

|| HARIOM ||



NAMSMARAN

(Jap Chanting)

Written by Shree Mota



HARIOM ASHRAM PUBLICATION, SURAT

॥ हरिः ॐ ॥

॥ Hariom ॥

NAM SMARAN

(Chanting of Name)

Written by
Shree Mota



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॥ हरिः ॐ ॥

॥ Hariom ॥

PUBLISHER'S NOTE

Rev. Shree Mota attained Supreme Reality by chanting God's name "Hariom". He has written very extensively on different phases and stages of Nam-Smaran.

By his unique approach, he has unveiled the secrets of Nam-Smaran and for the first time he has presented his scientific explanation how Nam-Smaran can cure diseases and how vices like lust, anger, greed, attachment, ego and envy are eradicated from our life.

We are very much thankful to Shree Shreyasbhai Pandya of M/s. Sahitya Mudranalaya Pvt. Ltd., Ahmedabad for printing of this book with title as his kind devotion to Rev. Shree Mota.

We sincerely pray to Almighty God that all spiritual seekers after reading this book will start chanting God's name, which is available quite free of cost, all time, everywhere and easiest means and experience peace and bliss in their life.

We have taken every possible care for this publication. If any mistake is brought to our notice, it will be corrected in next edition.

Ramnavmi,
13-4-'08
Surat.

Trustees,
Hariom Ashram,
Surat.

॥ हरिः ॐ ॥
॥ Hariom ॥

DEDICATED

to

our beloved and forgotten Late Shree Hemantdada (Shree Hemantbhai G. Nilkanth) who was the first disciple to accept Rev. Shree Mota as a Realised Saint and surrendered his whole life at the lotus feet of Rev. Shree Mota for spiritual development. He advised and led Late Shree Nandubhai to meet Rev. Shree Mota for spiritual guidance. He wandered with Rev. Shree Mota in search for site of Nadiad Ashram and he was the founder stone and trustee of Hariom Ashram, Nadiad and served spiritual seekers of Maun-Mandir in the same way like Shree Manikaka and Late Shree Zinakaka of Nadiad and Surat Ashram respectively. He edited so many books of Rev. Shree Mota in Gujarati and he also translated five books in English namely To the Mind, At Thy Lotus Feet, Struggle of Life, Vision of Life Eternal and Fragrance of life. His sincerity, simplicity, honesty, humbleness, politeness, frankness and devotion was unparalleled.

Ramnavmi,
13-4-'08
Surat.

Trustees,
Hariom Ashram,
Surat.

॥ हरिः ॐ ॥

॥ Hariom ॥

*'Word' appears from the sky, it is the creator of all,
Life depends on word, therefore, it has created beings.*

*The navel sound is pragmatic and entire,
Besides, it is in no way meaningless.*

*The result of word, is Nad for certain,
Nad will give concentration in the heart.*

*Mind is engrossed in Nad, surely,
Yet, Nad is no knowledge, both are different.*

*Nad of each word spoken for different roles,
There are different qualities and emotions
behind each sound.*

*There are different kinds of words for different roles,
And the types of sounds of words also are different.*

*The music of Nad is so very attractive,
It can keep one engrossed in it forever.*

Scientific Explanation of Nam Smaran (Editorial) (First Edition)

There are varied methods of practising penance in different religions and sects. Most of the religions have accepted the importance of Nam Smaran in different forms. In the absence of Nam Smaran, there is certainly some way of addressing God or reciting God's name. We find references of Nam Smaran as well as its importance in the religious books and scriptures from the time of the Vedas to that of Shrimad Bhagwad Gita in Hinduism. In Shrimad Bhagwad Gita, Japa Yajna is described as the incarnation of God. Nam Smaran has played an important role in the Saint Tradition in our country. Thus, Nam Smaran is an important instrument obtained from our spiritual heritage. It is a vital part of spiritual practise.

By chanting or reciting God's name or by remembering him constantly through the singing of *Dhoons*, we get mental peace. This is such a simple instrument which even the worldly people can use. But we have hardly come across the rational explanation how Nam Smaran can give us peace, delight, enthusiasm and joy in our life. It is said very often that one must continue taking God's name with faith. But while saying it the term 'faith' should be explained clearly.

In our times, Pujya Shree Mota had started a new life in 1922 and achieved the highest spiritual position in 1939

by practising that penance in different ways. A mendicant (sadhu) who met him at the Temple of Ranchhodji on the bank of the river Narmada had suggested to him that he will be cured of epilepsy by reciting the mantra Hariom continuously. But a question raised in the mind of this young man of 24 years whether this epilepsy be cured by reciting the mantra Hariom? His intellect did not accept this. So he did not have faith in what the medicant had said. But he practised Nam Smaran by relying on the advice of his spiritual mother and Mahatma Gandhi. After practising Nam Smaran, Pujya Shree Mota said that, although it is true that Nam Smaran should be done with faith, but it is also equally important to know that faith is born out of Nam Smaran.

