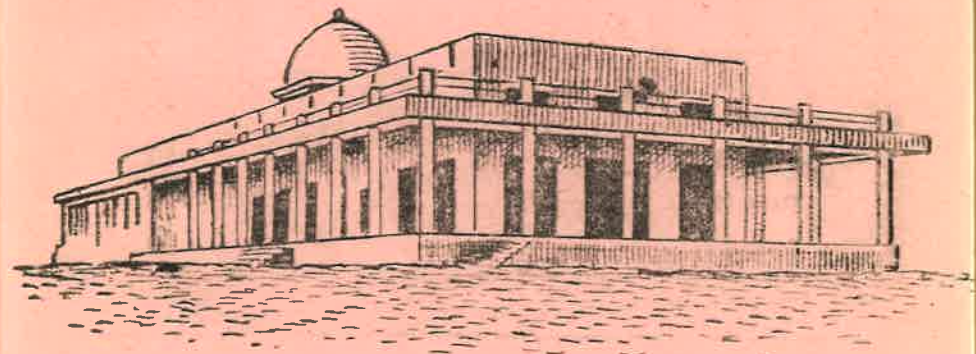


SRI NIMBARGI MAHARAJ

(His Life and Teaching)

“ Disciples ”



Gurudev Mandir - Belgaum

**Academy of Comparative Philosophy and Religion
Belgaum.**

1978

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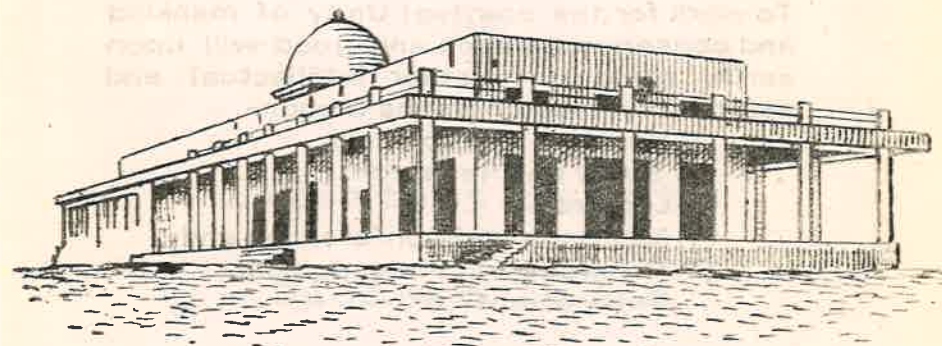
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**Academy of Comparative Philosophy
and Religion, Belgaum**

(Public Trust : Founded by Sri Gurudev R. D. Ranade,
Saint of Nimbal).

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To work for the spiritual Unity of mankind
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Publisher's Note.

We have great pleasure in publishing this small yet valuable book on behalf of the Academy of comparative Philosophy and Religion, Belgaum, a Public Trust founded by late Sri Gurudev, Dr. R. D. Ranade in 1952.

If has been brought out from the Silver Jubilee Souvenir of the Academy—Volume one, Part one—containing the inspiring Lives and Teachings of the Masters of Sri Gurudeva's Sampradāya, of which Sri Nimbargi Mahārāj was the illustrious originator.

We have published this book specially for the benefit of those aspirants who cannot afford to purchase the Souvenir, but who earnestly desire to be inspired by the universal message of Sri Nimbargi Mahārāj, enshrined in it.

It is hoped that the book would be properly utilised by all the aspirants in their daily Sādhana.

Belgaum 8-4-1978

वर्ष प्रतिपदा : शके १९००

P r e f a c e

This book is a reprint from our Souvenir. It contains a brief life-sketch of the great Saint-Sri Nimbargi Maharaj alias Sri *Gurulingajāṅgam* Maharaj. It also presents his universal Spiritual Message as embodied in his book- '*Bodha Sudhe*' or '*Words of Eternal Wisdom*' that has been specially designed by Sri Gurudev Dr. Ranade from the occasional discourses of Sri Maharaj, to serve as a Moral and Spiritual Handbook to all the aspirants and seekers.

Sri Nimbargi Maharaj, according to Sri Gurudev, belongs to the galaxy of the greatest Saints, described by Swami Vivekānand in these superb terms;

" The greatest of men have passed away unknown. The Buddhas and Christs whom we know are but second rate heroes, in comparison with the greatest men of whom the world knows nothing. Silently they live and silently they pass away, and in time, their thoughts find expression in Buddhas and Christs and it is these latter, that become known to us. "

Sri Gurudev has also extolled him in these inspiring words : " Sri Nimbargi Maharaj has been one of the greatest Saints of modern India. It was the life-task of this great Saint to practise and preach the essential nature of the Mystical Religion, throughout his long life, .. which alone can bring together different creeds and faiths. As an humble disciple of this great Saint, I feel assured, that like the Pole-Star in heavens he will spread the beneficial influence all over Karnatak or like the Bakula tree planted in the corner of the garden, will fill the whole atmosphere with the fragrance of spiritual experience, joy and peace. "

We hope that all the genuine seekers would make proper use of this valuable publication published by our Academy, and receive inspiration and guidance from the teaching of this great Saint.

May Sri Nimbargi Maharaj continue to shower his benign Blessing on all, from his "Spiritual Abode" and inspire them to lead a spiritual life and enjoy Spiritual Bliss.

Athani)

1st Jan. 1978)

K. D. Sangoram

M. S. Deshpande

(iv)

I Sri Nimbargi Maharaj (1790 - 1885)

(I)

A BRIEF LIFE - SKETCH

(M. S. Deshpande)

Sri Narayanrao Bhausaheb-popularly known as Sri Nimbargi Maharaj, can very well be regarded as a Spiritual Bhagīrath. Just as King Bhagīrath had, by his intense, penance brought down the Heavenly Ganga, to the parched earth and enabled it to bloom with fresh verdure, our Spiritual Bhagīrath also had, by his intense meditation, brought up the Spiritual Ganga, that had gone underground for centuries in this part and enabled the pining hearts to enjoy her blissful ambrosia. This holy Divine Stream, originated and issued from his heart, gradually gained momentum and expanse from his great disciples and aspired to reach the ocean of humanity through Sri Gurudev. Hence Sri Nimbargi Maharaj has been regarded as the originator of this *Sampradāya*.

Sri Narayanrao belonged to a *Vīraśaiya* family of Nimbargi, a village in the Indi Taluka of Karnatak. When he was a youth of 25, once he was severely scolded by his father, for taking active part in the *Holi* revelry. In a fit of burning remorse and shame, he repaired to Pandharpur and ardently prayed the Lord for three days, to pardon him for his folly and guide him by the right path. On the third day, the Lord

Vithal appeared in his dream and assured him : " Child, don't worry ! Go to Siddhagiri. You will find your Master to guide you." This assurance restored his balance and he returned home in a normal mood. A few days afterwards, he went to Siddhagiri, near Kolhapur, on a pilgrimage. It was the place of his family God - Sri Kadasiddhesvara. After finishing the worship of Siddhesvara, he began to search his *Guru*. He had just come out of the Temple, when he saw a *Yogi*,⁸⁸ emerging out of a cave nearby and beckoning Narayan to approach him. Greatly attracted by the lustrous figure, Narayan literally rushed towards the *Yogi* and fell at his feet. The *Yogi* gently raised him and took him inside his cave. There he blessed him with the Divine *Nāma*, and advised him to meditate on it regularly. " If you do this sincerely " he said " your fame would spread in all quarters." Fully satisfied with this blessing of the *Yogi*, Narayan returned home. But soon he was absorbed in his family life and did not attend to meditation properly, for about six years. Realising this negligence on the part of his chosen disciple, the *Yogi* one day came to the house of Narayan. Greatly surprised by the sudden arrival of his *Guru*, Narayan respectfully welcomed him and worshipped him. He paid Rs. 2/- as *Gurudaksanā* to the *Guru*, who graciously returned them back and advised him to use one for the *Prapancha* and the second for his *Paramārtha*. He solemnly promised his *Guru* that he would attend to meditation without fail, in future. Overwhelmed with emotion he lay prostrate at the feet of his Master. And before he could rise and express his humble gratitude to him, the *Yogi* suddenly left him.

