

IN QUEST OF GOD

PUJYA SHREE MOTA



**TRANSLATED BY
CHHOTABHAI H. PATEL**

Hari Om

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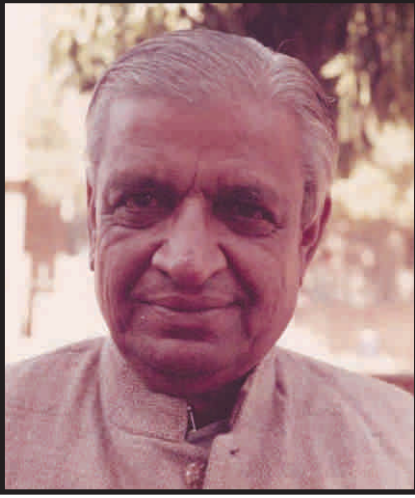
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**BABUBHAI N. PATEL & FAMILY WITH PUJYA MOTA
AT
MOTA'S DIXA DEEN UTSAV ON VASANT PANCHAMI
14 FEBRUARY 1967
VALLABH VIDYANAGER**



BABUBHAI N. PATEL
D.O.B.: 25 FEBRUARY 1919
D.O.Ex.: 11 JUNE 1987



JAYABEN B. PATEL
D.O.B.: 27 JULY 1921
D.O.Ex.: 16 JUNE 2010

FROM
BAKULESH & SHOBHA
RONAK
CHIRAG, SWATI, SAHAJ
MINAXI & SURESH DESAI

**TRANSLATOR OF “IN QUEST OF GOD”
(PRABHU NI KHOJ)**



CHHOTABHAI H. PATEL

D.O.B.: 13 July 1926 Dabhou

D.O.Ex: 18 September 2013 VallabhVidyanagar

Chhotabhai was born in Dabhou on 13 July 1926. He was a hard working person from his childhood. He went to Gujarat University and received MS degrees in Mathematics and Statistics. He worked as a professor in Statistics and Mathematics at V.P. College and Sardar Patel University in VallabhVidyanagar for 35 years. He settled in USA and brought his family to USA. He is survived by his wife Madhuben, son Bharatbhai and his wife Manisha, grandson Jay and daughters Ila, Reena and Aruna.

FORWARD

I received a book “Prabhu Ni Khoj” from PujyaBhhai (Nandubhai of Hari Om Ashram) more than 10 years ago. I read that book several times. Most of the people have a misconception that worship is doing puja, mala etc. PujyaMota teaches: Most of us talk big about worship and religion; that is only talk. Learn to interact with goodness and harmony with the souls that come in your contact due to past karmas and destiny. We cannot experience divine consciousness without going beyond duality and all three gunas (satva, tamas and rajas). If you cannot climb the first step then how can you move forward? **If you cannot develop goodness towards your family, this kind of talk will only increase hypocrisy.** We will get the full benefit if we let go and sacrifice for our close family with love. Everybody suffers in one way or the other. If we do this with love, it is going to benefit us otherwise we will get nothing but unhappiness and misery. PujyaMota also shows in the book the benefits of chanting (Naam-smaran) HariOm.

I thought if somebody would translate this book into English, not verbatim but to elaborate PujyaMota’s teachings wherever it is necessary for the younger generation living in the USA, UK and Canada. Prof. Chhotabhai Patel had read Mota’s books and was the right person to translate the book in English. He did a good job in translating the book and gave the title “In Quest of God”. I am thankful to late Chhotabhai and his family. I am thankful to my son Ronak who created the hand written document to a word document. We tried in the past several avenues to publish this book without any success.

I talked to Dr. Ashwinbhai Amin in late 2014 and he took up the challenge of final editing the book. Dr. Ashwinbhai’s brother-in-law Sanatbhai took up the challenge of getting it printed. I am thankful to both of them.

It gives me pleasure to dedicate this book to my parents late Babubhai N. Patel and late Jayaben B. Patel. From living in Mahatma Gandhi’s Sabarmati Ashram since 1930, Babubhai came in touch with PujyaMota and PujyaBhaiNandubhai. They accepted him as Guru after 1955.

Bakulesh Patel

155 NW 104th Ter

Coral Springs, FL 33071

EDITOR'S NOTE

I have had the privilege of editing the English translation of the book “In Quest of God”. Shree Chhotabhai Patel did the original translation with great insight on the subject matter. I have been fortunate to complete the task started by him. Many thanks go to Bakulesh for his constant encouragement.

Pujya Shree Mota had a tradition of addressing the devotees who come out of the Maun Mandir. These talks were at a very personal level while still being applicable to most of us. Many times these addresses were advice regarding personal problems in a colloquial Gujarati language or in a very philosophical manner. Sometimes it was harsh but it was also always full of love and compassion piercing the hearts of the devotees. The topics were never preselected. They were always impromptu. It was for that day for that devotee, so it seemed at the time. This book is an attempt to categorize these small talks given at a personal level into an inspiring book for the novice who has the desire to search for and experience God. In an attempt to give some continuity and context, the book is divided into several sections. It starts with the quest first and then analyzes the present status of our understanding and knowledge. A section follows describing the tools needed and then by a section on its effects. Great emphasis is given to performing the works in our daily lives. The real purpose of the works and the attitude of the sadhak towards the work are explained in detail. The discussion on naam-smaran is unique. Each paragraph is an individual talk and should be read as such. At the same time there is continuity in general when the book is fully assessed that provides a complete guide for the sadhak who is out in the world in quest of God.

My sincere thanks to my wife Shama and our daughters Anisha and Kruti for their critical help. My brother in law Shree Sanatbhai has graciously accepted the difficult task of helping in the publication of this book and as well as the Gujarati edition at the same time. May Pujya Shree Mota bless us all.

Ashwin Amin

GLOSSARY

Bhava of God: divine consciousness.

Bhavna: higher aspiration, Sincerity of the purpose.

Maun Mandir: Pujya Shree Mota has developed these rooms for solitude, contemplation and naam-smaran in the ashrams. Once inside this Maun Mandir, all the facilities needed to sustain the life are provided, freeing the person to pay full attention to religious activity of his/her choice.

Naam-smaran: verbalizing and remembering God with bhavna.

Prakruti: nature, inner natural tendencies like anger, greed etc.

Prana: breath, life force, energy behind our natural inner tendencies.

Sadhak: devotee who has an intense desire to experience God and makes efforts to achieve the goal.

Sadhana: all the efforts made to experience the God.

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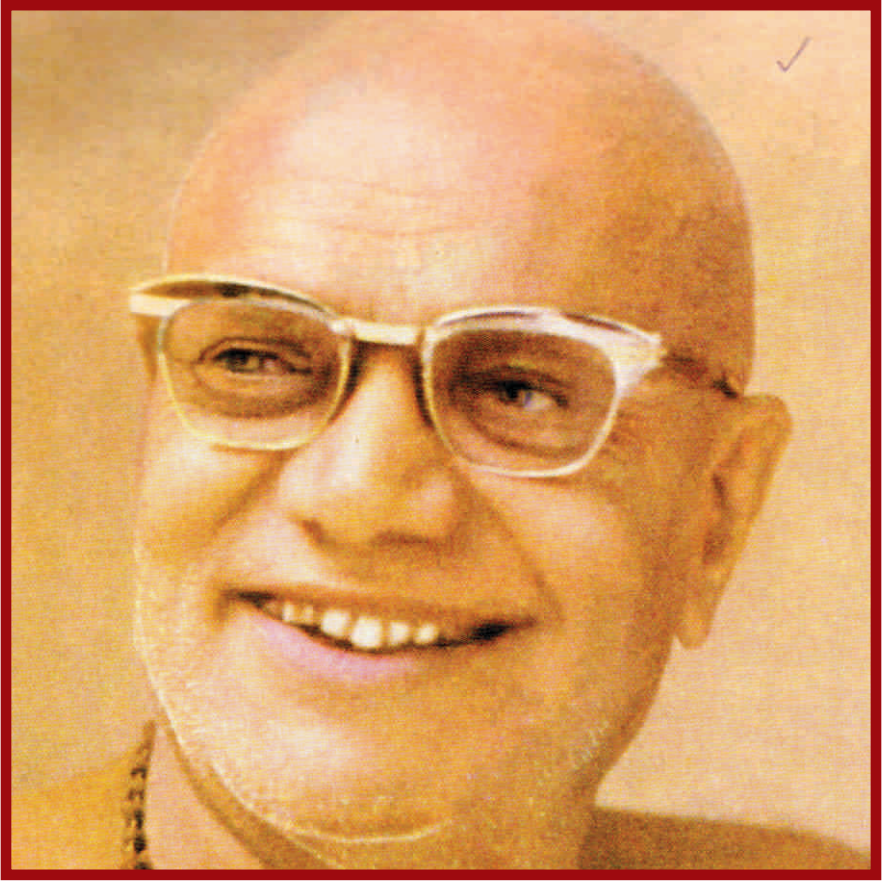
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PART 1:

PAST ACTIONS AND THE REMEDIES TO REMOVE HINDRANCES IN THE QUEST TO EXPERIENCE GOD

(1) Our usual life

We are so absorbed in the activities of this materialistic world that we never try to know or think about our own prakruti (one's natural inner tendencies). Do we ever think about almighty God who has offered us a divine life? We are so busy that we never realize the worth of God. We do not attempt to analyze our own nature. We are born as human beings but we act as animals.

The cattle, the animals, and the birds may act as per their natural in stincts since they are not rational animals. They are not bound by their deeds since they are controlled by nature and they cannot think like human beings. They merely enjoy or suffer there sults of their deeds because the deeds are done with natural instincts.

We perform all kinds of deeds every day. As human beings, we know what type of deeds we are doing during our life. They are either good or evil. Thus we increase our fortunes or misfortunes according to our good or evil deeds and thus we enjoy or suffer during our cycles of birth and death.

Animals do not increase the burden of their deeds for the future. As rational beings, human beings on the other hand, increase our burden of deeds for the future. We can think before, during, and after our actions and therefore, create bondage to our deeds.

Many of us are wicked and as such give birth to demons at every moment of our life. We are neither conscious nor aware of this truth. Many of us are quite ignorant of the spark of divine consciousness within us and thus we are entrapped in cycles of births and deaths. We can distinguish what is good and what is bad, but often we totally ignore what sort of deeds we should do during our lifetime. Those who are awakened to this fact are aware that their inner souls can reach a

higher stage of spirituality by performing deeds in an appropriate way. We as human beings are worse than animals because animals being irrational are controlled by nature while we are given full liberty to think before we act. We can think and rationalize our deeds. We can distinguish between good and bad. We can think ahead. However, when we are unaware of the prime and spiritual aim of our lives and do not act accordingly, we become our own cause of endless cycles of birth and death. We are attached to our deeds, and this is the only reason that we have bondage to our works, either good or bad.

(2) Fulfill your aspirations

It is obvious that there are hopes, desires, needs and wishes in human life. This makes the human life lovely, delightful, cheerful, enthusiastic and rich. At the same time, the achievement of such desires requires clear concepts of requisite knowledge, work ethic and planning. An aspirer also needs to possess eagerness, patience and perseverance for a task. Without this, nothing can be achieved. Merely lofty ideals, laziness and hypocrisy in life are of no avail to fulfill even a small desire.

(3) Keep a small goal

In the beginning, keep a limited aim in a task according to your ability and persist until it is achieved. In this way, you will acquaint yourself with your capacity to work and mental ability to think. In due time, the aim itself will extend and expand. Your thought-flow, motivations, good intention and spirit will give an impetus to your work and eventually fulfill the aim. If you wish to begin any activity, be prepared with thrilling zeal, firmness, and perseverance. Be prepared with a “do or die” attitude and be ready to even sacrifice your life to fulfill your aim. Negative thinking is of no use, even for the smallest aim. To fulfill any aim, small or big, needs fortitude, burning desire, endless effort, heartfelt joy and sincere motivation.

(4) Earnestness is life's blood

A person with higher aspirations has to endure more. He needs

to possess or cultivate certain virtues like bravery, nobility, courage and enterprise to fulfill higher aspirations. The one who acquires these virtues can go on to a path of fulfilling his aspirations. Such a person always enjoys delightfulness in his life. Those who say that they have no interest or delight in their lives simply pass their lives in vain. In reality, the human life is meant for joy and cheerfulness.

(5) The effect of goodness

We come in contact with innumerable people with different natures and temperaments. It is only for our own sake that we should keep good relations with all and behave with goodness and with brotherliness. We will benefit the most by our good conduct. Our intelligence becomes sharp and our speech becomes convincing. This good conduct indirectly affects our nature and creates a possibility for change in our nature.\

(6) Differences due to attachment and hate

If you want to reduce differences amongst people, then it is imperative that we reduce attachment and hate. This sense of difference originates from the duality of attachment-hate. Therefore, it is obvious that a reduction of differences implies a reduction of attachment-hate. Many people say that there are constant quarrels amongst the people in society at large. They also say that this is because of the period of Kaliyug (a period of conflict and cunningness as per Indian scriptures). At the same time, we can transform any period into good or bad, as we like. Since we all possess the spark of divine consciousness within us we can start improving from within. Charity begins at home. Beginning with our own self is essential and advisable. We should start reducing attachment-hate. With that, the differences amongst us will dissolve into the air, bitterness will evaporate in the sky, and society at large will be happy. There is no better way than this. Division and vastness exist in nature. It is a tendency of nature. This division and vastness is also a form of divine consciousness. It is advisable for us to be in harmony with the natural forces pervading all over the universe.

The bitterness between son and father pervades perhaps everywhere. The reasons are differences of opinion or a generation gap, or whatever it may be. The remedy is self-improvement with adjustment and understanding. We can also reduce attachment and jealousy to reduce differences. When we are sick, we take medicine. In a similar way, we are sick in our worldly life. Now is the time to take the medicine. In the case of conflict with others, we can advocate our point of view in a convincing manner, humbly and in a sympathetic way. It is not advisable to make our mind poisonous by likes-dislikes and by ill feelings. This type of poison spreads in the whole society. The differences will be less between son-daughter, brother-sister, relatives, close-relatives and factory-workers if we reduce the attachments and hate amongst us. Otherwise conflict will continue.

(7) Goodness for your own self

If one tries to reduce the differences with others but the opposite party remains stiff and unbending, then the difficulty still remains. One's efforts may not be successful due to certain responses from the opposite party. However, if one behaves in this positive way, one will not lose anything. If nothing else, one's intellect sharpens, brightens and acquires a sense of insight. From this there is the possibility of acquiring goodness also. During this time there is also the possibility of improvement in the other party. However nothing can be said in advance about other party's improvement. The people who behave with goodness during their lifespans surely benefit by some radical changes within themselves and feel happy.

(8) Examine yourself

While the irrelevant talks about spirituality by the common people are of no significance, they are tolerable. When some people (who just talk and do not follow) talk about spirituality and God in such a way, it is hard to bear. They are habituated to talk about other people. In reality, their talks are hollow and have no bearing on spirituality. Also there is a vast difference between their talks and

behaviors. They talk like drunkards. They do not try to improve themselves. I feel bad for these people when they talk about God but do not do anything about it. I tell them many times “look at yourself, inspect yourself and examine yourself and see where you are “. To what stage of improvement have you reached? Do you know how deep have you fallen? Please leave your whimsical talks and think about yourself.”

If worldly people talk meaninglessly, let them talk since they all are selfish. I have nothing to do with their talks. I have harsh words for the people who talk about spirituality and claim to be on their path of spirituality. I have been ordered by my Guru Maharaj to tell this without any fear. Live your life with a higher aim. Life becomes drudgery without such aim. Life becomes poor and without any interest. Therefore, keep cheerfulness and zeal in life. Anyone who wants to enjoy the pleasure of life should keep higher aim. Nothing will be achieved until the spirit of hard work is developed. Start working to achieve your higher aim. Do not care for the results of your work. Do not take anything free of charge from any one, as it never gives good results. We all work here (at the ashram and maunmandir) and it is working out well with your help and the grace of GOD.

(9) It is not a religion

Religion is not understood in its real sense by society. Apparently, the worship of God by moving a rosary for few minutes, lighting a lamp with ghee (clarified butter), going to a temple for a sight of God, hearing a religious story, visiting a saint on his arrival at any place, hearing religious scriptures are all considered activities of a religion. Religion practiced only by these means is understood only by these means. But in my view, this is not religion but fruitless activities and ignorance. By the grace of my Guru, I understand it this way and I am explaining to you. When the effects and the results of religion are experienced, then one can say that the religion is alive. Religion is alive and effective when enterprise, generosity, fortitude, heroism, patience, fearlessness and a sense of equality are expressed in society.

(10) High aim but absence of effort to improve

A Saint never gives anything to anyone without working at it. Nothing can be gained without self-struggles. Then how can you attain God's divine consciousness without doing anything about it? People talk about God with high intention but without doing anything about it. Such people should be told to examine their mental attitude.

(11) Results of the works done with prakruti (inner natural tendencies)

I appeal to those who are associated with me to examine themselves from within and contemplate. I also appeal to my coworkers who are old timers that you have to be full of goodness before you start doing good work in the society. Each action or work is performed according to the prakruti of a performer. Even if the work is of excellent nature it will still be performed with the nature and prakruti of the performer. How can the work done with natural tendencies be of good quality? A work will always be done as per nature of the performer. Works done in this way will increase attachment and hate.

(12) Purpose behind the struggle

We meet and interact with many people for worldly matters. But we do not know them in their true colors in ordinary circumstances. When we come in their close contact and have conflict with them, we know their true nature in a better way. We will know a true generous person from a cunning person in these circumstances. Conflict will increase our understanding.

Truth-Untruth, Violence-Nonviolence, Happiness-Unhappiness are the worldly twins of duality. These twins exist in human mind. These twins are unavoidable. We try to keep sympathy and good relation with all but their response may not be the same thus resulting in conflict. But the real reason behind the conflict is to gain deeper knowledge about others and us.

(13) Cause of unhappiness and its remedy

In reality unhappiness is our mental attitude and we blame the God for it. Accept the miniscule dukkah (sorrows and misery) with love and at that very moment unhappiness will vanish. The mental impressions of this happiness become the seeds of happiness for the future. He who does not get frustrated in misery knows an art of living with happiness in life that is full of sorrows and anxieties. Nobody welcomes unhappiness. Everybody likes happiness. But human beings act in such a way that they become the victims of miseries. When the purpose behind the miseries is understood there will be beginning of the end of the miseries.

(14) Aspiration itself is a remedy

It is an enigma why a human mind stays attached to so much of the miseries in this world. People say that this is due to Maya (illusion) and we get embroiled into it. But this is not a real answer. The real answer is our unwillingness to come out of attachments and hate.

We are not prepared to go all out to find true happiness. It is a matter of concrete experience, that one can live with equanimity and perform all kind of works in the world. But when and how can one achieve the equanimity? Only when there is an intense aspiration to achieve equanimity, it becomes possible. This is possible only when there is an aspiration (firm determination as well as a thrilling, burning and penetrating desire to experience divine consciousness). It is not possible to live with equanimity until there is this burning desire like a volcano.

(15) Understand your potential

If we are fortunate to live with equanimity along with our worldly works we can transform our lives, without even worshipping the God in our lives. Divine consciousness is always pervading everywhere in the universe. We simply have to take a note of its existence and follow its directions. By practicing in this way within

our limited capacity, we can reach the stage of higher aspiration and of better quality of life. Even then one should have the idea of one's potential. It is not possible to earn millions of dollars if one does not have enough capital and skill.