His epilepsy had gone by practising Nam Smaran continuously for four hours daily, but at the same time, some spiritual qualities also developed in him and he adopted Nam Smaran which led him to the goal of attaining the highest ideal of realization of God.

After the first experiment of practising Nam Smaran, the qualities born of mind, intellect, ego and life etc. proved obstacles in his path. He worshipped God for diverting the mind and heart into Nam Smaran. From the lines quoted here from his poem, Manne (to the mind) (1923), it will be clear to us as to how Pujya Shree Mota struggled to divert his mind.

To the mind

Are you unaware of the power of God's name?

Have I spared any words to convince you?

*Why has your recitation of God's name proved futile?
Why have you not yet gained complete wisdom?*

*How can I describe the grandeur of His name?
How can I show you the power of Almighty?*

*You've learned something by trying to know it—
Now proceed in the light of what you've learnt. (98)*

*Take God's name heartily and in all faith,
Make the mind engrossed in the virtues of the Lord.*

*Destroy all the evils completely,
And increase the virtues by efforts. (95)*

*By giving place to God's name in heart—
Achieve the good and the dear at a time;
Don't waste a single moment in life,
Without being engrossed in God's name. (103)*

*Let Nam Smaran have permanent place in the heart,
Let the holiness of the Ganga flow through it;
Sacrifice all your desires of life,
By making your reason and mind composed. (107)*

*Engrossed in meditation by remembering His name,
Concentrate fully by remembering His name;
Merge with Him by remembering His name,
Be one with Him by remembering His name. (108)*

Pujya Shree Mota was doing social services in Harijan Sevak Sangh at that time, but he used to continue Nam Smaran even while he was working. He has expressed his views about how one should be engrossed in God's name with keenness, in his prayers. One example of such prayers sung in 1924 is given below :

*Nam Smaran done heartily and always with faith,
May I be doing service for ever, that too with love;
May my heart be full of affection forever, O Lord!
May I have faith in you by your grace, O Lord!*

*As a greedy loves wealth, or a lustful lust,
I cherish a dream to love your name;
Blaze such a fire in my heart, O Lord,
That I can't bear your separation, though I might die.*

*If I lose my breath, or if death comes,
If I'm surrounded by agonies, all around;
I wish, I may not forget your name, O Lord,
This is the only request to make, O Lord!*

(Jivan Darshan : Ed. 7th)

He had a keen desire for union with God. But, in this prayer, we find his firm resolution to achieve the goal. We find in it a kind of his courage also. In the prayer above, we find the feelings for Karma, and devotion, but more especially there is a feeling for hearty pining for him.

From this prayer, it is clear that if Nam Smaran takes its place in the heart and mind, there will be a momentum in the penance for the spiritual progress of life. It is a unique story how Pujya Shree Mota had accepted Nam Smaran on the experimental basis and practised it constantly. The peculiarity of the story is that he has explained each stage of Nam Smaran rationally. We find the clear analysis of all the stages of Nam Smaran until he reached his goal, in his letters and other writings.

It is quite natural for any human being to ask, "What is Nam Smaran?" "What is God?" "Where's God's abode?" Pujya Shree Mota has explained all this in the beginning

of his penance for spiritual progress rationally. In his prayer, “Tuj Charane” (At Thy Lotus Feet) he has rationally and emotionally explained how God is like and how various saints and devotees have experienced and realized Him. From it, we learn that he had obtained rational clarity about it before he took to the path of God completely.

Nam Smaran is the simple, easy and subtle instrument which any person can use for the purpose. The explanation that Pujya Shree Mota has given about how recitation of God’s name can bring peace and ease in life is like a science of Nam Smaran. This phenomenon is unique in the spiritual heritage of our country, because the glory of Nam Smaran is limitless. Various saints have admired it in their hymns and prayers, but we get its rational and logical explanation for the first time from Pujya Shree Mota.

Pujya Shree Mota had explained to Mahatma Gandhi about how the diseases are cured and the sentiments like lust and anger are subsided by Nam Smaran. Gandhiji was delighted with it and he replied, “From this explanation it appears to me that you will be a great scientist of the spiritual science.” (This was informed by Shree Mota to late Shree Ramanbhai Amin, Chairman of Alembic Chemical Co., Vadodara, during the *Satsang* he had with him.) We know that H₂O indicates water. But the proportion of two gases in water could be discovered after many experiments. In this way, Pujya Shree Mota attained spiritual progress after many experiments with Nam Smaran. That means, he disclosed the mystery of this spiritual science after the experiment was successful, and he presented it in such a logical way that any intellectual can accept it. Thus,

Nam Smaran was described as a scientific phenomenon.

