to pray, they should ask for pure love—a love that transcends both pleasure and pain and liberates them from all desires.

It is important not to assume that God is either incapable of fulfilling desires or unwilling to do so. If seekers approach God with devotion and make a request, God may grant their wishes if they are not harmful. However, those who seek only the fulfillment of their desires will not experience the true love of God.

Contemplation of God should not be done for its own sake, but out of genuine love for Him. Mere contemplation, without love, does not bring true joy.

**Q 53.2** Is chanting the name of God the same as *bhakti*, or is it something different?

**A 53.2** Generally, we do not repeatedly chant the names of those we love. For instance, we refrain from chanting the names of our spouses, children, or friends. Similarly, people who love wealth do not constantly repeat the word “wealth.” Instead, the remembrance and thoughts of what we love arise naturally and effortlessly. True love cannot be manufactured through deliberate effort; it blossoms when one has genuine faith in God and surrenders completely at His feet.

This does not mean that chanting should be avoided. Chanting can be very helpful for those who have faith in its practice. However, it is important not to confuse *bhakti*—true devotion—with the mere act of chanting.

**Q 53.3** In what ways are human beings independent, and in what ways are they dependent?

**53.3** Human beings possess the freedom to use or misuse the resources available to them. However, they lack the power to control the ultimate outcomes of their actions; these outcomes are determined by God, in a manner and at a time, as He deems appropriate.

Using circumstances appropriately is considered virtuous, while misuse is regarded as wrong. Good actions bring happiness, whereas bad actions result in misery. Through our actions (*karma*), we acquire strength, which includes the resources and circumstances around us, as well as the ability to use them effectively. However, *viveka* (conscience or inner voice) is granted by the grace of God and does not arise from our own actions.

*Prarabdha*, or destiny, is shaped by our favourable or unfavourable actions, which in turn create our circumstances. How we use or misuse these circumstances generates further *prarabdha*, leading to rebirth so we may experience the consequences of our actions. This cycle of *karma* and its outcomes continues. The desire for personal happiness or worldly enjoyment prevents seekers from fulfilling their true responsibilities.

Seekers should be prepared to relinquish personal desires for enjoyment and not fear challenging circumstances. They should employ the *viveka* granted by God's grace and maintain contentment, regarding all difficulties as blessings from Him. Cultivating a state of desirelessness (*nishkambhava*) is important, as is avoiding attachment to favourable circumstances. Instead, such circumstances should be used to help those who are suffering.

Seekers should recognize that everything ultimately belongs to God and should be used according to His guidance; nothing truly

belongs to the individual. Embracing this perspective helps diminish the seeker's cravings (*vasana*).

The goal of seekers is to relinquish their own rights, protect the rights of others, and promote the well-being and happiness of others. This is the ultimate purpose of a seeker's life. All decisions should be made thoughtfully, guided by a higher purpose that transcends self-interest; only then will the true purpose of *viveka* be fulfilled.

**Q 53.4** How should one repay the debt owed to their *Guru*?

**A 53.4** The *Guru* imparts knowledge of one's duties and guides the spiritual journey. To repay this debt, one must sincerely follow the *Guru's* teachings in daily life. It is essential to recognize that the *Guru's* true essence is not merely their physical form, but the cosmic wisdom they embody. Honouring this wisdom and shaping one's life accordingly demonstrates true discipleship.

The essence of the *Guru* can be understood in four forms:

1. The first *Guru* is the *viveka* received through God's grace. With this guidance, anyone can embark on a spiritual journey. Those who honour their inner wisdom may not require an external *Guru*, while those who ignore it may find spiritual progress difficult, even with external guidance.
2. The second *Guru* is a realized person. If a person does not heed their inner wisdom, they might seek a *Sadguru* (true *Guru*) in human form. Through the grace and teachings of such a *Guru*, spiritual advancement is possible.
3. The third *Guru* is scripture. When someone struggles to trust a human *Guru* or faces obstacles in their spiritual development, they can turn to sacred texts like the *Bhagavad Gita*, the *Ramayana*, or the writings of enlightened

masters. These scriptures provide valuable guidance on the path.

4. The fourth Guru is the company of truth-seekers. Participating in *satsang*—mutual discussion and contemplation of spiritual subjects—helps individuals progress on their spiritual journey.

Ultimately, the *Guru* is any source that promotes spiritual growth, with the ultimate aim being union with God. The path to God is considered even more important than God Himself, just as the process of earning is more significant than the money acquired. In this sense, the *Guru* is revered above God. While serving the *Guru* physically is part of a disciple's duty, true service lies in steadfastly following the *Guru's teachings*. *A disciple should nurture faith in the Guru and love for God, as these are the core lessons that the Guru imparts.*

CHAPTER - 54

**WHAT IS SHARANAGATI**

**Q 54.1** What is *sharanagati*, to have complete dependence and surrender before God?

**A 54.1** *Sharanagati* is a profound concept that cannot be easily defined or fully expressed in words. Even though I have written an essay on the topic, which has been printed but not yet published, it does not encompass every aspect of *sharanagati*. The experience of *sharanagati* is unique to each individual, shaped by their personal journey. At its core, *sharanagati* is rooted in trust. A seeker's progress toward *sharanagati* depends on their understanding of God's greatness, which is shaped by their faith and capabilities.

*Sharanagati* arises from the depths of the seeker's heart, not from intellectual learning. Its true essence remains hidden as long as a person believes they can overcome their shortcomings through discernment, virtues, or good conduct alone. Only when one realizes that personal effort and strength are insufficient to conquer these flaws does the ego begin to dissolve.

Seekers come to see themselves as powerless in every respect and turn their thoughts to the glory of God, who is:

- All-powerful
- Possessing all qualities

- All-loving
- *Parambrahma Parmeshwar* (the ultimate God)
- The purifier of sinners
- The lover of the poor

God is ever-present and ever-loving, ready to shower His grace on everyone, regardless of their sins or shortcomings. Seekers develop unwavering faith that they belong to God under all circumstances. They come to believe there is no one but God, and this conviction ignites a longing for divine love in their hearts. With such faith, the spirit of *sharanagati* (surrender) gradually takes root in them.

Many forms of deficiency in human life cause unhappiness. This unhappiness often stems from a lack of *viveka* (conscience or inner voice) or the misuse of power. Seekers who are able, through discernment and right action, to overcome negativity and purify their *chitta* (the collective state of past memories) may not feel the need for *sharanagati*. When a seeker is self-sufficient, God does not intervene. In fact, God may not even offer the opportunity for surrender to those whose desires have already been fulfilled by their own means.

We can only discuss or analyse actions that we can consciously undertake; occurrences that happen independently by the grace of God cannot be fully described.

When seekers realize that their body, intellect, and mind—everything they once thought belonged to them—are not truly theirs, they also come to understand that worldly relationships, possessions, and circumstances are equally transient. In this moment of disillusionment and helplessness, a deep longing to surrender to God arises, drawing them to the ever-loving Divine who is always ready to embrace them. This act of surrender, *sharanagati*, becomes the highest aspiration of human life.

Therefore, seekers should never lose their enthusiasm when reflecting on God's glory and loving nature. They should remain hopeful in their spiritual journey, seeking refuge in God and placing complete dependence on Him. Acknowledging their own limitations, they must let go of the notion that they can achieve anything by their own strength or that any personal desire remains to be fulfilled.

When seekers find shelter in God, their ego dissolves, for it is impossible to genuinely seek divine refuge while clinging to pride in one's own strengths or qualities. Under God's protection, a true seeker expects nothing in return and asserts no entitlement over the Divine. Instead, they surrender wholeheartedly, embracing complete faith and total dependence.

By God's grace, seekers may feel inspired to surrender, especially when they are in the presence of those who have already devoted themselves to God and by valuing their discernment. In times of difficulty, seekers should surrender and call upon God. *Sharanagati*, or total surrender, is a powerful practice that dispels all negativity within. A seeker's life should be consistent with their beliefs and understanding, free from inner contradictions.

If seekers ever wonder why God's grace has not been bestowed, despite His inherent compassion, they should first turn inward and engage in honest self-examination. They should:

1. First, find out what they truly want.
2. Next, consider what actions they can take to achieve that desire.
3. Assess whether their current efforts are sufficient to meet their needs.
4. Determine whether they genuinely long to fulfil those needs.

5. Reflect on whether they can give up the most cherished things in their life to attain what they need.

After this reflection, if seekers realize their desires are merely for fleeting worldly pleasures, they should employ *viveka* to consider the consequences and work to eliminate such desires.

If seekers think they are capable of achieving their goals, they should reflect on why their needs remain unfulfilled despite their efforts. Such reflection helps uncover shortcomings and restrain arrogance, since God's grace cannot flourish where pride exists. When seekers relinquish arrogance and embrace unwavering faith that they will receive God's grace, this conviction can lead to an immediate experience of the divine—there is no doubt of this.

When the state of *sharanagati*—complete surrender to God—arises through God's profound grace, the seeker no longer encounters failure.

People should consider what is truly most dear to them. If their love is scattered among many attachments, they should realize that genuine *sharanagati* cannot occur. Seekers must redirect their affections from temporary things and devote their love to God alone, who alone is worthy of their restless longing.

Through contemplation, we come to realize that it is possible to live peacefully without material possessions. In fact, separation from all material objects is inevitable. How can one hope for an eternal bond with something destined to perish? Therefore, it is a grave mistake to turn away from God in favor of temporary attachments. Seekers must carefully sever ties with the transient and turn their devotion toward God with unwavering faith.

People develop relationships with those they trust. They reflect on those with whom they form connections, and they grow to love those they regularly contemplate.

Faith and love for God should arise spontaneously, for anything gained through exertion alone does not endure. Seekers should reflect deeply on why their faith and love for God lack spontaneity. If they struggle with faith because they have not seen God, they should contemplate why God remains unseen. This inquiry reveals that our attention is divided among many finite things, and we attempt to perceive God alongside them. This is why we fail to perceive God—how can the infinite and the finite be seen together?

Furthermore, it is incorrect to assume that we disbelieve in God simply because He is not visible. After all, we do not believe in everything we see, nor do we disbelieve in everything we cannot see.

The desire to fulfil our cravings does not guide us toward understanding our true needs; rather, it stems from the belief that “I am the body.” This misconception is a primary reason why we struggle to have faith in God.

So, what is our true need? Upon reflection, we may initially perceive wealth as our greatest necessity. Looking deeper, we might consider material possessions even more important than wealth itself. Delving further, we see that our connections with others and even our own bodies take on greater significance.

The pursuit of wealth is born from greed, which is fueled by an impure *chitta*. The desire for objects arises from a tendency to seek pleasure, while attachment to people stems from *moha* (delusion or attachment). These three—greed, desire for pleasure, and attachment—are impurities of the *chitta* that obstruct inner peace. Consequently, individuals experience a persistent sense of lack or incompleteness, as all worldly things are impermanent.

Therefore, it becomes clear that the world itself is not inherently necessary for us. Our sense of needing the world arises from these impurities in the *chitta*. In reality, these are desires rather than true needs. Genuine needs are few, while desires are countless. It is important to distinguish between desires and needs: desires should be relinquished, while needs are meant to be fulfilled. When seekers free themselves from desires, their true needs are met effortlessly.

For this reason, seekers should avoid becoming entangled in the web of desires. Instead, they should reflect on the following truths:

- I will not be destroyed when the body ceases to exist.
- I can live without the people and objects of the world.
- Within the body, there is neither true life nor completeness.
- I need only the one with whom I share an eternal relationship.
- God is the complete source of life, lacking nothing and perfect in every respect.
- Without God, in pursuit of my desires, I have wasted many lives wandering in various forms; I have neither fulfilled nor escaped from my desires.
- If I continue to remain entangled in desires, how can I expect to receive the grace of God?

To truly understand one's needs, seekers must engage in sincere self-reflection. Through introspection, they can recognize the presence of God in their lives. Refuge in God becomes possible only when one's highest intelligence (*buddhi*) is devoted exclusively to Him. Thus, it is vital for seekers to withdraw their thoughts and attention from all else and focus them solely on God.

Seekers should identify and remove any obstacles that impede their trust in God, cultivating unwavering and unconditional faith in Him. Apart from God, seekers should not:

- Place their trust in anyone.
- Regard anyone else as their own.
- Direct their love toward anyone else.
- Dwell on anyone else.

This is because all else is transient; nothing in the world is truly worthy of our love. True love exists only when nothing is expected in return.