(16) Strength of the ambition

First of all there is a need for ambition to make the human soul experience the spark of the divine within. To achieve this goal there should be a readiness to offer our lives if necessary. We acquire strength and an ability to lift ourselves from the pit of hell because of this readiness. If we can approach a path of God straight and easily, then believe that we have true ambition. We are lame without that ambition, and we have no right to talk about God. Even if people without such ambition pray to God or recite devotional songs, they do not progress much. Instead it is better if they simply behave with goodness and love towards other people.

(17) Get rid of the illusions

False beliefs, the suspicions and the irrelevant talks prevail about God and saints in our society. Also we do not have enough information about our ancient hermits and saints and even about our civilization and scriptures. Sometimes we say that we are all equal in the eye of God. God is merciful to us all. But is there any meaning to talk in this way unless we sincerely try to experience the God? Without sincere efforts nothing is possible. Sometimes certain substantial facts have to be presented against false beliefs and misconceptions that certain Mahatma does this or that or performs the miracles. All such beliefs are illusions. Mahatma is not our slave that he will perform miracles at our will. So we have to remove such illusions.

Somebody has mailed me a letter and he writes that he is my friend (implying that I should help him). He needs to act as my sincere follower. In my mind all are my friends. Many people bow down at my feet without any devotion or without any good purpose. This is an absolute illusion. So I tell them frankly to abolish their illusions, as it

will not help them at all.

(18) Express belief by conduct:

Do not be involved in worldly delusions and misconceptions. Someone wrote me that Saibaba (A saint in India) is a miraculous soul. He did this and that. Lots of this talk is exaggerated. People talk similarly about me also. This is all an exaggeration. I am just like everybody else. I wear the garb of a man with household. If you believe all these miracle talk then why don't you act according to that belief? I hear them talk like this and yet I love them all. When the conduct of a human being becomes full of love and devotion, God within expresses himself. God is present in you and the universe, yet it is separate from it all.

(19) Our true form

In reality we are in the form of Atma (spark of the divine) meaning we are the Atma. But we have taken the form of prakruti because of the layers of ignorance around us. This prevents us from being pure.

Divine consciousness merges with a physical body due to its character of oneness with wherever it descends. Consciousness behaves according to the body in which it merges. It behaves like a human in a human body, like a beast in body of a beast, like a creature in the body of a creature etc. However this divine energy is separate from these bodies. In a similar way the human being should learn the art of living separately from prakruti.

Purush is an expression of consciousness. Prakruti's realm is duality. Purush is in a dormant stage in us. We cannot express the real force of divine consciousness because the Purush lies in the dormant condition. For example a man has abundant money and lives comfortable life in every way. But if he gets bed ridden from paralysis, then everybody would ask him about his health, not always as his well-wisher but for selfish-purpose. They would even give him medicine. In spite of all these external show they may not care for the sick man in bed.

In spite of so much strength of wealth, the man is dormant and cannot express his strength. Similarly, with Purush being dormant, the divine consciousness does not become active and express itself. The

divine force, a sun is shining continuously, but the earth experiences day and a night due to its own rotational motions. In the same way divine consciousness pervades everywhere in the universe, but the prakruti fails to understand the divine consciousness due to its own characteristic of the duality. We fail to experience the light of the divine consciousness since the prakrutibeing in duality, fails to understand the divine consciousness.

(20) The meaning of “nearness”

The man can stay empty, hollow and is not influenced at all even though he stays with a realized soul for forty years. He may even be full of jealousy. The meaning of Upanishad is “to be near”. But the deeper meaning of that is to be near with knowledge and devotion. Even for this one needs inclination and love towards divine consciousness. When a man can accept the teachings of a realized soul only then a divine force will be creative in him.

It is written in Gita (Hindu holy book) that we can achieve the state beyond the duality if we can separate ourselves from duality in this world. This state of mind though difficult is not impossible to achieve. We have divine consciousness within ourselves but we lack the force and inquisitiveness to find it. Human beings do not have the importance of their body and are not aware of their humanitarian side.

We are so much engrossed in the world that it becomes difficult for us to know divine force. We can think all this with our mind but lack the softness of the heart. Our pious intention does not spring out from our heart. Somebody says that to know divine consciousness is not possible, because it is not in his future. “How did you know your destiny well in advance?” I asked. Many people have fulfilled their determined aims. Then he told that it would have so destined for them. I tell person like that you have no confidence in yourself.

You leave everything to your destiny believing that you do not possess the qualities needed. But I tell them that if you are desirous of any kind of aspiration, then you should not stop until your aspiration is fulfilled. You can give a concrete shape to your aspiration and can

finish the task. This will create faith in yourself and by virtue of this you can prosper in your life. Only human life can experience the divine consciousness. Animals and even Demi Gods (as believed by Hindus) cannot experience this divine consciousness. Only a body made of five elements (earth, water, air, light and space) is able to experience it.

(21) Friendship with “Mota”

I sometimes get upset with some people. It is not that I want to get upset at them but because of this body that happens. Some of these people are useful to me also. If you want to worship God then better investigate the method so you may not be under false impression. One who wants to cultivate friendship has to start to familiarize first. I am always your friend but you will know that later. Since I live in the society my actions are accordingly done. My Guru Maharaj has told me to love everybody and tell the truth as it is. So I tell the truth as I see it.

(22) Science of spirituality:

Amongst old scriptures, the Gita is considered the most spiritual holy book. It is spiritual science for mankind. Its contents remain true for eternity. It has solutions for spiritual problems of past, present and future. It is a practical science. It gives spiritual knowledge and spiritual truths. I am telling you this, not that its writer is Lord Krishna but because it is factual. When any book is printed, then for its publication, the name of a dignified person is attached to augment the sale of the book. In ancient times it was not so since ancient writers were capable writers. In recent times people steal other’s writings and publish as their own. That is very bad.

We have to decrease the separateness between father, son, and daughter. If we try we can do this and find happiness. Some say it was in our destiny but I say that destiny can be changed with great effort. Some social workers go visit nearby villages for the welfare of the village residents instead of spending time with their wives and children and relating with them with goodness. They do not even think

of the priority in their duties. They do not try to reduce difference in the household before trying to help the outside world. You will not serve the world if you do not try to reduce discord and differences in the family.

(23) How to find shelter in difficult times?

The remedy to protect ourselves in bad times lies in a sincere worship of God. Also to serve the society is as good as worshipping God. Today the society is corrupt, immoral and full of vices. Helping to reduce the vices from oneself and others is a noble work.

Battle of Mahabharata (an Indian epic) had occurred in bad times. Arjun had to suffer a lot. He was confused profoundly. He entrusted his chariot to Shree Krishna who advised him to reduce hate and jealousy in his bad times. In ancient times kings and rich people used to offer alms, used to perform yagna and worship. Do not be afraid. Astrological predictions are immaterial. Wish well of others and the bad times will not overpower you. It may hurt others but it will not affect you. If we enjoy helping other people in their bad times by doing good deeds, then our noble work purifies our mind.





PART 2:

THE WORLD ITSELF IS A SCHOOL OF GOD TO LEARN UNDERSTANDING, WISDOM AND CONDUCT IN SOCIETY

(1) Bhavna (aspiration) and effort

We are related closely with many people in worldly matters. We have to deal with them in numerous activities. It is obvious that actions and reactions occur from these activities. Also, we know that actions and reactions are in opposite directions. Therefore they result in difficulties, pains, afflictions, worries, quarrels, joys, and anxieties etc. Naturally we like to seek such place that makes us free from such mental anguish. Only few people like Shree Ramkrishna Paramhans, Shree Raman Maharshi and Shree Arvind may not need to make an effort. Such people can bring the other spiritual persons together as their coworkers. Even Shree Krishna had to do sadhana under a guidance of Sandipani Rishi. There is a need for an effort to develop a motivation, aspiration and devotion for our progress. There may be several religious sects to help with such efforts in our society. The solitary place, peaceful and pious atmosphere is needed for such an effort to flourish. All of us have to make an effort. To keep this aspiration alive and develop, all the souls try to the best of their ability. It is very difficult to progress in sadhana while continuing our worldly activities. These ashrams and Maun Mandirs are developed for the purpose of providing peaceful atmosphere. Here there is no restriction on any religion and one can use any photograph or symbol of one's choosing. A man of any religion or any sect may come in and stay. Here in Hari Om Ashram, Jains, Parsis and the people of other religions have come and taken advantage of it. In this arrangement one can be the seeker of one's self. The person who is steadfast in his noble aspiration and absorbed in the divine does not need to undertake such efforts. Such efforts are needed only for those who want to find themselves and are laden with past impressions in their mind, intelligence, prana, ego and psyche. While in the Maun Mandir it is possible for the old impressions from the mind and psyche to bubble up.

Different means are created to develop aspiration. They are worship, prayer, religious book reading, keeping good company, etc. If we take the help of these methods instead of thinking about the works and worldly matters it is possible to develop aspiration. The worship and prayer influence our nervous system and strengthen it so that pains, afflictions and anxieties affect our mind as less as possible. We need strong body and mind to protect us from afflictions.

We tell our secrets to our close friend but he cannot take up our pain. Yet we do it for consolation. We should offer all that arise in our mind at thy lotus feet. This whole-hearted Atm-nivedan (self-narration) to God helps to ease the pain and tone up our nervous system. Eventually the nervous system becomes strong and we can stay separate from the difficulties and conflicts. We do not get embroiled and can solve our problems very efficiently.

(2) Characteristics of Bhavna (aspirations)

When aspiration expresses itself it results in certain qualities. It gives us more energy to work. We feel that we are helped by divine force, and we feel as if we are walking in air even though walking on earth. It gives insight in the work and we develop instant comprehension. We can easily solve our life-problems. Our mind becomes steady and quiet. The sincere prayer, heartfelt worship, devotion to God may not give us more money but it makes us more proficient in our profession. We become more skillful in our works. We feel inspired always. It gives us a balanced view. We become fearless and cheerful intuitively. It makes us sharp by intellect. Thus we can work very efficiently and even for longer time. If in business you will even realize customer's reason to visit you and have some comprehension of his nature. I worked from early four o'clock in the morning till ten o'clock at night and yet I never felt exhausted.

(3) Sublimation of the nature

Sometimes we feel our work as drudgery and tiresome, due to absence of the purpose in our work. Generally uninterested work is

motiveless, without any good intent. Therefore experienced saints advised us to do those deeds for the sake of God. Play, fight, lose and love the God. With this there will be transformation of lust, anger and attachments. While reciting the name of God, tell God your self-story whatever it may be and offer everything to Him. In this way you develop a close relationship with God. Your mind, heart and breath will be harmonized. This is a better and easier way than Pranayama.

We can observe the whole universe in concrete shape and size. It is very subtle. The original founders of religious cultures in ancient times have proclaimed that sound itself is Brahm (supreme being). Divine consciousness expresses in two ways, with form and formless. Neither of them is superior to the other. The aims of worshipping both the forms are same. Both can be worshipped by using word (sound). The sound being a Brahm is a mighty power. Since the feelings of anger, mercy, benevolent can be expressed by words its power is unquestionable.

(4) Bhavna (the intention and purpose) while doing deeds

The result of the deeds depends upon the kind of intention. Thus the result depends upon “mental state”. If mind is lustful a deed cannot be done in the best way. Therefore pay attention for the purification of mind. The purified mind then becomes such that deed is done without any attachment and results. It does not distinguish between results of the deed, good or bad. This can happen only if the purpose is clear and the mind gets continuous aspiration. People tried various ways to develop and maintain the aspiration. Ways of devotion, knowledge, works etc., were developed. All this can be proven by experiments. We need the intense aspiration to change our natural tendencies. The mind becomes fit and worthy only when our natural tendencies are purified. The problem is that we are just not ready to take a plunge.

(5) Heartfelt art of behavior in the world

We are closely connected with the people in society. If we

desire to do our work, action or deed in the best way, then we should behave with courtesy and sympathy. Our sympathy should not be phony or hypocritical. Our anger and resentment are the obstacles in our work and it spoils the work. Do not exhibit anger against anger. Humbleness with all people makes our path safe and sound. Nobility, good intent of mind and remembrance of God make our life peaceful and cheerful. If you have any mental puzzles, confusions, forget them for sometime and in due course you will get the solution in your mind. Do naam-smaranat this time and see the results for yourself. Think before you speak. Listen to all that is worth listening but do not advise anybody. Avoid listening unnecessary and useless talks as it leaves impressions on our mind and it may have future implications for us. Do not criticize or hear other people criticizing others. I consider those people as hypocritical and people who criticize as weak. We have to try to improve ourselves. Nobody is perfect and all of us have good and bad qualities. If you appreciate good qualities then you will earn goodness from others and if you see bad qualities of others then it will leave bad impressions on your mind. Learn to tolerate the bad qualities of others with love and it is a kind of penance.

(6) Tolerance with deep knowledge is itself a kind of penance

If you tolerate injustice with deep knowledge, generosity and self-restraint, it is a form of penance. Do not think, "Why should I be the only one to tolerate"? If opposite party is not ready to understand then also tolerate that with willingness. This is the path of love so do not do anything with unwillingness. This is quite necessary to progress in the path of search for God. If you are not willing to do this, then you already have this world to act and behave as others do.

We should behave with goodness, love and with the spirit of sacrifice but without unwillingness. In this world everybody has to tolerate willingly or unwillingly.

Everybody has to work for others e.g. family members and let go at times anyway. He who is sensible has to endure more. Then why

should we not tolerate with ardent desire and love. Thinking like “I have done this or that for somebody” is of no use.

(7) Ignore the bad qualities of others

Behave in such a way that all family members feel content and peaceful. A person who is not open minded, does not have big heart, and is not ready to let go, cannot do anything in this regard. Start serving your own family first. This kind of spirit has to arise from the family. How can he serve society when he quarrels with his own family? Is it not a noble purpose to live with goodness and harmony with your own brother? People have all kinds of excuses. People talk like this but do not act accordingly. I see that many people come here but there is no unity in their families. I have lived with my extended family. I have experienced all this. Therefore I advise you not to see the bad qualities of others. If you see bad qualities of others then there will be friction and quarrels and in the end you will be unhappy. You will not get the pleasure of living in the society.

(8) Awareness increases the energy

Be aware of your weaknesses and try to remove them. If you are happy, vibrations of joy and cheerfulness surround you. If you have this positive energy then you tend to attract such energy. If we want to be happy we have to change our mode of thinking for this to happen. We have a desire to be happy but we forget the way to get it. If we are incapable of getting worldly happiness then how can we imagine achieving heavenly happiness? We are talking here of a very limited sense of happiness in worldly affairs since we do not have the aspiration to achieve eternal happiness yet.

(9) Thinking about others destroys the mental energy

Man thinks a lot more about others rather than himself and in this way misuses his own energy. He who thinks about others cannot accomplish anything in life. He does not improve himself and in addition he destroys his own energy of the mind. A man understands the value of a penny. Therefore he thinks many times before he uses his

money. The human mind is a commodity of thoughts and is a center for thoughts. If it can be trained and made constructive, then we can increase its energy. Since thinking about others reduces mental energy, we can retrain that center of brain by goodwill and benefit from it by increasing our good qualities and energy. Therefore one should leave the negative thinking of others for joy and peace in one's life. One should think about ways to examine one's self in the best possible ways. Do not care for what others do. The one, who undertakes a burden of worries of others, loses one's energy and becomes a victim of the diseases.

(10) Constructive thoughts

When negative thoughts about anybody arise in your mind, let the thoughts about his virtues also arise. In this way you can improve and can direct your mind in good thoughts for your own benefit. If you train your mind to think constructively, you will also create the habit of solving the problems. The constructive mind can solve any problem in the midst of the confusions, puzzles and difficulties and at the same time have peace and joy.

(11) How and what to think

We should think about ourselves. We should neither go on thinking about our faults nor about the faults of others all the time. Thinking like that will increase our weaknesses. It is essential to be conscious of our faults. But at the same time it is also equally important to think how and what kind of attempts are made by us to get rid of such negative faults. It is very important to evaluate and see whether such efforts produce enthusiasm, zeal and ardent feelings to be free from such weaknesses. If we do not feel this way, then it is not possible to advance towards our goal. Inner force is required to change our thought process and act on it. Our ancient sages found out that the name-smaran of God is the best way to develop such inner force.

(12) What to let go

What needs to be let go is anger, attachment, passion,

resentment and lust etc. It is impossible to get rid of these natural instincts, as it is a part of prakruti. It is futile unless these instincts are purified and sanctified.

In ancient times physicians used to cleanse the bowels of the patient before a medical treatment was started with the belief that body should be clean before medicine. In the same way a purification of inner being is required. It is impossible for the attachment, passion, resentment, anger and lust to vanish on its own. And so long as they exist in our inner being, we cannot develop the quality of detachment from these natural and inner instincts. Rarely, one out of thousands can act with detachment without purifying these instincts. For most of us purification of our natural instincts and salvation is possible only by naam-smaran. History has provided many such instances.

(13) Significance of a deed

The works or deeds are meant for the maintenance of the human body. But if you perform all works for your own good, it will be binding to you. Work done in such a way is not conducive to develop good qualities and does not help in our quest. So always perform the works in such a way that it increases good qualities. Neither get embroiled in the work nor try to run away from it. It should be done in the best way.

One who ignores a work, a deed, an action, and an activity or does not possess the valor, courage, and sincerity for the work is not fit to do Bhakti (devotion and worship of God). The base of devotion is in making the effort. Making an effort is the culmination of good qualities like heroism, valor, firmness, sincerity, etc. So perform the works without getting embroiled in it.

Karma(work) is a necessary tool for all of us and should be done without losing peace and happiness. Maintaining peace and happiness while performing works develops good qualities and energy. Whatever work we do, it is to be done without attachment and with a healthy attitude. When work is done in this way positive

qualities and energy are produced and we are not burdened with the work.

(14) The art of performance of a deed (karma)

We have all kind of thoughts while performing a particular work. We should concentrate our mind only in the work at hand, even if it relates to worldly affairs. If the work is done with concentration it always turn out to be best. The deed is done in a best way only if we have a peace, cheerfulness, patience and equanimity within us. Without these qualities it is not possible to do karma in a best way. Do not try to inject the ego in the name of principles.

We need to develop peace, patience and inner happiness to perform the work in a best possible way. The question is how to develop these. If any problem arises in our mind while performing the work, leave the problem for a while and in a due course we will get the solution in our mind automatically. We need to detach our self from the problem and the solution pops up in our mind. This is a good way to learn to separate mentally ourselves from the work, while doing the work at the same time.

(15) Activity according to Prakruti

Activities of the human beings are associated with their prakruti. We do our activities according to our Prakruti. Since we are associated with many people we perform the social activities with our own prakruti. Each person has his own Prakruti and he reacts differently in social activities. It is obvious that actions, reactions and interactions take place when we do the social activities. In such activities personal likes or dislikes have no place since all of us react according to our prakruti. The work needs to be done while staying above the prakruti and some saints have been doing it.

(16) The choice of activity

Conflicts, agitation, problems and difficulties arise in relationships with many people for worldly works because of our nature or prakruti. This disturbs the peace of the mind. Saints and Mahatmas are also associated with many people and they take part in happiness and sadness of a variety of souls that they come in contact

with. Also in our society, we are father or mother or sister or brother or son of someone else. We behave differently with different people according to our relationship with them. Sometimes we are happy, sometimes unhappy. Also many times we experience some feelings of harassment, agitation, agony, quarrel, interference, discomfort and uneasiness by other people. Others feel the same way about us. We cannot be free from such grief if we choose any activity. We have to choose the activity where there is least amount of contact with others and we can keep some distance from them. Naam-smaran is such an activity and we can do our given worldly works at the same time.