The whole universe is filled with five primary elements. But the earth is the only planet where all these five primary elements (sky, air, fire, water and earth) are found together at a time. By giving the rational explanation about these five primary elements, their objects and their relationship with the three “*gunas*”, Pujya Shree Mota has convincingly explained how the element of the sky comes to the forefront by Nam Smaran and how the qualities of Rajas and Tamas are subordinated, when the *Sattvaguna* becomes dominant and it enlightens us. We get an idea about the power of word, by describing the origin of word, its kinds and its function. Pujya Shree Mota has explained the importance of the word, “ॐ” in which we find rational approach, besides his analytical power. His concept of the external form of “ॐ” is worth nothing. In the word “ॐ” there is a shape of the figure 3. It indicates that everything emerges out of 3, sustained by 3 and merges into 3. Origin, existence and destruction; Sattva, Rajas and Tamas, out of which this universe is born are indicated by the curved line connected with figure 3. The concept of God which is beyond the world and the sentiments and the objects of the world is indicated by the sign of a crescent. The dot above all this is a symbol of Parabrahma, the ultimate reality. This explanation was given by him during one public spiritual lecture.

He has clearly indicated where the pronunciation of “ॐ” is articulated and what kind of results it can bring by its waves. It is noteworthy that whatever be the *mantra* you are reciting, but if it is combined with “ॐ”, it becomes

more melodious. This can be experienced only by those who experiment with it. He has given the convincing analysis of the selection of the word or *mantra* for recitation. It is equally practical too.

Pujya Shree Mota has described the things like how to practise Jap Yajna, with what feelings it should be done, what goals should be kept in mind. In the methods he has shown we can see his scientific approach. He has said that Nam Smaran should be practised with faith, with dedication and with love. Pujya Shree Mota had depicted in the following poem, how he had to struggle for it.

*In the beginning, Nam Smaran was done mechanically,
But as the practice grew, it became deeper.*

*I spent more and more time in Nam Smaran,
And struggled hard to mix faith with Nam Smaran.*

*As I constantly pursued Nam Smaran,
I grew more and more interested in it.*

*When efforts were made to develop interest in it,
They were successful because they were done heartily.*

(Jivan Smaran, Pg. 8)

Nam Smaran may be mechanical in the beginning but one should not give it up. One should spend more and more time to practise it with faith and struggle to achieve it. One can develop interest and sustain it by constant practice. By pursuing Nam Smaran heartily after interest has developed, you may find the heartfelt emotions about it. In these eight lines Pujya Shree Mota has shown the process of making Nam Smaran interesting, and has also admired the struggle to achieve that goal.

The impact of Nam Smaran on one's heart is depicted in the chapter "Nam Smaran Sadhana". He recommends that Nam Smaran and worshipping with faith should go hand in hand.

Worshipping can give birth to faith, and Nam Smaran touches the inner core of the heart when it is mixed with faith.

Only the word is not important, but the faith with which it is spoken is important. While practising Nam Smaran constantly, a rhythm is created. This should be diverted to the heart with faith. The practise of Nam Smaran should not be followed mechanically or without awareness. He has explained it in the following lines :

*Recite Hariom, while doing your work,
Do it heartily with faith and be aware of it;
Practise Nam Smaran deeply by reciting
the name constantly,
It is necessary to give place to God in your heart.*
(Pg. 152)

*Do not allow any work to occur without God's
remembrance,
By worshipping Him heartily, let things happen.*
(Pg. 142)

*By reciting God's name constantly for ever,
Submit your reason, mind, consciousness, ego
and life at His feet.*
(Pg. 120)

(Pranam Pralap, Ed. 1)

Pujya Shree Mota has shown how our mind, intellect, consciousness, vitality and ego are manifested in different

forms and how their characteristics are identified. He has shown the methods of diverting the power of all of them towards God by practising Nam Smaran.

Pujya Shree Mota has mentioned one very important thing about Nam Smaran. When Nam Smaran is practised constantly without break, you can experience the purity in your heart. Thus, you cannot reap full benefit of Nam Smaran unless Nam Smaran is practised constantly without any break. Pujya Shri Mota has composed a prayer to make Nam Smaran steady and constant companion of your mind and heart. This prayer is aimed at giving guidance for the progress in Nam Smaran to those who have taken to that course but has not much progressed in it. The prayer is full of the explanation about our day-to-day dealings and our mental attitudes. We must reiterate the feeling with the help of which Nam Smaran may remain steady and constant in our mind and heart forever.