When seekers relinquish their dependence on others and detach from worldly relationships, their faith in God grows stronger. As a result, love for God blossoms naturally. Once this love emerges, conscious effort to remember God is no longer necessary; remembrance flows effortlessly. In this way, seekers find refuge in God alone, surrendering completely and relying entirely on Him.

## WHY GOD TAKES INCARNATION

**Q 55.1** What is the need for God to take incarnation?

**A 55.1** God does not need to take incarnation, as He is complete in every respect, all-powerful, and independent. However, scriptures outline three reasons for God's incarnations:

- (i) To protect seer & sages,
- (ii) To destroy sinners, and
- (iii) To establish *dharma*.

Although God has the power to protect *dharma* and destroy sinners without taking physical form, these reasons alone do not fully justify the necessity of incarnation. If the sole purpose of incarnation were to destroy sinners and establish *dharma*, we would expect God to incarnate in the present day as well, considering the decline of *dharma* and the prevalence of evil in our times.

A deeper examination of God's incarnations reveals that God descends to Earth primarily to give joy to His devotees through His divine pastimes and to relish their love and devotion. The destruction of sinners and the protection of *dharma*, while significant, are secondary and serve to safeguard the welfare of the seers & sages in diverse ways.

A true saint is one who earnestly aspires to realize God and persistently endeavours to shape their life in alignment with this goal; sainthood is not attained simply by adopting a specific appearance or external symbols.

God is born only in the homes of evolved souls. For example, *Lord Krishna* appeared in the household of *Vasudev* and was born from the womb of Mother *Devaki*. The name *Vasudev* signifies “the one who is self-illuminated and omnipresent,” while *Devaki* represents “light and cosmic knowledge.” This symbolism suggests that God is born in those who are spiritually pure and possess profound metaphysical wisdom.

However, God did not share the nectar of His divine love and play with them. Instead, He found comfort in the nurturing care of Mother *Yashoda*. *Yashoda* symbolizes the provider of pure love, while *Nand* is associated with joy and happiness. This illustrates that God, in His essence, delights in and brings bliss to His devotees through His worldly acts (*lilas*). Such intimate interactions are only possible through the incarnation of an *Avatar*.

The divine plays (*lilas*) of God are filled with profound mysteries. Through a single act, He can fulfil the desires of countless beings. His loving actions are beyond the grasp of even the most intelligent minds. Even *Lord Brahma* was left bewildered by God’s ways. After liberating the demon *Aghasura*, God dined happily with His friends—the cowherd boys. *Lord Brahma* was astonished to witness God eating the remnants left by the children of simple milkmen. He questioned how the Supreme Divine could partake in such humble fare. Misunderstanding God’s true nature, *Brahma* decided to test Him by stealing the calves. As a result, the boys began searching for the missing calves, believing they had wandered off to graze. Noticing their attention diverted from Him, God was deeply pained. He asked His friends to wait while

He searched for the calves. Meanwhile, *Brahma* put all the boys into a deep sleep and hid them in a cave, separating them from God for an entire year. During this period, the cows and the *Gopis* (female cowherds) yearned for the moments when *Krishna* would drink milk from them, just as He did from His mother, *Yashoda*.

The villagers longed for *Krishna* to play in their laps and fill their lives with the joy of his mischief. To fulfil their wishes, God himself became a calf and a cowherd boy, enabling the cows to express their love by nourishing them with milk. *Krishna* played with the cowherds and the *Gopis*, bestowing on them the affection of a son. For an entire year, he sustained this loving play. After a year, *Lord Brahma* observed that:

- The activities in *Braj* (the name of the village) were continuing as usual,
- *Lord Krishna* was playing and eating as he had before,
- The boys he had hidden in the cave were peacefully sleeping,

He recognized and experienced the unfathomable glory of God, which dissolved his pride. Humbled, he bowed at *Lord Krishna's* feet in apology and sang hymns of praise. Yet, God remained silent.

In this singular *lila*, God displayed both his majesty and his tenderness. On one hand, he humbled *Brahma*; on the other, he cautioned the cowherd boys and fulfilled the deep longing for love in the cows, cowherds, and *Gopis*. Such dual actions are possible only through God's incarnation.

When God was just six days old, he revealed his glory, sweetness, justice, and compassion all at once. *Putna*, a demoness infamous for her wickedness and for harming children, approached in the guise of a beautiful maid. With malicious intent, she lifted the infant *Krishna* into her lap and pretended to nurse him, disguising

her actions as maternal love. In response, *Krishna* accepted her feigned affection and drank the milk she offered. Yet, since she harboured the intent to kill, *Krishna* also drew out her life force along with the milk.

By *Krishna's* touch, her evil nature vanished and she reverted to her true form, her body now emanating fragrance. *Krishna* then played with her body, granting her a dignified passage onward, worthy of a mother. Such divine play is possible only when God incarnates on earth. Every *lila* of God is imbued with infinite joy and profound mystery, fully appreciated only by his true devotees.

God's incarnation is eternal. The realm of his divine play, together with his parents and companions, is made entirely of cosmic love, free from material elements. True seekers of God are untouched by material desires.

Even today, devoted seekers are invited to partake in God's divine play, experiencing his love firsthand. This privilege is possible only because of God's incarnation.

Those who do not believe in God's incarnation are under no obligation to accept it, and scepticism is to be expected. Everybody is free to hold their own beliefs.

## FAILURE IN SPIRITUAL PATH

**Q 56.1** Why seekers fail on the spiritual path (*sadhana*)?

**A 56.1** Many seekers today expect quick results on the spiritual path without genuine dedication to their practice, which impedes their progress. Some hope that others will achieve success in *sadhana* and then share the resulting bliss with them, much like expecting to enjoy the fruits of a tree someone else has planted. But spiritual advancement requires personal effort—no one else can do the work for you. To make real progress, seekers must treat their *sadhana* as a top priority in life. Anyone wishing to be free from all forms of bondage must reflect deeply on the nature of that bondage, which can be understood through contemplation as follows:

- The desire to indulge in worldly pleasures,
- The desire to acquire the means for worldly pleasures, and
- The associations and thoughts related to worldly pleasures.

These desires do not arise from external sources but originate within us, stemming from our own inactivity and lack of vigilance. Consequently, all forms of bondage are self-created, which means that the potential for liberation also lies within us.

To achieve genuine freedom and break the chains of bondage, seekers must let go of all desires and avoid relationships or

thoughts associated with them. Desires arise when a person identifies with the body and regards everything connected to it as their own. This attachment prompts individuals to seek happiness in worldly pleasures. When one believes they are merely the body, they naturally pursue enjoyment through it. Yet, indulging in worldly pleasures ultimately leads to suffering rather than true happiness.

The fundamental cause of all bondage is the belief that one is nothing more than the body. To overcome this, seekers should view themselves as distinct from the body and refrain from all indulgences. Eliminating desires involves fulfilling only essential intentions (*sankalpas*) and abstaining from unnecessary ones. Once seekers are free from such intentions, they gain the ability to purify and stabilize their *chitta* (the collective state of past memories). Lasting peace is achieved in a state free from desires.

Various mental resolves and desires create a sense of lack, leading to grief and dissatisfaction. This continuous cycle of desires and resolutions can be diminished if seekers:

- Recognize the true nature of worldly indulgence,
- Make an effort to eliminate the root cause of desires and resolutions, and
- Refrain from pursuing these desires by consistently observing their futility.

Seekers should always remain hopeful and persistent. They should savor the bliss that arises during moments free from all desires and intentions (*sankalpas*). Between the fulfilment of one *sankalpa* and the emergence of another, seekers can find joy through self-reflection.

If new desires and *sankalpas* continue to arise despite conscious efforts to restrain them, it suggests a lack of regret about their

emergence and an expectation of happiness from their fulfilment. Instead, seekers should feel sorrow upon realizing that the outcomes of worldly *sankalpas* are ultimately unsatisfying. True transformation occurs only in those who are dissatisfied and uneasy with their current state.

Through contemplation, seekers realize that multiple *sankalpas* arise to fulfil each wish, and each *sankalpa* can generate numerous desires. Seekers become enslaved by this web of wishes and intentions. Many fail to recognize this complexity, leading to indifference toward new *sankalpas* and a resistance to freeing themselves from all wishes and intentions.

Seekers become free from desires when *sankalpas* no longer arise. Realization is attained as the *chitta* is purified, resulting in the dissolution of all sorrow. The love for God that blossoms from this realization brings boundless joy. Therefore, seekers should earnestly strive to uproot all forms of *sankalpa*.

CHAPTER - 57

**LOVE OF GOPIS**

**Q 57.1** Tell about the love of *Gopis*?

**A 57.1** Only those who have truly attained the state of the *Gopis* are qualified to speak or hear about their love. As long as there remains a sense of 'I'—whether in the physical, astral, or causal body—one cannot reach the state of the *Gopis*, nor be entitled to experience their love. *Uddhav*, a close friend of *Lord Krishna* and a renowned scholar and *Yogi*, was so moved by witnessing the *Gopis*' love in *Braj* that he forgot all his knowledge and *yogic* accomplishments. Overwhelmed by their devotion, he even called *Krishna* heartless and harsh, feeling it would be a blessing to exist as a mere leaf or vine in *Braj*, just to touch the dust from the *Gopis*' feet. The love of the *Gopis* is so profound that it is beyond the comprehension of ordinary people.

As long as seekers harbour pride in their physical form, they will continue to seek happiness through external circumstances. However, to attain the state of the *Gopis*, one must relinquish even the subtlest mental desires for happiness—not just those rooted in objects or actions. Seekers remain bound as long as they believe happiness depends on:

- Certain objects,
- Certain people, or
- Certain circumstances.

Such individuals lack the desire to bring happiness to others and remain preoccupied with their own satisfaction. This self-centeredness is incompatible with understanding the state of the *Gopis*.

In human life, both falsehood and truth coexist. Attachment to the body and material indulgence embodies falsehood, while the longing for infinite life and bliss reflects the presence of truth.

Someone who lives solely in falsehood cannot truly be called human, as such tendencies are found in lower life forms like animals and birds. Conversely, one who exists only in truth transcends human qualities altogether. To attain the state of the *Gopis*, all desires for enjoyment—physical, astral, and causal—must be renounced. With the aid of *viveka* (conscience or inner voice), one abandons all forms of indulgence. Such sacrifice becomes possible only through association with truth.

Only seekers who honour their *viveka* can perceive the suffering concealed within worldly pleasures. In truth, to honour *viveka* is to keep company with truth itself. Through this association, worldly desires gradually fade, and the longing for God's ever-renewing love awakens. Only a rare few, truly deserving, attain the state of the *Gopis*.

Seekers are freed from worldly desires and indulgences only when they no longer identify with their bodies. The absence of negative tendencies is itself a virtue. Positive qualities cannot thrive, nor can negative tendencies subside, as long as the desire for worldly enjoyment remains. Thus, true longing for God emerges only when all desires have been relinquished.

Thus, any seeker wishing to understand the *chitta* (the collective state of past memories) of the *Gopis* and participate in the divine play must eradicate all desires rooted in the belief, "I am the

body.” As long as attachment to this idea remains, thoughts of personal identity—such as “I am a man” or “I am a woman”—will persist. Such individuals are not yet prepared to grasp the mysteries of the *Gopis*, whose love transcends ordinary understanding.

Only when the longing for *Lord Shyamsundar’s* love becomes so intense that it surpasses all worldly cravings does a seeker truly enter the realm of *Braj*. This *Braj* is not a physical destination; it is not a material place or object, but is born from the essence of cosmic love. Here, everything is divine—the earth, the cows and cowherds, the leaves, and the vines. There is no inert matter or trace of worldly attributes. Even after entering this sacred *Braj*, one cannot immediately attain the state of the *Gopis*. A seeker must progress through the stages of servitude (*daasbhava*), friendship (*sakhabhava*), and parental affection (*vatsalyabhava*) before realizing *Gopibhava*. How can an ordinary human presume to comprehend such a state?

As long as a person identifies with the body, negative tendencies and desires for indulgence persist. In this state, one must work to eliminate these tendencies and purify the *chitta*. Entry into *Braj* is possible only when the *chitta* is pure and free from falsehood.

Therefore, any seeker aspiring to attain *Gopibhava* must first relinquish the desire for personal happiness or liberation, and instead seek the right to enter *Braj*. Only through surrender to God can one hope to attain the state of *Gopibhava*.

## EVOLUTION OF HUMAN BEINGS

**Q 58.1** How will human beings evolve?

**A 58.1** Seekers should consistently strive for self-improvement. Diligence fosters discipline, whereas idleness results in indulgence and excess.