This incident brought about a revolutionary change in the outlook of Narayan. He made a firm resolve to meditate regularly with one-pointed devotion. He gave up his profession of dyeing and adopted the occupation of a shepherd as that was very helpful for his meditation. He daily used to take his flock along with the flocks of other boys, request them

to look after his flock and spend the whole day in soulful meditation under the shade of a tree nearby. Thus did proceed his continuous *Sādhana*, day after day, month after month, and year after year, without the help and guidance of anybody. He received guidance and inspiration from the *Ātman* residing in his heart, for his spiritual progress. He thus went on progressing from stage to stage for well-nigh 36 years. He visualised the *Ātman*, conversed with the *Ātman*, played with the *Ātman* and ultimately merged in the Infinity of the *Ātman*, and enjoyed the ecstatic Bliss. He thus reached the pinnacle of spiritual elevation.

The external life of Sri Narayanrao Maharaj was quite uneventful. But his inner spiritual life must have been replete with thrilling incidents. But as it was a sealed book, none could know its grandeur. Sri Maharaj never revealed it to anybody. A few experiences only that casually slipped from his reluctant lips and picked up by his most beloved disciple Sri Bhausahab Maharaj, have become known to us. We are told that Sri Maharaj visualised the full form of the *Ātman* from tip to toe, he had the vision of *Pancavadana* - the Lord with five faces, as well as of *Brahma*, *Viṣṇu*, and *Śiva*, one above the other. He had also experienced the vision of the Infinite - *of Nirbayalu*. He had heard and visualised supersensuous Divine *Nāmas* and hence he was supposed to have brought the *Nāma* from Heaven.

After attaining the highest spiritual goal, he led the blessed life of a *Jīvanmukta* - a Liberated Saint. He entrusted the management of the household affairs to his son and devoted his entire life exclusively to *Paramārtha*. He carried on his *Sādhana*, blessed the deserving aspirants, and gave discourses on *Dāsbodha*. This went on for 28 years. After leading such a perfectly fruitful, blissful life, Sri Maharaj attained *Samādhi* at the ripe age of 95, in 1885, leaving behind him a few valuable songs and *Vacanās* for the benefit of the aspirants, as well as a great *Sampradāya* of Rational Mystics for spiritual welfare of humanity.

Sri Maharaj thus belonged to the galaxy of the greatest of men, who lived and passed away unknown and whose thoughts later on, found expression in the second rate heroes who became known to the world. "He was," in the words of Sri Gurudev, "like a *Bakula* tree, whose flowers, though in a corner, would send their fragrance, throughout the length and breadth of Karnatak."

Note-gg Muppina Muni was the name of his Yogi Guru and Gurulinga jangama was the appellation which Sri Maharaj has used as his Mudrika in his songs.

2

BODHA-SUDHE.

(Words of Eternal Wisdom)

OM

Prayer.

(1)

O Master of Masters mine !
Mysterious Thy might Divine.
May not my mind ever feel
Attracted for the worldly weal.
Full well my devotion swell
And ever in Thee my mind may dwell.
May God display His splendour
Before my eyes of wonder.

(2)

Plant in me Thy righteous seed
Supplanting all the wicked weed.
May my mortal coil
Always in Thy service toil.
May my thoughts ever glow
And words resplendent from me flow.
May my deeds ever shine
In Thy brilliant Light Divine

(3)

May my mind forever
Thy hallowed Name remember.
Nor pine for other things
That never lie within its wings.
May it drink the nectar full
That springs from Thy Name withal
May it plunge like a fish
In the ocean of Thy Bliss

(4)

Thy Grace shall be the food for me
Thy Grace shall be my drink.
Thy Grace my vital breath shall be
From no terror shall I shrink.
May the fountain of Thy love spring up
And pour a nectar-shower
Eternally to bring me up
That I may fully flower.

(5)

Thy measured words like lightening bright
Lend my heart Thy light and might.
May Thy voice like thunder fall
And drive my penury once for all.

INTRODUCTION

(V. G. Jamkhandi)

1] Sri Narayanrao Maharaja of Nimbargi was the spiritual *Paramaguru* of Sri. Gurudev Dr. Ranade, being the spiritual preceptor of Sri. Bhausaheb Maharaj, who initiated Dr. Ranade in the mystical path. Readers of the 'Pathway' may remember that translations from the sayings of Sri Nimbargi Maharaj entitled "Bodha-Sudhe" or "Words of Eternal wisdom" have been given, from time to time. It is in the fitness of things that we pay our tribute of respectful homage to the memory of the great Saint by giving a brief outline of his teachings.

2] It is very difficult to write about great men whose outlook and experiences are far, far different from those of ordinary men and one has to be very careful to see that no injustice is done to their memory. The spiritual tradition inherited by Sri Nimbargi Maharaj and bequeathed by him has been continued, after his passing away, by Sri Bhausaheb Maharaj, Sri. Amburao Maharaj and Dr. Ranade. The writings

of Dr. Ranade himself provide an authentic exposition of the essential ideas of this spiritual heritage. It is the same ancient, spiritual pathway, which has been hallowed by the great saints of India, from the earliest times. It is the path of devotion, consisting of constant meditation on the Divine *Sabija-Nāma—Divya-Nāma* received by the disciple from a spiritual preceptor who has attained God-realization. The spiritual progress of the disciple depends on the observance of rigorous morality. The path is through and through rational, from the initial approach, to the ultimate consummation in Self-realization, God-vision and Ecstatic Bliss. The goal of human life is spiritual salvation - the transcendence to a higher plane of Divine consciousness, where there is eternal Peace and Bliss.

3] It would be desirable here to elucidate the various elements of this Pathway in some detail and refer to some of its broad features. Firstly there is nothing exclusive about it, in the sense that any one, man or woman, of any caste, community or religion or race may be initiated and accepted within the fold, provided he or she is possessed of the requisite inner urge for spiritual *Sādhana* and Salvation. There is no distinction of high and low and a sense of spiritual brotherhood prevails among all. Sri Nimbargi Maharaj had among his disciples persons of all communities.

4] The next feature is the insistence of Sri Nimbargi Maharaj on purity of character and conduct. In fact, a scrupulous moral life is the very foundation of spiritual life. Sri Maharaj has stated that one's conduct is one's shield and if one is pursuing the right path, even God cannot do him any harm. His exhortation is that we should abandon all vices and cultivate the virtues, the greatest and fundamental virtue being God-devotion. It may be recalled here that there are various classifications of virtues evolved by different moral philosophers but the basic virtue, in

this tradition, is God - Devotion and the other virtues necessarily flow therefrom. It is also plain that the necessary implication is that whatever comes in the way of God-devotion cannot be a virtue. The morality of a spiritual *Sādhaka* is God-oriented and not the usually accepted egoistic or social morality. Sri Nimbargi Maharaj has given very helpful suggestions for regulating one's life for realizing the spiritual ideal of man. He teaches us to turn the search-light inward and examine critically our conduct at every step. Saints are, in a very real sense, great spiritual economists, in as much as they have realized that the allotted span of life is the only capital for man and it is, therefore, his main duty, to utilize every moment for his spiritual salvation and attain to God vision, in this very life.

A famous Maxim of a Kannad Saint which is cited by Sri Maharaj and which recalls to our mind the *Sūtra* of Badarayana अनावृत्तिः शब्दात्- tells us that he who has been blessed with the vision of an ensign of God-which also is God - will never return to *Samsāra*. It is sometimes said that mystics are on a supra-moral plane which only means that it becomes their nature to act morally and that they are incapable of acting otherwise. Their actions are God-inspired and are performed for God-propitiation, with a sense of complete surrender and dedication. Their whole life becomes God-inspired, God-directed and God-dedicated.