(17) Illusionary happiness and true happiness of Atma (true self, spark of the divine within us)

We believe that our happiness lies in having a wife, husband, children or wealth. But this happiness is transitory and illusionary. The true happiness can be achieved by reforming our mind, intellect, chitta, prana and ego. But who will do this? When there is no aim or purpose in life or willingness to do thinking or contemplation in life how is that man going to try to transform his prana and ego. The aimless man cannot succeed in any field of life even in the field of service to humanity. How can he get the real happiness? The innate characteristic of the Atma is to be delightful and happy. The delight within the Atma is like the light of the sun or the heat of the fire. It is always there. We know all this and yet we do not wake up. The sun shines continuously however there is a night, a dark on the earth on account of its rotational motion around the sun. In the same way, we have Atma, yet we are in a sound sleep of worldly twins like truth-false hood, happiness-unhappiness, grief-joy, rise-fall, and victory-defeat. We are divine but are stuck in the ordinary life and cannot enjoy the present. The people who are eager to know the divinity of their Atma and try to stay above the duality, experience the present and happiness. We must think of the ways to change and sublimate our minds, prana, chitta and ego so that they rise above the level of duality. We can do this by being tolerant of others with love, goodness and harmony. If it is

done with unhappiness and with the feeling of being forced to tolerate, differences and distortions increase. If we create the habit of tolerance with love, our nervous systems gets stronger in the process.

(18) Keeping the aim is necessary

We must decide what we want to accomplish. If we want to reduce jealousy and infatuation, there must be a firm determination to accomplish it. Nothing can be done in life without fixing the aim first. Prana and intellect can be improved only by fixing the aim first. Once they are purified other parts of the body will follow. If they act according to our aim, then know that we have made some progress towards achieving our goal.

(19) When does the Buddhi (intellect) shine?

The human intellect is nearest to the divine consciousness. Only intellect can project divine consciousness within us. The intellect inspires us and offers us a wisdom by which we can do our works efficiently, and yet it does not produce the wisdom like the shining light from the sun. This happens as it is obscured by karma and prakruti. The intellect is directed by all kinds of expectations, desires and covetousness. It lacks balance and equanimity resulting in failure to solve the problems. The most genuine function of purified intellect is the projection of divine knowledge and light within us. Only the purified intellect can solve our problems. As long as, natural forces direct it, it cannot give us definite answers to our problems.

(20) Directions for the solution

If we develop faith in God, then all our difficulties vanish. We become free from all sort of worries and distresses. What it means is that we get the solution of the problem with the help of intellect and trust in God. There will always be a solution by the intellect if there is a real trust in God. Every puzzle has an end. But divine consciousness is eternal without an end. We should not be distressed and be lamented on account of our afflictions, pains and miseries. There is always an end to the difficulties. We should face them cheerfully instead of

remembering them repeatedly. We unnecessarily prolong the period of misery by repeatedly remembering it. If we just relax then it will be apparent that there is an end to everything. It does not mean that we should not make an effort. At the same time we must examine without fear, that there is no conflict and disturbances in our mind. It is possible to shorten this kind of difficult period by practicing this.

(21) Process of purification of the intellect

Purification of Prana is essential before the intellect can be purified. How can we purify prana while being in the field of this world? How can we develop goodness? It is possible to purify prana if there is intense desire to perform all works with goodness. For example, we need to do all the works in this world and yet we can purify prana by not desiring to make money in bad ways, accepting whatever comes to you and using the money for good deeds. Prana can be purified performing our worldly deeds with good intention and motive. Do not become selfish and greedy in worldly deeds.

(22) The ability of intellect

Difficulties, confusions and puzzles arise in our worldly actions. The feelings like happiness-unhappiness sprout. It is impossible to be away from this. Somebody may ask "why has God created this?" But this is a foolish question. God has given us an intellect that gives us wisdom and knowledge. We can understand our work by intellect.

The intellect is very close to divine consciousness. God also has given us the sense of discretion. If we use intellect with pious intention, then we will realize its inner ability. At present intellect is stuck in the mud of illusion and ignorance. Experienced saints figured out that intellect is the instrument to gain real knowledge and wisdom. It is best to purify intellect and the easiest way to do that is the naam-smaran of the God.

(23) To change the playing field

Since we are at the level of duality, we perform all the works from the level of duality and the results are also tainted with duality. We fail to get true happiness, as it is a characteristic of divine consciousness and not duality. If we want to change the color of the cloth we have to clean it first or we have to remove its color first. In the same way if we want to experience God then we must come out of this duality first before experiencing holy and beneficial characteristics of God. Otherwise we have to suffer worldly afflictions and distresses.

(24) Causes of misery

We should realize that our suffering is due to our past actions and bear the misery with that intent. One who prays to God at that time and offers his misery to Him, gains strength and considers prayers a tool to gain strength from the afflictions.

(25) The process of Pranapurification

It is a fact that one cannot work and function without passion, resentment, avarice, attachment, hope and burning desire. One keeps on working under the directions of Prana. But Prana can be purified by pious deeds performed without any resentment, avarice, attachment, and with good intention. In this way Prana is sublimated with rise of good qualities like goodness and piousness. Mankind will fall if there is no desire to help others in need. At the same time one may feel that one is doing the good work for others thus increasing ones ego. How can one serve others when one cannot serve oneself in one's own development? One is not fit to serve others unless one's ego, anger and pride etc. are reduced.

(26) Duality in human body and the possibility of evolution

Divine consciousness can be perceived and experienced only with the human body and not with any other species. This can be understood by intellect. In reality the human body consists of duality, opposing qualities and Prakruti. The life is evaluated by this nature of

duality. Everything is understood in life by the interactions of the opposite forces of duality like happiness-unhappiness, light-darkness, peace-agitation in our lives.

God has created human body to attain knowledge and wisdom as well as to experience divine consciousness. If the twins of duality have not existed, then human life would not have progressed and become stagnant and passive. Do you think humans will be happier by experiencing just one aspect of duality like happiness only? I do not think so.

It is true that there is only joy and happiness in the world of deities (devas, demigods) but at the same time there is no possibility for evolution and growth. This is possible in human life only with the experience of duality.

(27) True religion

We should reduce our attachments and jealousy in our social relations, activities and deeds for our own development. True religion means to depend on naam-smaran of God to increase our inner strength, to reduce our desires, expectations and covetousness that help us in our progress. We should not have hostility towards anyone. We must have a good intent and ardent desire for doing the welfare of others. True religion means developing equanimity and evenhandedness in dealing with other human beings, always thinking of the welfare of others and not hurting anybody's feelings. True religion is the real process of putting these principles in action. If we do naam-smaran with this kind of conduct in practice, life blossoms rapidly. Just as we need fertile land for a bumper crop, it is very necessary to live this kind of life with wisdom, love and devotion for our lives to blossom. We will never succeed if we always think of ourselves first, be deceitful and at the same time use the rosary to remember God's name for most of the time.

(28) Why does the mind think this way?

In our worldly life, the miseries, quarrels, afflictions and fears

take place every now and then. They invariably exist in human life. Do not get frustrated and discouraged. We can be firm and determined instead of regretting about misery, as they are inevitable in human life. We know that there is no way that we can remove it from its roots. So we need to find a way to live happily and joyfully in the midst of afflictions and miseries. Experienced saints thought about this and tried to investigate the ways to be peaceful in the midst of afflictions and misery. They came to the conclusion that the mind is the reason for this and they investigated the mind.

Mind is connected with four things: intellect, chitta, prana and ego. We get unhappy if things do not work out the way we believe, desire or imagine. So the mind is not independent. The mind is connected with prana. Desires, expectations, possessiveness etc. originate in prana and affects the mind making us unhappy. When the mind becomes unhappy, at that very moment intellect and ego participate with the mind. Every work, action, activity and deed are done by the impact and force of ego. Intellect cannot decide right from wrong at this point. Chitta is a treasury that contains all kinds of past impressions and these can sprout in the mind at any opportune moment. All these activities go on all the time in a half hazard way in our mind.

(29) The art of good conduct

There will be many unhappy situations in this world. Sometimes some of us think and blame others for our plight. We must look for the reasons for this kind of thoughts arising in our mind. We do not have to act like other persons all the time. If we act in a proper way our bhavna will increase by many folds. We must also continue with naam-smaran and keep company of good people. If we can do this in adverse circumstances, then only we can advance in the path of spirituality. Just because we act with goodness, other people may not act with the same spirit as ours. They will have their own intentions and reasons.

(30) The art of endurance

If you want to be happy then endure with love. We get happy or unhappy according to our attitude.

Some people complain that they are the ones always suffering. That is not right. Explain to the mind that this is the result of our past karmas. In society we have to let go for others and then only society in general is uplifted. Tolerate cheerfully all that is destined to us in our life. If we sacrifice with love then there is higher movement in our lives. Fortunate are the people who get happy when there is a time for a sacrifice. If we bear this sacrifice with unhappiness then we will be in the same situation and not improve a bit. If we keep thinking about others then there will be a chain of thoughts in our mind leaving unhappy impressions. This will damage us in the end. So when the time comes for a sacrifice, do it with love. You do not have to go looking for suffering but when it comes take it as if it is a result of your past actions with that particular soul. We should have a firm conviction that suffering is the result of our past actions.

(31) Using the tool

How can you avoid a difficulty? God's name is a common factor in all religions. When there is happiness, unhappiness, troubles and difficulties our intellect gets overwhelmed from this situation. Start with self-narration to God with sincerity to prevent intellect from getting embroiled. You can also do naam-smaran, sing devotional songs or read holy books. If you separate your intellect from the problem then the period to find the solution of the problem is shortened. Solution is faster if intellect is not involved.

(32) The art of purification of prana and Intellect

Mind is a cause of joy, sadness, grief worries, anxieties, agitation, uneasiness and anguish. So the holy saints thought it is better to train or to mold the mind in such way that it may make a difference. At the same time our most ardent enemy is the force of the prana. Whatever happens in the mind, prana has a lot to do with it. So they

thought that it is not proper to talk about cleansing the mind and instead purifying prana is more appropriate. Prana itself is a main cause of pain to a mind. Prana is associated with hopes, wants, desires, aspirations, fancy notions, violent struggles, and is closely related with intellect. So purifying of the prana needs to be done by reducing the anger, greed, desires etc. And yet intellect has an independent field of action. We understand the nature of other people with the help of our intellect. Intellect is a subtle sense that shines the light on the problem. We understand the world with its help. But this intellect is colored with the forces of prana. So the intellect works and acts according to our desires, expectations, infatuation and jealousy etc. If we want to experience happiness amongst unhappiness we need to improve two senses – prana and intellect.

Intellect can be cleansed by humility, purity and equanimity. It gets to be brighter and is able to solve our problems in a much easier way. It can work in a much better way than unpurified intellect. When intellect is purified we realize that works can be done without desires and expectations (forces of prana).

Do not get ruffled when confronted with a problem. Instead do naam-smaran and experience the state of the mind. Here I am talking about psychological point of view. It is possible to solve the problem by changing from one activity to other. So separate yourself from the problem instead of being overwhelmed by it.

(33) The strength of the wealth

Use wealth for the sake of God. We seek the shelter and protection in our wealth, our sons and daughters, parents, relatives and friends. But this is temporary and for a short period only. In reality, only shelter of omnipotent, omniscient God is true and eternal. Only a few fortunate people can achieve such protection by their sincere efforts in worship of God.

(34) The right use of wealth

Wealth is a divine strength. We can become happy by means of

wealth. But this is true only if we use it properly. Even a little misuse of wealth creates hurdles in our lives and consequently we suffer. It is true that there is a necessity of wealth in our worldly life. It is wrong to consider it as a mirage or Maya (an illusion). Wealth is a power. Its misuse will ruin you and its proper use will give you happiness for generations. Wealth is a divine strength. Use it for the divine works. If you use it only for yourself then it can be the instrument of your downfall.

Enjoy the wealth by using it in a proper way and be happy for long time. Use it for the sake of God. Use it for the welfare of the people of society at large. Make someone happy and be happy.

(35) Be harmonious

My Guru Maharaj told me to talk with worldly people with my feet firmly rooted on the ground. He also told me to preach the things that make most people happy as talking about subtle things will not help the masses. So I am telling you to initiate and keep harmony with God to be happy. But you tell me that it is not possible. God has gifted us numerous elements in abundance in this universe. Be in harmony with these elements like earth, water and light. The real key to happiness is to develop harmony and keep it. Be in harmony with family and worldly people. Also be harmonious with God who has offered us most precious things in abundance. The key to happiness is to seek and keep the harmony.

(36) Use of the natural instincts

There is no sin if human natural instincts are enjoyed in a proper way. But longing for it and making violent struggles to satisfy such instincts is evil. Man is so absorbed in the lustful life that he remains absolutely unaware of other works, which are worth doing. He should cultivate goodness and virtues that can enlighten his human life. But he never likes to conduct himself in this way.

(37) Destroying the grip of duality with Naam-smaran

Chain of thoughts is a kind of duality. When there is absorption (dhun) in naam-smaran this grip of duality cannot take hold. We can understand that a man will do bad deeds when he is under the influence of anger. So the anger becomes the medium of expression. Similarly if the naam-smaran becomes the medium of expression then over a period of time this grip of duality loosens and gives way. In due time it produces resolve and good qualities like patience, strength and courage develop.

(38) Naam-smaran and fearlessness

There are many people in our society who say that they are not afraid of darkness and go anywhere at night. They are neither afraid of ghosts nor of witches. But when they are actually exposed to such fears, they may get sweaty. There are some impressions of fear in our social atmosphere. Our Chitta grasps these impressions of fear. They remain inactive in chitta. At the critical time of fear so called fearless people get afraid and become helpless. With naam-smaran these impressions of fear in chitta can be lessened.

(39) Family, the first step

Some people boast about their worship of God. But these kinds of talks are not befitting and are exaggerated. They merely talk but do nothing in reality. Learn to interact with goodness and harmony with the souls that come in your contact due to past karmas and destiny. We cannot experience divine consciousness without going beyond duality and all three gunas (satva, tamas and rajas). If you cannot climb the first step then how can you move forward? If you cannot develop goodness towards your family, this kind of talk will increase your hypocrisy.

We will get the full benefit if we let go and sacrifice for our close family with love. Everybody suffers in one-way or another. If we do this with love, it is going to benefit us. Otherwise we will get nothing but unhappiness and misery.

(40) What is Bhajan (worship, singing devotional songs)?

Bhajan is to reduce attachment, hate, resentment and anger; having a goodwill towards all, developing a sense of equality and harmony towards all and acting with the belief that everybody is divine. Worshipping God daily for one hour and then behaving rest of the time in a different manner is not bhajan. This is one kind of hypocrisy. We should perform work with love, cooperation and taking advice from others. Work will succeed if it is done with compromise and cooperation. If we do not do work in this way then there will not be any meeting of minds. And in this way we go far away from divine consciousness.

We should behave harmoniously with those who are in close contact with us. That is also a kind of bhajan. So at least do this. Harmony of the heart is a big thing and it helps us in variety of ways. You will definitely not be disturbed by the nature of others. It makes no sense to keep contact with me if you cannot do at least that much. So at least learn to do this in the field of the worldly deeds and your profession. It does not make you inferior. It is pointless to think that way in regards to your own family where things are done with love. There is always a solution to the problem. I am not telling all this to any particular individual and it applies to all of you. Always compromise and work with others in harmony.

We have five implements in our body, mind, intellect, chitta, prana and ego. Try to keep harmony with these implements, although it is very difficult. All of them have various and different functions and act differently. They keep fighting amongst themselves. The only way to harmonize them is with naam-smaran of God. Sublimation of our natural instincts is possible only with the help of naam-smaran.

God is omnipresent and is above time and space. He is separate from everything and yet He is present in everything. If you add this bhajan in your worldly life, there will be happiness and goodness. When ego raises its ugly head, we refuse to consider others and create

unhappiness. So when you are interwoven with others, stay in harmony. This does not apply to one or two persons but applies to all of us.

(41) The tradition of a revered Guru

Contemplation on our favorite symbolic holy word can be practiced, but the absorption of mind on the holy word is difficult since the holy word has no form and no shape. Even mind, intellect, Prana, Chitta, and ego need some kind of form or shape to focus and concentrate. Gods like Brahma, Vishnu, and Mahesh created a beautiful universe but they do not help us in person at the time of difficulty and problem in physical world.

Narasinh Mehta or Mirabai (saints) would have talked with God, but for us it is difficult. Therefore some saints thought about and started the tradition of a revered Guru. We learn something from somebody in every field of life. When we have close friends we open ourselves before them, not because they remove our pain but simply to console ourselves.

In the same way, we become peaceful by telling our Guru the inner secrets of our mind since we have love and devotion towards him. The tradition of guru may have started to get the relief from the problems of physical world and spiritual guidance.

But in this modern age, a true (spiritual) Guru is hard to find. All are interested in talks of miracles, but not of spiritual knowledge. Faith needs to be cultivated by struggles. It cannot come from miracles. The real way is to reduce ego, attachments or expectations. A soul can meet the Guru if there is a destiny due to past karmas.

(42) No Welfare in Mob mentality

My guru Maharaj ordered me “to quit giving lectures in public and to let people approach me”. He also told me “your word would be of no use to them unless they have affection for you”. We tend to believe where there is love and affection. A speaker having a good

intent can be effective to the listeners. If there is no bhavna in the speaker then how can he develop bhavna in his audience? When my Guru told me all this, I could not understand it but now it is very evident.

I request all my friends who are here and residents of the town not to come to the railway station to meet me when I arrive or depart from the station. Your coming here is simply a waste of money and time. Use your time for the welfare and benevolence of the people.

Wealth has mighty strength in this world. People respect wealthy people even though they do not follow the code of conduct. Meanwhile the poor people are overlooked even though they are virtuous. There is a value of wealth. But time is more valuable. People do not understand this. Do some good work with good intent. It is useless to come here and act with the mentality of a mob. It serves no purpose and it is useless. It cannot give rise to bhavna for good work. Anyone who has sincere desire and bhavna to do good deeds, always acts on it.







PART 3:

THE PRELIMINARY TOOLS IN SEARCH OF GOD. NAAM-SMARAN, MENTAL MEMORY OF GURU AND SADHANA OF THE WORD OM (P).

(1) Use of accumulated wealth

God does not reside up in thin air but it exists in our own conscience. We just do not know the ways to get in touch with him. Nowadays we think only about ourselves. It is of no avail even if we worship Him for hours without having a pious intention (devotion) in life. Our wealth is not only for us but for others as well. Our strong bodies are not for the harassment of others. The man who is a nonbeliever in God but has honest intentions in life is superior to any worshiper without any devotion. Naam-smaran is meant to achieve equanimity and purification of chitta. God cannot reside in us without purification of chitta.

(2) Easier way to do naam-smaran

We should do naam-smaran with the aconstant speed just like our breathing and circulation of blood. Whenever there is constant bhavna(sincerity of the purpose) behind naam-smaran, inner natural instincts will be sublimated. After twelve to fourteen hours of naam-smaran, you will feel relaxed and fresh in your mental activities. We can practice reading good books and practice goodness towards others at the same time. You will feel relaxed if you can remember your revered Guru mentally and do naam-smaran every five minutes while performing your worldly actions. When you have self-interest in any work, you do not care for others opinion. So when you want to please God, you will need to do naam-smaran and if you are sincere doing it, people will understand you in the right way.