Seekers experiencing sorrow should resolve not to repeat the mistakes that caused their suffering. Additionally, they should view their hardships as opportunities for growth, letting go of worldly attachments and the notion of 'I am the body,' as these are sources of distress.

Those who misuse favourable circumstances will inevitably face challenges. Therefore, seekers should always use opportunities wisely and constructively.

Seekers should trust that life sustains itself; as long as life persists, the means for survival will naturally follow.

Change is inevitable, and circumstances cannot remain static. Therefore, seekers should reflect on how to best navigate any situation that arises.

Every person faces an inner struggle between upholding virtuous character and pursuing pleasure. Those who prioritize enjoyment compromise their character and yield to indulgence. Therefore,

seekers should value character above all else, remaining steadfast even when confronted with challenges. With patience, seekers can overcome all obstacles, as adversity serves as a catalyst for personal growth.

The actions of seekers with strong character inspire others and set a positive example. A seeker's conduct reflects their character.

True success in life requires unity of character, *viveka* (conscience or inner voice), and faith. Faith should be as unwavering as discernment, and one's actions and lifestyle should align with both.

Seekers, recognizing the transient nature of the body and the world, should understand that they are not the body and that the world does not truly belong to them—this is *viveka*. Where discernment exists, dispassion follows. Those entangled in worldly cravings tend to indulge in both negative and positive acts. However, after developing dispassion, character remains strong and secure. A person guided by discernment cannot be overcome by fear or temptation. Therefore, seekers should not fear difficulties; with strong character, they should patiently fulfil their duties.

The world offers a blend of pleasure and pain. No one is completely happy or entirely unhappy; when someone becomes utterly miserable, God eventually relieves their suffering. Conversely, absolute happiness transcends this world. Even those who call the world fleeting still enjoy its pleasures when they arise. Such individuals seek happiness during times of pain and misery, yet fail to recognize the true nature of worldly joys and sorrows. Therefore, a seeker should turn away from the temporary and focus on the eternal, making wise use of present circumstances.

Dispassion toward the world arises when one relinquishes hope and stops expecting happiness from it. Those entangled in the pursuit of worldly happiness cannot cultivate true dispassion.

Therefore, seekers should resolve not to pursue worldly pleasures or expect fulfilment from them, recognizing that such desires are the root of all suffering.

As long as people hold expectations of the world, they remain bound to it and, as a result, experience unhappiness. Miseries persist even after achieving great wealth or power. Therefore, spiritual seekers should strive to eliminate worldly desires and instead focus on cultivating character, *viveka*, and faith—qualities that together can eradicate all suffering.

Character (*charitra*) is strengthened when a person upholds purity even amid life's greatest challenges. Cultivating character acts as a form of penance, gradually enhancing one's tolerance and resilience. The capacity for sacrifice grows with *viveka*, and the ability to surrender deepens with faith. A true seeker should embody all three virtues, as they are the essence of life. Any pleasure can be relinquished for their sake—there is no worldly possession or entitlement, not even one's own body, that cannot be sacrificed for them.

*Viveka* is more important than mere strength of character, but faith surpasses even discernment. Without faith, discernment lacks focus and decisiveness, and a seeker's character does not become unwavering. Faith, therefore, is what secures both *viveka* and character (*charitra*).

Seekers should not use faith, discernment, or character to pursue personal desires. These invaluable qualities should not be wasted on temporary or trivial matters. Instead, one must remain committed to hard work and honesty, recognizing that worldly possessions and relationships are transient and ultimately unimportant.

As long as worldly desires persist, the *chitta* (the collective state of past memories) remains impure. With an unstable *chitta*,

suffering cannot be eliminated. Therefore, sacrificing worldly desires is essential—though for most, the world is more precious than life itself, and letting go of it is perceived as a kind of death.

Character remains strong and secure only when seekers have faith in *dharma*; there is no alternative. *Viveka* arises when one perceives the true nature of the material world. However, both *dharma* and discernment are fortified and sustained by faith in God, who provides guidance in all circumstances. Faith in God enables seekers to reach their ultimate destination.

Placing faith in worldly people often leads to disappointment, betrayal, and deception. In fact, seekers should not even place complete trust in their own body, mind, or intellect—only God is truly worthy of absolute trust.

Lack of trust in others does not mean focusing on their faults or judging them as bad. Seekers should refrain from viewing anyone negatively, but should also avoid depending on others to fulfill their own responsibilities.

Seekers remain vulnerable as long as they place their faith in the world and regard it as their own. Everything in this world is bound to disappoint: the body, wealth, relatives, and all possessions will inevitably be lost. Therefore, it is a mistake to use faith in God as a means to fulfill worldly desires.

For seekers, faith in God should be the very foundation of life; no one except God is truly our own. Others hold no true significance for the spiritual aspirant. All miseries come to an end when one relinquishes worldly cravings and pleasures, placing unwavering faith in God. To preserve their character, seekers should face even the most challenging times with enthusiasm, anchored by faith in God.

Craving happiness or feeling deprived both stem from attachment to what we possess and longing for what we lack. In such a state,

one cannot be free from misery. To transcend suffering, one must let go of greed, attachment, and ego, which happens spontaneously by relying on God.

Miseries arise to guide the seeker toward the one who can remove all suffering. They persist until God is found. Craving happiness is not true misery—it comes and goes. Real misery, which is actually God's grace, brings adversity only to help the seeker discover God.

Seekers should relinquish the hope of fulfilling worldly desires and depend solely on God. To overcome desires, they should regularly engage in *Bhajan* (devotional singing). The strength of character or *viveka* cannot endure without faith in God. Therefore, seekers should resolve to remain content in whatever situation God ordains. Their joy should lie in pleasing God, rather than seeking happiness for themselves.

One who makes proper use of periods of happiness does not encounter misery. Such a person surely attains a blissful state. When desires end, all doubts vanish, and curiosity is satisfied. For seekers, following God's command is their only true *karma*.

Seekers of God do not fear even the most insurmountable challenges. They are soldiers of God, unconcerned with anything else. Their sole aim is to follow God's command. Since all power and possessions belong to God, seekers should feel no burden. True *vairagya* is freedom from the bondage of worldly enjoyment. Seekers should always strive to make proper use of both happiness and suffering. Let there be no worry, regret, or fear in the mind. Instead, let the mind be filled with faith, the heart with love, and the intellect with the glory of God.

CHAPTER - 59

**DIFFERENCE BETWEEN  
AFFECTION AND LOVE**

**Q 59.1** What is the difference between affection and love?

**A 59.1** Affection is connected to the body, while love is connected to the soul and to God. Affection often brings pain during separation, but love grows brighter in such moments. Affection creates bondage, whereas love brings freedom from all attachments.

**Q 59.2** How can a seeker build a spiritual path based on their ability?

**A 59.2** A seeker's ability can be understood through:

- The power of *viveka* (conscience or inner voice),
- The power of action (*Kriyashakti*) and
- The power of feelings (*Bhavashakti*).

Seekers may vary in their abilities, but their interests and aspirations are remarkably similar. Ultimately, all seekers strive for the highest attainment—God. While approaches and perspectives may differ, the ultimate goal is the same. This goal is referred to as

- *Yoga* by a *yogi*,
- God by a believer,
- Realization by a person of *viveka*.

The spiritual path is shaped by each seeker's unique abilities and inclinations.

Seekers should carefully assess their own abilities and inclinations. They should avoid self-deception by comparing themselves to others or by setting unrealistic goals that do not reflect their true nature.

The inclination toward spiritual pursuit is intrinsic and cannot be gained from others, though one may learn about spiritual practices from external sources. Therefore, seekers should sincerely examine their own nature, recognizing that no two individuals are exactly alike. Because of differences in ability and character, spiritual practices will naturally vary from person to person. Nevertheless, despite following different paths, all seekers ultimately arrive at the same destination. This unity in diversity is the essence of the spiritual journey.

Worldly objects are attained as a result of past *karma*, so the outcomes of action differ for each person. Every individual reaps results according to their deeds. However, in the case of the highest attainment—God-realization—the result is the same, regardless of the spiritual path followed.

Seekers should reflect on whether they have effectively utilized their strengths and abilities. Through such reflection, they may recognize their shortcomings and discover where true commitment has been lacking.

Not all seekers are able to clear the clutter from their minds; instead, many continue to accumulate it. Thus, seekers should

honestly examine their own minds and observe the internal clutter present within. They should identify the specific causes of helplessness that prevent them from achieving their goals. Often, there is an attachment to a particular pleasure that becomes a form of bondage. Through self-contemplation and by employing the power of *viveka* or faith, seekers can eliminate these obstacles and make spiritual progress possible.

It is surprising that seekers often neither do what they should nor feel regret for it. Much time is spent on unnecessary pursuits instead of striving for their true goal. If seekers examine their minds with the aid of *viveka*, they will find many unresolved intentions (*sankalpas*) that they neither fulfil nor relinquish. This keeps the mind entangled and impure. These impurities in *chitta* (the collective state of past memories) are the reason for delays in attaining the ultimate goal.

People often conceal their true thoughts and act in ways that contradict their understanding. This is what distinguishes an evolved soul from an ordinary person: an evolved soul acts in accordance with their knowledge and beliefs, while an ordinary person does not. Therefore, an ordinary person should strive to follow the example set by an evolved soul.

Time and circumstances are always changing. Therefore, seekers should consider the future, recognizing that current favourable conditions may not last. By using *viveka*, they can cultivate the urgency to rise above current circumstances.

Desires for pleasure are constantly shifting; when one is satisfied, another soon emerges. In this way, a person becomes entangled in the endless cycle of desire and fulfilment.

People continue to indulge in things they know are harmful and feel no regret because of the pleasure they derive from satisfying

their cravings. Moreover, they do not lament missing out on what truly matters. This is why seekers fail to progress. If one genuinely begins to regret such actions, they will soon move closer to their goal.

The mind remains absorbed in thoughts it knows are futile, neglecting what is truly important, and feeling no remorse for this oversight. This tendency arises from not recognizing the significance of the ultimate goal, resulting in a lack of genuine motivation to move forward.

Therefore, seekers should recognize the glory of God and place unwavering faith in it. They should cultivate spiritual aspirations and remain sincerely restless until they reach their goal.

Indulgence in worldly pleasures dulls the mind, causing a seeker's *viveka* to become dormant. Therefore, seekers should avoid such indulgence.

God does not grant every desire that arises in a person's mind; even this restraint is an expression of divine grace. If every wish were fulfilled, the results could be disastrous. The following anecdote illustrates this truth.

There was once a family of three—a couple and their son—who were unhappy because their wishes were unfulfilled. One day, *Lord Shiva* and *Parvati* happened to pass by. *Parvati* asked *Shiva* to grant them happiness by fulfilling their desires. *Shiva* observed that they were not truly seeking happiness, but *Parvati* insisted. *Shiva* first granted the woman's wish, turning her into a beautiful and healthy 14-year-old girl. Next, the husband, overcome by jealousy and fearing his wife would leave him, asked *Shiva* to turn her into a pig. Finally, the son requested that his mother be restored to her original form. *Shiva* then explained to *Parvati* that these people were not genuinely seeking true happiness.

This story illustrates that people often remain unaware of what truly brings them happiness or misery. We tend to equate the fulfilment of desires with happiness and the denial of them with unhappiness. However, when someone is genuinely unhappy, their cravings for worldly pleasures fade, and they gradually lose interest in material pursuits. This unhappiness can, in fact, lead them toward God; for it is the desire for worldly pleasures that distances a person from the Divine, and its absence draws one closer.

The ordinary life most people lead is not true life; it is simply another form of death. The end of one state of existence gives rise to another, just as the death of a seed brings forth a plant, or the end of childhood leads to youth. In this cycle, nothing is permanent—everything is in constant flux. Change signifies death, not life. True life is found where there is no fear of death. Yet, people mistakenly believe that these ever-changing states constitute real life, and they equate bodily and sensory pleasures with happiness. In truth, the body is merely a vessel of bones, flesh, and waste. Bodily desires have concealed the soul's yearning for eternal life, and worldly cravings have separated human beings from God.

Seekers should overcome desires arising from the senses and cravings, and strive to move toward God. Through contemplation, one realizes that a sense of scarcity or incompleteness persists, even when all needs appear to be met. Desires remain unfulfilled, and possessions ultimately lead to loss. Since all things are temporary, their associations cannot endure forever.