5] It is not necessary for one to give up the worldly life altogether for the sake of spiritual pursuit. In fact, all the great teachers in this line from Sri Nimbargi Maharaj onwards have been men with a family, carrying on their usual vocations. The two vows that the disciple is asked to take are the giving up of *Paradhana* and *Parastrī*, avarice and lust, and he is requested to meditate on the Divine *Nāma* with the utmost concentration. What is needed is a genuine inner urge for renunciation and not a mere outward show. The essential idea is that one should develop an attitude of complete surrender to God,

necessarily implying thereby, that it is God who knows what is beneficial to everyone of us and being omnipotent, would give us whatever is our due. Our duty is only to meditate on the Divine *Nāma* and develop a deep and inward devotion for God, without expecting anything in return. It would be noticed that though one need not give up the worldly life, worldly life has got to be subordinated to the paramount spiritual pursuit. Our worldly life has got to be regulated and modified, mended and ended, if necessary, for securing the spiritual End. As Saint Ekanath says:

प्रपंच परमार्थ एकरूप होत । आहे ज्यांचा हेत रामनामी ॥

It is plain that so far as the saint is concerned, there is only *Paramārtha* and no *Prapanca*, though for outsiders it may appear as a combination of both.

6) It is also necessary to dispel the erroneous impression that prevails in some quarters that Mysticism is something mysterious and occult and irrational. It is well to remember that spiritual experiences are quite genuine and mystics are quite normal persons who are endowed with normal faculties and in some cases at least, with extraordinary intelligence and penetration. It is open to anyone to follow the scientific method of "Hypothesis and Verification" and there is no question of any kind of compulsion. It is all a voluntary affair and only persons with genuine spiritual urge would take to the spiritual path and pursue the same if they are satisfied that they are getting dividend. There is no scope here for blind faith or superstition. In fact, mystics are real empiricists and they are in a position of advantage over the rest, since they have experience of both the temporal and the spiritual worlds. It is a most difficult path, entirely different from purely intellectual disciplines and the prospective *Sādhaka* has to submit himself to a self-imposed code of morality and regulate his life and activities with a view to further his spiritual progress. He must fully realize that the goal before him is not something petty or trivial but it is self-transcendence and self-realization,—

transcendence of the lower self and realization of the higher Self—so that, once he reaches that stage, he is no longer bothered by the ills of the world. Just as the ills of infancy do not bother an adult, who has out-grown his infancy, so also one who has transcended the limited and finite human existence and has become a part and parcel of the Universal, Eternal and Immortal Existence, where there is always Supreme Ecstatic Bliss, is no longer bothered by the ills of the world. "He is in the body but not of it." We find passages in the Gita and the Upaniṣads which declare that once God is realized, all the shackles of *Samsāra* are snapped, all doubts vanish and all *Karmās* drop away.

The Mundak Upaniṣad Says :

भियते हृदयग्रंथिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

7] Another vital feature of this spiritual tradition is that an integrated-as distinguished from lopsided-development is sought after. The individual *Sādhaka* has full freedom to regulate his life and activities with a view to promote and accelerate his spiritual progress in the light of his own individual background and temperament. What is insisted upon is the scrupulous observance of the two vows and intensive meditation on the Divine *Nāma*. This entails a complete change of direction in one's life. The spiritual ideal of Self-realization—the attainment of the goal at the earliest in this life itself—ought to fill up and pervade and permeate the entire consciousness of the *Sādhaka* and sustained endeavour has to be made for achieving the supreme end of human life. It is not a matter of practising *Sādhana*, for a few days or months but the spiritual efforts have to be persistently continued to the very last breath. The Gita tells us the same thing and so also reference may be made to the *Yogasūtra* of Patanjali. (I. 14). It is a gradual but total transformation of the human consciousness into the Divine Consciousness. At every step and stage the *Sādhaka* should feel that there is

real inward change and that he is carrying all his activities in a better and more efficient manner and with the consciousness that he is doing them for the propitiation of God.

8] Sri Nimbargi Maharaj has in his teachings emphasized that the only duty of man is to meditate on the Divine *Nāma* and attain the vision of the Divine. Supreme God—Devotion necessarily implies complete surrender (आत्मनिवेदन). This, in its turn, presupposes, the purging away of all vices and an exemplary life of utmost purity and constant and unceasing contemplation on the Divine *Nāma*. This is the supreme goal of all human existence and in the style of the Upanisadic teaching उत्तिष्ठत, जागृत, प्राप्य वरान् निबोधत, Sri. Maharaj has also given the clarion call ಸುರು ಚರಣ ಕಮಲದಲ್ಲಿ ಭೃಂಗನಾಗೊ ೨೯ || गुरुचरण कमलदल्लि भृंगनागो नी || “Do become a bee at the lotus feet of the *Sadguru*” and attain Self-realisation. May the Lord shower His Blessings on all.

“Bodha-Sudhe” is the first Kannada book of Sri Gurudev. It is a great-little book-small in size, yet great in its content. He published it in *Devanāgarī* script in 1948, “I have lavished,” he used to tell us, “more attention and labour on this book than on any other book of mine.” This remark clearly indicates the supreme value which he attached to this gem of a book.

We have therefore thought it our duty to present it in the English garb for the benefit of a wider circle of aspirants. My friend Sri V. R. Kotabagi-Advocate-Belgaum translated the first two parts, while I translated the next two parts, I hope that the English rendering that follows would be both interesting and inspiring to the aspirants.

(2) Bodha – Sudhe

★ (WORDS OF ETERNAL WISDOM)

Part I

Fundamental Principles of Conduct

1. Blessed human life

Human life is indeed a rare blessing. It is surely the result of good conduct in past births, There are four kinds of beings: those born from the egg or the embryo or those that owe their existence to perspiration or germination from the earth. The individual soul ceaselessly wanders through them. It passes through 84,00000 types of lives, perhaps time without number in one or all of them. It acts waywardly, makes merry, works evil, suffers immensely and at long last, passes out in utter despair. Yet, some good somewhere happens to be done to others, and this unattainable human life is the result. But, if even here, the life is wasted, in evil deeds, in hankering after the three possessions of others (viz Woman, Wealth and Lands), by letting the six passions loose and the Atman is not realised, this precious human life is undone. There can be no guarantee of a return to human existence. We must make the best use of this human life here and now.

★ Note:- A free rendering in English :-Parts I-II, by Sri V.R.Kotabagi
Parts III-IV by Sri V. G. Jamkandi.

2. The Four Stages and States of life

All life passes through four stages and states. Childhood, Youth, Adult-hood and Oldage are the four stages. Ignorance, Infatuation, Want and Worry are the four respective states.

Childhood first; Ignorance then fails to discern the good from evil and is unable to distinguish what belongs to one-self and what to others. Attaining the teen-age, the person is struck by a fancy for marriage and mating. That is ignorance indeed.

Youth steps in next. The young man takes a spouse by marriage, - that also being the result of good conduct. The man and wife love each other dearly. He gets enamoured of his wife and acts up to her words. Her words assume greater importance than those of his parents. He does not care for the happiness of his parents and makes them miserable. How wicked this? Such scoundrel seldom gets any happiness.

Attaining the Adult stage, he craves for off-spring. Day and night, he pines for them. Meanwhile, as an effect of some good conduct he begets children. Still, without discerning good from evil, he carries on his sinful life, fearlessly. Then he faces good many miseries.

The fourth stage and the last is Oldage. There the man ceaselessly worries as to the fate of his children after him and as to how they could be happy in their life. Old age is the hardest lot. An accounting of the sins of his life is made up then. Selfishness and greed are then at their height. The sense of mine and thine is prominent. He thus becomes the butt of ridicule. Deeply involved in worldly life, he forgets his own Self (*Atman*) and therefore suffers most. One has, therefore, to remain extremely vigilant during this stage. One should stick up to the Name of God diligently and try to realise the *Atman* and free oneself from the Wheel of Existence.