(3) Understanding bhavna (sincerity of the purpose, aspiration)

Nothing can be achieved without sincerity of the purpose in

human life. Bhavna is a state above the prakruti. It is beyond nature, duality and gunas. So if you want to develop bhavna then you need an activity that is beyond duality. Any activity towards experiencing the divine consciousness is such an activity. So we need to take support of such an activity. We need to work constantly to develop sincerity of the purpose. We perform the actions (karma) but forget the real purpose of performing the action. We are not aware of the divine consciousness within us. Without bhavna one cannot develop innate qualities (gunas). No bhavna, no joy from the work. When work is done with bhavna it produces all kind of happiness. We can have peace of mind and happiness while performing actions if there is bhavna behind the work.

If we can separate ourselves from duality and Gunas, tremendous amount of joy and happiness is experienced within us. It is indescribable. All this is possible and can be proven by an experiment. Unless the bhavna is lacking, there is no reason for not experiencing this joy and happiness. By the grace of God or the blessing of the Guru if we experience such bhavna like an erupting volcano, we can certainly have joy and happiness.

The saints and the dedicated devotees have showed us a path of surrender to God. By surrendering to God we get the support and mental relaxation. Our unhappiness, confusion and conflicts become easier to bear. Perhaps there are more difficulties and obstructions on the path of dedicated devotees. Prakruti and duality in the midst of their difficulties overwhelm worldly people. A devotee can maintain his peace, patience and happiness in such situations. Everybody wants to have peace of mind but it does not work that way. There is no medicine that will make you feel happy and peaceful. There is only one way and that is naam-smaran. Earlier devotees have confirmed this by actual experiments. They have shown us the way with great compassion. You will definitely get peaceful.

There cannot be a sublimation of Prakruti (mind, intellect, chitta, prana, and ego) until there is continuity (condition called

aajapajap, effortless effort) in naam-smaran of God. One needs perseverance. We have to be truthful and have dispassion. It is not possible to get to the heart of the problem without hard work. Dispassion means the totality of sublimated ego and lack of attachments to worldly possessions. Only few people have such ardent aspiration.

(4) Need for a certain level of sincerity of the purpose for the blossoming of naam-smaran:

We need a certain level of sincerity for the blossoming of naam-smaran. Even if you have duality (truth and falsehood) within you, the awareness of its existence especially when it rises within you is significant and will go a long way. We must have a sense of discretion in our behavior towards others. We are clouded by all kinds of preconceived ideas, ego and jealousy. If we reduce these, the results are much faster and there will be blossoming of the sincerity of the purpose (bhavna for Bhagwan). Some people write names of their God on a piece of paper several times but it is useless and hypocritical if there is no bhavna of the Bhagwan behind writing it. This kind of hypocrisy creates our downfall. We must reduce infatuations and jealousy for increasing bhavna towards Bhagwan. There is no way around it. We must find and loosen our preconceived ideas.

(5) The composition of naam (name) of the God and its results

What kind of name should there be? It should be likeable and be able to rhyme with the heartbeat. Japa should be able to touch the centers of the umbilicus, throat and at the top of the head at the same time. Continuity in japa produces absorption (dhun) that leads to harmony (laya). This harmony and absorption leads to concentration. When the concentration becomes constant, it gets focused. When that focused concentration becomes constant divine consciousness is experienced.

(6) P (pronounced OM or OHM) the word, the pronunciation and the usefulness

There prevails a pious intent and tradition behind the word Om since the ages. There is also a flow of good intents behind the name of God. People use the modern technology of science and understand and believe the concept of the radio and accept it. When I explain the concept of God and His bhavna, people understand it when it is compared to radio. There is bhavna in pronouncing the God's name. Bhavna spreads according to its intensity and strength. If it is of great intensity then it touches all of the mind, intellect, prana and ego. Once explained in this way people understand the concept.

I am telling all of you to conduct this experiment, but there are very few people who would accept the challenge to undertake such an experiment.

The works are done automatically in proportion to naam-smaran. When we get deeper in bhavna of naam-smaran, our awareness increases and this leads to increased intensity. This leads to concentration and that becomes focused. When that happens our physical works are done automatically and in the best way. Such people have only goodwill towards everybody.

(7) The penance of thousands of years in one life span

Our natural instincts do not give enough justice to the capacity of the word. If we achieve a certain higher level, then sublimation of the natural instincts always happen. There is enough energy in the word to sublimate the natural instincts in one life span that would have taken thousand years with penance. The only condition is the presence of continuity of the word.

Lectures and talks have little effect on us. There are lots of saints giving sermons all the time. Society in general does not improve with this kind of talk and in fact it has deteriorated over the time. There is only one way out of this for us and that is to do naam-smaran. It is noble to read good books and aspire for a higher goal.

You can do any type of work (Karma) to sustain your family. Karma is not a bondage, but the state of mind while performing this work is a bondage. We can prevent this bondage by naam-smaran. It has been written in abundance about the word OM in our scriptures. I have not read the scriptures. I worked for improving the lives of the harijans (people who cleaned human waste at that time, Gandhiji called them harijan, meaning the God's people.) while working in Harijansevakasangh (Institution for the betterment of harijans). I roamed the villages to remove some of the bad treatment of Harijans and help them. My spiritual turn started during this period.

(8) Origin of the “Word”(Shabd in Gujarati)

This is how the bible starts- “in the beginning there was a word”. What is a “word”? It is a confusing terminology. Worldly activities have been done by means of “words”. Otherwise we have to use sign language. The signs are a subtle form of the “word”. Intention is the same.

Then question arises in our mind about how we can perceive Brahm(universe) in “word”. We all agree that in our worldly life, love, dislike, enmity, sympathy, good-feelings, jealousy, sacred intention, passion, resentment, avarice, attachment, intoxication, nuisance, all arise by “word”. There is detailed description on them in our scriptures. There are three forms of the word gross, subtle and causal. The question is how to reconcile this in one form?

(9) Very subtle root of the word OM

“In the beginning there was a word” is a positive and objective state. The word came in existence from an objective state as a manifestation. The condition before the sound is non-existent and that is a true state. OM is there where there is non-existence in a subtle form. When OM takes the form it is represented as a word.

(10) The whole universe in OM

The word can be pronounced at three places: navel, throat, and head. The word OM originates from these three places. Word also has

the three roots that are gross, subtle and causal. The whole universe is contained in OM. This has been told by realized souls. This is understandable if we think intelligently. For instance: If we name a place as 'Bhavanivad' (a specific street), we understand that the whole surrounding vast area as 'Bhavanivad'. Similar conception is for OM. But the question arises whether we can experience this or not? The answer is yes but continuous worship of God is needed to achieve this. This is the way by which we can reduce the activities of prana like passion, resentment, etc.

If an airplane flies at a height of forty thousand feet from the ground, then intensity of a noise caused by its sudden dive can be so high that it may break a building or by explosion it may fall down. In the same way the vibrations caused by deep flow of OM are so stirring that they affect an entire nervous system of the human body.

(11) The subtle effects of the pronunciation of OM

Just as divine consciousness has two aspects, with form and formless; OM is a word and at the same time it is not a word. We cannot produce aspiration by pronouncing OM. However, if one tries to use it as a tool to produce aspiration, it does help. When OM is pronounced for long time, vibrations of its pronunciation spread in a spinal cord and develop certain centers. When these centers open up equanimity develops within us. This helps us a lot to withstand the conditions of stress and other situations. It makes our lives easier.

(12) Development of the subtle centers

The vibrations from the OM touch the navel, throat, and head area and centers there in. With vocal pronunciation of OM, vibrations are produced that touch these centers and open them. These centers are connected to our nervous system through which divine energy flows.

(13) The mystery of OM and japa pronunciations:

Some holy souls (saints) say that a person having a family (worldly man) should not use the word OM. So I experimented to see if

anything bad happens to me by using the world OM. Not only that, I used it in batches of 2.4 million times in japa. I did not experience any problems. Most japas have OM in it and it makes the japa pleasant. When divine consciousness is expressed in the nature it takes the form of duality. What kind of role does pronunciation of OM plays in these kinds of situations?

It is a wrong belief that OM is meant for saints only. The pronunciation of OM is simple and easy. The wordings of any japa should be short, and should reach across the navel, throat, and head centers. The continuous naam-smaran diminishes the conflicts of the prakruti, and increases peace and delight in human life. And in due course of time, one can get absorbed in OM, and then the state of “effortless effort” arises.

(14) Know the characteristics of prakruti

It has been realized that while doing any deed with prakruti, attachment and hate sprout in our mind and in course of time it increases. This happens, as the person is not aware of the fact that he is supposed to reduce attachments and hate while performing deeds. We get swept away in prakruti just as heavy logs get swept away in the flooding of the river.

(15) Awakening of the soul by OM

With constant pronunciation of OM, equanimity develops in human mind and the grip of duality loosens. Three centers of our spinal cord develop with touch of vibrations from constant naam-smaran. With that there is reduction in duality and forces of prana like anger, greed, infatuation etc. Until now we were forced by prakruti but now there is some other force that makes us do the deeds. Prakruti does not force us but something else does that. So what is it? What happens now is that our soul (atma) awakens as the grip of prakruti (duality and Gunas) loosens. Now the deeds are not directed by Prakruti but by the force of divine consciousness. We do not have to be guided by prakruti now, as we become the masters of the prakruti.

(16) Spiritual research

The people who experienced such mystic powers of the word OM became very eager to know more about such power of the” word. They did not sit around but started research work on this. We call the western people who do the research materialistic. But it is wrong. On the contrary, we are lazy, full of vanity, and hypocrisy. We keep on talking about our culture that is so rich and old but look at how pathetic we are now. Imagine that your father was a billionaire and you are begging for money now. For our progress we need to get inspiration from our old and rich culture and do the research. In the old days our people did lots of research in spirituality. They studied the mystic energy of the word. As they knew more secrets regarding the word, they felt that the time element is a big hurdle to experiencing the divine consciousness. So they tried to find ways to reduce the time element in order to experience the divine in a shorter period. In our present condition it is not possible to evaluate the time element. Einstein’s theory of relativity is very reasonable but only few people understand it.

Tantric methods can be used for a quick realization of mystic secret in a word. But there are very few people who know it. It exists only in the form of a seed. There are several words with unique pronunciations in the Tantric method. The way of Tantric methods requires purified chitta. It may increase susceptibility to passion and emotional disturbances if an unqualified person tries to follow this path. It is not proper to talk about tantric methods at the present juncture. OM is the only word that decreases these impurities of the mind and prana.

(17) OM as a symbol of the three universes

There are three letters in OM when spoken in a correct way and it represents three worlds of the universe. What is in the self is in the universe. The drama that has been playing in the universe has been happening in human body also. The arrangement of the atoms and

molecules in human body is same as in the universe. The atom and molecule's interactions produce heat in the body in a smaller scale. The body digests food using this energy.

(18) Experiment with the pronunciation OM

There is a necessity to practice and contemplate on the word OM to experience the divine consciousness in human life. We are glad to know this but to practice this is rather difficult. If we go deeper in worship then in the course of time, we can conceive one or all the roots of the word. We are quite ignorant of these states. Pronounce the word OM from your navel area and see the state of your mind. It's loud and ringing sound will unfold your mind and will deepen your concentration. Try for yourself and experience it. This is very significant state of mind. This state of mind is very useful when you are in difficulty or confused. In the same way the sound that springs from throat or the head center affects us in different ways. You will know this if you experiment.

(19) Experience of OM

I am telling you from my own experience that you will be able to sharpen your intellect by naam-smaran. You will feel fearlessness in your life. You will be able to get solutions of any problems or difficulties even in extreme adversity. You will never be overwhelmed. You will realize your ability to deal with the people of different temperaments very efficiently and in a most appropriate way. The naam-smaran is a good remedy for conflicts, afflictions, pain, mental anguishes and miseries.

(20) OM and Pranayam (breathing technique to control the prana)

Those who have cleansed their chittas by reducing or removing their attachments, likes-dislikes, anger, resentment etc. can

do Pranayam. This is the first condition. The second condition involves the heart. With the heart rate of 65 to 75 per minute, the volume needed is not achieved. The heart can work in its optimal condition only if bhavna is constantly present. Today a man is in no condition to do Pranayam. In fact there is a chance that his lungs may be damaged. When ego is sublimated into complete humility, then only one is qualified to do Pranayam.





PART 4:

METHOD TO EXPERIENCE THE EFFECTS OF THENAAM-SMARAN AND THE GURU

(1) The necessity of naam-smaran

Some people may doubt the usefulness of the naam-smaran. I challenge them to do it. You cannot swim without first falling in the water and moving your arms. You have to do naam-smaran till you reach the stage of ajapajap (effortless effort) to get the full benefit from it. People say that there is no personal benefit from naam-smaran. I say that there is personal benefit from it. Just as with our body, other senses like ears, eyes and extremities are necessary, naam-smaran is the best tool to keep peace, happiness and maintain courage at the time of adversity, difficulty and sickness. But the people have no trust or faith in it. This cannot be experienced without faith and first doing it. This faith is not a blind faith. True faith moves us and challenges us. We will digest the knowledge in its true form only if we have faith. Gita (holy Hindu scripture) says that if we have that kind of faith, then naam-smaran helps us in several ways. In rugveda it is mentioned that a symbol of Gayatri is a sun. Sun offers us light and energy. Gayatri Mantra is a unique prayer to divine consciousness. These days our intellect is being hidden by ignorance. Gayatri Mantra is unique prayer to remove a layer of ignorance.

(2) Faith by naam-smaran

These days some holy men pronounce that God will take care of everything by His grace. They mislead society. By the grace of my Guru Maharaj I tell the truth to society. There is no support greater than God, if you develop faith while doing naam-smaran. Just as a burning flame lights up everything around it, there is always the great support from the trust in God. We should improve our inner tendencies by taking the help of naam-smaran, bhajans and prayers. By doing this we develop the faith slowly. Faith leads to knowledge. It infuses new

spirit in our lives. It can awaken the dead body. To develop that kind of faith try to cleanse the prakruti and do naam-smaran, bhajans and prayers. This faith will help you to progress in your life.

If we get stuck in the illusion of maya, we will be reborn with the same inner natural tendencies. Reading scriptures or lectures cannot change this. My Guru Maharaj found the solution. He said you have to go through the results of your past karmas. So if you stay inside (maunmandir), try hard and do the naam-smaran in a right way, it is possible to develop this faith. Naam-smaran will not harm you in any way.

(3) Naam-smaran simultaneously with karmas

It is rather impossible to work and do naam-smaran at the same time in the earlier stages. So perform all actions towards God, offering it to God with His remembrance. It is possible to loosen the grip of attachments and be free from infatuations. Do not start any activity without first offering Him. With practice there develops a process. When the mind is kept busy with the naam-smaran works are not done in an inert way. We will get the freedom from attachments and jealousy if works are offered to God and are done with His remembrance.

(4) Naam-smaran and inner implements (mind, intellect etc.)— connection and harmony

Experience this my brother. Act with equanimity so that there is equilibrium between mind, chitta, intellect, prana and ego. I have heard from some holy men that you can attain heaven by reciting God's name for 70 million times. This is absolutely false.

Naam-smaran will never be effective if you let your mind, intellect, chitta, prana and ego behave as before. So the major way is to develop a connection of the naam-smaran with the mind and the intellect. There is no way to advance without reducing attachments and jealousy.

You will not achieve salvation even if you recite God's name

for millions of years. It is very difficult for us to cultivate the state where we are without attachments and jealousy for most of the time while still being in our ordinary lives. Is there any way out of it?

Yes, there is. We work with our mind and intellect to reduce attachments and jealousy while getting automatic help from namm-smaran and prayers. To do this we must interact with unity, harmony and goodness with our acquaintances. You must keep in mind that this way may lead to injustice to you and you must learn to bear that. You should know for sure that the interactions done with bhavna (always remembering that the purpose is to reduce the attachments and jealousy) will keep you in the condition of happiness.

(5) Purify the prana to achieve the peace of mind

The mind stops to function in duality (sankalp and veekalp) once the purification of the prana is achieved. In reality, the mind is never without activity and constantly plays in duality. As long as expectations, anger, greed infatuations etc., are present we will have the sprouting of inner natural tendencies in the mind. This leads to a constant flow of thoughts in the mind. To win over the prana requires more courage than the courage of a soldier on the battlefield. One who has the lively and active eagerness and desire can win over this battle. So if we remove the base of the prana, the mind has no way to function in duality. The mind achieves tranquility and quietude. So understand that the mind gets the quietude if there is purification of the prana. This does not happen without an effort. Naam-smaran is the easy way to achieve this.

(6) Naam-smaran, a process

Ego etc., do not decrease because our prana is not purified. Not only that, we are even not aware of that. So start doing Naam-smaran with higher aspirations and when that happens like the constant flow of mother Ganges River, the attacks of prana will start subsiding. When you reach the stage of effortless effort (ajapajapa, naam-smaran continues all the time without making any effort) purification of the

prana starts with reduction in negative qualities like attachment, jealousy, expectations, greed and anger. (7) Be brave in pursuit of God

If anybody jokes about you while you pray to God, let him joke. If you cannot show even that much courage for God, what else can you do? You keep on praying and reciting God's name courageously. Let others laugh at you. See how self-confident you become. This experiment is worth doing. Nothing is understood without doing the experiment. He, who is earnest in a path of God, can make such an experiment.

(8) Naam-smaran for happiness

If you have decided to experience the divine consciousness as a goal then you must make a constant effort. It is still possible to achieve peace and happiness in the world even if the goal is not experiencing the divine consciousness. I appeal to those people to try naam-smaran and see the results.

We may not be able to fix our goal to experience the divine consciousness and yet can try Naam-smaran to protect against the difficulties and problems of life. Even though the naam-smaran is done as the spoken word, its light enters our conscience. We can forget the word, but associated remembrance is both spoken and heard. Naam-smaran is such that it gets deep in our conscience as it is repeated. It enters our conscience with higher aspiration in proportion to the intensity (bhavna) with which it is spoken. When we speak a word with extreme anger it produces disturbances in our prana. God's name produces vibrations and its results are according to our aspirations.

When the naam-smaran becomes continuous we can stay in a state leading to higher aspirations. At times it produces the periods of concentration and higher aspirations. This leaves deep impressions in our psyche. As this period of higher aspirations increase, these impressions get denser and deep.

(9) Developing SatvaGuna, one of the three basic Gunas(qualities)— Rajas (activity), Tamas (innertness) and Satva (purity)

Till the element of aakash (space) is established and enlightened in our body Satva Guna cannot flourish. The people who have experienced this have established this. Word contains the element of space. When there is continuity of the word and the presence of higher aspiration, space element increases in our base (body). Only then SatvaGuna can take hold in our body. Sadhana to sublimate the desires and sex is very difficult and arduous and it is beyond our capability. But the sadhana of naam-smaran can be done by anybody even the handicapped. One famous person in Karachi asked me a question “Can we do naam-smaran of our favorite person? The answer was simple. If you do smaran of your lovely wife then you will definitely develop aspiration for her. You will not experience divine consciousness. The word should be above duality and all three Gunas. God’s naam-smaran is the only word of such nature.