Those who identify with the body and cling to it cannot realize God. Only those who embrace dispassion attain *yoga* and *vairagya* (*dispassion*). *Yoga* is achieved only when worldly thoughts subside. Therefore, seekers should not try to hold on to things that are bound to pass away.

Life becomes beautiful when a person, for the sake of God, faithfully fulfils the duties entrusted to them. Therefore, seekers should not avoid any task they are capable of performing. They should carry out all worthy resolutions (*sankalpas*) and abandon those that are unworthy.

The presence of negative qualities in life is not surprising; it is part of human nature. However, the aspiration for purity is a true form of valor. If seekers sincerely confront their own negative traits, such negativity will gradually fade. Only by enduring intense pain and longing does a *Yogi* attain *yoga*, and only then does a person with *viveka* become free from worldly desires and find the path to God opening before them.

CHAPTER - 60

**DIFFERENCE BETWEEN  
SIKSHA AND VIDYA**

**Prelude:** Living beings form their connection with the world primarily through identification with the body. When a seeker sincerely and appropriately fulfils worldly duties, the desire for worldly pursuits gradually diminishes. In this manner, the seeker advances on the spiritual path.

In many situations, people attempt to prove their innocence by pointing out the faults of others. This approach is unhelpful and leads to conflict. Instead, seekers should focus on recognizing and correcting their own mistakes; only then can true progress be achieved.

People often conceal their poverty and pretend to be well-off, which reflects a sense of arrogance rooted in pretense. In truth, both arrogance and a sense of deprivation hinder spiritual progress. A seeker should strive to eliminate both tendencies.

**Q 60.1** How to eliminate arrogance or the sense of being poor or deprived?

**A 60.1** Feeling poor or deprived before God is not a poverty that needs to be eliminated; rather, it reflects humility. What should be removed is the sense of worldly poverty. Typically, when someone sees a person more miserable than themselves, feelings

of inferiority or deprivation tend to disappear. Similarly, encountering someone more successful may cause arrogance to dissipate. However, these are not true remedies. Seekers should strive to eliminate both feelings of deprivation and arrogance by focusing on their relationship with God. If seekers truly believe they belong to God, they will never feel inferior to anyone. Likewise, if they acknowledge that everyone and everything belongs to God, arrogance regarding any object, circumstance, or power will not arise. A person who seeks recognition without deserving it becomes enslaved by such desires and cannot make spiritual progress.

**Q 60.2** Which is the best book?

**A 60.2** One cannot truly benefit from scriptures without first reflecting on one's own circumstances. When seekers examine their own lives, scriptures provide affirmation and help clarify doubts. The most helpful scriptures are those written in a language the reader understands. Seekers should avoid relying solely on translated scriptures, as a translator's interpretations may influence the meaning. Instead, they should seek guidance from a trusted spiritual master. Although spiritual masters may hold different beliefs, their teachings generally align at the core. Therefore, one should follow the teachings of the spiritual master in whom they have faith.

Through contemplation, one realizes that scriptures or teachers do not provide unfamiliar knowledge; rather, they reaffirm what already exists within the seeker. Therefore, seekers should first engage in unbiased self-reflection. The essence of *Swadhyaya* is self-study. We should not do to others what we would not want done to ourselves. If we dislike being verbally abused, we should refrain from abusing others. If we seek respect, we must respect others. If we do not wish to be harmed, we should not harm

anyone. By examining our own behaviour in this way, we learn how to live ethically. When seekers cultivate positive conduct, their lives become more beautiful. Those who wish to harm no one remain harmless, and their strength is preserved when not misused. Therefore, seekers should neither harm others nor covet what belongs to them.

Seekers often gain spiritual understanding intellectually by reading scriptures or listening to teachings, yet may still struggle to apply those lessons in daily life. This intellectual grasp can create a disconnect between the mind and the heart, making it difficult to progress or even sustain one's current level of *chitta* (the collective state of past memories). It is akin to taking a step forward with one leg while leaving the other behind—resulting in an inability to move ahead or stand firm. Thus, seekers should strive to harmonize the heart and mind. In essence, one should focus on applying existing knowledge in daily life before seeking more.

There is a significant difference between knowledge and true understanding. A scholar acquires knowledge through study, while a sage attains it through experience. Lessons learned from study become mere memories, whereas understanding gained through experience transforms into a way of life. True knowledge arises only after the *chitta* is purified. Information obtained solely from a study can foster arrogance, which impedes spiritual growth.

When intelligence guides sensory input, the *chitta* becomes pure. However, when the senses overpower intelligence—causing a person to ignore inner wisdom and consider sensory experience as ultimate—one becomes absorbed in indulgence, and the *chitta* becomes impure.

As long as a person is swayed by sensory attractions, their intelligence remains restricted. The love of God transcends the limits of human intellect. Seekers discover the spiritual path when their ego dissolves through wisdom. Therefore, seekers should

overcome the influence of the senses with discernment, expand their intellect, and dissolve the ego.

There is a vast difference between textbook knowledge and genuine understanding. Textbooks provide information, but lessons learned from life are far more valuable. One can attain wisdom without formal study. Good character and conduct are the true teachers; those who possess only book knowledge cannot guide others in how to live.

Similarly, there is a profound distinction between bliss and happiness. Attachment to happiness can eventually lead to misery, while bliss remains constant, undivided, and abundant.

True knowledge is often obscured by sensory perceptions. Therefore, a seeker should use intelligence to restrain the influence of the senses, thereby purifying the *chitta*.

*Siksha*—teachings that cultivate good character—beautify life but cannot dispel ignorance. Ignorance is destroyed by *vidya*, or divine knowledge. Seekers who turn inward and embrace inner silence attain *vidya*, which eradicates ignorance. *Vidya* is realizing what truly exists (God) and what is merely illusion (*prakriti*, the material world).

True silence means being silent both internally and externally—that is, silencing the mind, intellect, and ego. When the ego ceases to manifest and its activity subsides, one attains eternal peace.

Hard work, discipline, moral conduct, and service are the four pillars of *siksha* that make life beautiful. Sacrifice and love form the essence of *vidya*.

People develop bad habits through repeated minor mistakes, which ultimately prevent them from leading fulfilling lives.

Seekers should not lose momentum in spiritual practice. Spiritual growth falters when discipline is abandoned and laziness takes

over. Progress arises from virtue, but arrogance about one's virtues leads to decline.

The benefits of *vidya* are beyond description. The world is continually enriched by love and sacrifice. Those who truly sacrifice are never arrogant about their actions. It is only from such individuals that one receives true *siksha*.

## CHAPTER - 61

### **KRISHNA THE ONLY MALE IN BRAJ**

**Q 61.1** People say in *Braj (Vrindavan)*, *Lord Krishna* is the only man and all others are women; what does it imply?

**A 61.1** In spiritual terms, the one who is complete in every way and has the power to fulfil others is considered a “man.” A “woman,” in this context, refers to anyone who seeks fulfilment and has desires. Therefore, God is seen as the only “man,” while all other beings are considered “women.” This explanation was given by *Meeraji* to *Goswami Tulsidas*. When *Meeraji* was in *Vrindavan* and wished to meet *Goswamiji*, she was told that he did not converse with women. *Meeraji* replied that, according to her understanding, *Lord Krishna* is the only man in *Braj*. Upon hearing this, *Goswamiji* agreed to meet her.

**Q 61.2** What is *Kantabhav* ?

**A 61.2** *Kantabhav* is the spiritual practice in which devotees love God by considering themselves as God’s beloved. It is also known as *Madhuryabhava*. This *Bhava* encompasses *Dasyabhava* (servant of God), *Sakhyabhava* (friend of God), and *Vatsalyabhava* (parental affection). Because it contains all these forms of love, it is considered the highest state of devotion. “*Bhava*” means a state of love. In truth, no *bhava* is superior or inferior; each has its

own beauty and significance. For example, when a wife serves her husband, she embodies the servant's bhava; when she feeds him, she expresses the mother's bhava; when she offers advice, she acts as a friend; and when she loves, it is *Kantabhav*. As hesitation or distance in the relationship diminishes, the *bhavas* also evolve. In *Kantabhav*, there is a complete absence of hesitation, so the lover and the beloved become one.

**Q 61.3** How can we cultivate eagerness in our pursuit of God?

**A 61.3** Eagerness lies at the very heart of the pursuit of God. Only those who are wholly eager in their search can truly be called seekers. The question of eagerness arises only when one is sincerely ready to seek God. Therefore, the first step is to become a genuine seeker and nurture an earnest desire for God-realization.

As long as seekers believe they are distant from their goal—God—they struggle to accept that the realization of God is possible in this very lifetime. They fail to perceive that Seekers and God share the same essence, and even those who feel condemned or impoverished can still realize God. Without developing this belief, eagerness in the pursuit of God does not arise. Many continue to think that realization may only come in a future life. As a result, they neither let go of worldly pleasures nor intensify their spiritual search.

The search for God intensifies when the seeker firmly believes that the Divine can be found here and now, and that their chosen spiritual practice or path will lead them to the goal. The greater the faith, the greater the intensity of the search.

When spiritual efforts align with the seeker's abilities and interests, eagerness naturally arises. However, if seekers neglect their *viveka* (conscience or inner voice) or fail to seek guidance

from evolved souls, they will struggle to cultivate urgency in their spiritual pursuits. Any spiritual practice that feels burdensome or uninspiring cannot be considered genuine.

Initially, people are not prepared to believe that ordinary individuals like themselves can realize God in this lifetime. Even when hearing of others attaining realization, they attribute it to destiny or special circumstances and lament their own fate or lack of divine grace. They may insist that others possessed unique abilities or favourable conditions. This attitude saps hope and diminish both inclination and urgency towards *spiritual practice (sadhana)*.

True seekers are those who:

- believe they can realize God by making the best use of their own abilities;
- are aware that the body will not last indefinitely and that life may end unexpectedly;
- believe that they must make an effort to attain their goal.

Such seekers develop genuine urgency in their spiritual pursuit. For them, spiritual practices are not burdensome; instead, spirituality becomes the very essence of their lives.

When seekers employ *viveka* to truly comprehend the nature of the body and the world, they recognize that worldly relationships are illusory and fragile. Recognizing that lasting happiness cannot be found in the body or the material world, they lose interest in both and develop a deeper urgency in their spiritual quest.

Today, few are truly interested in becoming seekers. Many may attend spiritual gatherings, but few genuinely wish to associate with seers & sages or ask questions about the challenges they face on their journey. If people were truly earnest in their pursuit,

there would be so many questions that there would hardly be time to answer them all. Unfortunately, this is rarely the case.

Nowadays, seekers often focus on the faults of others—whether fellow seekers or preachers—instead of introspecting and correcting their own shortcomings. This lack of self-reflection diminishes their sense of urgency in the search for God.

Genuine seekers should look within to recognize and address their own faults, rather than wasting precious time criticizing others. Every task should be performed with sincerity, considering it as service to God. The seeker should maintain the faith, “I am a seeker, and I can and will progress spiritually.”

Seekers should recognize that their spiritual progress is not obstructed by the lack of any object, person, situation, or circumstance. Blaming others for difficulties on the path is unproductive. In truth, no one else can create real obstacles; God’s support is ever-present. Therefore, any challenges encountered are the result of one’s own limitations.

Ultimately, it is the seeker’s faith and love that generate the urgency needed for spiritual progress; external support is unnecessary. True seekers do not define themselves by negative traits such as cruelty, greed, lust, or anger. If one clings to such self-perceptions, genuine seeking becomes impossible. Since beliefs frequently change, urgency for spiritual growth arises only when a seeker’s inclinations and actions align with their conviction in their own potential.

Seekers who limit their spiritual practice to daily worship or rituals often find it difficult to maintain continuous devotion. Their minds may wander during these activities, making wholehearted engagement challenging. To overcome this, seekers should treat every action—no matter how small—as an act of worship.

Whether chanting God's name, sweeping, or cleaning, all tasks should be performed with full intensity and devotion, seeing them as service to the Divine. With this approach, seekers remain joyful, loving, and sometimes even moved to tears of ecstasy. Once their work is complete, they are immersed in love, free from desires and ambitions.

A seeker's *bhava* (spiritual inclination) should stem from deep spiritual understanding, and their natural tendencies should harmonize with this *bhava*. When a seeker's actions are guided by their spiritual inclination, and that inclination is further refined by *viveka*, genuine progress on the spiritual path occurs. Conversely, if negative tendencies outweigh spiritual inclinations, it signals stagnation and lethargy in spiritual growth.