Smaran Bhavana

*We'll remember that sweet name with affection,
We'll remember that sweet name in different ways;
We'll remember that sweet name assiduously,
We'll never give up the company of your name, O Lord!
In the fiery struggle of tough and rough course of life,
In darkness of life where no light is seen at all;
In the ups and downs of life, that we experience,
Let your remembrance be steady and constant
in our heart forever.*

*In the worldly affairs, in the company of practical men,
In all activities, while eating, drinking and relaxing,*

*Whatever we do, whoever we meet, however we act,
Let Your memory be steady in our mind forever.*

*We find difficulties and anxieties in the world,
Quarrels and feuds give agony to all;
In puzzle, confusion and difficult problems,
Let your memory be steady in our mind forever.*

*In thoughts and all attitudes of the mind,
In the thoughts of lust, sins and all mental activities;
In all mental activities, sport and play and attitudes,
Let your memory be steady in our mind forever.*

*In our physical activities, and in lust and pleasure,
In every particle of the body and in blood;
Everywhere from head to feet and all the senses,
Let your memory be steady in our mind forever.*

*In all six tastes and in all sweet smells,
In consciousness, intellect, intuition and in breathe;
In emotions, feelings, love and all desires,
Let your memory be steady in our mind forever.*

*Having full faith, that you're the sole support,
As a child calls its mother affectionately;
When separated from her, it pines for her,
In the same way O Lord! let me take your name.*

*In all the disturbances of life and in all the joy,
In all obstacles, laid across the path;
Whatever be the condition of my life,
Let your memory be steady in my mind forever.*

*We may be engrossed in the talks of friends
and relatives,
We may be engrossed in the worldly affairs;
We may be engrossed in the family affairs,
But, O Lord! Let Your memory be steady in our heart.*

*When the Sun of Your name rises, all darkness
is driven away,
Let such a thing occur in our life, by your grace;
Let us have a craze to take your sweet name,
Let our life be radiant with the light of your grace.*

*We may be involved fully in the worldly affairs,
But we should be engrossed deeply in your grace,
O Lord!
Let us be stuck to your name forever,
I may attain such godliness, if I have Your grace.*

*Poets, sages and devotees sing songs in your praise,
What a poor creature like me, can say about You?
I'm a moth before the star, a ditch before the ocean,
I'm just like a glass before the diamond.*

(Shree Gangacharane, P. 29-32)

Pujya Shree Mota has written a lot about Nam Smaran. He has described various aspects of Nam Smaran. All this is written while writing the history of his spiritual progress, and it is covered in this small booklet.

If someone studies the verse-compositions of Pujya Shree Mota, he would certainly come across many mysterious things of spirituality.

This compilation of 'Nam Smaran' is the result of Pujya Mota's pursuit of the form of word. The wish to publish such a book had been cherished for many years but Shree Zeenabhai Patel of Hariom Ashram, Surat, gave an inspiration to make that wish realized. Therefore, I take this opportunity to thank him heartily. It should be made clear that this compilation does not include everything about

Nam Smaran. However, it is certain that the booklet will be useful for getting a rational explanation about Nam Smaran to those who tread upon the path of spirituality.

I am thankful to the workers of Hariom Ashram, Surat for giving all help for completing the work of compilation of this book.

I am confident that this small book will enlighten us about the method of practising Nam Smaran and make us aware about its goal.

Dt. 21-2-1992

– **Ramesh M. Bhatt**

No. 1, State Bank of
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1 Importance of Nam Smaran

‘Nam Smaran’ means remembering God’s name. It is an important aspect of life. It is as significant in our life as Gandiv was to Dhanurdhar. It is pious like the holy Ganga and powerful like the sun rays which melt even ice. At the place where rivers meet the ocean, the force of their current is so powerful that the river-waters enter into the ocean forcefully. Such is the impact of the stream of Nam Smaran. Of course, this comparison is also not fully appropriate. Nam Smaran is like a support to the person into the river floods; it’s like food to a hungry person; it’s like sweet water to a thirsty fellow; it’s like a meeting of lover with his beloved after facing hardships; it’s like wealth to a miserly person; its like the birth of a child to the childless; it’s like hearty warmth; it’s like the showers in drought; it’s like getting the desired thing; it’s like a good company for a satsangi or like the rest to the person tired of work. But this is merely a description as we find in literature. Do we get the real taste of sweets only by reading its description or by hearing it? Such descriptions do not quench our thirst.

Nam Smaran is our life in a way. One may go without taking food for some days, but he who wants to surrender to God cannot go without Nam Smaran even for a single moment. As such, the normal life can pass as usual but Nam Smaran is the soul of divine life. Nothing exists in its

absence. Therefore, Nam Smaran is more significant than even meditation. It would be better if we persist it with all enthusiasm, from the day we understand its significance. The importance of God's name is indeed very great. It is said that the name is more important than even the person who holds it.

God's name enjoys such a great importance, because it has a wonderful power to develop our inner qualities. The more we remember God, the more affection we develop for Him, because there is a force of our firm determination. That motivating power can create in our heart a live image of the Divine Being we are remembering.