We can do naam-smaran daily, read aspiring books, keep the company of good people, try to reduce the desires and increase the goodness with others. What is the value of life if there is no relationship between two brothers? What did we understand from all these activities? If we do not understand the real meaning of these activities, all these activities are useless.

Karma once done cannot be erased. Do not keep the hope that the other people should behave with you as well as you behave with them. Determine yourself how you want to be have with them and just do it. Only then you can make your intention and purpose clear and luminous.

(10) The measure of bhavna (intention and purpose) is the behavior

It is always a pleasure to meet others if we have goodwill and pleasant feelings about them. This good intention has definite

measures. If you have good intention and purpose then there is always enthusiasm. Continue to measure the enthusiasm with the sincerity of your heart. It is wrong to judge yourself without this measurable evidence.

(11) Do not live in hypocrisy and illusions

Our destiny depends on our deeds. Yet our deeds are neither restraints nor obstructions in our path towards the God. The very fact that we have been born as humans show that there is a possibility to experience divine consciousness. But we do not have the aspiration like an erupting volcano. It is necessary to have that inclination but we do not think about it. We cannot sit idle if we have that inclination and thought. When aspiration becomes intense it is Bhakti. I consider it hypocrisy if someone does naam-smaran all the time and yet continues to foster jealousy and desires. People say that you can achieve salvation (Moksha) if you recite God's name for million times in a day. I say to those people that it is a false belief. Do not promote false hood and ignorance. Even continuous naam-smaran will not excel if there is no reduction in desires, jealousy, anger and greed.

(12) Use of naam-smaran in worldly life

The human intellect is a superior tool to wealth. Wealth is acquired by using intellect and mind in our worldly works. When intellect and mind are confused, afflicted, how can it be useful to earn the money? Naam-smaran is an easy tool to keep mind and intellect in good shape. It is an excellent tool that can be used to tackle our problems, difficulties, puzzles and be peaceful in the society that we live in. When you have a perplexing problem and your mind is unsettled, try sitting in a lonely corner of the house and do the naam-smaran. Perplexity will go away and you will get the solution of the problem. It is also a good tool to use when you do social work since the works are done in a better way. If you create the habit of doing the naam-smaran while doing the social works, you can definitely reduce the attachments and jealousy within you.

(13) Naam-smaran can increase devotion and good qualities

Naam-smaran helps to focus aspiration (bhavna). This focused aspiration is not static but has movement. Devotees are not credulous but have sharp intelligence. I deal with people from all fields and have the necessary skills to deal with them. When the devotion flowers there is widening and flourishing of the intellect with thorough knowledge about it. A true devotee is the one who is cordial to all.

The knowledge to perform the karma is gained only when we develop true purpose behind the karma. There is a belief in the society that devotees are credulous. But on the contrary they have this tremendous understanding, knowledge and discretion of the problem. Intellect develops and sharpens by following the true purpose in life. This is an experiment to prove that all this is not possible without the foundation of the bhavna. We get the benefit of spoken naam-smaran but unless there is intent to develop harmony amongst us, it fails to live up to its potential.

(14) Reaching the potential of Naam-smaran.

How can the development of human life occur by reciting God's name and remembering Him? If we reduce greed, our insinuations and ego while doing naam-smaran, it blossoms. It does not reach its potential since we do not make any effort to reduce passion, attachment, anger and greed. When we appear to do all these and not do it in practice, it makes a bad impression in the society. Once there was a gathering at Sabarmati Ashram, Ahmedabad and I, together with some of my followers was there. The people of social service complained to me that "There are people with you who are same now as they were before. They are not at all improved". I answered them "people who do social services are also the same as earlier". There are only handful of the people who develop purity. Most stay the same.

Instead of serving others you serve yourself first. Become the medium of God while serving Him. Then only you will be able to truly serve others. If you sincerely peep inside yourself, it will be evident

that the first thing that needs to be done is to remove or lessen your inner natural tendencies. By trying to serve humanity without first becoming the instrument of the God, we make the society dirty.

(15) Happiness and removal of misery

The base of happiness lies in mind, intellect, chitta, Prana, and ego. You will achieve happiness if you can cultivate them to be even handed, balanced and have equanimity. The happiness does not depend on external circumstances or convenience. It depends upon internal implements like mind and intellect. Old sages stated that humans do not know this fact easily. It is possible only when we wake up our dormant aspiration towards the God.

When naam-smaran becomes constant, it produces a rhythm that creates intense absorption leading to focused concentration automatically. Naam-smaran gets deeper as it becomes continuous. At such time we are not affected by misery, conflicts and unhappiness in spite these being present. You will not be unhappy as you progress on the path.

When I developed epilepsy, a Mahatma told me to start chanting God's name. In due course of time a force developed in naam-smaran, eventually leading to a rhythm in naam-smaran. It is a matter of fact if somebody wants to try it. This is not an imagination.

If naam-smaran is done with worldly activity, the activity itself becomes joyful. Naam-smaran is a different kind of activity as compared to other worldly activities. We have not reached a stage above duality and Gunas. Naam-smaran can lead to that stage. Difficulties, conflicts, unhappiness and Dukkha (misery) are reduced. You will experience this slowly. When I used to work 12-14 hours a day, awareness to do contemplation and experience God's characteristics was difficult and could be done only for sometime. I thought only naam-smaran would not do. At that time my Guru Maharaj told me that "do not fiddle with anything and just try to achieve continuity in Naam-smaran". When Bhavna is produced in the

word, miseries become less in spite of living in society. This is a matter of fact. Everybody wants to be saved from miseries and conflicts but it is not possible. If we stay in higher activity (like naam-smaran) continuously, be aware of it and express that bhavna in real life with creativity then we are not touched by miseries and conflicts in spite of living in the society.

(16) Concentration by will power

There is a possibility of developing bhavna for realization of God if we express SatvaGuna for 24 hours a day. The road to go forward opens only when we make some progress in developing that particular bhavna. Bhavna in that regard is not going to develop on its own. It is not a sign of concentration if you sit in meditation daily and get disturbed by smallest of incidents afterwards. That is not what we call developing concentration. It requires practice and everybody has different choice and the method. By practice we get into the mood of bhavna and may get the flood of bhavna within us and yet it may not be possible to maintain continuity of this bhavna. Our work is not done with this kind of flooding of bhavna off and on. It can only recharge the batteries for a while. What we need is concentration and focused attention. To achieve this concentration; mind, intellect, chitta, prana and ego need to be completely quiet and silent. It requires calming of mind without its duality, calming of prana without its desires, expectations, greed and covetousness. What we need is the strong and the only desire to have the bhavna to experience the God.

Some say “we do naam-smaran in our mind”. But the characteristic of the mind is to function in duality (sankalp – veekulp). It will always do that. Mental Japa is best but our mind may not be that quiet and ready to support the mental Japa. In the beginning naam-smaran should be done loudly so our ears can hear it. Once the quietude of the mind is established mental Japa can be done. People who say “mental Japa is best” can try and good luck to them.

One must keep the resolve in life with certainty. It is

worthwhile if we can keep the attitude like “mountain can be moved but not our resolve(vow)” We are intelligent people and may doubt this. But with earthquakes a mountain can move but the man who has taken the resolve till death, does not move from his resolve. In practice resolve is a symbol or an echo of our determination. There should be courage to keep the resolve. Resolve is needed to do any kind of work, may it be spiritual or worldly matter. There is no progress in any field without it. Bravery, sacrifice etc., are needed to keep the resolve. There is no progress without this kind of resolve.

(17) Do the Naam-smaran loudly

True remembrance in naam-smaran is possible only if there is continuity in naam-smaran. Nature will not change immediately with naam-smaran. This is yoga of many births. Occasionally someone can be a realized soul in just one birth but that is an exception. For most people it takes many births. It is also a mathematical science that inner natural tendencies can change slowly when Naam-smaran become continuous. Only then life gets purified. When miseries and conflicts appear in life naam-smaran will help to relieve it. Naam-smaran should be done loudly. In our present worldly condition the mind keeps playing in duality (sankalp-veekalp) so do the naam-smaran loudly. Try to reduce attachments at the same time. To purify the being, achieve the purity of the mind. There is no miracle in this. There is no need to give importance to miracles.

Whenever we feel any harassment, uneasiness or agitation we should do naam-smaran loudly. We can be free from the clutches of the thoughts if we do naam-smaran with longer breath and pronunciation. This can be understood by such experiment. We will be able to reduce our inner natural tendencies and forces of the mind if we do naam-smaran loudly in a corner of the house or in a secluded place, especially when we are afflicted with pain, conflict and miseries. Try this out and experience it for yourself. This is also an elixir to get rid of mental anguish, maladies and worldly troubles.

(18) Can we talk with God?

There are many kinds of Bhakti (worship). But the best kind of bhakti is self- narration (atma-nivedan). Just keep telling God whatever happens. When self- narration is done while things happen, intellect gets peaceful and it is easier to get the solution of the problem. As we practice we experience the support we get from God. There is no such other thing that provides us with the kind of help and support that God provides. We should practice self -narration to get this support. We become aware of the bhavna (towards God) that is lying dormant within us by naam-smaran, bhajan, good reading and keeping the company of pious people. We then do not have any fear once we experience this support from God. It is easier to support the family with this kind of bhakti. We always experience that we are not alone and there is somebody above us, who always helps and finds the solutions of the problems. It is our misfortune if we cannot utilize this help.

(19) The easiest way

In our life we are so busy that we have no time to remember God. Some may say “I finish my prayer by moving my rosary five times before I eat my meal”. In this way we cheat the God. We keep Him in the attic. It may be ok is we keep Him in our pocket but we behave as if He is non-existent. God helps us in our worldly affairs. We do not forget if someone has loaned us even five rupees and yet we never appreciate the One who has given us water, fire, light and air in abundance that we need to sustain our lives. We are not even aware that we are living as human beings. God makes our lives possible at every second and I request you that by the grace of God you become aware of that always.

(20) The acquaintance of a saint and affection

We are benefited profoundly if we seek the company of a realized (one who has experienced divine consciousness) saint for the purpose of enlightenment and curiosity. There is a possibility of great

progress in our lives if the impressions of the saint manifest in us. We also get the help and solution of our problems if we have the urge to learn about sadhana. But there are few people to seek help with this intent.

Why are we not being aware of this? The reason is our ignorance and Tamas (one of three Gunas). We act as if God is non-existent. We do not even try to keep Him in our pocket or in the attic. If we do that then we have to act accordingly and be aware of His existent. Is there any way out? You should have the desire and the inquisitiveness. We understand the society because of self-interest. We cannot be intimate without self-interest. Whenever there is self-interest and desire to experience the God, there is a possibility of being intimate. Well then, is there any other way to experience the God if there is no self-interest or strong desire? The second way is to develop affection and devotion towards the saint/Mahatma (higher soul). But where is the saint and how do we recognize them? We fail to know the person fully in the society. So how do we recognize the Mahatma?

(21) Embrace the one who has experienced the divine consciousness (God)

If we can develop the devotion and faith in his word and act accordingly, our work can be accomplished and benefit us. This kind of saint can be useful in many aspect of the life. But it is very difficult to find such a saint. Gita (holy Hindu book) says that very few people have the desire and are trying to experience the God, even less who continue and only miniscule actually experience God. So if you come in contact with that kind of person due to destiny, do not let him go. Increase the relationship and devotion and if you feel harmony with such a person stick to him. If you develop harmony of the heart with the person (in disguise) like me then stick to him. You understand him only after developing acquaintance.

(22) Characteristics of a virtuous man – a saint.

How do we get to know this kind of saint? Are there any characteristics about him? Yes. He is above wealth, sex and power. He may have millions but is not attached to it. He is above sex and desires. He is not influenced or swayed by his power. He has extreme humility. These are the characteristics of a person who has experienced the God. You understand these when you come to know him. It is the easiest way if you follow him with all the love and devotion. We have relationships with father, mother, sons, daughters and sisters because of past Karmas. So if you come in contact with a saint try to increase the relationship. As the personal relationship grows, we will know him closely and intimately. This will result in the desire to experience the God. If this desire is true, it will increase your understanding and insight towards your journey. It is always progressive. It is not static like the water of the pond but flowing like the water of Ganges (river). Any emotion is flowing and if there is no movement in the desire then it is a false desire. So the real desire to search for God will always make you move forward. We will always move forward and higher if there is love, devotion, enthusiasm, experience the virtues of the saint and there is a desire to find God.

(23) Experience, the Guru in worldly life.

Naam-smaran is the first creative and living Guru in the worldly affairs. It is like a cane to the blind. It maintains courage in difficult times. It helps to take further steps in our progress. It also provides strength, perseverance, enthusiasm, and patience. Anyone, who does naam-smaran and has practiced it, finds the solution of the problem because of the practice. This is a psychological fact. When our mind is concentrated in prayers or naam-smaran, there may be a spark of inspirational thought. You will get the solutions to your mental anguish and troubles. I am talking from my experience. You can try this experiment. The facts can be understood by experience. There is no Guru like experience in this world.

There are so many obstacles in the path of the spirituality but there is nothing like nama-smaran that has the power to remove these obstacles. Smaran is the best tool for this. Anybody can do it. Man, woman, child of any cast or creed can use it. Women have become great teachers. There are historical examples like Gargi etc. She was used to argue with other saints at a very high level and at times forgot the sexual difference that existed between them. Vedas (old Hindu scriptures) say that women have no right to study scriptures. This is absolutely false. When there was the downfall of sincerity and devotion for God in the past, people started saying that women have no right to study scriptures.





PART 5:

MAUN MANDIR (TEMPLE OF SILENCE OR SOLITUDE) – THE EXPERIMENTAL SCHOOL FOR THE QUEST OF GOD.

(1) Understanding the idol worship

God has neither form nor shape. So how can we bring him in our mind? Mind has no understanding without form and shape. The form and shape are the products of imagination. For giving the form and shape, the imagination of Gods and Goddesses took place. Also there was a word in the space. So worshipping the word and the shape, it is possible to develop space element and light element bringing the subtle body in front.

The shape and form that may keep our mind in the gutter will not do. So to develop the Satvicbhava(purity) our sages developed the images of Gods and Goddesses.

(2) It is not a true vision

Some people say that Lord Krishna playing flute appeared in their vision and it is a sign of experiencing the divine consciousness. But if people are not being devoid of attachment-jealousy, there is no meaning of such vision. This vision is as good as seeing a picture in a cinema theater or a sight of any framed portrait.

If a new phase of life does not occur, there is no reduction in attachment-jealousy or empathy for others does not flower by such vision, then that vision is of no avail. If anybody experiences a true vision, then he cannot continue to live his life like worldly people. There is sublimation of his anger, expectations, desires and cupidity. Even though he is involved in worldly life his focus is always towards divine consciousness. He is not directed by attachments and jealousy. He does not get inspiration from such activity and continues to perform his work from a higher level.

(3) Unique arrangement of Maun Mandir.

I felt that there is no meaning in delivering a lecture for people of society. I thought that if people sit in the solitude in a room, then they would at least think about themselves and turn towards the God. Such an arrangement is present only in Hari Om Ashram. We do not care if we have to lay around in bed with sickness for a week, but object if we have to spend time in Maun Mandir. Some people even tell me “Maharaj, you do not have anybody to look after” meaning I personally can do this. This method is unique in India. I am not telling you since this is my method. It is of some service if the mind can separate even little bit from the worldly affairs, take a turn towards the God or there is reduction in expectations, anger, infatuations, ego, greed and jealousy. The credit for this goes to my Guru Maharaj and not to me. He put this idea in me and told me that this is the real service.

(4) The purpose of the Maun Mandir

My Guru Maharaj told me” to forget the other activities and construct the Maun mandir”. Whatever is done here is by the order of my Guru Maharaj. When somebody sits in this room in solitude, there is an outflowing of thoughts and emotions. One can analyze that. One gets this opportunity to see what is lying deep within. There is no opportunity for this outside the Maun Mandir. Moreover these spiritual activities are done for 16-17 hours a day and that leaves the impressions in the chitta. When these impressions are expressed with more practice it enters the subtle body. For the people who believe in reincarnation, these impressions are responsible for the kind of next birth. Our past and future births depend upon this subtle body. This subtle is like the connection between the past and the future.

(5) The need for the Maun and solitude

Some may say that there is no faith in God. But I say that there is strength in the word and that is proven by the science. When repeated it produces certain Dhun (mood, intense absorption) and thoughts tends to be less. Mind is profoundly affected during this

period of intense absorption. It is not possible to do this kind of smaran outside. There are people who have done it for 15-16 hours a day. One may argue that “why can we not do this sitting under a tree, if food and other daily needs are provided?” My answer to that is that we are not used to that. It is easier to do nam-smaran if our necessities are provided. Only few like Dhruv or Prahalad (who meditated in extreme difficulties) can meditate in the forest. People from Surat city come here, as there is an Ashram here. Even if there is some difficulty with health in the room, it tends to get better on its own. If someone writes to me that they are having some problem with health, I encourage them and they tend to get better. I do not have such powers but there is divine consciousness that helps to reduce physical pain when the prayers are offered to Shree Bhagwan.

(6) Maun Mandir — A unique experiment

My Guru Maharaj told me that “You have to bear the effects of the past associations and karmas with lots of souls. Good and bad both. But you should bear it in such a way that there is associated welfare of the souls in the process”. I did not understand at the time and asked him “how can I do that?” At that time he told me to develop this kind of Maun Mandirs. In this way, I can burn my past karmas and the associated souls are helped in reaching their higher goal. They can develop love, goodness, and harmony and can learn to look inwards. This will benefit them. It will be very beneficial if any soul sits in there for twenty seven days for twenty seven times. This is a fact and I can vouch for it. In solitude one gets to know one’s self, when he sees all the anger, greed, infatuation coming up on the surface and becomes aware of it. Some souls get new perspective in life. They have new understanding.

(7) Unique Pran-Pratistha (sanctification)

It is so said that an idol cannot be worshipped without its Pran-Pratistha. Similarly, these five rooms of Maun Mandir cannot be used for worship of God without Pran-Pratistha. These five rooms had Pran

–Pratistha performed. Here anybody can worship any God according to his own choice. They can also keep a photograph of any living person for the worship. Many people actually have done so. Here one does not have to follow any particular custom. Anybody can come here and start the experiment of worshipping any God. When the same experiment is done outside, it is not possible to do this activity for more than 4 to 5 hours. A couple of people have done so but it was not possible in spite of having all the facilities. It is possible to do the naam-smaran for 16 – 17 hours in these rooms because of Pran-Pratistha. I am not trying to show my worth or importance but just stating the facts with humility.

(8) Change of the nature

When you come here in the Ashram, come with the questions pertaining to higher aspiration. I am telling you this to awaken the importance of human body within you. You should not come with the same worldly questions even on the day of prayers in the Ashram. If you are not going to think about the importance of the human body it is futile to come here. The purpose of this place is to develop higher aspiration in the soul that comes in contact due to destiny. By the grace of Guru Maharaj this Ashram is built for that purpose. I invite your relationship but if you are not going to change even a little bit, then I do not need that kind of relationship. I would rather have relationship with my God. It is useless to have relationship with me if you are going to stay in the same circle of attachments and jealousy.

(9) Change of the nature, a must

Some well-wishers asked me “How will you run the Ashram if you keep telling people to change their nature or basically do not come here unless you are willing to change?” I do not depend on the Ashram for my livelihood. We will close it if that is needed. So do not think about it. Keep the higher aspiration from the time you leave the house for the Ashram and return home. Many people go to the temple to socialize instead of praying at the temple. It is useless to come here to

socialize. It is better if you do not come here. It makes no sense to come here if you are not willing to do naam-smaran, change your nature or develop the endurance to let go for the other human beings in this world.