Today, many people in ashrams become agitated when asked to perform tasks, believing their sole purpose is to seek truth rather than engage in daily chores. Consequently, their work is not performed wholeheartedly and does not become *sadhana*. If encouraged to meditate, they may say their mind resists; similarly, they may lack enthusiasm for chanting God's name. Without genuine interest in work, meditation, or chanting, true spiritual progress is impossible. Performing actions without sincerity is not *sadhana*. Spiritual progress requires real interest, a sense of urgency, and a practice tailored to one's abilities.

Seekers who skilfully dedicate all meaningful tasks to God ultimately attain inner stillness, spiritual union, discernment, and love.

When seekers act only to fulfil personal desires, the mind becomes more dominant while the intellect weakens. This leads to indulgence, attachment to worldly pleasures, and ultimately hinders spiritual growth.

Living only according to one's own mind and ignoring the advice of others does not constitute true spiritual practice. Genuine *sadhana* means fulfilling the wishes of others for God's sake, heeding the guidance of elders and fellow devotees, and caring for the young with love. When personal desires are set aside, the mind is united with God, and actions are performed for His pleasure, true spiritual practice is realized.

The world frequently imposes its expectations on us. However, a true seeker serves others selflessly, expecting nothing in return and making no claims of entitlement. By adopting this attitude, one cultivates equanimity of mind and develops dispassion from both the body and the material world.

Rather than reinforcing the mind, we must learn to transcend it. Some may wonder how devotion is possible without the mind, but genuine devotion blossoms only in a state that goes beyond mental activity, where remembrance of God flows naturally and effortlessly. True devotion arises not from the mind, but from faith and love rooted in *viveka*.

A seeker's life gains true meaning when their mind is in harmony with the *Guru* and fellow seekers. If one follows only one's own inclinations without surrender, this self-reliance impedes the urgency needed for spiritual advancement.

The purpose of human life is spiritual evolution. Only those who make sincere spiritual efforts truly embody the essence of humanity; others remain tethered to a more animalistic existence. Thus, all of a seeker's actions should be guided by *viveka* and aimed toward God. A life illuminated by discernment fosters spiritual growth and development. Every action should be skilful and spiritually oriented, ultimately leading to stillness, dispassion, and love.

## CHAPTER - 62

### HOW DO WE KNOW GOD LOVES US

**Q 62.1** Is surrendering also a *purusharth*?

**A 62.1** Yes, surrender is regarded as the ultimate *purusharth*—the highest endeavour a human can undertake.

**Q 62.2** How can one increase willpower?

**A 62.2** Willpower grows when all desires are channelled into a single, focused aspiration. Seekers achieve this unification by surrendering and dissolving their various desires.

**Q 62.3** How do we know that God loves us?

**A 62.3** One can truly know that God loves them when they possess unwavering faith, rely solely on God, and feel a profound connection with the Divine.

Just as parents yearn for their children, God longs for His devotees. A mother's love for her child is unconditional, regardless of any imperfection or disability. Similarly, the child never doubts this love. In the same way, God's love is far greater than that of any mother, leaving no reason to doubt it. Those who accept God as their own experience His love without hesitation; this is attested by many devotees.

God seeks loving devotees, while a true devotee feels unworthy of seeking God. On the path of knowledge, seekers strive to find God; on the path of *bhakti* (devotion), one awaits divine grace. True love transcends the mind and senses—it is realized through faith and a personal relationship with the Divine.

**Q 62.4** How can one recognize and overcome one's own faults?

**A 62.4** Every person has the ability to perceive both good and bad. The same awareness used to notice others' faults should be turned inward to recognize one's own shortcomings. When seekers honestly acknowledge their own faults, genuine regret arises, which naturally leads to the elimination of negative tendencies.

Personal growth ceases when individuals focus on their own merits and others' faults, as this only feeds the ego. Avoiding responsibilities also hinders growth. Therefore, seekers should not dwell on their strengths or others' weaknesses, nor should they neglect their duties. True seekers are devoted to self-improvement and fulfilling their responsibilities, leaving no time for criticizing others.

A true seeker avoids dependence on others and does not expect anything from them. Instead, they persist in their spiritual practices according to their abilities and interests. By honestly assessing their own strengths and practicing diligently, seekers can overcome challenges. Many overlook their capabilities and constantly seek external guidance, but this mindset is unhelpful. There are numerous spiritual methods, yet only those suited to an individual's capacity are effective. Even the best method is futile if it exceeds a person's ability. Thus, seekers should choose practices that inspire love and faith within themselves.

*Jawaharlal Nehru* once said that in difficult times, he could only see the next two steps ahead. By taking those steps, the path forward becomes clear.

Difficulties serve as a form of penance, strengthening one's abilities—this is a fundamental principle. Seekers should not become discouraged by challenges; instead, they should persist in their spiritual efforts within their current capacity. Failing to make an effort is a greater fault than ignorance. Therefore, instead of endlessly seeking more knowledge, seekers should start applying what they already know. First, one must overcome the habit of inaction and release the urge to achieve what is beyond their reach. Knowledge is like a guiding light: as long as you keep moving forward, the path ahead will remain illuminated. In this way, one can progress far. However, those who wait to see the entire path before taking a step will never advance. The left and right legs represent the balance between knowledge and its application. With each step forward, one naturally gains the strength for the next. Thus, seekers should commence their journey using whatever understanding they currently possess. God-realization cannot be attained by action; it demands a profound longing and spiritual restlessness for the Divine. The deeper a seeker's yearning, the sooner realization will come. This inner restlessness is essential. Worldly pleasures are achieved through action, not restlessness; therefore, *karma* is essential for worldly success. If one finds it difficult to remember God, they should consider how easily their mind dwells on worldly matters and channel that same focus toward the Divine. Since thinking is natural to humans, if thoughts do not center on God, they inevitably turn to worldly things. When one does not perform good deeds, negative actions may follow. In such cases, inaction is better than harmful deeds, as the latter obstruct spiritual progress.

Most people misdirect their energy, focusing on worldly concerns while attempting to reach God through action alone. They should be doing just the opposite, that is, thinking about God and *karma* for the world. They fail to realize that true focus should be on God, performing only the necessary actions to meet worldly needs. Consequently, they succeed neither spiritually nor materially. Upon reflection, it becomes clear that contemplation is unnecessary for worldly matters—these require action, as the world benefits only from deeds, not thoughts. Worldly pleasures cannot be gained through contemplation. Conversely, God cannot be realized through action; instead, faith, contemplation, and love are indispensable. To perform actions, one depends on external resources—money, a supportive environment, and the cooperation of the body, senses, and others. Without these, action is impossible. In contrast, faith, contemplation, and love require no external objects; they are divine gifts unique to humanity. There is no lack of these faculties, and everyone is free to exercise them. Therefore, realizing God requires no external support, while worldly enjoyment inevitably involves dependence.

The mind holds remarkable power—anyone can envision a temple made of gold and diamonds. Yet, building such a temple in reality demands immense resources and wealth, which are not within everyone's reach.

Through physical effort, one may acquire material possessions, but not God. God is attained only through the purity of mind.

To fulfil their desires, people rely on many external factors, but everyone has the complete freedom to renounce those desires. Likewise, while pursuing ambitions or acquiring possessions requires dependence on various means, anyone is free to relinquish anything they choose.

Therefore, spiritual seekers should give up all cravings for worldly pleasures and dedicate themselves to serving others. In essence, one should perform selfless actions for the benefit of the world, regarding service as a sacred duty. The mind ought to be focused on God through faith, continual contemplation, and love. Seekers must not misuse their abilities or discernment.

It is unnecessary to retreat to the forest to realize God. If one cannot be devoted to God amid the comforts of home, devotion will not flourish in the hardships of the forest. Living in seclusion is only required for those engaged in rigorous penance.

God is realized by seekers who purify their minds and offer them wholeheartedly to the Divine.

Those who bring happiness to others truly deserve to live in this world—those who sacrifice their own rights for the sake of others and can set aside their desires to fulfil the just needs of others. Anyone unable to bring joy to others should quietly excuse themselves and leave others in peace, without expecting anything in return. Seekers have no right to fulfil their own desires at the expense of others.

The human body and all possessions are meant to serve others—this is both a right of others and a way to repay our debt to the world. Our minds are given to contemplate God. Those who refuse to serve and instead harm others commit a grave sin. Such people are likened to dangerous animals. Society disregards those who are neither helpful nor selfless and who expect everything from the world while giving nothing in return.

People often kill snakes out of fear, assuming they are dangerous, but most snakes pose little threat. In fact, they help maintain ecological balance by purifying the air through their breathing. Their venom is intended for self-defence and digestion, not for

harming others. Therefore, we should avoid killing snakes and instead act with caution. It is prudent to avoid moving about in the dark or to carry a light when doing so.

If seekers are not offered food by others, they should accept hunger peacefully—fasting without regret is a form of penance. Seekers should either serve the world, practice penance, or eliminate desires from their minds. Genuine peace arises from selfless service and penance.

If seekers wait for others to change before transforming themselves, true change will never occur. Others begin to change only when we change ourselves.

Human beings are the architects of their own pain and difficulties; no one else is to blame. Those who fail to make use of their opportunities do not receive support from the world. The world does not fail in its duties; it is the individual who falls short. A lack of self-control and selfishness are the primary causes of one's downfall. Therefore, seekers should remain dutiful and responsible, regardless of whether others reciprocate.

Seekers should serve the world or practice penance for the benefit of others. Their faith, contemplation, and love should be directed solely toward God. Ultimately, realization of God comes only through divine grace.

## HOW TO GET RID OF SUFFERING

**Prelude:** The aspiration to calm the *chitta* (the collective state of past memories) is a noble one and should be nurtured. Continue your efforts without doubting your spiritual practices. Structure your life based on the knowledge you have, and act according to your beliefs. Knowledge pertains to the body and the material world, while belief and faith are connected to God.

**Q 63.1** How to get rid of suffering?

**A 63.1** Suffering is overcome by relinquishing the desire to indulge. When a seeker, guided by reasoning and *viveka* (conscience or inner voice), understands that the true self is not the body, desires and *sankalpas* (resolutions) naturally dissolve, resulting in the end of suffering. The mind remains active as long as there are desires to satisfy the senses. Once these desires fade, the mind's activity ceases. As the mind and senses become inactive, the urge to indulge disappears. Spiritual practices gain strength when they are natural and spontaneous. Therefore, a seeker should strive to make spiritual practices effortless and innate, so they do not feel like a burden.

Knowledge is revealed through deep curiosity; however, the knowledge of the soul and God cannot be attained through intellect.

CHAPTER - 64

**HOW TO CONTROL MIND**

**Q 64.1** The mind does not stop; it constantly wanders. What is the reason?

**A 64.1** The mind remains restless because we lack genuine remorse and do not truly understand the significance of mastering it. Seekers may wish to control their minds after learning of its benefits, but if that desire lacks urgency or true understanding, their efforts will be half-hearted and ineffective. Unfinished duties cause restlessness. Scarcity of wealth brings sadness, and separation from loved ones causes grief—some even lose their appetite or the will to care for themselves. To escape sorrow, people may resort to unhealthy habits like alcohol or drugs, but the sadness persists. These are examples of common worldly sorrows.

If seekers become as troubled by their mind's restlessness as they are by worldly pain, and:

- Remain in deep grief until the mind is still,
- Find no satisfaction elsewhere,
- Experience persistent unrest,
- Can not find contentment in any circumstances,

Then, the mind will come to a halt. When grief becomes unbearable, all worldly desires and thoughts fade. One may even lose the urge to cry.

The craving for happiness also prevents the mind from settling. Multitasking further disrupts mental stability. Even with effort, the hidden desire for happiness continues to agitate the mind. Attachment to the body blocks inner stillness. Efforts remain weak when seekers have not experienced the joy of a still mind or lack faith that such joy is possible. Seekers must develop a firm conviction that mental stillness leads to true bliss and foster a sincere desire to achieve it. Do not rest until the mind is truly quiet. Let go of attachments to negative pleasures. Do not be content with fleeting joy found in brief moments of calm. Abandon multitasking and avoid ruminating on the past or future while working. Whatever task is at hand, do it with total focus. When seekers direct their minds to God with such focus, the mind may become still.

As long as the senses remain even slightly attached to external pleasures and not fully committed to spiritual pursuits, the mind will not become still. True stillness requires complete withdrawal from worldly attachments. Once the mind is free from these, it naturally turns to God. All energies should be spent calming the restless mind, rather than trying to fixate it on God separately.