We may have the feeling that the work we have on hand is an instrument of God, if we are engrossed in 'Nam Smaran' while doing that work, because we may be aware of the feeling that we are invoking God, knowingly or unknowingly, while doing that work. Therefore, that divine power dawns on us more or less. When we awaken that power by Nam Smaran, the same creates hunger for more power. It makes us more enthusiastic. It adds fragrance in our life and work. It awakens love for ourselves and procreates love. Thus, it goes on increasing continuously. As the principle amount becomes greater as cumulative interest is added thereon, the small stream of Nam Smaran attracts numerous other small streams to it and thus, turns into a big river when these streams are merged into it, and finally, it merges with the vast and endless ocean called God. The importance of Nam Smaran can be described only by an experienced person. One poet has written a couplet to describe it,

*Tulsidas has sung about it, the devotees have enjoyed it;
Poor as I'm, how could I know it; I'm just a child.*

The importance of Nam Smaran has proved its importance many a time. It is not a gossip, but an established thing. Numerous saints and devotees have sacrificed their lives after it and they have enriched their lives with it. Even Mahatma Gandhi declared it publicly that his strength had its roots in Nam Smaran. It is a well-known thing that he used to suggest Nam Smaran as a remedy for physical ailment also. Thus, Nam Smaran is proved as a tried remedy. In the beginning, it has divine effects on the heart, but later, it turns the entire being into divine form. However, before reaching that stage, it soothes the sorrowful heart and pacifies the excited emotions. It develops affection and deepens it in a man and it turns man into an affectionate individual. Nam Smaran is thus, everything.

Those who are proud of ancient Indian culture, say that there were aeroplanes in the time of the Vedas, and there were machines too. They claim that in the Vedas we find references to all arts and sciences. But Nam Smaran does not require any such claim because all the things are included in it, and it is supported by numerous saints of different nations belonging to different ages. All the apparent prosperity of the world is simply useless before its impact.

When such Nam Smaran is constantly echoing in our heart, we should believe that the new life has begun. He who has sincere eagerness and enthusiasm will certainly feel it. It is doubtless that one who has an attitude for it is going to achieve it by making proper efforts. God is more

eager to manifest Himself than we are to realize Him. Therefore, we have to be more careful and conscious in preparing an appropriate background for achieving our goal. There should be no place for any other element in our life. As we make the soil fertile before sowing the seeds, we should make efforts to make our life proper and fit for Nam Smaran. In fact, God needs no manifestation. He is automatically manifested or is being manifested when an appropriate condition is fulfilled. The only thing that comes in our way is that the order of our life and the order of the attitude to life are opposite. At one place it was mentioned, “*Lust is removed by the grace of the saint, and the life becomes stainless.*” Here, also the grace of the saint means the grace of God. One thing is certain that if, at all, we are to get such a grace, we are to get it in the form of *mantra*. If we do all our work sincerely and heartily, as if we are performing a yajna, and surrender to him and have faith, that He will do everything at an appropriate time, our duty ends there. We should do our duty with all commitment, and sincerity and can relax in peace.

(Jeevan Sandesh, 3rd Ed., Pg. 239-243)

2

Experiment with Nam Smaran

■ Starting Nam Smaran

When I was suffering from epilepsy I had been to the bank of the river Narmada during my sick leave for taking rest there. I had in my company Shri Maheshbhai Mehta and Shri Bhanuprasad Pandya once. But the next time I was quite alone. A Ranchhodji Mandir was there beyond the place called Mokhadi on the bank of river Narmada, and I had planned my stay there. I used to look after and serve a Sadhu who was staying there. During those days also I had four to five attacks of epilepsy. While leaving the place I bowed down at the feet of that holy Sadhu and prayed to him for his blessings. At that time, he advised me to chant God's name Hariom and also said that I will be cured of the disease, if I did so. But, at that time I thought that it would be better if he had suggested some herbs for the treatment so that I could have faith in it. But I was not at all convinced of the fact at that time that I would be cured of the disease only by Nam Smaran. I had no faith in it at all.

Besides, the sadhu had also said to me, "You're going to get a worthy Guru after a year, who will guide you on the path of uplift of life." But the words like 'uplift' and 'life' had no meaning for me at that time. The only meaningful thing for me was an intense desire and craze for serving the nation. This craze made it possible for me to sustain my life even in utter poverty.

I went to Vadodara after it, where a spiritual mother of mine lived. She was the same person to whom I have paid tribute in my work “Man ne” (To The Mind). Due to an attack of epilepsy when I was on the third floor of her house, this body rolled down the stairs and came down to the second floor. As it was a brick floor, the body received many bruises and it had some bleeding at certain spots. When I regained consciousness, I had a vision of the holy saint of the Narmada, who said, “Why don’t you try Nam Smaran? What are you going to lose in trying it?” This flashed across the mind, but my psyche at that time was not at all congenial to receive it. So I could not give any importance to the words of that Sadhu. But when I was a bit better, I talked to my spiritual mother about it. When she knew it, she was very much pleased and said, “Look, Chuniya, you’re very fortunate. You should henceforth, take God’s name constantly. I’m sure you will be cured, if you engross your mind in Nam Smaran continuously, while doing your routine work.”