(10) Grace of God through the realized souls.

Try to understand the purpose of the human life. Leave the bitterness. Do not slander anybody. Do not see the bad points of others. See that you are helpful to others in their difficult times. See that openness flourishes in each other's lives. The grace of God is always with you if you continue to do naam-smaran while doing all these. The grace of God always pervades everywhere in the universe. Even though the flower is in a small area of the garden, its fragrance spreads all over. The fragrance of all the souls that are full of higher aspirations and nobility is pervading in the humanity. Unfortunately we are unaware of the Grace of God expressed by the lives of these souls.

(11) The possibility of experiencing the characteristics of the divine consciousness.

We also have divine consciousness. It is possible to see with eyes, hear with the ears and speak with the mouth because of this divine consciousness. We do not understand it as it has become one with us. It takes the form of tree in the tree, fire in the fire, air in the air and in light as light. It just as easily becomes one with our nature.

Electricity when used in fan, appears to turn the fan, when used in bulb, appears like a light. It is similar with divine consciousness.

(12) Cover of the Prakruti

God exists everywhere, but why is he not visible? Because he is hidden by the layers of our nature. He has taken the form of prakruti and has become one with it. Turning gold into ash changes gold's characteristics. Same is true for silver and mercury. So yes, divine consciousness do exist but when it merges with the nature it assumes the characteristics of the nature. Divine consciousness is under the

influence of prakruti and once the prakruti is removed, divine consciousness assumes its own characteristics and God reveals Himself. The divine consciousness assumed the characteristics of water while in the water, space while in space and earth while in the earth element. Since we live in prakruti, divine consciousness assumed the characteristics of the prakruti. If you want to experience the characteristic of the divine consciousness, you should be free from the clutches of the prakruti.

In the past we had to follow the rules of self-control, vows, restraints and control of the senses. We should follow these rules if we want to be free from the effects of prakruti. But in these days it is very difficult.

(13) The truepilgrimage

It is difficult to live a pious life. But that is the way to progress in life. Living a worldly life is a downfall. We keep playing in duality by doing bad and good deeds in our lives. We do not have time to think about our lives and continue to live the life of duality. The Maun Mandirs are for those kinds of people. In here a soul can think about him with equanimity. You spend thousands of Rupees (Indian currency) visiting places of pilgrimage. But from my viewpoint it is waste of money since you do not have those higher aspirations. While in Maun Mandir concentration and happiness can be developed. So the real place of pilgrimage is here in Maun Mandir. Any one who takes advantage of this place will get all the benefits. I am not telling you because this is my place. The soul is so much engrossed in the worldly life that it does not understand the importance of this place. The importance of this place is not understood as it is nearby.

(14) Presence of divine consciousness in Maun Mandirs

By the grace of God and by a blessing of my Guru Maharaj, there is a presence of divine consciousness inside these Maun Mandirs. A person who worships inside can pass the days joyfully.

This is due to the presence of divine consciousness. You get the help of this divine energy in an obscure way. It is difficult to stay in solitude at night in the jungle but here it is easier since the place is blessed.

I say with humility that it is possible to do naam-smaran. You can actually embrace it. But today there is no inclination and there is no love and devotion for it. Here anybody can stay in this place without regards to race, religion, cast, age or the gender. Recently, 75 years old gentleman stayed in this Maun Mandir. He could not see well. I actually mentioned the difficulties that he may encounter inside. Yet he decided to go in with courage. I told him at the time of entering the Maun Mandir “Know for sure that there will always be somebody with you inside”. When he wrote the statement a day before he came out, he mentioned that he never felt lonely inside.

The impressions get much deeper in our mind while doing Naam-smaran in the Maun Mandir. I will quote two examples. Babubhai Tamakuwala was unconscious for 14 days from the sickness. He was doing naam-smaran in his bed even in that condition. Naam-smaran was very helpful to him in his days of sickness. Other person is Niranjana, younger daughter of Uttamchandbhai from Bardoli. She was in Maun Mandir for seven days. She would do Japa of Hari OM in her sleep after going back to Bardoli. Her father confirmed this.

One can understand the depth of the impressions left on the Chitta from these incidents. It is not possible to do naam-smaran with this kind of depth on the outside since our mind’s attention is divided in all directions with its problems. When we stay with this kind of solitude without and kind of activity, the mental memory of Shree Bhagawan takes us on a much higher plane. This is very helpful in diseases, misery and in times of difficulty.

(15) The significance of Maun Mandir

The human being will always be mired in misery until he develops the longing for the God and His smaran. He will progress only when he feels the ardent desire for it. For developing such ardent

desire to recite God's name these Maun Mandirs were created by the grace of God and the order of my Guru Maharaj. Here deep impressions take hold on the Chitta for fifteen to sixteen hours a day. These impressions are not dualistic and it always leads higher. These impressions fall on subtle body and it materializes much sooner and with great intensity and strength. It is like suffering thousand fold when the misery is accepted with protest and disgust. When these impressions sprout, it can be a great force for the development. Maun Mandirs are constructed in such a way that the soul can do the naam-smaran spontaneously.

(16) Understanding in the Maun Mandir

The battery of a human being can be recharged if one takes time to spend time in Maun Mandir every year. Our senses to gain knowledge and work are busy on the outside and have no time to think or imagine about divine consciousness. While here one tends to think about those matters. Here the person is alone in the room. The natural tendencies that have been kept under control on the outside because of the fear of the society suddenly spring up. The real sadhak (one who is trying to progress towards experiencing God or divine consciousness) understands that he needs to be separate from these inner natural tendencies. We see our real self inside.

(17) Subtle impressions of the realized soul

Someone may think "what is the use of satsang (keeping the company of the holy people) if we are not going to be helped as we live in duality?" We are made up of three kinds of bodies: physical, subtle and causal. The last one causal body has space as its base. Subtle body has space element predominantly and light as a secondary element. The position of the subtle body is like a threshold (space between inside and outside of the house at the entrance). The impressions from the realized souls touch the subtle body but it does not flourish due to our present level of development. Even then these impressions are expressed much faster in our next birth. In this way the satsang gets the

results much faster. There are always good impressions when you attend the satsang. One has to be fortunate to have the opportunity to attend satsang. Saint Tulsidas has said that satsang is very hard to get without good fortune. Only fortunate ones get the opportunity.

We are made up of the Prakruti and the Purusha (spark of the divine, Atma). Prakruti is in forefront while the Purusha lays dormant. Purush is awakened when there are continuous aspirations in all the elements like mind, chitta, prana and ego. When that happens one can act above and beyond the physical in spite of being in physical. Our old time sages experienced and wrote scriptures. Upanishad is a scripture of the experiences. Upanishad means 'be near the divine consciousness' meaning get immersed in the devotion. If there is aspiration and devotion towards the God at the time of the death, the space element stays in forefront. For the subtle body to be in forefront requires special kind of effects and impressions from the naam-smaran and aspiration towards the God.

(18) The results of the faith

Faith is not the real faith if it does not develop the intellect. When naam-smaran is continuous, faith develops and the God gives the power of understanding and the intellect. Such a person can earn more money if he wishes. So do not give the excuse of supporting the family. It can be done in a better way with naam-smaran. There is always the grace of the God. The only problem is that we doubt the grace. There is a great support if you have a wealthy friend in life. God always takes care of the person who has His support. The only condition is the true and complete surrender. God will be helpful not only in supporting the family but also in all the other activities. It is always beneficial to do continuous naam-smaran and it provides help in all the aspects of the life.

(19) Significance of the solitude

If one wants to improve the world, then one has to improve one's self first. One has to lift up one's self first to uplift the society. If

one understands the importance of improving thePrakruti and feels the need to improve one's, then it may be feasible. Not everybody can be Prahalad or Dhruva (saints who practiced penance). People have no time to study their prakruti and their past impressions on the outside. All these flow out in the Maun Mandir and some people get perplexed and uneasy. We will be satisfied if some fortunate soul will understand this and improve himself. The whole world is not going to change and we know that. So try to purify yourprakruti and the nature.

(20) Improve yourself

This cannot be done in a hurry. If there is any work that is worthwhile doing in the life, is improving yourself. Give importance to only that work. If all the works are done to improve the prakruti, then only prakruti can be changed. People come to me and talk about everybody else and not about them. They find fault of others but never realize their own bad characters and habits. One who wants to improve pays attention and understands oneself and then tries to improve. This path of devotion is the path of joy, happiness, self-giving and sacrifice. It is a sign that our devotion is not completeif all kind of thought and tendencies sprout up in our mind.

HARI OM





NAAM SMARAN

- A) JAPA vocally or mentally with complete wakefulness
- B) Attention at heart center
- C) contemplation of divine consciousness — Chetna
- D) constant aspiration for bhava of God.

NAAM- SMARAN (JAPA) OF GOD, DEFINITION AND PROCESS

Naam-smaran is a subtle process of changing life greatly by reciting and remembering God's name with bhava (love and devotion). It does require faith but if one does not have faith in the beginning, the process itself generates faith. Someone might conjuncture; "how can you reduce the intensity of anger, desires etc by japa". One needs to plunge wholeheartedly with full force to try and succeed in expressing japa into living faith with love and devotion. Only then will one know and experience this effect of japa on the natural tendencies and prana. This has been observed many times.

Five fundamental elements and their subtle expressions are as follows:

Space	_____	sound
Air	_____	touch
Light	_____	beauty
Water	_____	passion
Earth	_____	fragrance

All these five elements are related to three basic characteristics (gunas).

Satvaguna with space.

Rajas guna with air and light.

Tamasguna with water and earth.

Sound and space are completely intertwined. They are one in spite of being different. So are light and sun, and heat and fire.

Sound has been present since eternity. Sound is a symbol of consciousness. When living continuity and permanence is expressed in sound, the element of space develops in the body and is at the forefront. This space element is related to the satvguna. So the development of the space element leads to a blossoming of satvguna and this, in turn, leads to a weakening of rajas guna and tamasguna. Natural tendencies like anger, jealousy, sex, etc are due to rajas and tamasguna. So all these natural tendencies lose their power and are automatically weakened as satvguna increases and rajas and tamasguna become spiritless. Consequently, it is not difficult for the sadhak to reduce the intensity of natural tendencies once conscious, living and effortless continuity and permanence is established in the sound. There is a distinct kind of awareness in the being when consciousness is expressed in a living, effortless and permanent manner in the sound. This effortless awareness produces a distinct and living sense of discretion towards one's ultimate goal and that can distinguish truth from falsehood. Not only that, it does not take any time to separate oneself from whatever is contrary to the ultimate goal. Sense of discretion at this time is focused towards the goal with all its vision, tendencies and inclination. It is also conscious, living, creative, progressive, active, constant and effortlessly aware of its goal. With this kind of sense of discretion, the sadhak's vision, tendencies and attitude are always directed effortlessly towards the ultimate goal at all times.

When living and effortless awareness is expressed in the sound of "mantra", it gives rise to a devoutness of heart and mind and this devoutness expresses itself with a thousandfold increase in good virtues (gunas) and energy. At this point, there is no need to develop

good virtues by themselves as they result automatically when devoutness is expressed. It is also imperative and important that a sadhak needs to develop good virtues and energy until this devoutness is expressed in the being.

It is also equally true that naam-smaran does not shine until attachment, hate, etc are reduced. It is not possible for an ordinary soul to develop continuous, living and permanent smaran of God. Only those souls that have volcanic aspiration to achieve the goal will be able to accomplish this. These souls are in a microscopic creative minority. For ordinary souls (without volcanic aspiration), naam-smaran is the best, easiest, innocent and clean tool. In addition one has to try to reduce attachment, jealousy, etc to add vitality and give boost to naam-smaran. Only those that can do this get the necessary boost in naam-smaran.

To understand the essence and depth of any subject, one has to try with all one's might and strength. Even then, it is impossible to achieve the goal without complete absorption and surrender.

What is the purpose of life? What is the original meaning of life? When questions like this have not risen internally, there is very little chance of producing vitality in naam-smaran.

When devoutness is expressed in naam-smaran with higher consciousness and faith, then the mind, higher intelligence, chitta, prana and ego become more impressive, bright and subtle. Their area of control is slowly progressing towards the goal and that is a unique journey. A sadhak fights evil with complete awareness and bravery while getting all the energy that is needed from devoutness. His consciousness has turned into an infinite source of energy. When this consciousness is expressed in the being, it not only produces gunas and energy, but he also becomes aware of major aspects of life like art, beauty and organization. He experiences these aspects on his way to achieving truth, beatitude and beauty.

A spontaneous, creative, dynamic and continuous process of sublimation begins only when permanence and continuity is established in naam-smaran.

There are certain recognizable characteristics when the higher consciousness is expressed in the being. Inner understanding and sense of discretion in any work is always expressed. This higher consciousness is an energy that shines light on everything and reveals the nature of the things and their deeper meaning. With love, it greets and accepts those that invite and welcome it. It becomes the guide of the sadhak to understand higher knowledge. There is harmonious synthesis of higher knowledge, works and devotion in its living presence. It also expresses and gives a form to knowledge and devotion.

This sadhana of naam-smaran with love and devotion produces complete concentration of heart and without this concentration, it is not possible to grasp the deeper meaning of the goal of life. Heartfelt oneness with the object is possible with this focused concentration.

Naam-smaran

Edition 1; pages 26 - 30.

METHOD OF “JAPA”

Technique, qualities and measure of japa:

- 1) Japa should be shortest possible
- 2) It should not have hard consonants
- 3) The best japa is the easiest to pronounce
- 4) Sound has three centers. Umbilical, throat and the top of the head.
The japa with the words that touch and pierce these centers is the ideal japa.
- 5) Japa should be coordinated either with breath or heart beat.

When japa is lively, effortless, permanent and continuous like the flow of Ganges water, only then is it very helpful to direct inner instruments (mind, intelligence etc) and soul towards the appropriate aim. Continuity in japa is very important in producing loving devotion. That, in turn, leads to higher consciousness. Japa is best done with happy flow of feelings and aspiration.

Mental japa is best, but beginners can not do it in the mind. The reason being is that the very nature of mind knows only duality. Since it works at the level of duality, the function of the mind is to be indecisive and argue either way. It can not do anything but that. When the practice of japa becomes lively, affectionate and directed towards the divine, only then an effortless continuity in japa (ajapajapa) is established in the mind.

The nervous system in the body reacts to various actions and reactions by producing different kind of vibrations. The body in turn feels and reacts to these vibrations in a variety of ways. Distraction and agitation is produced by intense feeling of love, anger, greed, infatuation, jealousy and ego. This distraction and agitation upsets the nervous system in variety of ways, producing instability, loss of balance and peace. Because of this loss of order and efficiency, the balance and determination of the nervous system is compromised, resulting in diseases. If japa is done continuously and whole heartedly

the nervous system is toned up, producing peace, balance and equanimity. When these qualities reach maximum threshold in the nervous system, there is a possibility of curing diseases of the body and the nervous system. Because of this, it is very important to develop continuity and one pointedness in japa. When living awareness and dynamic continuity is established in japa, it prods the mind, intelligence, life force and ego towards its appropriate goal. It is also inspirational and creative in its actions. Duality of the mind is reduced and the psyche tends to be virtuous. This also creates a natural state of the being where sex and anger- like qualities of the life force (prana) are automatically reduced. Balance is established in intelligence permanently. Ego now works to enhance knowledge of the consciousness, instead of being busy with dualities and matters of daily life.

Faith is necessary in japa. In fact faith is always necessary to complete any work to the end.

I have written this with the faith and spirit that flowed from the japa. Depth of the study of japa is apparent when you read this literature. This writing about japa is very well studied and it is full of higher knowledge. It is studied from all its facets. This would not have been possible if creative and dynamic aspiration was not expressed in japa.

Japa is an infallible divine energy. Society can hardly understand the brave experimentalist who has offered all he had in these experiments on japa. How can they experience this energy?

Pujya Shree Mota

From the preface of “Jivan-smaran-sadhana”.





ABOUT OM (ॐ)

How can one experience the supreme divine with sound? Everybody will agree that in ordinary life, sounds or words can produce love, hate etc. They can also produce love, goodness, sympathy and compassion. It is a fact that sound also has the capacity to produce aspiration. There are three kinds of sounds: 1) gross 2) subtle 3) subtlest or causative. Since it is split three ways, it is problematic to reconcile it into one entity. When language was not born thousands of years back, the thunder of clouds was considered a sound from God. There is a prayer regarding this in the vedas. There are many sounds like this. More over, there is a silent world of plants on this earth and there is some sort of activity and play in the plant kingdom. Because of this there is life on this earth. People found original sound in all these and expressed it as ॐ.

Sound originates in body from three places: umbilical area, throat area and head area. The word ॐ originates from and penetrates all three of these areas. The whole universe is contained in the word ॐ. Experienced souls have mentioned that not only the earth but all the planets are contained in it. Take the example of Bhavanivad in Surat. When Bhavanivad is mentioned, it also includes the area surrounding it. So is the case with ॐ. Can this be experienced? Of course, yes. But this requires continuous sadhana. If sadhana is done continuously and incessantly it can be experienced. Strength of desires, anger, etcare definitely reduced. One of my friends who works in the air force mentioned during a discussion that when a plane dives down from a height of forty thousand miles, it produces a tremendous intense sound that can break a house or even the plane itself.

Vibrations produced by reciting ॐ originates in all three areas of umbilicus, throat and head. In the spine we have spinal cord and other centers (chakras). These centers are situated in spinal cord

corresponding to the areas that produces sound. When the sound of ॐ produces vibrations, these centers are stimulated and start to develop.

Consciousness has two aspects: formless (abstract) and with form. There are three letters in the word ॐ: अ, उ, म. (A,U,M) and at the same time it is not there. Merely reciting ॐ does not produce aspiration (bhavna) but it helps the sadhak as a tool in the process. When ॐ is recited for a long period of time, the vibrations produced by it develop the centers in the spinal cord. This process leads to equanimity.

Some ascetics believe that householders should not recite ॐ. I experimented with it to see if there was any unusual outcome. I decided to recite ॐ millions of time but no harm came upon me. Japa becomes pleasant if ॐ is added to japa. It is false to believe that reciting ॐ is only for ascetics. It is easy to recite ॐ.

With the constant recitation of ॐ, equanimity blossoms and the hold of duality and gunas lessens. When this happens, anger, greed etc are automatically reduced. We are no longer guided by nature. Another force starts guiding us. When nature loses its grip, the force of consciousness starts guiding us. As long as we work with nature and duality, higher consciousness (purush) remains obscure. Once nature is displaced we do our works with the force of higher consciousness.

There was nothingness before sound. ॐ exists in this nothingness but its existence is subtle. When sound came into existence, ॐ expressed itself in physical form.

It is necessary to worship and study sound to experience consciousness. It gives us pleasure to know all this but it is hard to achieve it. There are three basic roots of sound in the body and it can be expressed from one, two or all three roots. It is helpful if it expresses

from umbilical or the head area. For the sake of experiment try to raise the sound from your umbilical area and see how this roaring sound changes your mental status and makes you concentrate. Precisely this kind of sound is very helpful in difficult times. Similarly sounds from throat and head areas have different effects. You know only if you try!

Maun mandirmaprabhu
abstract from pages 39 to 48.