**Q 64.2** What should I do?

**A 64.2** If you are able to live without doing anything, simply do nothing. However, if remaining inactive is difficult, then fully engage in all activities. The core message is that if seekers have unfulfilled desires (*sankalpas*) that cannot be dissolved through reasoning, they should fulfil them righteously, dedicating every action to God and ensuring that no new desires arise.

Through contemplation, it becomes evident that both happiness and sorrow are the results of *karma*. These experiences constantly come and go. What is gained through effort will inevitably be lost over time, returning us to our original state. If a person carefully analyses their state before and after making efforts, they may lose the desire for any further action.

If seekers find certain actions irresistible, they should perform them with the intention of reaching a point where such desires no longer trouble them. When actions are done solely for worldly pleasure, joy inevitably turns into sorrow, often followed by regret and repeated indulgence. From time immemorial, the *Jiva* (soul) has been trapped in this endless cycle of effort, indulgence, joy, and sorrow. Therefore, all actions should be performed without any desire for personal enjoyment. Every *karma* (action) yields two results: one visible and one invisible. The visible result is naturally exhausted, while the invisible result is removed only when seekers become free from desire. In this way, action performed without expectation becomes *yoga*—without desire, indulgence cannot exist.

In essence, performing actions without expectation means dissolving the sense of “I”—the notion of “I am the doer”—and letting go of desire. As long as the body exists, activity will continue. Therefore, all actions should be performed without personal desire, contemplation, or expectation of results. The sense of doer ship fades when life is free from *sankalpa* (wilful intention) and attachment to worldly pleasures.

One should engage in spiritual practices that nurture a relationship with God, either through selfless service or renunciation. Those focused on personal enjoyment cannot establish a divine connection through *yoga*. A person who acts with attachment or selfishness remains caught in the cycle of happiness and sorrow.

Renunciation means considering nothing as one's own. Such dispassion leads to the removal of all negative qualities.

Cheerfully enduring difficulties and scarcity is true penance. The strength gained through penance should be used in service to others.

Ego and attachment can be overcome through reasoning. All forms of grief disappear with the realization of truth, and through a love for truth, ultimate bliss is attained. Not identifying with the body leads to dispassion and lasting peace.

The activities worth pursuing are:

- something one feels compelled to do,
- actions for which resources are available,
- activities related only to the present moment,
- actions that benefit others,
- and actions that do not harm anyone.

Human beings possess two fundamental tendencies: one to serve others and one to seek personal pleasure. Actions motivated purely by self-indulgence are considered selfish, whereas dedicating one's efforts to the service of others is seen as selfless and noble.

A higher state of *chitta* is achieved only after transcending all desires for indulgence. In this elevated state, the seeker:

- attains *nirvikalpa*, the state of choiceless awareness,
- attains unwavering equanimity of mind,
- gains complete mastery over the senses.

Such a seeker resembles a *Kalpataru*, the legendary wish-fulfilling tree. However, unlike the mythical *Kalpataru*—which grants both

positive and negative wishes—these seekers harm no one and attain the highest states of *yoga*, realization, and love.

Society holds in high regard those who serve others. A person who is indispensable to others is truly great. Conversely, those dependent on others see their benefactors as great, just as people who desire certain objects consider those objects important.

Therefore, seekers should strive to live in such a way that the world is drawn to them and finds them valuable, while remaining independent of worldly attachments. When seekers relinquish expectations from the world, divine grace naturally enters their lives.

People squander their lives by nurturing unnecessary intentions and desires. Thus, seekers should:

- fulfil only their essential needs,
- free themselves from all desires,
- purify their *chitta*,
- and strive to attain the ultimate goal.

Serving the world entails using one's abilities to protect its well-being, fostering happiness in others in accordance with *dharma*, and refraining from seeking anything in return.

Selfless service gives rise to love in the heart. The lives of seekers become truly meaningful and worthy when their existence fulfils the needs of the world, their ego dissolves, and their hearts are filled with enduring love.

**WHY HEART IS NOT CONTINUOUSLY  
FILLED WITH LOVE**

**Q 65.1** Sometimes there is a feeling that the heart is filled with love, and sometimes there is a feeling that the heart is totally empty.

**A 65.1** On the path of *bhakti* or devotion, seekers should not have the attitude of observing mind's positive and negative qualities or repeatedly question or verify their faith and love. Observing tendencies is the path of knowledge, not *bhakti*. Searching for love and faith itself is a mistake—like digging up the soil after sowing a seed, just to check if it's growing. Instead, seekers should regard God as their own and maintain unwavering faith, without any doubt. Seekers should completely surrender their body, mind, senses, intelligence, and self, and become wholly dependent on God.

Complete faith in God is essential, for once it is established, surrender naturally follows. However, if after surrendering one keeps evaluating changes in life, it indicates a lack of true faith.

It is astonishing that people tend to trust the world more than God. For example, a traveller who books a ticket in advance trusts that his seat is confirmed, even though there's always the possibility of cancellation due to unforeseen circumstances. People believe in worldly assurances, even though nothing is truly certain. Those who trust the world are often betrayed, yet those

who trust in God are never betrayed. Despite knowing this, people still hesitate to believe in God—what could be more regrettable or surprising?

Seekers consider themselves distinct from God and then make the mistake of trying to direct their mind, intelligence, and senses toward God. Love is inherent to the seekers and does not reside in the mind, intelligence, or senses. Seekers, on the path of love, first see themselves as the beloved's desire, then as love itself, ultimately merge so completely that there is no distinction between the lover and love. Therefore, seekers should always cherish the love, faith, and grace of God in their life, ensuring these feelings never diminish.

The mind, intelligence, and sense organs are manifestations of the *aham* (ego); they themselves do not contain love. Therefore, love should arise at the level of the ego. When love becomes deeply rooted in the ego, the mind, intelligence, and tendencies of the sense organs are absorbed into it. At this stage, the mind, intelligence, and sense organs do not resist the suggestions of *aham bhav* (ego-sense) which is already absorbed in love.

Seekers should thoughtfully reflect on what they truly desire and what their genuine needs are. Seekers do not require things or people whose association is temporary—those whom they will eventually have to part with, or who are not essential for their existence. In reality, seekers only need that which is indispensable for their survival and is always present with him. Through contemplation, seekers realize that they themselves are the only one whom they need. They should then ask themselves whether they have truly explored their own self, or if they are merely exploring the external world. Upon reflection, they will realize that they have focused only on the world. Further contemplation will lead them to recognize the presence of the One who is:

- eternally and infinitely beautiful,
- the infinite storehouse of eternal nectar,
- truly needed,
- the eternal friend.

It is God alone who never abandons the *Jiva*. It is the *Jiva* who, by becoming absorbed in the world, has forgotten and turned away from God.

Upon realizing this, the seekers should understand that the One they see is not separated by distance or time. Therefore, it is foolish to think that realizing God requires traveling to a particular place or waiting for a specific time. The seekers should recognize that God can be realized in the present moment. The only obstacle is their own lethargy and forgetfulness.

All the dear ones with whom a person forms relationships—such as the body, sense organs, mind, intelligence, parents, relatives, spouse, and others—are temporary. Separation from all of them is inevitable. By placing trust in these worldly connections, one turns away from God.

Upon realizing this truth, the seekers should recognize God as their only true beloved—the one they truly need. Seekers should place complete trust and love in God alone. When one begins to see God as their own, develops a unique personal relationship with God, and continuously remembers the Divine, it can be said that true cosmic love has awakened.

Attachment to temporary relationships veils one's love for God. Becoming attached to fleeting things and seeking happiness in them causes one to turn away from God.

Humans cling to things that ultimately betray them. The body, mind, intelligence, and sense organs all eventually abandon the

individual, yet he does not sever these attachments. Forgetting God is the root cause of all suffering. This forgetfulness fosters ego and attachment to the body and worldly pleasures, causing the mind to dwell on them. As a result, one becomes deeply entangled in the events of the past, present, and future, unable to let them go.

## CHAPTER - 66

### IDEAL LIFESTYLE OR RATIONAL THINKING

**Q 66.1** What is the difference between *Bhavadrsti* and *Tatwikdrsti*?

**A 66.1** *Bhavadrsti* refers to faith or complete acceptance, while *Tatwikdrsti* means understanding something logically, with the help of *viveka* (conscience or inner voice). Both ultimately lead to similar outcomes. However, *Bhavadrsti* brings a continuously renewing sense of bliss, whereas *Tatwikdrsti* leads to indivisible knowledge and a unified bliss. The two approaches are not mutually exclusive.

**Q 66.2** What is the difference between the mind and body?

**A 66.2** The mind controls the body, similar to how a driver controls a vehicle with their hands. In the same way, intelligence guides the mind.

**Q 66.3** At what time should one do *Bhajan*?

**A 66.3** One should perform *Bhajan* (remember God) at the end of every task, before sleep, and after each activity. Anyone who remembers God at least once after every activity will be able to remember God at the time of death.

**Q 66.4** Children are not listening and doing whatever they like; what should be done?

**A 66.4** Do not lecture children; instead, led by example. The way you live will influence them. Continue practicing the behaviours you wish to see in them, and in a few days, their attitude will change. Reflect on your own childhood and remember it.

**Q 66.5** What should be done during pilgrimages?

**A 66.5** One should recognize the significance of a pilgrimage and approach it with faith. During a pilgrimage, engage in charity, take ritual baths, sing hymns, and visit the deity. Spend time with sages and holy people. Pilgrimage requires physical effort and financial resources, so those who are very poor, weak, or lack faith may not derive the same benefits from it. There is no benefit in undertaking a pilgrimage by borrowing money or begging. Only those with genuine faith can truly reap the benefits of the experience.

**Q 66.6** It is heard that in a pilgrimage, one should offer (throw into the holy river) things made of copper, silver, or gold before taking a bath, is it necessary?

**A 66.6** Such advice is often given by those who wish to recover these items from the water. Instead of throwing valuables into the river, it is better to give them to someone in need, sparing others the trouble of retrieving them. A bath taken with faith holds more significance than an ordinary bath. Therefore, one should bathe after chanting the appropriate *mantra* and offering *prayers* with flowers and other offerings.

**Q 66.7** The priests at pilgrimages, who worship, do not chant the *mantra* properly. What should be done?

**A 66.7** The priests safeguard your belongings and help facilitate your stay. Whatever you give them should be regarded as payment for their services, not as a burden. Just as one pays taxes, it is customary to pay the priests. Generally, they are satisfied with a modest offering, so there is no significant expense associated with it.

**Q 66.8** Should one be careful about purity and cleanliness in the kitchen?

**A 66.8** Cleanliness pertains to the body, while purity relates to the mind. One should not develop a sense of superiority or look down on others regarding purity; this is unfair. Maintaining external cleanliness and expecting it from others is important. However, any discrimination should be limited to actions, not to love. True conduct involves keeping the mind free from anger and hatred. Outward cleanliness is not enough—it should also foster inner purity.

**Q 66.9** Who is greater: a person of ideal lifestyle or a rational thinker?

**A 66.9** Neither is superior or inferior; both are admirable in their own ways. There is no contradiction between them—in fact, they complement each other. An ideal lifestyle purifies the mind and leads to virtue, while rational thinking dissolves ego and fosters unity.

An ideal lifestyle is free from hatred, as purification involves removing all negativity. Negative traits are not innate—no one is

born telling lies or with prejudice; such behaviours are learned from others. Children naturally bond with anyone who shows them love, unburdened by discrimination. Similarly, negative desires are not present at birth, showing that overcoming negative qualities is possible.

Acting against one's own understanding is a form of impurity. One should treat others as one wishes to be treated. This proper use of reasoning leads to pure behaviour. When actions are pure, *viveka* shines. In this way, both ideal living and rational thinking support each other. If discernment and strength are applied in the present, past and future will align harmoniously.

Rational thinking is about understanding reality as it is. Cleansing the body while neglecting the mind and intellect is incomplete.

If a thought is not free from doubt, it cannot be considered true. The power of *viveka* is not meant for argument. Likewise, looking down on others or having a sense of superiority is not ideal conduct. Ideal conduct is reflected in growing purity of both mind and body.

A story of *Ek Nathji Maharaj* illustrates this. On the day of the *shraddha* ceremony for his late father, various foods were prepared for *Brahmins*. Some people considered untouchable passed by and, smelling the aroma, remarked on the delicious food. One said, "The food is being prepared for Brahmins; it's not our destiny." *Ek Nathji Maharaj* overheard, invited them in, and lovingly served them. When the *Brahmins* learned of this, they condemned his actions and boycotted his house. *Ek Nathji* explained that, by belief, the food had become impure when its aroma was enjoyed by the untouchables, so he served it to them and arranged fresh food for the *Brahmins*. Still, the *Brahmins* refused to visit. However, *Ek Nathji's* forefathers are said to have appeared in physical form, partaken of the food and shouted "*Har*

*Har Mahadev*” after eating. The *Brahmins* outside were astonished. This incident reflects the greatness of *Eknathji Maharaj’s* character.