3. Strength of Conduct is Strength Divine.

One's good conduct is the only saviour. One should never depend upon others, howsoever slightly. There is no other support except one's own good Conduct. God dwells within us, holding the scales and metes out justice according to desert.

All of us hardly ever care for our own conduct and blame God for the ills befalling us. That is unfair. Experience will teach us that our joys and sorrows are but the result of our own actions. It is the plain truth that every one reaps as he sows. If we act wisely and well, no harm shall ever touch us even in a dream. Conversely, if evil we do, harm shall ever pursue us. Remember this; and act wisely and well.

If one gets some disease, that shall have to be attributed to one's own evil doing. Even a prick by thorn can likewise be had only as an effect of some evil deed. Act well: no disease, no harm, nor trouble shall befall you.

The strength of good conduct is unparalleled. Good or evil follows one's conduct. Even the Trinity of Gods (ब्रम्हा, विष्णु, महेश) can do no harm-though they so mean - a person possessing good conduct. Then what of this petty human being! Conversely, the combined power of the Trinity Divine fails to do any good, if one is wanting in good conduct. That is why the Saint Purandardas has said:— ನಾ ಮಾಡಿದ ಕರ್ಮ ಬಲವಂತವಾ ದರೆ | ನೀ ಮಾಡುವದೇನೋ ಹರಿಯೇ “Oh God, if my acts outweigh, what can you possibly do?” God is indeed with us, if we act well; if we fail in our conduct. He surely chastises. Know this fully and always try to act well.

4. Like seed. Like crop.

Good or bad is all our own doing. Like seed, like crop. The seed sown, if bad, the crop too is likewise bad. Bitter cumin

seeds produce bitter cumin weeds; good wheat. produces fine wheat. Sowing bitter cumin seed, how can you expect fine wheat for a crop? That is why one must always act prudently and do good.

The Cholera Epidemic kills many. Cholera is but a hatchet in the hand of God. It is He who kills with that instrument. What can the instrument alone do without the wielder? The All-Controller is God, If, by good conduct, you are the recipient of His Grace, how shall Cholera affect you? Note this; and try to win the grace of God by good conduct.

5. *As the Sound, so the Echo.*

Others behave with us, as we behave with them. Love begets love; anger, snobbery and indifference are paid back in the same coin. Regard, disregard and fraud also react likewise. Open any account (you choose), the credit and debit entries get posted therein accordingly. You would receive what you give. Delight others, you will delight yourself. Pain others, you will be pained yourself. The reason is, that the *Ātman* is all-pervading. That is how your action gets its corresponding re-action. There cannot be any doubt about this.

6. *Let there be Introspection at every Step*

One should always examine one's conduct critically. Even if a thorn pricks, one should examine why it pricked, what fault lay in him and what lapse in conduct was responsible for it. All that should instantly be ransacked, the mind duly reprimanded and the conduct accordingly corrected. Such introspection, at each step, will always relieve one from any contingent harm or disease.

7. *Act up to your Word.*

ನಡಿ ನುಡಿ ಇದೇ ಜನ್ಮ ಕಡಿ

"Conduct consistent with word sets a seal on re-birth". 'Nadi' means good conduct; 'Nidi' means to obey the words of your *Guru* or preceptor. Follow the precepts of the sages and saints of the past and this very human existence may veritably be the last.. The individual self will be free from rebirth and shall get merged in the *Ātman*, the Universal Self.

8. *You yourself are God.*

Men in difficulty thus pray to God; "Oh, God, do us good: None else can do so. You alone are competent to do." The true meaning of this is that "You are your-self the Divinity. As you act, good or ill shall follow accordingly. None else can do anything. You yourself do good." Such should be the prayer to oneself.

Part-II

ELIMINATION OF VICES.

9. Woman Wealth and Property

All people are caught up in the meshes of these three (*Gunas*) objects viz (1) Woman (2) Wealth and (3) Landed property. God has bestowed upon every one of us these three. We must be satisfied with what has been granted to us and live contentedly till death.

We should not day and night be intent upon others' possessions and covet them by belittling what we possess or by treating our own possessions as naught. If we look so at others' possessions our eyes become corrupt - nay, get accursed ! If we covet, the mind gets debased and accursed.

They (the eyes and the mind) are the enemies. If we dance to their tunes, we are undone. We should never grant them liberty.

In case the mind outsteps our control, we should pray to God; but never desire for the possessions of others. The wealth and property belonging to others should always be treated as forbidden and hellish and we should rest satisfied with what God has given us.

10. Adultery Paves Way to Dreadful Hell.

Even at the cost of death one should be away from adultery. Adultery causes destruction of wealth, life, body and reputation. The very life itself is ruined. By this sin one becomes a destitute in worldly life. Liberation slips out of reach and dreadful hell is sure to follow.

Such people are a veritable burden to the earth. They undeservedly consume food. The earth can never bear their burden.

Good people should therefore look upon other women as their own mothers. That will give them happiness in worldly life and on surrender to the worthy spiritual preceptor (*Sadguru*), they will attain to salvation.

11. Anger—The Pariah.

Anger is a *Pariah* and should always be treated as untouchable. Poverty haunts that home where, at all hours, anger creates restlessness. Nobody likes such people. None will call them good and every one will condemn them.

Hence when anger creeps in, it behoves our reason to cast it away and admonish the mind. Anger should be completely uprooted.

It is however excusable to get angry with youngsters with the object of bringing them on to the right path. But then, whatever their mistake may be, the anger should be confined to oral reprimand, rather than resort to physical force where there is always a likelihood of a disaster.

12 Effects of Self-Conceit.

Man ordinarily is highly conceited. That is indeed very bad. Conceit pays no dividends. Many are the faults that flow

from it. It is due to conceit that people arrogantly use harsh words to others, nay, even thrash them. They even rush to assault them and utter all sorts of nonsense.

Such men rarely distinguish between the small and the great. Conceited they fail to understand how to speak with others. Such people even forget their own benefactors ! Because of this conceit they treat floor and dust alike.

Man will invariably reap the fruit of the ill's arising out of his conceit. He will be paid back in the same coin by others. Nobody will even condescend to speak with him. He will be looked upon as a worn out shoe. People turn a deaf ear to his words.

Remember ! conceit for anything is a sure sign of its coming doom. If man is overproud of his wife, gold or property or for the matter of that, of his children, wealth, knowledge, strength and other assets, they will disappear or be denied to him. A proud king will lose his kingdom, A proud beggar will go without alms ! That is how God breaks our conceit to pieces.

Similarly we should never be proud of our spiritual experiences. They will dwindle because of pride. Those willing to lose them may indulge in pride.

Therefore, when an occasion for such pride offers itself, we should think of those who are far greater than us and yet humble enough and thus correct ourselves. Knowing this and fearing that because of conceit we will lose whatever we have, we should nip conceit in bud. If perchance, it crops up, it should be driven out. We should enjoy whatever God has kindly bestowed upon us and that too without undue publicity. We should rest content with that and live happily.

13. Jealousy breeds Distress.

We should never feel sad or jealous at the sight of the good fortune, high position and progeny of others. "The jealous fellow forfeits his food and pining man, his progeny".

ಕುಡಿಯುವವನಿಗೆ ಕೂಳಿಲ್ಲ ; ಪರಗುವವನಿಗೆ ಮಕ್ಕಳಿಲ್ಲ.

Never for a moment think ill of others. If we do so, misfortune confronts us first, the reason being that the *Ātman* dwelling in all beings is but one and the same. That is why we should always wish others well. Then God will bestow Good Fortune upon us, consistent with the strength of our good conduct.