At that time, I had a deeper faith in my spiritual mother than in the Sadhu. So at her instance, I was encouraged to practise Nam Smaran.

(Jeevan Darshan, 8th Ed, Pg. 237-239)

But, to tell you the truth, I had no faith in the belief that I will be cured of my epilepsy by Nam Smaran. I was fully aware of the fact that Mahatma Gandhiji was taking God’s name and he used to keep with him a rosary. So I wrote a letter to him and informed him about the incident. Mahatmaji replied to my letter immediately telling me that

one can be cured of any disease by taking God's name. I had full trust in his words. So I started taking God's name. Not only that but I resolved firmly and took an oath that I would take God's name for two and a half hours daily without fail. If I could not do it some day, I should be on fasting that day. And thus, I started practising Nam Smaran.

Nam Smaran continued for more than two and a half hours daily. On one side, I wished to get rid of my epilepsy and on the other side I was never bored of taking God's name at all. I started extending the time for five to ten minutes after a fortnight. Thus Nam Smaran continued for more than four hours daily within three months. And eventually, my epilepsy had gone totally.

During this period, I felt that I was gaining enthusiasm, cheer, industriousness and keenness in life while taking God's name.

To me it appeared quite natural. On one side my epilepsy had gone and on the other, I felt that my virtues had increased. Therefore, I increased the time of remembering Shri Hari, with double enthusiasm. The time of remembering God was extended for fourteen hours a day with hearty delight and enthusiasm spontaneously. It was possible because I had developed, by the grace of God, a hearty awareness that only this work is to be done in life for God's sake.

Later, I was once relaxing under a tree in a farm at Bodal of Borsad Taluka of Kheda district. On one side

rested Shri Thakkar Bapa and on the other Shrikant Sheth. And all of a sudden a serpent gave me a sting. But at that juncture, an idea flashed across my mind that I should not die unless I attain the goal of life fully. As the penance of Nam Smaran had been extended for fourteen hours a day, a firm and perfectly live determination of consciousness had already awakened in life. That determination made my heart strong enough to face the violent consequences with firmness. On one side, the snake's poison was trying to make my body lifeless by giving me intense and unbearable pain, while on the other, the firm determination of not ending the life unless the goal is reached, was strongly combating the deadly effect of the poison. When this violent struggle was in progress, all the leaders of Harijan Sangh were present on the spot. Many of them are still alive. I was uttering 'Hariom' God's name loudly. So many persons asked me questions, but I could not answer them. There was only one craze, the craze of Nam Smaran, uttering God's name only! A violent event, so violent that it was indeed very difficult to get through that ordeal! But, I could get through it successfully by the grace of God. As I could get through it successfully, the practice of nonstop Nam Smaran was born. This is a brief history of the penance of Nam Smaran.

As Nam Smaran continued, and concentration increased, it reached up to the innermost core of the heart and it thrilled the heart with a kind of faith. And from the source of that faith, by the grace of God, this being could automatically get the instruments like prayer, singing of

devotional songs, self-expression, sense of renunciation, selflessness, good deeds, sacrifice, realization, etc. And life began to be lived accordingly to them. I could also have the experience of realization heartily in the heart. In this way I am endowed with many kinds of equipments spontaneously. (From the Preface of “Jeevan Ahlad”)

■ Stages of Nam Smaran

The following song narrates the stages of how ‘this being’ has remembered God, by His grace.

*As the habit of Nam Smaran is developed,
the mind is engrossed in it,
What a happy combination of, Nam Smaran and
meditation of God's name!*

*The heart will play in their company,
after being awakened,
From it awakened the awareness of goal,
quite radiantly.*

*For fertilizing the goal in the heart
with hearty awareness,
The fire of the heart has enkindled
to sacrifice me in it.*

*Pondering over the life's goal,
the mind's engrossed in thinking,
How can the heart that has totally surrendered
be engrossed in lust?*

There are different stages and roles of Nam Smaran and there are different kinds of Nam Smaran. The field of faith begins and its continuity is sustained after the

continuity of Nam Smaran is maintained. When that faith enters into its highest state, the process of transformation of consciousness begins. One can have the experience of different kinds of consciousness in that state.

Nam Smaran is the solid foundation of my life. 'This being' experiences sustenance due to Nam Smaran. Nam Smaran brought me awareness. The awareness about the goal of life was awakened by Nam Smaran only. Only superficial rational explanation cannot work in the path of the uplift of life. Life is moulded by the faith that arises out of the depth of concentration of heart. It is the only instrument useful for moulding. Life cannot be moulded without awakening faith and without maintaining its live continuity.