Ideal behaviour is fundamental to human life. Those who lack it resemble animals, while only God is not subject to any ideal conduct. Humanity is truly defined by ideal conduct and rational thinking.

Interestingly, Englishmen are not without discipline or ideal conduct; in fact, they often exhibit these qualities more consistently than we do, though in their unique way. Their approach is scientific, and they maintain exceptionally high standards of cleanliness. For example, they refrain from touching food directly, and their kitchens are even cleaner than our places of worship. Their kitchens are immaculate, free from flies and mosquitoes. They are honest and meticulous in food preparation, ensuring cleanliness throughout the process.

While we appreciate the value of ideal conduct, we frequently fail to practice it correctly. Sometimes, we eat without considering whether our neighbours have had food, which undermines the purity of our own meals. True purity in food requires that the ingredients are bought with honest earnings, cooked with pure materials, and consumed with a sincere attitude. Only food that meets these criteria can be called truly pure.

Ideal conduct implies that both external and internal purity are attained. Today, many people take pride in their own behaviour and look down on others, but this is not genuine, ideal conduct.

The mind is the true abode of God and must be kept pure, just as the body, like a temple, should also be maintained in a state of cleanliness.

Impurities in human behaviour include laziness, harbouring hate or selective affection, and ignoring *viveka*. Achieving ideal conduct means freeing oneself from these flaws.

When one renounces worldly pleasures, life becomes purer. If the mind becomes focused on sensual enjoyment, intelligence is drawn to the mind, the mind to the senses, and the senses to indulgence. This downward pull leads a person away from independence and divinity, resulting in dependence and powerlessness.

## CHAPTER - 67

### MEANING OF CALM AND COMPOSED

When the sense organs become free of lust, they move from indulgence to the mind. The mind evolves into intelligence, and intelligence dissolves into the ego, which then transforms into love for God and merges with God. Then traits such as supreme knowledge, divinity, independence, fearlessness, and empathetic joy develop.

Yesterday, one of my brothers asked, “Why are we not discussing bravery?” Therefore, today we can discuss bravery. Please let me know who, in your opinion, is brave. Who do you consider brave?

**Q 67.1** Audience: A person like *Bhagat Singh*?

**A 67.1** *Bhagat Singh* was certainly brave; however, it is essential to have calmness and composure along with courage, as courage alone is insufficient. A truly brave person is one who is not dependent (on anything or anybody), powerless, or irrational. In other words, he should possess calmness, composure, and courage. Any courage that does not follow *viveka* (conscience or inner voice) can be highly detrimental.

*Gandhiji* was brave, possessing calmness and composure, as well as courage. In fact, the bravest person is the one who has

conquered his own self. The one who can rule over the mind and sense organs; in other words, he is not a slave to the mind and senses.

**Q 67.2** What is the meaning of calm (*dhir*) and composed (*gambhir*)?

**A 67.2** A calm (*dhir*) person is:

- The one who is aware of his duties as per the scriptures,
- Who doesn't deviate from his principles?
- Who is firm about his goal?
- Who honours his *viveka* and is patient.

A composed (*gambhir*) person is:

- The one who doesn't get attracted to anybody; rather, his opponents get attracted to him.
- Who does not express his feelings,
- Who does every job after careful consideration?

A person is truly brave, calm, and composed if they do not succumb to the influences of lust, anger, greed, or attachment, nor are they swayed by happiness or sorrow. Bravery without calmness and composure can be self-destructive, hindering true growth.

Calm individuals remain patient and dutiful even in the face of adversity, never allowing anger or emotional turmoil to overtake them. They are not controlled by fleeting moments of joy or sadness.

True bravery is not found in those who rely on brute force or oppress the weak. A lion may be fierce against weaker creatures, but such ferocity lacks the balance of calmness and composure.

Qualities such as self-control, service, and a relentless pursuit of truth made *Gandhiji* a genuinely brave individual. Seekers who remain steadfast—unmoved by praise, status, greed, fear, or attachment—are calm, composed, and brave in the truest sense, persevering through all challenges.

Those who use brute force to assert their rights, exploit the vulnerable, violate the dignity of others, mistreat minorities, or oppress communities under the guise of superiority cannot be considered brave.

Acts of violence or destruction, especially communal violence, cannot be considered bravery. Real courage is found in positive values and constructive actions. A *Hindu* who kills a *Muslim* or a *Muslim* who kills a *Hindu* cannot be considered brave. If killers were to be treated as brave, then an atom bomb could also be considered brave. This is not how bravery is perceived.

To cultivate bravery, one must first honour and protect the feminine power that is women, remain vigilant against lethargy, and walk the path of truth with unwavering commitment.

A truly gallant person wins the hearts, minds, and intellects of others—a quality rooted in *viveka* and faith, leaving no room for failure. Their character, emotions, discernment, resolve, and valor become inextricably linked to their being. Physical strength is not a prerequisite for true bravery.

For example, when *Arjun* was approached by *Urvashi* in heaven, he respectfully declined her proposal, insisting she treat him as a son. He said it was not possible for her to conceive a child like him. Despite temptations and threats, he stood firm, demonstrating real courage.

A truly brave and generous person exhibits self-mastery, upholds intelligence, righteousness (*dharma*), and faith, and feels deep compassion for the suffering of others.

Standing against injustice and oppression is the essence of bravery. Such a person is generous, independent, disciplined, and not enslaved by their mind, intellect, or body.

True bravery is also to see the divine in all beings, fostering unity and solidarity for a higher purpose.

Those who exploit the weak, trade their integrity for authority or financial gain, or harbor envy at the success of others do not deserve to be called human.

Just as the hand and mind must work together to accomplish any task. Both action and intelligence are necessary to accomplish any task. *Hitler* embodied action without wisdom, while *Gandhiji* exemplified intelligence.

True bravery is the triumph of good character over bad, even at the risk of one's life. Destroying life out of selfishness, attachment, or hatred is not a display of bravery.

Seekers should strive to develop themselves in order to uplift their nation, society, and the world.

They should strive for self-mastery, avoid repeating past mistakes, protect the rights of others, and dedicate themselves to the greater good. When a person's life becomes indispensable to others—when they win hearts—they become a true hero and exemplify the highest ideals.

Society needs individuals who are selfless, hardworking, disciplined, and willing to serve and sacrifice for the greater good of others.

## CHAPTER - 68

### FIXING MIND ON GOD

**Q 68.1** What is *Dhruva Smriti*, and how to achieve it?

**A 68.1** What do you mean by *Dhruva Smriti*?

**Q 68.2** When we want to remember God, our minds often wander elsewhere. How can we keep our focus on God?

**A 68.2** One can remember God continuously by realizing that all visible truth, beauty, and knowledge stem from His greatness. Just as all sweets, despite their variety, are based on sugar, everything valuable in life is rooted in the Divine. Our love is naturally highest for what is closest to us. We tend to remember most what we love most. Seekers should reflect on what is truly closest to them. To lead a beautiful life, it is essential to recognize this closeness. Through contemplation, we realize that people protect their life (*prana*) even at the expense of hands, legs, eyes, and senses; thus, life itself is dearest. Yet, God is even closer and more important, for whom life itself can be given. God is the eternal companion who never leaves the *Jiva* (soul). Others are drawn to a seeker who is not distracted by matters far away but remains devoted to what is truly near—the Divine, the essence within all.

Therefore, seekers should, without regret, distance themselves from those not truly close and surrender to God, who is nearest. By doing so, they cultivate devotion that cannot be destroyed. Achievements gained by mere practice will fade, but what is gained through genuine faith is never lost. When a seeker truly surrenders to God, love, realization, and union (*yoga*) arise naturally. This leads to the effortless and constant remembrance of God.

Trust in what is not truly close—where separation is inevitable—is not real trust. One should let go of such attachments.

False knowledge is removed by *viveka* (conscience or inner voice). Through deep reflection, we should realise that the things without which we will still live cannot be ours. (We will outlive our bodies, implying nothing in the physical world could be truly ours.) Therefore, illusion should be removed through realization, not just learning. Knowledge erased through learning alone is not entirely lost and does not completely transform life. “Death during life” means experiencing one’s true self beyond the body, which is eternal and blissful. After this realization, feelings of lack and suffering disappear forever.

Just as one sees only as much ocean or land as one’s gaze allows, in other words, we can either see the ocean or land at a time. So too, the one who looks at the world sees only the world, while the one who turns away from the world sees only God.

A life guided by *viveka* is a truly human life. Seekers remain dependent on receiving what is due through *karma*, but they are always free to strive for the highest state through faith and discernment. Developing dispassion from the world and cultivating an exclusive love for God is the ultimate goal of human life.

God is infinite and boundless. While His infinite nature cannot be fully described, it can be experienced. The *Jiva* cannot attain Him through effort; it is only by God's grace that He is realized. The *Jiva* is like a child, and God is like a mother. When the *Jiva* cries for God with true longing, God responds with compassion. As long as the *Jiva* is engrossed in worldly play, he will not long for God, and God remains hidden. But just as a hungry child discards toys and cries for milk, when the seeker longs for God, God responds immediately with love.

*Karma* is limited, so its results are limited. But God is infinite, and His grace is also limitless. Whatever is received through God's grace is also infinite.

The path to God is found only through His grace. Seekers should remain steadfast in faith and devotion, for this is what ultimately leads them to God.

CHAPTER - 69

**ELIMINATING EGO**

**Q 69.1** How to eliminate impoverishment and ego?

**A 69.1** Where desire exists, establishing truth is not only difficult but impossible. Seekers should not be discouraged by criticism of their beliefs and values. Instead, they should remain open to learning and growth, listening with an open mind. If criticism lacks merit, it can be disregarded; if it is valid, it should be accepted gracefully and without defensiveness.

Seekers are true devotees of God when they do not feel impoverished, even during scarcity or deprivation. They accept circumstances as they are and have no desire for worldly change. They remain humble about their possessions and power, recognizing that everything ultimately belongs to God.

When desire is absent, poverty also disappears. Attachment to worldly pleasures binds a person to the endless cycle of desires, which continuously regenerate. For such individuals, impoverishment has no end.

In the total absence of desires (*sankalpas*) and the urge to fulfil them, neither ego nor impoverishment can arise.

As long as people identify with the body, ego and a sense of impoverishment persists. Just as the roof of a room hides the

sky, making each person's view of the sky different from that of others, it completely ignores the infinite sky outside. Similarly, we become egoistic and feel impoverished by forgetting God, our eternal relative and soulmate. We develop an ego when we see ourselves as superior to others, and experience a feeling of impoverishment when we perceive ourselves as inferior.

We feel unfulfilled until our desires (*sankalpas*) are fulfilled, and once they are, the ego develops. This shows that true life, independent of the physical body, is eternally blissful.

The roots of happiness and sorrow are destroyed when seekers detach from the body. It is a mistake to think that one becomes truly bodiless after the destruction of the physical body, as the subtle and causal bodies persist. Through rebirth, the physical body is acquired again, and thus the endless cycle of *sankalpa* and desires continues. As long as attachment and desire remain, a life unbound by the body cannot be attained.

Some may argue that the physical body is essential for spiritual practice and that its absence would hinder spiritual growth. However, physical actions are not obstacles; they are natural. The real issue lies in desires and attachment to the body. The body can be used in all activities, selflessly for the benefit of the world, without attachment.

Actions performed through the body do not generate ego if the following conditions are met:

- The body is used for the benefit of others as well as for self-preservation.
- There is neither craving nor fear regarding the use of the body;
- Seekers remain content whether the body persists or not.

Such attitudes and uses of the body do not foster ego; instead, they become part of spiritual practice (*sadhana*). To cultivate these qualities, seekers must eliminate all impressions of past *karma*.

In such actions, the doer remains unattached to objects, situations, and circumstances; therefore, these actions do not create *karma*, resulting in liberation from bondage.

If someone claims that faith resides in the mind—implying that without the mind, faith cannot exist—the answer is that faith does not truly reside in the mind. The mind is merely a tool for projecting faith. Faith belongs to that which illuminates the mind, just as a light bulb does not possess its own light but allows light to shine through it. The true source is electricity, provided by the power grid, enabling all instruments to function. In the same way, the essence of every being is God. Similarly, *viveka* is not the guiding force of our intelligence because ignorance (*aviveka*) coexists alongside it. Both discernment and realization are projections of God's grace.