14. Hypocrisy

Hypocrisy means outward show, of meditation on the Self (*Ātman*) while inwardly one is engrossed in the thought of worldly objects. We should never entertain hypocrisy, because God is omniscient and omnipresent. He knows all. Therefore never try to deceive Him by means of hypocrisy.

15. Fraud is Bad.

Never defraud others. Fraud is very bad. The very purpose for which fraud is practised becomes fruitless and is never fulfilled. Never betray the trust reposed in you by others. If, through fraud, we obtain the wealth etc. of others, we lose our own, through fraud. The hand practising fraud gets polluted. The seed sown by such hand will not sprout and no crop will follow.

We feel glad while misappropriating the wealth of others. But when the stock of our previous merit is exhausted, it vanishes in no time and goes off the way it came. It shall not stay.

16. *Snare of Temptations.*

Wife, children, and grand children, involve us in infatuation and that is known as "*Māyā*" (attachment). We should avoid that trap of मोह i. e. temptations. We should not love our children too much. At the same time, we must not fail to arrange for their food and clothing. We should behave with them as though they are the children of others. If we bestow extra care on them out of selfishness, it will harm them. Going the way they do, we should not involve ourselves into the trap of their *Māyā*-attachment and become partners in their joys or sorrows.

It is this infatuation that entraps us. Trapped thus we are rolled about. We have therefore to fight against it and become free from its fetters. On its approach, we should remonstrate our mind and cut off the roots of infatuation. This, indeed, is the real daily sacrifice. Sacrificing of all our vices thus, is tantamount to securing great merit.

17. *Disasters of Injustice.*

It sometime appears that an act of injustice becomes beneficial and an act of justice causes great loss. Even on occasions like this justice should never be let down. We should never misbehave. The loss occasioned by this is visible. If our conduct is straightforward all that loss will be reimbursed by the Inner Witness, God (*Ātman*). On the other hand if our conduct be faulty and injustice occurs, we cannot possibly bear the invisible loss e. g. the loss of wife in the prime of life or the loss of children during oldage. We should therefore advise our mind thus; "the visible loss is bearable; but the invisible loss is indeed too difficult to bear. How can others harm us? Despite good conduct, if loss is occasioned, we should consider that some impending danger is past. We can bear the harm done to us by others. But we cannot withstand the punishment inflicted upon us by the *Ātman*."

18. *Proper Punishment for Sin.*

So far as we understand, we should stay away from sin. We should desist from it. Sins unwittingly done bring about some unwitting loss; conscious sin is duly punished.

To illustrate - suppose we steal a cucumber from some field, the husbandman, on seeing it, may scold or perhaps beat us. But for house-breaking or murder, we are scolded, beaten and handcuffed or are even sentenced to imprisonment for life.

19. *The Three Modes of Punishment*

Immoral conduct entails three types of punishments viz. the physical, the spiritual and the divine.

Physical punishment consequent upon our sins denotes beating by others, punishment by state, harm by bird or beast or wrath of elements inflicting pain or suffering to the body. Thus punishment dealt by others is characterised as physical.

Spiritual punishment constitutes the agony to the soul. Disease or pain afflicts the body and mind and makes one grieve.

The Divine punishment is that which is in store for us after death, to be inflicted by *Yama*, the God of Death.

Considering these three types of punishment, we should desist from sin.

20. *Shun Secrecy*

Never act secretly in the affairs of life. We ought to behave unafraid of others. We might however resort to secrecy regarding our own domestic acts. For that, we need not be

afraid of others. The Spiritual *Sādhana* alone should be practised in secrecy. Barring this, nothing else should be secret.

21. *Idleness—the Arch-Enemy.*

We should never remain idle. Idleness ruins not only the idle person but also his whole family. It is the characteristic of idleness to ruin those who give scope to it. We should, therefore, remain far away from it.

Idleness is equally harmful to spiritual life. When we are occupied in meditation sleep creeps in and idleness is stabilised. We should drive off that sleep when it comes in and persist in meditation. If we do so for a fortnight or so, it departs. The work which idleness prompts us to defer should instantly be completed.

If we carry on in this manner, it becomes a habit with us. To start with we have to be brave. After a time, idleness will vanish.

22. *Crop of Worry.*

Anxiety or worry is exceedingly bad. Its crop grows very rapidly. Hence the moment it appears it should be nipped in the bud. Advise the mind and uproot worry. Worry is oldage and contentment is youthfulness.

Men go on worrying right from birth to death. As they go on worrying it simply grows. But their worrying does not solve the problem. It is the God's will that ultimately prevails and these people only tire themselves by worrying.

We should first be careful enough about our belongings so as not to lose them. But when we lose, we should not worry about the loss. We should not cry over spilt milk. May be some impending danger is avoided thereby. Perhaps a

bigger calamity is averted by this small loss. The world under the sky is compact and the thing lost exists within the limits of the world. God is powerful enough to grant it. If we take care of our conduct, nothing will be lost. What is lost may also be regained. In this fashion, we ought to console our mind.

23. *The Aspiration for the Absolute*

Spiritual aspirants should not worry about worldly matters; but they should be ardently intent upon having greater and greater vision of the *Ātman* and also on acquiring the ambrosial juice of God's name. This means that he should always be thinking of the Absolute (*Ātman*). If they meditate always on the *Ātman*, He in turn looks up to their well-being. He will cater to their needs and keep them above want throughout their life.

The sole remedy to destroy the very seed of anxiety and clean up the mind of all dross is the Divine *Name* received from the gracious (*Sadguru*) spiritual teacher. Meditation on God's name uproots all anxiety and God showers His mercy on the spiritual aspirant.



Part III

CULTIVATION OF VIRTUES

24. Discrimination (*Viveka*)

Discrimination is the only supreme weapon to fight the vices. Nothing should be done without discrimination. One should become vigilant by seeing others stumble and fall. One should act with foresight in doing everything and should vanquish all enemies (vices) with the help of contentment and meditation on the SELF (*Ātman*).

25. Prudence

Our Buddhi (Reason) may save or kill us. Right reason saves us and the wrong one kills. It is the rightly directed reason which leads to ceaseless meditation on the SELF (*Ātman*). It is otherwise if it makes one turn away from the Self and leads one to worry about one's affairs. Possession of wealth etc. will be of no avail when crisis comes, but it is the rightly-directed reason which would save us. Therefore, one should constantly pray to GOD (*Ātman*) to give rightly directed *Buddhi* (Reason).

26. Restraint of Senses

There are ten senses, five sensory or cognitive and five motor or active. One should exercise strict control over one's senses, should not yield to their demands, but successfully resist and subjugate them. They would come fully under our control only when they are all wholly employed in the service of the 'Self' (*Ātman*).

It is only he who has thus conquered and sublimated the senses that is a real Hero, a real saint and a God Realiser. He has achieved fulfilment of the mission of human life. The only purpose of human life is to achieve this supreme fulfilment.

27. Destroy Desires First

Man is swayed by six innate passions, (*Vikāras*), Desire, Anger, Arrogance, Jealousy, Hypocrisy, and Pride. These are responsible for the ceaselessly recurring cycle of Births and Deaths.

They should not be permitted to run a riot. Hence, Desire itself should be eliminated first. One should always suppress desire by advising one's mind, "Why should I want anything? I do not want anything". There would be thus no scope for anger to rise. Desire when frustrated, leads to anger. In the absence of desire, the very foundation of anger would be absent. Where there is neither desire, nor anger, the rest, having no foothold, do not arise at all.

Even if desire springs up in the mind, the body ought to be restrained, and should not be allowed to follow the dictates of the mind. "मन गया तो जाने दो । मत् जाने दो शरीर ॥" "Though the mind goes astray, let not the body follow," Says a Hindi saint.

The mind has got to be regulated and controlled by constant meditation (*Sādhana*). If it refuses to give up passions

it should be advised by Reason; and with the help of regular meditation, constant watch should be kept on the passions (*Vikāras*). The best man should be without any (*Vikāras*) passions because any desire at the moment of death would entail another Birth.