When we practise Nam Smaran and that too with all dedication, self-confidence arises and that self-confidence becomes a solid foundation of life. Faith is indispensable in the path of the progress of life. That kind of faith is the outcome of penance or from the constant practise of some instrument of penance. I have gained by the practice of Nam Smaran, by the grace of God. I had also obtained certain virtues necessary for moulding life from the practice of Nam Smaran. Self-confidence certainly goes hand in hand with faith. The virtues like courage, boldness, adventure and patience also are born out of it. Some qualities which can challenge even boldness are obtained by spontaneous inspiration by the grace of God. The qualities as mentioned above are required to get such inspiration by the grace of God. But to process such qualities is not adequate. What is equally important is the need of deep faith in God fostered by active consciousness.

When Nam Smaran was manifested in the form of continuous live consciousness, the divine sport of the Lord was comprehended to a certain extent. How life blossoms like a flower with such faith is described here:

*O God, an invalid can climb the hill with your power;
He can even swim across all the seven seas.*

There is hardly any scope here to show what and how this 'being' could do it in life with the help of the grace of God. Devotion is born out of the constant practice of Nam Smaran, and under the impact of a keen sense of devotion the intense faith is manifested. With the help of that faith, the mind and other instruments become fit to experience the divine play of the Lord. And the experience of that state is so grand that it is impossible for us to express in words. Yet, the stupid like me has been able to have an insight into it :

*Superior to the ablest and the best,
There's none in the Universe, parallel to God!*

The devotee of God can experience this and he realizes that the root of everything lies in the love for God. The pulse beat is God; there is God's divine play all around; God is in the centre and He is everywhere all around. He is the cause and the effect. As the devotee experiences all this his heart is filled with intense and boundless joy.

*Without breaking the atom, realization
is not accomplished,
The method of breaking the atom is penance only.*

The lines above explain what penance is. As one cannot experience the power of the atom unless it is broken. And the power that is obtained after breaking it can perform the most difficult and great acts. Even creative activity is fully accomplished with the help of that power. This ‘being’ has been able to accomplish such penance by the grace of God.

*When the faith of heart find full expression,
All the qualities of the body are transformed.*

When the genuine love is born out of such penance, that love can enliven all such beings having the same qualities. Even that love has so many different forms, roles and divine areas. I have been able to have the understanding about all of them due to the experience I have gained from penance.

*It's not an easy thing to break the atom,
One has to pass through various processes for it.*

Such things have happened in my life. For gaining such power and to experience it, I had to pass through various obstacles, difficulties, clashes and problems. But, by the grace of God, my heart was filled with enthusiasm and readiness to face them all.

(From the preface of Jeevantap)

I have carried on with this experiment on the practical level by the grace of God. The equipments like **Chittashuddhi**, **Pranshuddhi** and **Ahamshuddhi** are needed for the spiritual progress. Without the manifestation

of such Shuddhi (purity) one cannot perform Yoga. Purity (shuddhi) is inevitable for Yoga.

Even for the path of enlightenment, purity is a prerequisite. There are many historical anecdotes, showing how the meanest creatures and the sinners have saved their soul with the help of the grace of God. In such period (which I call *Prapanchkal*), the only best way of saving the soul is God's name. And I have accomplished it by the grace of God with the help of experiment of Nam Smaran.

'This being' used to practise Nam Smaran constantly while doing other activities like praying, chanting God's name, meditating and other things and that too in the field of service in Gujarat. People know that such work of social service was done for the sake of God's love.

You may give plenty of evidences but no progress is achieved unless 'the being' has the volcanic aspiration in his heart for the realization of God. That aspiration should be hearty, dynamic, creative and unrepressable. One who has the slightest of aspiration can choose any such instrument as convenient to him and struggle hard by engrossing in it constantly to achieve the goal. In that case, such a struggling 'being' can have the power to achieve the goal. Progress is not possible without pursuing the goal constantly, in this field or in any other field.

(From the preface of Jeevan Spandan)

■ Spiritual intoxication

Very recently, some eminent thinkers appear to be disregarding such Nam Smaran. Some compare it with the L.S.D. Many saints and devotees of God in our country have saved their souls with the help of Nam Smaran. Every nation has such devotees. The anecdotes of their lives are not fictitious. Such devotees were totally engrossed in the devotion of God and they have become famous for their devotion. Nam Smaran is the most precious instrument to take life on a higher plane, for those who have totally engrossed in the Nam Smaran with all dedication, and for those who have surrendered themselves totally to God with love and emotion.