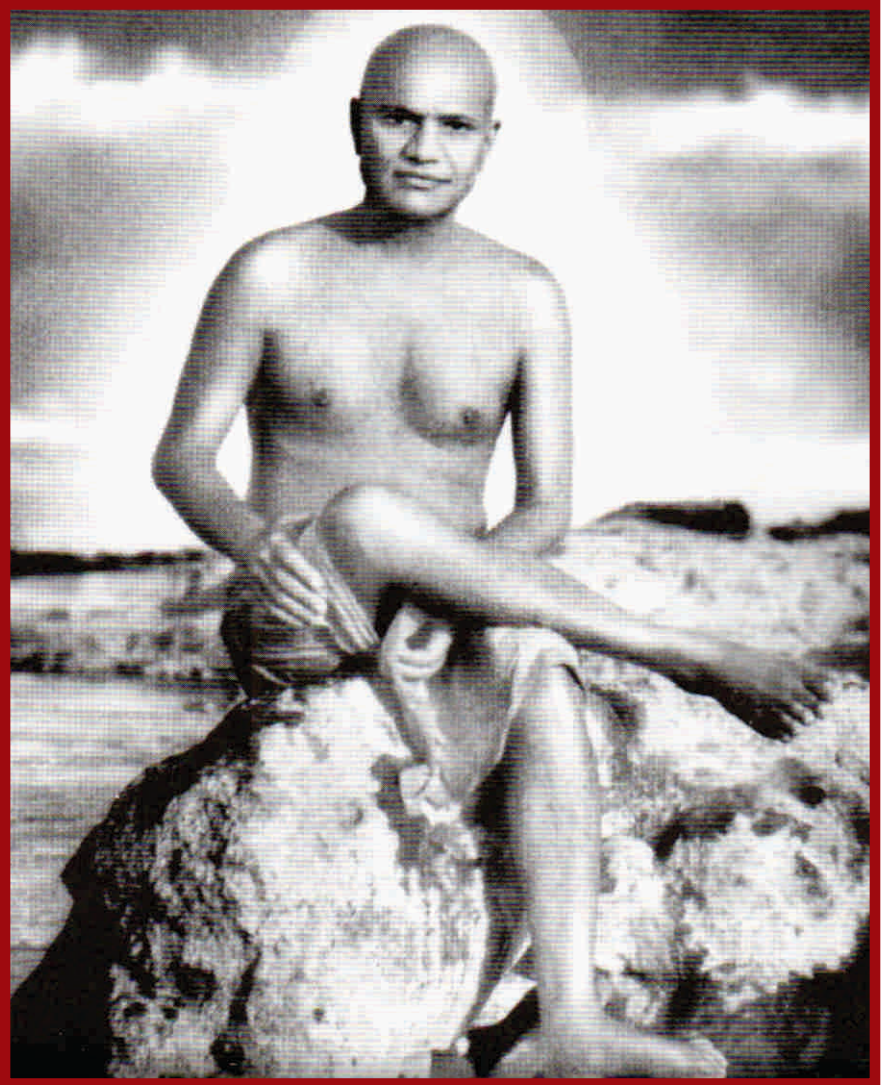
PRONUNCIATION OF ॐ (AUM)

ॐ is pronounced in a way that it starts at the umbilical center, passes through the throat center and touches the center at the top of head (brahma randhra). The three letters ... , ॐ, and ॐ (A,U, and M) contained in ॐ touch these three centers. ॐ is a symbol and it should be understood as such. Not everybody keeps this in mind while pronouncing it. It is not necessary to remember this repeatedly once it is understood. ॐ expressed in all three centers, while maintaining breath as long as possible, is ideal. What happens next is that our mind gets more interested in breath. I wanted to do japa with breath. But I realized that japa would be more effective and spirited if done with the heart beat. Still the mind kept up with the breath. Then I thought “ this is not right, forget all this, I do not need any of these and just keep on doing japa and see what comes out of this”.

It is true that japa should be done with breathing. If synchronized with the heart beat, it is of the best quality. But in the beginning our mind gets diverted from breathing and heartbeat. Because of this, let us just start doing japa. Do not pay attention whether it touches all three centers or not. When there is continuity in japa, the appropriate result is going to manifest from it. The reason being the presence of consciousness in continuity.

Our aim is to produce continuity in japa (condition of ajapa-japa). Once it is continuous it will express all the appropriateness since there is divine consciousness in this continuity. With this understanding I just kept on reciting hariomhariom. So make it your aim to recite japa continuously. It is true that reciting japa in certain way is helpful but if your attention is diverted to pronunciation, breathing or the heartbeat then japa itself will not be possible.

Agrata -akagrata
Pages: 120-121.





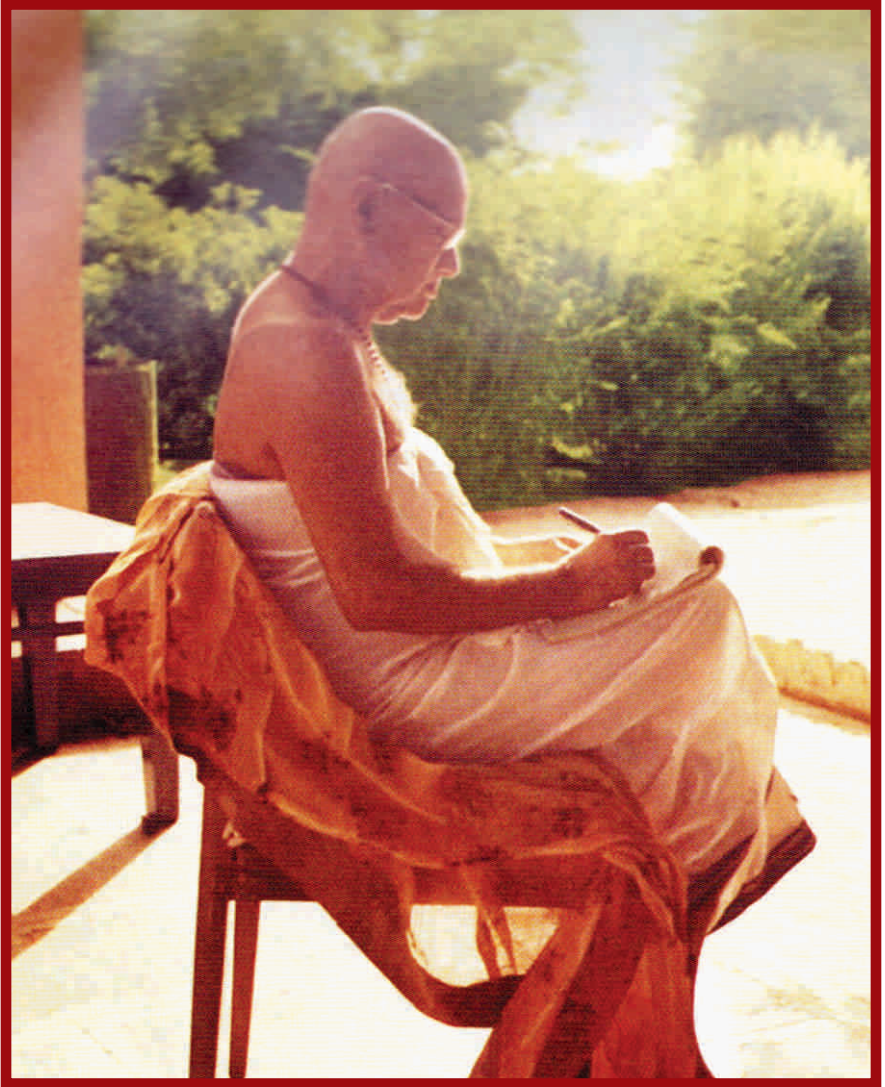
MIND AND NAAM-SMARAN

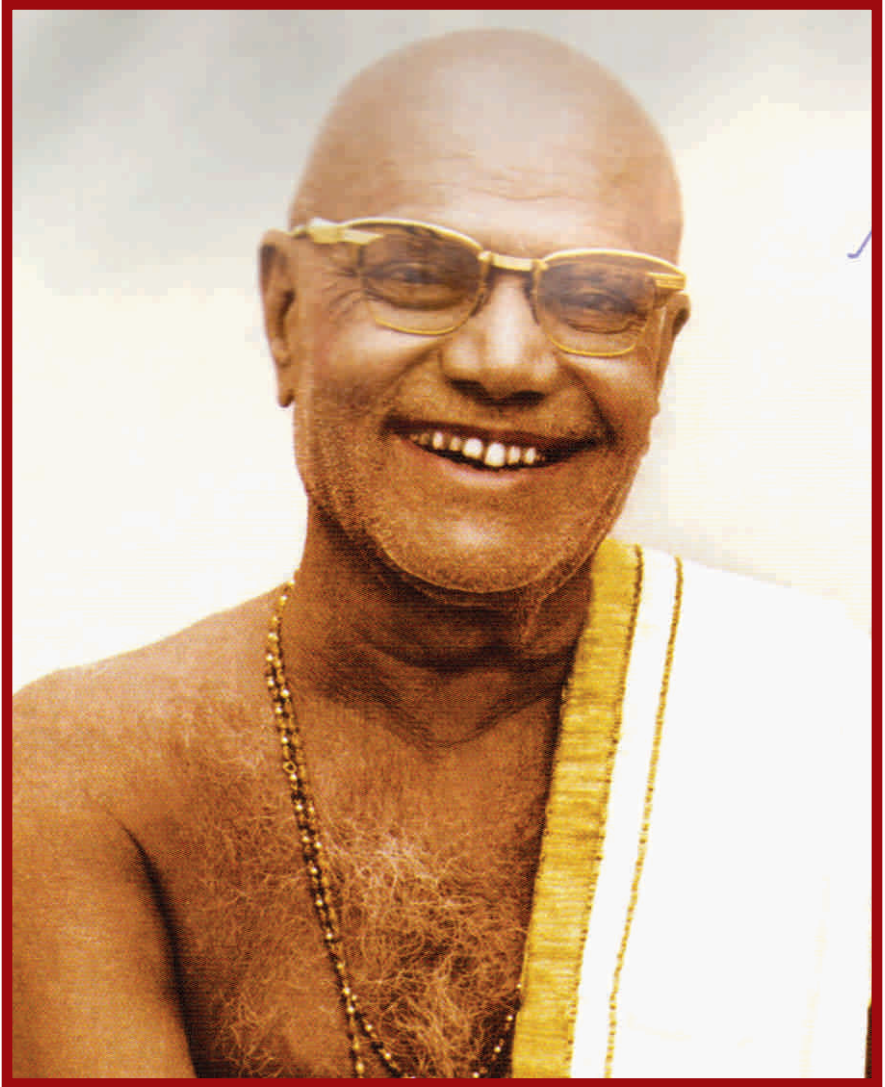
Naam-smaran is the best instrument to nudge the mind out of its beaten track. If naam-smaran is added to the thoughts in the mind, it will definitely reduce the force, effect and impressions of other thoughts in the mind and will also change the final outcomes of those thoughts. This needs to be done at that very instant, with utmost sincerity of mind and heart. When some antidote is added to poison, the poison loses its potency and becomes less effective and that may give different results than without this antidote. Similarly, we can be free from the clutches of worldly affairs if we add lively naam-smaran to all the activities of the mind and by the mind (with understanding and bhavna). One can not be free from anything without changing the nature of the mind. For this reason all religions of the world give so much importance to the training of the mind.

Naam-smaran is the principle instrument to keep living mental awareness, of the understanding of life and the path to be taken. It is a concrete fact that the soul can never get any peace in worldly activities. It is very difficult to leave these activities. We are attached to worldly activities and not the other way around. For this reason we need to change our mental attitude. This change in mental attitude does not happen on its own. To achieve that, effort and sadhana is needed. It is my heartfelt prayer that naam-smaran be your principle tool and that you do it continuously with love, knowledge and devotion. The other important tool is the practice of maintaining bhavna and mental awareness of God while performing daytoday activities. At the same time, we should also develop good virtues like equanimity, peace, patience, empathy and impartiality in all the circumstances that come your way in life. If we have living awareness of developing our lives, then we will understand that whatever happens in our lives is for our development. A sadhak must work on this change of mental attitude, to free himself from the clutches of the mind.

One who makes an effort is not worried about the obstacles. He appropriately evaluates and overcomes the obstacles, troubles, struggles, confusion, uncomfortable feeling, harassment and unhappiness. It is no wonder that no one can stop the person who decides to make an effort and continue to walk along this path.

*Jivanprarna,
Edition 2; pages 70 - 71.*





JAPA-YAGNA

Japa is considered to be a yagna. It is the greatest, easiest and natural tool. In general, it should be the shortest sound possible. It should also be easy and not complicated to pronounce. Sound has three places: 1) umbilicus, 2) throat and 3) crown of head. Japa should touch all three places. It is the best kind of sadhana if japa touches a specific place with a specific word with awareness of the purpose and with continuity in mental awareness of the japa. It is called yagna for a reason. We should be willing, happy and eager to offer ourselves for the purpose of gaining strength in our bhavna to progress towards our goal. Everything needs to be offered in yagna. Whatever springs up in our mind, prana, etc needs to be offered as a homage (burned as in a yagna) with knowledge and devotion. We also need to pray at the same time. Yagna means process of reaching or achieving your goal while continuing the offering. This is possible only when you can create appropriate circumstances and atmosphere. When the devotional aspect of japa manifests in mental memory, only then is the continuity of this devotional bhava maintained in heart. This bhava leads to intense attraction and under its effect, we get engrossed in dhyana (meditation). Eventually, this leads to the ultimate height of dhyana and we get glimpses of various aspects of truth.

If we want to tread the road towards God, all activities that are promoted by our ego and natural tendencies of mind and prana must be sacrificed with clear understanding. Obviously this can not be accomplished in a short period of time. If we have sincerely decided to progress towards our life's goal, then there will be inner understanding and comprehension of this progress. Whenever there is sincerity of heart, there will always be corresponding thoughts and solution of the problem. It also leads to clearer understanding and intuitive sense of purpose. If we want to progress on this path, we must be ready and eager to sacrifice our worldly desires, expectations, covetousness, sexual desires, anger, greediness, infatuation, ego and jealousy in this yagna of developing our life. It is definite that you will not progress even an inch without this sacrifice.

Jivansanshodhan

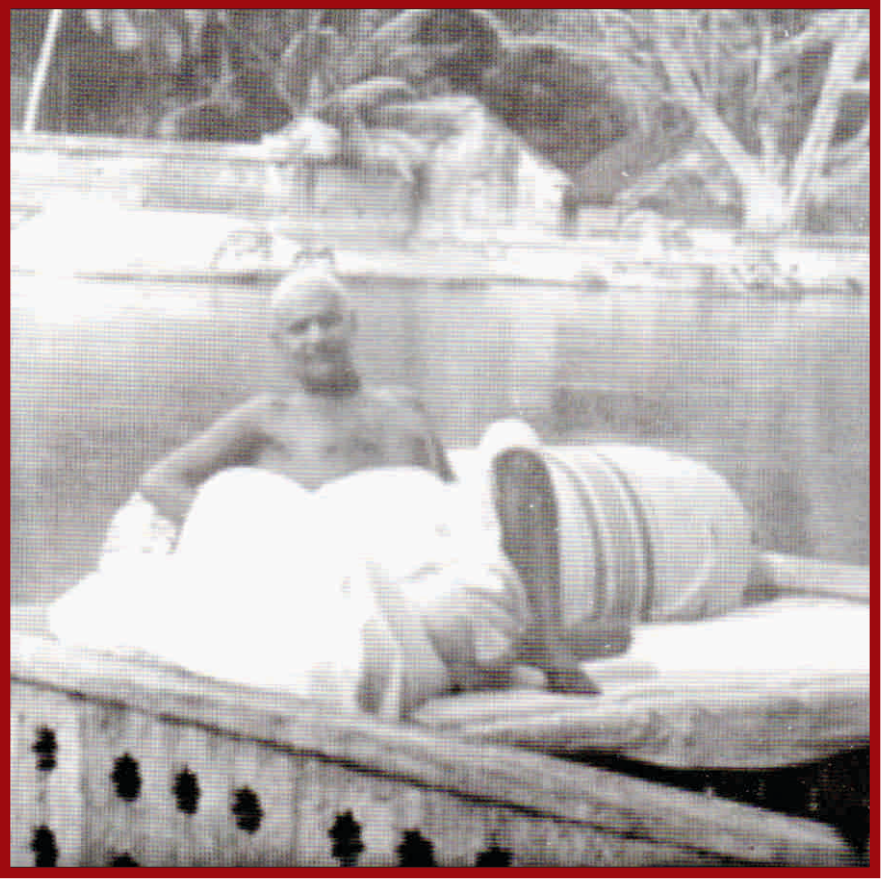
Edition 1; pages 320 - 321.

NAAM-SMARAN AND ANALYSIS OF THE MIND

When the mind is not fully relaxed, get absorbed in naam-smaran of hariom with openness, enthusiasm and love. Sometimes we do not understand the reason for agitation and distraction in our mind. At these times we should analyze ourselves and find the root cause of this disturbance with equanimity while doing naam-smaran at the same time. This kind of analyses is very important for a sadhak. Nothing should get by without this analysis. In reality, a sadhak should know the cause instinctively. It is better if a sadhak does not have to make an effort to understand this but knows instinctively. It is certain that this kind of state will manifest with repeated effort and practice. While we are analyzing the reasons for this distraction of the mind, it is important to see that our heart remains in naam-smaran. Once the root cause is understood and the solution is accepted, it must be expressed in our daily lives.

Jivanmanthan

Edition 1; pages 352 - 353.





RESULTS OF NAAM-SMARAN

We should continue to do our daily work with interest, enthusiasm and happiness. There should never be any idleness, indifference or boredom. If naam-smaran can not produce interest and enthusiasm, then we are on the wrong path. It means we still do not have enough heart and soul in naam-smaran. We want to build palaces on the solid foundation of naam-smaran. It is our most important tool. All other tools are to increase concentration in naam-smaran. Even if naam-smaran is our main tool, the purpose is to awaken the hidden energy within us and then to surrender to this energy. At present naam-smaran is mainly to awaken this energy and to create interest in it. The real struggle starts after the awakening of this hidden energy and only then will we have the clear understanding.

Jivanpagaran
Edition 1; pages 212-213.

There are several occasions when God cautions us even when our eyes are only partially open. It is our defect that our eyes keep on closing. We get fired up and inspired for a while but we refuse to change and stay the same. Because of this we have to practice to be alert and mindful repeatedly. After this kind of practice, awareness and mindfulness also tend to become constant and continuous.

Naam-smaran is the best, easiest and perfect tool to keep our mind in this kind of receptive bhava and to maintain awareness to maintain that bhava. The majesty of naam-smaran is limitless. Continuity in bhavna is possible if we spend most of our time and energy towards naam-smaran. When bhavna of naam-smaran is expressed in our life, it has the effect of separating truth from falsehood. Goodness that is expressed with knowledge and devotion

always has a profound effect on our lives. Actions that are carried out with goodness at all times also lead to the development of good qualities and energy. It is entirely possible for us to turn towards this path if bhavna of naam-smaran springs up in our heart and we are aware of this bhavna and have the heartfelt desire to tread this path. When this practice becomes continuous, it produces a powerful flow that removes or bypasses the rock like obstacles of nature. There is some logical defect in this conjuncture. We should not ignore nature once this divine consciousness is expressed. Nature meaning the total sum of all our insistences, beliefs, habits, problems, human tendencies, mind, prana, physical body etc. Sadhana is of not of much use if we can not transform all these. It is illusion and falsehood if someone says that we can experience divine without changing our nature. It is very important to pay continuous attention to the change in our nature and have the right attitude towards it while attaining our living ideal of sadhana with practice, knowledge and devotion.