Therefore, it is evident that after leaving the body, life continues in a state where actions do not generate *karma*, yet are filled with bliss.

Life in the body is not true life; rather, it is a resource for spiritual growth. The body is granted solely for spiritual pursuit, and when this pursuit is completed, the connection with the body dissolves.

## CHAPTER - 70

### WHAT CAUSES EGO

**Q 70.1** What causes ego?

**A 70.1** Some people focus on earning money, while others prioritize spending it. Those dedicated to earning often spend little on themselves, remaining absorbed in accumulating, organizing, and saving their wealth. Conversely, individuals who spend money without earning it are sometimes perceived as incompetent by their families. Interestingly, people who frequently spend on themselves may develop greater arrogance than those who actually earn a living. Likewise, those who constantly seek pleasure are also susceptible to developing an inflated ego. Thus, the root cause of ego seems to lie in enjoyment and indulgence, rather than in the objects of indulgence themselves.

CHAPTER - 71

**ABSOLUTE DESIRE  
ITSELF IS REALISATION**

**Q 71.1** How to destroy desire?

**A 71.1** Desire can be eradicated only through the grace of God; humans alone cannot eliminate desires. Therefore, sincere seekers should fully surrender to God and place complete trust in Him.

There is a significant difference between the concepts of “it happens,” “is,” and “I want.”

Whatever is destined to happen will occur; human beings have no control over it.

What truly “is” never becomes scarce, and only God belongs to this category.

The concept of “I want” can be analysed or debated at length. People desire different things and circumstances. Desires can never be fully satisfied, but they can be eradicated through the grace of God.

**Q 71.2** How to get contentment?

**A 71.2** When a father makes his son capable, he is freed from the debt of ancestors (*Pitra*) and feels content. Similarly, when seekers fulfil their duties to the world and become free from worldly debts, they attain contentment.

**Q 71.3** How to get *Guru*?

**A 71.3** A true *Guru* guides a seeker toward realizing their duties and goals. The first and most important *Guru* is our own *viveka* (conscience or inner voice). Those who ignore their inner wisdom will struggle to find a genuine *Guru*. When seekers become capable of spiritual pursuit by following their *viveka*, many will come forward, wishing to become their *Guru*. Thus, eminent *Gurus* attract many disciples, and outstanding disciples find many willing *Gurus*. After all, everyone seeks a relationship with what is beautiful, and few are drawn to what is unworthy.

In modern times, *Gurus* are not as prevalent as they once were, nor do we see as many deserving disciples. The highest category of *Gurus* is those who impart their spiritual power to their disciples, much like *Ramakrishna Paramhansa* did for *Vivekananda*. There is a story of a seeker who longed for liberation and searched for a *Guru* in remote mountains and forests. Eventually, he encountered a great sage and sat near him. When the sage asked about his purpose, the seeker replied that he sought liberation. The sage then asked, 'From what bondage do you wish to be freed?' The seeker reflected deeply for 24 hours and ultimately experienced true contentment.

The *Guru*'s role is to enliven and energize the disciple's spiritual practices, making them effective by correcting shortcomings and dispelling doubts.

The desires to live, achieve, attain, and indulge in pleasures distance human beings from God. These aspirations suppress the longing to realize God and prevent genuine dispassion toward the world.

The strongest obstacle is the desire to live; all other aspirations arise from it. This persistent desire endures because of a lack of true understanding about the nature of the body and the world.

The desire for security persists only because of our *pramaad* (ignorance or lethargy). Although everyone knows with certainty that death is inevitable, we continue to crave life. What could be more irrational or careless than this?

The gravest mistake humans make is to ignore their own understanding of life's transient and illusory nature. One can realize God in this very moment, for there are no barriers of country, time, or caste. Yet, throughout history, people have postponed their search for God, always seeking something distant—whether in time, place, or objects different from their own essence and nature.

One can witness the depth of a person's attachment to life by observing a prisoner sentenced to death. From the moment the sentence is pronounced, nothing in the world appeals to him, even if there is a possibility of acquittal on appeal or an unexpected reprieve. Even these chances of survival fail to stir excitement within him.

For all of us, life itself is an open-ended death sentence that may be carried out at any moment. Therefore, a spiritual seeker should not cling to the mere idea of living but should instead cultivate a deep yearning for God. Trusting in the permanence of this life, even briefly, is a grave mistake.

As long as there is hope in life, people continue to chase the future through countless pursuits and efforts, often indulging in worldly pleasures.

In truth, only spiritual efforts made in the present moment can pave the way for a successful future. A person who has attained spiritual realization no longer fears death; instead, they await it with peace and happiness. There is no fear of death because, once the purpose of this physical body is fulfilled, nothing remains to fear.

Those who continually postpone everything for the future without making any effort in the present will inevitably fear death. Such individuals experience fear and regret at the time of death, but it is all in vain.

The greatest helplessness and weakness of the human heart lies in the seeker's inability to act upon what they know to be right.

Seekers should become disillusioned with worldly life and let go of concerns about its continuation. Instead, they should focus on fulfilling their true purpose, reflecting on what remains to be accomplished before death, and how much time is needed. Upon realizing how little control they have over life, seekers should complete their essential tasks as soon as possible. Only then will the fear of death disappear.

Seekers should reflect on whether they are genuinely engaged in what is truly necessary. They must understand that they have no entitlement to worldly pleasures. While the pursuit of pleasure begins pleasantly, it inevitably ends in disappointment. Once seekers recognize this truth, they naturally develop an aversion toward worldly pleasures.

Seekers should complete all truly worthwhile tasks without accumulating them for the future. Every inclination should ultimately lead to *yoga*. Every desire (*kaam*) should culminate in *Ram*—that is, seekers should dedicate everything to God, for only then will their actions and tendencies be meaningful.

Seekers should realize that worldly desires are fleeting, and the attractions they pursue are toward things of limited and temporary beauty.

The role of *Ram* (God) is to reveal the existence of worldly desires, not to destroy them. In other words, the function of truth is to expose falsehood, not to annihilate it. Yet, the yearning for *Ram*

*itself* consumes all worldly desires and enables union with the divine. Thus, the desire for truth creates aversion to falsehood and clears the way for truth to prevail.

If someone asks, “How long does it take to realize the truth after developing the desire for it?” the answer is: truth is realized the very moment the desire becomes absolute—there is no delay.

The desire to enjoy worldly pleasures has overshadowed the yearning for *Ram*. Indulgence in worldly pleasures leads to bondage, ignorance, and powerlessness. Everyone knows that these conditions bring only misery, yet people continue to pursue them—isn't that astonishing?

Humans cry at birth, and if they cry again at death, what have they truly gained from life? What benefit did they derive from this human body? Whether life was lived wisely is evident only if we can embrace death with a smile.

Seekers should, in this very moment, prepare for the ultimate goal: to cultivate an intense longing for it. Realizing *Ram* and overcoming worldly desires is the true aim of the seeker.

Those who, after experiencing the company of holy people or scriptures, hope to have such *satsang* again next year, have not understood its true value. If a desire to listen more still remains, it means the previous listening did not have its intended effect.

The desire to live has obscured humanity's sense of duty, preventing people from fulfilling their responsibilities. Dispassion toward worldly life is essential. The moment seekers understand the futility of this life, real *vairagya* (dispassion towards sensory objects) emerges, and the ultimate goal is attained.

# अद्वितीय शरणानन्दजी के प्रति ↓ बड़े सन्तों के ↓ मार्मिक विचार

## 1. गोविन्ददेव गिरिजी महाराज एवं गुरु सत्यमित्रानन्दजी- (19-07-2023 सायं)

शरणानन्दजी की बातें वेदव्यासजी का जूठन नहीं है। जहाँ से उपनिषद् आये वहीं से शरणानन्दजी के वाक्य आते हैं। जीवनभर एक भी ग्रन्थ न पढ़ने वाले ये महात्मा, जिनके एक-एक वाक्य पर ग्रन्थ लिखे जा सकते हैं।

## 2. पथमेड़ा महाराजजी गौ-ऋषि दत्तशरणानन्दजी- (9-8-2023, 27-9-2023)

इतना सरल, स्पष्ट, सूत्रात्मक, साफ 'सत्य' शरणानन्दजी की वाणी से पूर्व किसी से प्रकट नहीं हुआ। कलियुगी जीवों के लिए आवश्यक यह वाणी है। देश और दुनिया की मानव जाति के उत्थान का अपूर्व सन्देश है। यह अनुपम वाणी सभी दर्शनों का सार भी है, सभी दर्शनों से श्रेष्ठ भी है।

## 3. स्वामी रामसुखदासजी महाराज -(MSS प्रवचन से तथा 5.5.2000, 16.00 hrs.)

शरणानन्दजी के समान मैं मानता नहीं हूँ किसी संतको। उन्होंने जो लिखा है, उसके आगे कुछ नहीं है। उनकी बातें सब ग्रंथों का अन्तिम सार है। उनकी पुस्तकें पढ़ने से बड़े-बड़े दार्शनिक, पंडितों में भी हलचल मच जायेगी। ऐसी विचित्र बातें बतायी हैं, जो आदमी के कान खुल जाये, आँख खुल जाये, होश आ जाये। सत्य के अनुयायी बनें, व्यक्ति या सम्प्रदाय के नहीं।

## 4. Dr. Satinder Dhiman (Ph. D., Ed.D. - U.S.A.)

All the darshans /philosophies of the world on one side, and Sharnanandji's darshan on one side. He is certainly the most "Unique" and "Original" of all thinkers and saints. If his ideas become truly known, it will certainly create a "Revolution" in the world !

## 5. स्वामीनारायण सन्त ज्ञानजीवनदासजी- (सागर कथा-15.3.2013)

स्वामी शरणानन्दजी का साहित्य पढ़ने जैसा है। जैसे बड़े-बड़े भारतीय ऋषि मुनि हो गये, आर्षद्रष्टा हो गये, वैसे वे आज के आर्षद्रष्टा ऋषि हैं। उनकी बातें 'सातवाँ दर्शन' जैसी अद्भुत हैं।

## 6. स्वामी अनुभवानन्दजी सरस्वती- (व्यावहारिक गीता-5 से)

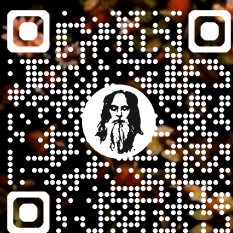
शरणानन्दजी का जीवन पढ़ो आप, उन्होंने कोई पढ़ाई नहीं की थी, वे प्रज्ञाचक्षु थे। उनके एक-एक जो अनुभव हैं, उसको आप 'पाँचवा वेद' कह सकते हैं, इतने श्रेष्ठ अनुभव हैं।

## 7. स्वामी अखण्डानन्दजी सरस्वती - (मोसरी बापू, मानस सुरधनु, 20/11/2012)

मिलावट वाला वेदान्त सुनना है तो हमारे पास आओ और शुद्ध, विशुद्ध, दो टूक वेदान्त सुनना है तो स्वामी शरणानन्दजी के पास जाओ।

**Videos of all above quotes are available on youtube a/c "Santo Ka Khazana"**

For Books & Pravachans refer - [www.swamisharnanandji.org](http://www.swamisharnanandji.org)



शरणानन्दजी केन्द्रित अनेक संतों की छोटी-छोटी दुर्लभ विडियो प्राप्ति हेतु youtube a/c "Santo Ka Khazana" के QR को Compulsary Scan करें।

God often manifests through the forms of sadhus, mahatmas, and gurus, guiding seekers on their spiritual journey and helping them realize the Divine. These noble souls illuminate the path through their words and lives.

One such great mahatma's inspiring and thought-provoking words have been compiled into a book titled Ek Mahatma ka Prasad published by Gita Press.

When I had the opportunity to read this book, I was deeply inspired by the profound wisdom that emanates from every word and line. The mahatma's writings are unique in that they spring from his heart and soul, without reference to any scripture or saint. We have had the privilege of discussing this book in several retreats, and it became clear that translating it into English would allow English-speaking individuals to benefit from its wisdom.

A Sadhu

**saga**

Southern Accountability and Governance Alliance (P) Ltd.  
Plot No. B/54, Sector 10, CDA, Cuttack 753014, Odisha, India,  
e-mail : dk\_singh80@rediffmail.com



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