28. *Do not be a Burden*

One should not be burdensome to any one. Any burden so imposed on others, would undoubtedly recoil in the same way e. g. if for maintenance, maintenance would be burdensome to oneself, if for bodily services, one's body itself would become unbearable.

29. *Do not hold down your hand (like a beggar).*

One should never lower one's hand for one's needs. If one takes thus from others, one's wants would ever remain unsatisfied. The begging hand would be cursed and polluted. Therefore, one should always have one's hand raised up (for giving).

Priests and Jangams get their hands cursed by their greed for other's property and by lowering their hands for that purpose. They will therefore never succeed in their undertakings; their poverty will not cease and their wants would remain unsatisfied. Therefore, one should not accept from others anything gratis or in charity. One should be giving to others within one's means.

30. *Tolerance*

One's action should always be above reproach from any one. If one is unjustly reproached or even beaten, one should not retaliate and one's love for them should not be diminished. Those who do wrong, verily consume poison. They will suffer and die of the poison. Since they have acted wrongly, God will surely punish them in some way.

One should bear rebukes from superiors or those in authority and should quietly tolerate rebuke-unjustified-even from inferiors. Generally, others will rebuke if one commits mistakes and one should feel that rebuke is for his good and should be grateful to them. Those who sincerely advise with rebuke, are his benefactors; those who advise with an apparent smile are his ill-wishers. "The more the tolerance, the greater the success in life". ("ಎಷ್ಟು ತಾಳೀ, ಅಷ್ಟು ಬಾಳೀ".) This is so, because tolerance gives immediate results. viz. peace and happiness. One cannot be happy without inner peace. One endowed with tolerance will prosper in life. Penance is the art of facing the buffets of life with due tolerance. One must quietly bear all suffering. Inner contentment should never be allowed to be ruffled. One should be a veritable ocean of contentment. A real Saint is he who is ever contented. It is beneficial to oneself to bear with patience the burdens of others. A little tolerance would avert many impending disasters. Hence, it is better to do such a profitable business. Making a little sacrifice in price, one obtains infinitely more in spiritual measure from *Ātman*. Tolerance is the price, and what is bought is the bliss of the *Ātman*.

31. *Do not give offence*

No offence should be given to another in any way, nor should anybody be annoyed, nor displeased, nor harassed, nor should be made to feel humiliated. The expectations (hopes) of others should not be frustrated.

One should not cause distress to any one in any way. One should not therefore persist in a bargain and seek to enforce it, if it causes loss to another. It should be abandoned with a view to render him happy. If one engages coolies for work they should not be deceived by short payment. If one wants to build a house, no wrong should be done to any one. There should be no encroachment nor unlawful grabbing of timber etc. All things should be willingly bought. If injury and loss are caused to others in its construction, one would suffer the same fate so long as he resides in it. If others are made happy, one would have happiness in return.

32. *Truth-un-truth*

One should always speak the truth and should never utter a falsehood, so that one's speech would never be futile. If one goes on speaking the truth, whatever he utters would prove true. If one speaks untruth whatever one utters would prove false.

One should never stoop to falsehood, even if being truthful would lead to trouble. It is self-deception to think that by falsehood one could escape trouble. On the other hand, one would have to face greater trouble thereby. Risk or no risk to oneself, one should never utter falsehood.

Even if adherence to truth were to result in loss of money and property etc., let them go. Our Gracious God is omnipotent and not a pauper. Only what he gives would satisfy and endure. How much could man give? One's motto should be "death is far better than untruth". One's creed ought to be 'no falsehood even at the cost of one's own life. God will, indeed, help such a man in his work.

This inexorable rule is subject to only one exception, viz one may utter a falsehood even at one's own risk, for securing benefit to others e.g. to save some one's life.

There is an old story in this connection.

Kabir Mahārāj had seen a Brahmin beating his wife to death. Therefore, he was called as a witness to prove the beating. *Kabir Mahārāj* realised that the Brahmin would lose his life if he spoke the truth, and if he did not, it would cast a blot on his character as a saint. He went to court meditating on the SELF (*Ātman*), and began to turn his face wherever he saw the Self (*Ātman*). He was asked to stand properly and to depose to what he saw. *Kabir Mahārāj* said "The seer (eye)

cannot speak and the speaker (tongue) cannot see" "देखनेवाला बोलता नहीं। बोलनेवाला देखा नहीं।।" The Judge thought that *Kabir Mahārāj* was an insane man and for want of evidence, let off the Brahmin. In this manner the life of the Brahmin was saved. Hence it is permissible, if one, with judicious discrimination, were to utter a falsehood for the good of another. But for one's own selfish ends, one should never utter falsehood.

33. *Service of Elders*

Parents nurse and bring up their children, naturally expecting that they would look after them in their old age. They rear them unmindful of any sacrifice, by themselves even foregoing their own morsel of food. It therefore behoves the children to serve them devotedly, to respect their wishes, not to wound their feelings and thus to keep them pleased.

The affection and blessings of parents, when they are well pleased, would bring happiness to the children. The children who are obedient and render personal service to them will surely obtain progeny and wealth, fame, power and longevity etc.

Those who desire that others should behave affectionately towards them ought to do some service for them. "No affection without service." "ಕರಣೀ ಹೊರತು ಅಂತಃಕರಣವಿಲ್ಲ". They should diligently do their bidding. They should ever finish the work, in anticipation, even without being asked. They should volunteer and offer to work for them and wherever possible, should do their work-without being called upon to do it-most efficiently, sincerely, in the best manner possible, even better than they (parent's) could have done, and as if it is verily their own job. Doing of menial and so-called mean and trivial service which others may not condescend to do, begets affection very speedily e. g. drawing of water, washing of clothes etc. Such services are essential for begetting love and affection. Such services should be rendered, to the best of

one's ability, with one's heart and mind, by manual labour, or by giving momentary help. Thus, undoubtedly, the parent's affection will grow; and it shall sprout where it did not exist before.

34. *Treat Others as Yourself*

One should treat others as oneself and should feel that the sorrows of others are one's own. One should realise that others would feel the same agony and sorrow if their crops are ruined as he himself would feel if his own crops were to be ruined.

Others' children should be treated as if they are one's own children. There is no harm if they are treated better. Then God would shower his love and affection on one's own children. Human affection, even at its highest, is but petty and powerless, as compared to God's love, which is more potent and real.

One should never be artful or artificial in anything. An artful man would ultimately lose in the matter in which he resorts to artificiality. Hence, no distinction should be made between one's own kith and kin and others. All should be treated equally.

35. *Beneyolence.*

One should do good to others within one's means. One should give, for religion and charity, out of what God has given him. If a guest comes at the time of your dinner he should be respected by giving him half of what is available. But none should incur debts or defraud others for doing charity out of a false sense of prestige or generosity. One should not court disaster for doing good to others; but one should, without fail, give what one can without any loss to oneself. Having done so none should be told about it. Thus one should always strive to do good to others, by honest labour, so that one's name might survive him.

36. *The Nature of Compassion*

One should be compassionate towards all creatures and should be never callous and unkind to any one. The same *Ātman* resides in all bodies, The *Ātman* that resides in one, resides in all. Therefore, callous and unkind treatment to any one would mean such treatment to the *Ātman*. In that event the *Ātman* will be unkind and harsh to oneself.

All are kind hearted towards themselves and to their own, but unkind to others. Being kind to their own cattle they graze them in others' lands but cause loss to others, being unkind to the others' lands. They kill birds and offer them as food to their pet dogs, and thus become kind to their own dogs but cruel to the birds. At a common meal, they serve more to their own people, being kind and partial to them; but serve less to others, being unkind to them. Such conduct would not leave them and their people unpunished.

On account of famine, at present, many people are starving to death for want of food. But there is no doubt that such a calamity is the result of people having become unkind.