Jivansanshodhan

Edition 2; pages 244 - 246.





AWARENESS (MINDFULNESS) FROM NAAM-SMARAN

Fundamentally one must have the inquisitiveness for this path. Then one needs to practice and study the ways to make this inquisitiveness lively and full of vitality. What does it mean to practice? It means practicing the tool with which we can achieve our goal. Not only that, practicing this tool leads us to activities that propels us towards our goal and helps make it a reality. We should study such a tool. The study of this tool of naam-smaran touches the mind, intelligence, chitta and prana. This touch is possible only when you get practical control over the process and the physical body also takes part in this practice. If you keep the naam-smaran only in your mind, then it tends to disappear into thin air, so it is very important that we work the tool with the body (e.g. naam-smaran should be done using the tongue or mouth). Someone may argue, “ I do Japa in my mind”. This is a falsehood. It is the natural characteristic of the mind to always engage in duality. This duality can not be removed by itself, so the mind can not do Japa by itself in the beginning. Memory of Japa in the mind is established only when this practice becomes continuous. We may not have established memory of breathing and so mindfulness may be lacking. Mindfulness of the japa is there when done with the mouth or tongue. Because of that, we do not get entangled with thoughts etc. Someone asked me, “ How can you develop mindfulness from this naam-smaran?” My answer to that was “ You will know if you try it”. I am educated and did not believe this blindly. When you give abundant time to naam-smaran, only then it is established in one’s mental memory. When that happens, because of mindfulness, you do not get entangled in duality. You will not drown like a fly in honey. This is my experience.

*Shesh - vishesh,
Edition 1; pages 94 - 95.*

CONTINUITY OF BHAVNA (ASPIRATION)

The purpose of naam-smaran is to maintain the continuity and intensity of bhavna for God. Naam-smaran is only the tool. It helps to achieve the goal and it is important from that view point. One can never reach the goal by just holding on to the tool. One who is aware of the goal all the time and uses his tool accordingly reaches his goal. The soul will not have the determination to reach the goal if it does not take up a tool or cannot keep alive the mental awareness of bhavna at all times. It is all right if naam-smaran can not be done with constant and definite vision. It is okay if it's purpose and aim are intertwined and expressed continuously in the day to day activities of life. Naam-smaran is physical but only the bhavna that is generated from it is important.

Jivanpravesh

Edition 1; pages 147-148.

The soul that experiences intense pain in his heart if he wastes even one second without naam-smaran can maintain continuity in naam-smaran. I will be happy if your mind gets engrossed in naam-smaran. It is of no use just talking about sadhana. Continue naam-smaran with courage and nobody can prevent you from doing so.

Jivansopaan

Edition 1; page 159.





True awareness of heart is expressed only when Naam-smaran is done with knowledge and devotion. When the bhavna is expressed in naam-smaran with deep knowledge and devotion, the bhavna of concentration and oneness takes hold in the heart. Only then it is possible to have a heartfelt and living relationship with God. The obstacle to achieving this lies in our own nature and tendencies. We get entangled in our natural tendencies, thoughts, feelings, expectations, desires, demands, likes and dislikes, rigidity of our understanding, boxed in views and other habits. We can not even keep the awareness to develop good qualities like peace, happiness, equanimity and sense of discretion at these times. How then is it possible to express bhavna in naam-smaran? We do not even truly start this particular game that we want to play. If you can not make an effort to express bhavna of naam-smaran in all your works or you do not have sincerity of mind and heart or do not have the awareness to express the bhavna of your guru in your heart while performing all your works or the awareness to ask for his help and grace, then you must think about the validity of your effort for sadhana.

Jivansopaan
Edition 1; page 294.

NAAM-SMARAN — NOT EASY TO ACHIEVE

We should contemplate about the difficulties and obstacles in the path and also perform brutal self analysis. A sadhak must have a complete understanding of the complexities of the mind, intelligence, psyche, prana and ego. One can bring them to order without understanding them by reciting God's name. But we must do it with knowledge and the help of intelligence.

Yesterday Pujya (one of the elders) questioned the wisdom of naam-smaran while returning from discourse with this saint. He believes that all this is inference of intelligence and that it can not help if it is taken routinely. I told him that it is not easy to do naam-smaran constantly. You (pujya) have been doing it for a while with constant reminder to mind and yet you tend to forget it. One can not do naam-smaran just for the sake of it. It is not a child's play. It is hard even with awareness and mindfulness. How is it possible to do it routinely? Even if it is done routinely, the results do not go in vain. For example a farmer plows the land well and then plants the seeds, and with enough rain in the form of God's grace, he will have a bumper crop. On the other hand a lazy farmer does not plow the land but just plants the seeds, he will still have something to show for it. If nothing else, he will have grass for the animals. What it means is that if we take naam-smaran while working with mind, intelligence, chittaetc and training them appropriately (plowing well and then seeding) we will definitely experience its effects and results in our lives. It requires lots of patience and great effort.

Jivanpathaya
Edition 3; pages 181 - 182.





TOGETHER WITH NAAM-SMARAN

Naam-smaran is usually interrupted when mind gets distracted in our work. We have to develop inspiring strength to prevent this from happening. For this we should coordinate naam-smaran with the movement of any part our body. The big toe can be trained to move consciously and naam-smaran can be done in mind. Any toe or finger can be used for this purpose. After all, naam-smaran is a kind of bhava. This bhava can be incarnated in this fashion. Continue to work with your mind. It is easier to stir up and brighten the mind when naam-smaran is done at the same time.

If we coordinate japa with the heart beat, our attention will be on the heart automatically. A mother's attention will always be on the child that is learning to walk. Japa originates in the heart. If the practice is established to do japa with heart beat, then japa will originate from the heart only. If bhava (aspiration, devotion, love) is added to this practice, mental memory and understanding will spring up automatically. Like a river that runs from mountain to the ocean automatically, if we make an effort to do japa with heart beat and with love and devotion, japa, dhyana and mental awareness will be achieved at the same time.

Jivanpagaran
Edition 1; pages 45 - 46.

It is of the utmost importance to have living and active bhava in japa. To have softness and emotion in japa you may sing a devotional bhajan of your choice. A bhajan in prayer form can also be sung with humility and devotion. When you sing this kind of bhajan two or three times it will produce a kind of emotion that can be used to bolster naam-smaran. Some times we have similar emotions with the memory of a loved relative and this can also be used to keep naam-smaran soft

and supple. Occasionally you can shout loudly and enthusiastically for a while and then again get engrossed in naam-smaran. This lightens up your being. Emotions produced by any incident or even from ordinary conversations, should be directed towards naam-smaran with mindfulness. Naam-smaran needs to be done with love and devotion. Effectiveness and liveliness in naam-smaran depends upon it.

Jivansanshodhan

Edition 2; pages 369 - 370.

NAAM-SMARAN AND NATURAL TENDENCIES

It should pain us tremendously if we miss even an instant without remembering Him. If you feel that way, then know for sure that one day you will experience Him. Also know and believe that you live in a fools paradise if your expectations are of the highest order, but your efforts and behavior are the opposite. You do not care for your ideal if you find yourself devoid of the efforts to express love and devotion for your ideal in your day to day life. Then you are not ready to express this ideal (remembering Him at all the times) yet. The soul that wants to fulfill this ideal has to decide very clearly and with great determination. It does not matter what kind of nature you have, but to talk about praising God while continuing to stay in the same old nature, is like cheating yourself. So I am telling you with all my humility and prayerful heart to alert the swajans (close friends) regarding their inner tendencies. If you want to be awake, then act accordingly in your daily works. Fight and oppose unwanted and conflicting natural tendencies with great awareness. At that time call on God almighty and pray with all your heart for help. Do not get stuck in the muddy land of natural tendencies of the worldly life. God does make us aware off and on when we get stuck in this kind of mud. He makes us experience this in real life but we refuse to accept the purpose and meaning of the experience and that this experience is for our own

benefit. It is all right if we do not accept it, but we get mad at Him and then reject Him. What can be the fate of this kind of soul? So if you can wake up and move somewhat in this direction then it is very good. Again it is meaningless if you are going back to the same slumber of natural tendencies after some movement in this direction.

Jivan Pokar
Edition 1, pages 428-429.

REASONS FOR LACK OF INTEREST IN NAAM-SMARAN

Swajan : I do naam-smaran but there is no real interest and delight in doing it. What are the reasons behind it?

Pujya Shree Mota : It is not possible to have this interest right away. When it is practiced continuously this interest and delight in doing naam-smaran definitely arises. We can never fall in love without coming in close contact with a person. It is similar to naam-smaran.

We should never surrender to any negative thoughts of life or natural tendencies that spring up while doing naam-smaran. Just let it pass by. We should maintain equanimity. It is of utmost importance to develop this practice in a most practical and effective way.

Always do naam-smaran with happiness and with a free spirit. Make sure that there is no sadness or unhappiness during naam-smaran.

Pujya Shree Mota
Lagnehajomangalam
Edition 1; page 70 - 71.

NAM-SMARAN AND PRESENCE OF GURU IN YOUR HEART

Swajan : Mota ! Now I have a feeling as if I am in the car and on my way (towards spiritual progress). I feel relaxed because of this feeling. In spite of this I am still bothered by the attacks from natural tendencies and thoughts. Now I have taken a vow to do naam-smaran for certain number of times. Is it ok? I have also decided to have your photo painted.

Pujya Shree Mota : This feeling you have is very good. Once this feeling is settled in it will not be replaced even if attacked by hostile forces. It may get shaken up temporarily but in the end these attacks will fail.

Whenever you are bothered by these negative forces invite them without fear. Tell them “ come on in my friends, you have reminded me of my dear God “. Thank them and offer them at the holy feet of Bhagawan.

Everything that comes to us is a form of energy. When one learns the art of using this energy and is aware of this at all times, enjoys the life at its fullest. This kind of person can never be lazy or idle.

I am pleased that you have decided to do naam-smaran for 35000 to 44000 times. Since you do not have the worry of the job, there is nothing wrong in doing naam-smaran even for longer time.

Naam-smaran plays a big part in making the mind concentrate. It also helps to prevent the undue impressions of *karma* being ingrained and lessens the force of these impressions when they express themselves. It also has a major role in cajoling the mind to get interested in the love for the God.

There is no need to paint the picture of Mota. It is mere foolishness. I have never kept the photo of my guru. We should make the guru alive in our hearts.

*Pujya Shree Mota
Lagnehajomangalam
Edition 1; pages 240 - 242.*

NAAM-SMARAN AND AIM OF LIFE

Swajan : Is it possible to develop life by reciting only God's name?

Pujya Shree Mota : We may use the tools like naam-smaran and prayers. These tools are not very helpful unless and until there is definite and decisive understanding of the aim of life that propels us further towards our ultimate goal. Yes, it leaves its impressions but that is also superfluous. The tendency of the efforts that are made without this decisive turn in life are half hearted and ineffective.

The real strength and vitality develops in the efforts that are made after definite and decisive aim is fixed in life. Souls that have this "do until death" determination and firmness are suited for this road. Others will not succeed. So there is a real need for this awareness and contemplation on this matter.

*Pujya Shree Mota
Dhan no yog
Edition 1; page 69.*

NAAM-SMARAN AND AWARENESS

Swajan : Mota, you tell us to do naam-smaran and at the same time also tell us to be aware and ready. What should we be aware of and what kind of readiness are you asking from us?

Pujya Shree Mota : Only the one who always wants to protect his aim in life and is aware and alert at the slightest hinderance in his aim, can get past this hindrance. We get the results of any work according to the level of effort that it is done with. So we should offer our works with intense joy, happiness, love, devotion, perfect concentration in our heart and with conscious awareness of “Hariom” in our heart and mind.

Only this kind of naam-smaran can be our real strength and make us aware of our nature. Any natural tendencies, our dealings, relationships and circumstances should be offered to Him with deep knowledge, devotion and awareness during naam-smaran. The soul that does this is always ready and aware. We should continue to offer all these with all our might in this Japa-yagna. We will definitely get the result of this Japa-yagna. Whenever old impressions arise in our mind from our past, do not get dragged in its currents. So be aware that these thoughts are from your past impressions and being entangled in it or it will lead you back to where you started. With this awareness, try to separate from the entanglements and offer them to God with a prayerful heart. Only this kind of practice will be helpful.

Pujya Shree Mota
Lagnehajomangalam
Edition 1, page 230 - 231.





NAAM-SMARAN AND INNER IMPLEMENTS (MIND, INTELLECT ETC), HARMONY AND CONNECTION

Experience this my brother. Act with equanimity so that there is equilibrium between mind, chitta, intellect, prana and ego. I have heard from some holy men that you can attain heaven by reciting or writing God's name for 70 million times. This is absolutely false. Naam-smaran will never be effective if you let your mind, intellect, chitta, prana and ego behave as before. So the major way is to develop a connection of the Naam-smaran with the mind and the intellect. There is no way to advance without reducing attachments and jealousy.

You will not achieve salvation even if you recite God's name for millions of years. It is very difficult for us to cultivate the state where we are without attachments and jealousy for most of the time while still being in our ordinary lives. Is there any way out of it? Yes, there is. We work with our mind and intellect to reduce attachments and jealousy while getting automatic help from naam-smaran and prayers. To do this we must interact with unity, harmony and goodness with our acquaintances. You must keep in mind that this may lead to injustice to you and you must learn to bear that. You should know for sure that the interactions done with the bhavna (always remembering that the purpose is to reduce the attachments and jealousy) will keep you in the condition of happiness.

*Pujya Shree Mota
Prabhunikhoj
Edition 1; page 63.*

NAAM-SMARAN FOR HAPPINESS

If you have decided to experience the divine consciousness as a goal then you must make a constant effort. It is still possible to achieve peace and happiness in the world even if the goal is not experiencing the divine consciousness. I appeal to those people to try Naam-smaran and see the results.

We may not be able to fix the goal to experience the divine consciousness and yet can try Naam-smaran to protect against the difficulties and problems of life. Even though the naam-smaran is done as a spoken word, its light enters our conscience. We can forget the word, but the associated remembrance is both spoken and heard. Naam-smaran is such that it gets deep in our conscience as it is repeated. It enters our conscience with higher aspiration in proportion to the intensity (bhavna) with which it is spoken. When we speak the word with extreme anger, it produces the disturbances in our prana. God' name produces vibrations and its results are according to our aspiration.

When the naam-smaran becomes continuous we can stay in a state leading to higher aspirations. Certain periods during this naam-smaran results in concentration and bhavna. This leaves deep impressions in our psyche. As the period of higher inspirations increase, these impressions gets dense and deep.

*Pujya Shree Mota
Prabhunikhoj
Edition 1; page 65 - 66.*





USE OF NAAM-SMARAN AND WORLDLY LIFE

The human intellect is a superior tool than the wealth. The wealth is acquired by using the intellect and the mind in our worldly works. When the intellect and mind are confused and afflicted, how can it be useful it earn the money? Naam-smaran is an easy tool to keep the mind and intellect in good shape. It is an excellent tool that can be used to tackle our problems, difficulties, puzzles and be peaceful in the society that we live in. When you have a perplexing problem and the mind is unsettled, try sitting in a lonely corner of the house and do naam-smaran. Perplexity will go away and you will get the solution of the problem. It is also a good tool to use when you do the social work since the works are done in a better way. If you create the habit of doing naam-smaran while doing the social work, you can definitely reduce the attachments and jealousy within you.

*Pujya Shree Mota
Prabhunikhaj
Edition 1; page 68.*

JAPA IN SHORT IS _____

Question : Mota, How can we understand JAPA in one or two simple sentences?

Pujya Shree Mota : JAPA is a symbol of ever flowing infinite divine consciousness and JAPA is just a miniature tool to create awareness of this consciousness. Constant awareness of this divine consciousness is JAPA.

Pujya Shree Mota
Shree MotaSatheVartalap
Edition 2; page 29.

YAGNA OF OFFERING

It is possible for the mind to reduce the thoughts if naam-smaran of Shree Bhagwan is done with love, devotion and heartfelt affection. We need to create the habit of offering all activities of the mind to Shree Bhagwan. Offer good and bad both. This offering should continue every second. When this is done with love, devotion and knowledge it is called yagna of offering. Self narration is automatically included in the bhavna of yagna of offering.

Pujya Shree Mota
Jivan Mandan
Edition 3; page 86.

PRACTICE OF NAAM-SMARAN WILL FUNDAMENTALLY TRANSFORM US

Naam-smaran is the best, easy and natural tool to keep our mind in the bhava of Bhagwan and maintain the awareness (mindfulness) for that purpose all the time. The influence of naam-smaran is limitless. If we use most of the time of the day and use most of our energy for that purpose, it is possible to achieve continuity in the bhavna of naam-smaran. When the bhavna of naam-smaran expresses in the life, it results in the sense of discretion between right and wrong. Effect of this goodness towards all always expresses itself in our lives. Just as when medicine is taken to cure the disease but it can end up helping rest of the body, this goodness towards all when exercised with wisdom and devotion affects the rest of the life also. When this goodness is put in action in life, it also produces other good qualities and energy. There is definite possibility to turn towards the path of spirituality when one develops the bhavna of naam-smaran with sincerity, love and devotion and tries to develop constant awareness of the purpose. The flood of the bhavna of naam-smaran can remove any and all obstacles either going through or around it (prakruti). But there is some problem with this logic. Just because there is bhava of Bhagwan, we should not ignore the prakruti. Prakruti is the sum total of our insinences, beliefs, habits, nature, mind, intelligence, prana, chitta, body etc, If we cannot transform the prakruti, sadhana in our lives is not much useful and not needed. If somebody says that we can realize divine consciousness without sublimating the prakruti, it is falsehood and illusion. It is very important to keep our constant attention to see that our prakruti is transformed and our attitude towards it is molded in that regard while we pursue our sadhana.

***Pujya Shree Mota
JivanSanshodhan
Edition 6; pages 245 - 246.***

CONDITIONS FOR FLOURISHING OF NAAM-SMARAN

Someone may ask; “Mota, you are just bluffing. We do naam-smaran but it does not seem to have any effect”. My answer is; there is a need for certain level of progress for flourishing of the naam-smaran. So if we are really doing naam-smaran it requires fulfillment of certain conditions. It requires the awareness of right and wrong with the sense of discretion in our behavior towards others. So there has to be reduction in attachments and hatred (रागद्वेष) for flourishing of naam-smaran. We have been constrained by all kinds of prejudice, ego and jealousy. There will be fast progress and flourishing of the bhavna of Bhagwan if we reduce these constraints. So if we really want to taste the fruits of our efforts of naam-smaran, we must reduce the grip of attachments, hate and prejudice. There is no way out of this but to reduce attachments and hate to enhance the naam-smaran of Bhagwan. We need to look for and find these constraints within us to reduce their grip on us. So the genuine sadhak needs to have eagerness to be free of these restraints, be aware of it and make an effort to be free from it.

*Pujya Shree Mota
Maun Mandir Ma Prabhu
Edition 5; pages 12 - 13.*

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|| Hari Om Tat Sat ||

Where one can realize one's soul, there all the worries, anxieties and miseries would vanish, there the sports of God become evident and the world becomes an abode of bliss.

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