37. *Contentment in what God has given*

God has given us *belly* and God will some how give us enough bread for our belly without fail. However, one should live happily with what God has given and should not covet and cast greedy eyes on what belongs to others. If one covets what is not his, and neglects what belongs to him, he would lose both, as the proverb says "तेलही नाही तूपही नाही" "neither Oil nor Ghee" (illustrating the case of a man, losing both oil and ghee in an effort to get them both in one and the same pot).

38. *God-Given Vocation*

The vocation that God has given to everyone should be efficiently pursued. The best is agriculture, the next is trade and last comes service. God may give us any one out of these three.

If one covets another's vocation, and scornfully repudiates his own, and is negligent in his work, the *Ātman* within, would be displeased and would mollify his pride. Therefore, the vocation that God has given ought to be pursued sincerely by everyone, so that the *Ātman* would be pleased and propitiated.

39. *The method of work*

All should work very hard with their hands and then take their meals. One should not eat like an idler, only by incurring debts. One must eat with self-respect and not shamelessly.

One must like doing service as if it is one's own personal work, single mindedly, and without deceit and laziness. If the employer who pays, is pleased by that labour, the work will be successful and profit will come increasingly.

There will be greater joy in doing lowly work than in doing dignified labour. Every work should be done in the allotted time, so that there would be no reproach from any one.

The body must be used to constant work and it must become habituated also to hard work. No indulgence should be given to the body. “ಅಳಗಾಗಿ ದುಡಿಯಬೇಕು. ಆರಸಾಗಿ ಉಣಬೇಕು.” “work hard like a servant and eat like a king”; and thus even though the body may get worn out, still one must go on doing all the duties punctually without wasting any time. Thus

one must be free from any kind of dependence and obligation and live, without worrying as to how one could manage within one's means.

The hand that accepts pay without honest and faithful work gets accursed. The highest of all honest and faithful works is to regulate one's life according to the commands of the *Sadguru*, and employ all the senses and the mind in the service of the *Ātman*.

40. *Balance in life (Sense of Proportion)*

In life, one must be ever vigilant. Thus one ought to constantly check up what one daily earns and spends, - the credit and debit items. One must take each step after due deliberation. Alms and charity should be given with due discrimination. One should not be too miserly. All things should be done with a due sense of balance and proportion.

41. *Spirituality in the midst of worldly life*

One must carry on his worldly life and also cultivate spirituality. One should not confine oneself to the mundane affairs alone. One ought to try and develop spirituality day and night by adhering to *Sattwa Guna*. While leading a worldly life, one should manage to get through un-tarnished by its contamination. Indeed, our only mission is to achieve *Paramārtha*. We must regulate and carry out our activities so as to foster *Paramārtha* and only to the extent to which they might be conducive to *Paramārtha*. We should not however worry about anything in the firm conviction that everything will turn out according to the WILL of the *Ātman*. We should therefore dedicate ourselves to constant and ceaseless meditation on the *Ātman*.

42. *Be Steeped In Paramārtha (Spirituality)*

Having lived a worldly life quite diligently in all respects one should pass on the responsibility to one's children on

their becoming fit to shou'der the same. Thereafter one should be completely absorbed in *Paramārtha*. One should never look to worldly affairs again, but should carry on meditation on the *Ātman* till the end, and achieve unison with HIM.

43. Misery the result of external battle

Those who win in the war against a king will rule for a time but will experience happiness and sorrow in equal measure. One can never have only happiness without sorrow. They may have wealth but no issue, or issue but no wealth—either of them without the other. Thus happiness and sorrow being in equal measure those who meet death on the battle-field would go to perdition and those, who win, may rule for a time and then go to the perdition. In either case, perdition will be their lot.

44 Bliss the Result of Internal battle

Therefore, such external battle should be avoided and a better and different variety of battle should be fought out. The three *Guṇās*, the six *Vikāras* and the ten senses are impediments in the way of realisation of the *Ātman*. Hence, battle should be waged against them day and night, and one after the other, all these enemies should be destroyed.

Thus, vices should be fought out, virtues should be cultivated, and *The Ātman* should be propitiated. One should thus live happily and attain salvation. In external battle perdition is the result in either case. In this internal fight, there is salvation both ways.

45. Attainment of *Swarājya* (Liberation)

While one progresses victoriously in the internal battle all happiness would be his and there will be no limit to his bliss. In this battle, worldly happiness is guaranteed in the event of victory and bliss of salvation in case of death. When it is

said, that, "one dying in battle attains salvation", the internal battle is the battle referred to. If one is victorious he would achieve *Swarājya* i.e. the perennial Bliss in the *Ātman*. While ruling over this kingdom, there is nothing like want, and there will be ever-increasing bliss, without any tinge of sorrow. Therefore it behoves all of us to achieve this *Swarājya* and attain Salvation.

Part IV

PATHWAY TO GOD

46. No happiness in worldly life

Worldly life is like a bubble of water. None knows what happens next moment and there is no certainty about anything. Therefore if one forsakes the *Ātman* and seeks happiness in worldly life, one would be "seeking paddy crop and plantains in a mirage." Water in the mirage is non-existent. How can crops be raised thereby?

Worldly life is like the proverbial underground granary of linseeds, in which you go down and down endlessly, and so, instead of happiness you would have only increasing misery in worldly life.

47. Advice to Mind

Therefore advise the mind thus, "Oh mind, you have been born in eighty four lakhs of species of births (*Yonis*) in the past and having acted according to your whims you have

experienced suffering in all your former lives, without realising the *Ātman*. You cared only for your animal wants like food, water etc. and whiled away your time like an idler begetting children. You earned wealth even by foul means and were subjected to several births and deaths in succession. But now in this invaluable human life, you should give up lethargy and sleep, fight against the three *Gunās* - objects viz. woman, wealth and land, and surrender yourself to the *Sadguru*. Be ever watchful about your conduct and character day and night, propitiate the *Ātman*, liberate yourself from the circle of births and deaths, and attain the Bliss by realizing the *Ātman*.

48. Blessings of the Sadguru

The *Sadguru* is one who has realized his identity with the hidden form of the *Ātman* (गुप्तरूप). It is most difficult, after your transmigration through all species of life in your past births, to come across such a *Sadguru* and receive the Divine Name (Initiation) from him. Generally people do not know anything about this Pathway to God. They live as they like, and after death move ceaselessly through various births.

Therefore, you should not behave like such ignorant people, but should act according to the instructions of *Sadguru*. You will have fulfilled the mission of human life if you meditate on the *Ātman* and experience the vision of His Light.

49. Work with hands; meditate with mind.

Let the mind meditate, while hands work. Having received the grace of the *Sadguru* you should go on working with your hands, while mentally uttering the Divine Name. "Work with your hands, while meditating on Hari. Be free from entanglements just as the spider is free from the web it weaves. Watch your breath upwards and downwards. Do not

waste a single breath without remembrance of the Divine Name." करत काम करो, हरीसो ध्यान बरो । मकड़ीके जालमे तंता । चढते उतरते दमकी खबर रखो ॥ says Kabir Maharaj.

In worldly life you must act like a wage earner (cooly). He does his work with an eye on the wages he earns. Hence, you must do your work well in order that you may earn enough to maintain your family.

But you must carry on meditation on *Ātman* constantly. Only the body must attend to work; the mind and the soul must be intent on the *Ātman*.

50. *Detachment in worldly life and Delight in spiritual life.*

In worldly life, you must develop a sense of detachment in respect of worldly possessions viz. wealth and cattle and house property etc. Realize that the *Samsāra* (family) is not yours, and treat it as belonging to others; but at the same time you should see that no want is felt for your family.

In *Nivratti* i. e. *Paramārtha*, you must take delight. You must always practise *Paramārtha* constantly with zeal and enthusiasm. You must realize that *Paramārtha* is your first and foremost duty, and while doing your mundane duties with your hands you must be uttering the Divine Name continuously.

51. *Give up forgetfulness and live in the awareness of God*

Awareness of God is the remembrance of the *Ātman*. Forgetfulness is the non-remembrance of the *Ātman*. By remembrance of God, all your work gets purified, and is satisfactorily carried out. Even the impossible would become possible. By forgetfulness of God, even good undertaking would be spoiled, and whatever is desired or done, or heard or spoken, all that comes to naught.

Therefore, if you always meditate on the *Ātman* and see Him, without even for a moment giving up remembrance of the *Ātman*, all will be accomplished and you would secure the Bliss and peace of mind (स्वस्थता). *Swa* (स्व) means (ऽवस्था), one's own Form, and *Stha* (स्थ) means (स्थिरता), firmness and stability. If one is firmly established in one's own Form, there will be Bliss all round.

Hence, Eschew ignorance, attain illumination and lead a life in the Spirit. Then will you be free from all troubles here and attain salvation hereafter. You must therefore continuously remain in uninterrupted meditation without wasting a single moment. The *Ātman Himself* is the ultimate Reality. All else without the *Ātman*, without the remembrance or vision of the *Ātman*-is utterly in vain and fruitless.

52. (सत्संग) *Satsanga- The Company of the Good.*

"*Satsanga*" means the company of good people who are virtuous, and superior to oneself. Remembrance of the Divine Name given by the *Sadguru*, is indeed *Satsanga*. It is *Satsanga* to constantly weave the Divine Name in one's breaths. So also, the constant contemplation of Reality and the uninterrupted mystical Realization of Reality, is verily *Satsanga*. One must always have the association with the *Nirgunu*, (The Impersonal *Ātman*.) so that one would become "*Achyuta*" i.e. Immutable Divinity and would be liberated. By association with '*Achyuta*', the *Ātman*, one would imbibe and acquire the splendour of "*Achyuta*", the Immutable *Ātman*.

53. *Meditation on the Ātman both day and night*

One should utter the Divine Name given by the *Sadguru* while sitting or standing, and must also be seeing with the eyes the light of the *Ātman*. The mind must be drawn back from the

meshes of passions and be engaged in the remembrance of God's Name. The Divine Name will protect one from all perils and evils. Hence no time should be wasted in anything else, giving up meditation on the *Ātman*. Meditation on the *Ātman* is the foremost duty of man in this human life. Meditation on the *Ātman* should never cease. It should be carried on both day and night. One must devote to meditation at least one hour each, on three occasions daily, or two hours during day and two hours during night.

This *Sādhana* should always be practised in secrecy, zealously and continuously. One should live in constant meditation day and night without letting others know about it. The secret should not be divulged.

54. *Sādhana should be practised by overcoming the innate lethargy of the body.*

A cooly gets up in the morning to work on the grinding stone, against his will, as he cannot help it. Similarly one must carry on the *Sādhana* as an unavoidable duty, by getting up early. The body is reluctant to get up because its nature is to move from birth to birth. But it should not be heeded. One should defy its promptings even at the cost of inflicting pain to it, and sit down for meditation.

The primary purpose of this life is to practise spiritual *Sādhana*. Therefore it should be practised by overcoming the innate ease-loving tendency of the body.

55. *Elimination of thought and imagination.*

During *Sādhana* (spiritual meditation) no thought or craving of any kind should be allowed to enter the mind. It should be driven out, if at all it tries to enter into the mind.

Our desire will not be fulfilled, if we act wrongfully according to our whims and caprices and build castles in the air, without caring for the dictates of the *Ātman*. When in fact, it is the *Ātman* who gives and takes and protects.

Hence, no desires should be entertained at all, in the implicit conviction that whatever God wills will happen. The seeds of thought and desire must be destroyed, and meditation should be carried on without entertaining any desires.

All thoughts and desires will vanish if one but contemplates on the Nirvikalpa (निर्विकल्प), the *Ātman* who is beyond the reach of thought and imagination.

56. *Ātman tests man*

Elders give some trinket to children and, with a view to test them, ask them to return it. If they give it, the elders are delighted at their nobility. They really do not want the trinket back, nor do they take it back. Similarly the *Ātman* creates situations in order to test man. The *Ātman* wishes man to give up (मुक्त) craving for worldly possessions. If men are sincerely willing to renounce, the *Ātman* would not stretch the test too far. If man sincerely undertakes the *Ātman's* work, giving up his craving for worldly possessions, the *Ātman* being pleased, would shower His grace on him.

57. *Tit for Tat. Reap what you Sow*

You reap what you sow. The *Ātman* never withholds but returns whatever is due to man. Man receives back all that he deserves by his conduct, and he has got to reap what he sows, whether good or evil.

In the *Ātman*, everything is perfectly balanced and calculated, neither more nor less. What is sincerely done is

returned by sincerity in exact measure. Similarly, formality is reciprocated by formality, tedium by tedium and harshness by harshness..

58. *Man's foremost Duty is Service of the Ātman*

Man should be ever ready to serve the *Ātman* residing within him. He should not brush aside the dictates of the *Ātman* by submitting to the vagaries of his mind and dancing to its tunes.

Man is but the servant of the *Ātman*, who is his Master. A cooly is paid two annas if he works for his employer till evening according to his instructions. But if man conducts himself according to the dictates of *Paramātmān* - The Prime-aval God, - with countless merciful hands, He would see that no want is even felt by such man in his worldly life.

Thus by being ever vigilant about the *Ātman* and by absorbing himself in His meditation, the *Ātman* should be progressively realized. Man's conduct should be of the highest morality. He should serve and propitiate the *Ātman* and pray for his maintenance and protection (bread and shelter). Dedicated service of the *Ātman* is the foremost duty of man. This is *Swadharma* - man's sacred duty, *Punya* - the highest merit to be attained by him.

Nothing should be done, by thought, word, or deed, without referring to the *Ātman*. All things should be done by always remembering Him and seeing Him as well. Everything should be done for the sake of the *Ātman* and nothing for the sake of worldly welfare. This is the foremost ideal for the conduct of man.

59. *Ātman should be our guide in all our undertakings*

The light that is seen during meditation is the *Ātman*.

We should always regard the *Ātman* as our sole guide in all our undertakings.

Nothing should be undertaken for which there is disapproval of the *Ātman*. If any work is undertaken in spite of His disapproval, it will never succeed. The *Ātman* is always in front of us. If in any matter, he moves aside even a little, it should be regarded as an indication of His disapproval and the undertaking should be dropped.

If, therefore, every work is undertaken with the *Ātman* in front of us, success is assured.

60. *Realisation of the Ātman*

We must dedicate our worldly life (*Samsāra*) to the *Ātman* and should ever be engaged in His meditation. Everything is controlled by the *Ātman*. But for His will, nothing will take place. We should, therefore, try to deserve His grace by constant soulful meditation and visualise His Light. For this alone, has the Lord granted us our eyes.

It does not matter, even if we will not have a full-fledged vision of the *Ātman*. However, as has been stated by a Muslim saint: देखे तो खस खस । मुरीद मरे तो वस वस ॥ "Even a glimpse of the Spiritual Atom (Spiriton) by a disciple, is enough for his salvation after death." Similarly, saint Tukaram also asserts: घ्यारे अच्छेर पावशेर घडा । जितके लागेल तितके जोडा ॥ "Take whatever has been granted to you (by the *Ātman*). It may be a quarter seer, or a half seer or more' (Any amount of It is sufficient for your salvation)". The same conception has been expressed also by a Kannad saint in the following words- ಕುರುಹು ಕಂಡರೆ ಮರಳಿ ಭವಕ್ಕೆ ಬರಲಾರಿ. "If you get even a glimpse of the Spiritual Ensign, you would never be required to take a birth again."

Hence, we should have the vision of the *Atman* in this very life, by extracting Him from the body. We shall then be free from any further rebirth. We will also enjoy in this life material prosperity and good progeny; and moreover, since we have had the vision of the Light of the *Atman*, we shall attain salvation after death, by merging in the *Atman*.

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