When devotion is added to Nam Smaran, there is bound to be some kind of spiritual intoxication. Intoxication of a normal kind can excite man and spur his intellect, but the spiritual intoxication is of different type. It is free from any physical effect of intoxication. Spiritual intoxication is divine.

Normal intoxication is not able to take man on higher plane in life or cannot make him experience sublimity. Such kind of intoxication of drug cannot lift man from the plane of physical world and cannot take him to the indescribable divine world which is mysterious, sublime and quite different from the physical one.

Nam Smaran is an instrument which can take man to the world of sublime experience. While the drug that

intoxicates the brain can excite you temporarily but when the intoxication is over you are again on the plane of painful physical reality. The intoxication of Nam Smaran is not of that kind. It gives the experience of divine joy of sublimity.

I have explained the effect of constant Nam Smaran on life.

As the practice of Nam Smaran increases and when it reaches the stage of realization, the devotee feels that he is not able to achieve the goal unless he becomes humble. Thus, the awareness of being humble for the purpose of achieving the goal is born. This awareness makes him eager for spiritual progress. When this spiritual awareness which is born out of enlightenment and devotion is created. There is a manifestation of the divine, the sublime and the beautiful and he cannot help expressing the fragrance which he has received from the experience of the sublime world of life.

(From the preface of Jivan Rasayan)

3 The power of word

■ Origin of word :

Devotee : Mota! Did the word come into existence first or was it the origin of thought? OR was the world created out of it?

Shri Mota : We are human beings, and we can think as the humans do, because we can see everything around and are influenced by our environment and reason. We understand as much as we do. We have learnt only as much as is written. We can think as much as we hear. We cannot think about anything beyond it. It is not possible to do so. Therefore, our thinkers say that whatever happens, is happening with the power of the word. We have seen all this in the world of our experience. “Do this. Do that.” Thus, we say or use words to make something happen. We know that all the activities, the progress of the world, all creations depend upon what is said—the use of words. Then they thought that the entire universe made of word only. Then, we went to the root of the problem. But, think of the method of going to the root. How do we reach there? In the human form, whatever progress we make—our mental state—is because of the power of word. Word is formless. How is it formless? When we speak, word takes a form. We understood it, and it assumed some form. But in the absence of word, when we are silent, word is formless. Yet, it has its own place. We cannot refute that it has its place in our life, in our psyche, and in our brain. Therefore,

it has its existence, though it is formless, we admit that it has its existence; yes, it certainly has. When word is not spoken, it has its existence though it has no form.

Word from the top created all this. And despite the creation, it has its existence. In the same way, we can say about *Brahma* and God. They are formless, yet they have existence. And it assumed its form from formlessness. It took the form of word. So we can understand that all our activities whatever we create or do, take place with the help of word. Our understanding depends on our environment, our knowledge, our background and our mental ability. Therefore, our scholars and the learned people accepted word in this respect. They found it from their experience that word causes everything that happens.

Word has different forms at different levels. Word in music has one form or rhythm in the beginning, but it has different notation at different stages. And when it reaches the pitch it has a different form. Word changes its form according to the rhythm in music. So the role of word is different in different rhythms. Thus, there is a variation in its notation also.

When consciousness was descended in different roles, it had different forms. The quality of consciousness is such that it will be merged with whatever it meets. Therefore, it has that form. If the quality of consciousness did not tend to be one with, it would not have happened as it did. It merges with everything it comes across and yet it is different. In the same way, word also is expressed in different roles and it has different forms according to those roles. Therefore, if word is used to express lust, anger etc.

it has that kind of movement. If it is expressed from the role of greed, it can take to the role of desire. In the same way, if word is expressed in the high state of spirituality, it will take you in that field and it will have the awareness of that kind.(From Janma-Punarjanma: 1st Ed., pp. 70-73)

■ Word in all worships

Worship is necessary for every seeker of consciousness. Worship includes word in some or the other way. Word has infinite power. It has its place and power in the field of Nature and also in anger and lust. To describe word with the help of word means to enter into deep waters. Every expressed word has its relationship with the ‘word’ which is bodiless, unspoken and the entire. Word has something to do with awakening *Kundalini* also. At present everyone’s *Kundalini* is awakened but its speed is low. It flows in the current of Nature. If sublime contemplation is practised it might flow in that way.

Life depends on ‘word’; not ‘word’ on life. Word produced after one is engrossed totally in it, is of a different kind. Then it has its play everywhere. Despite playing in nature, it plays in entirety. At that time it is universal. It is entire in itself even in the slow speed. One may have the conviction that “I am that. There is no dualism, only after that state.”

With the waves of word, the thing expressed become mature. When the singular seed-words like ‘*Hrim*’ ‘*klim*’ etc. were invented in *Tantra*, the purpose behind it was to

invent some words, with which the period of self-realization may be shortened. There are two branches in it also. One is *Krushna Gati* and the other is *Shukla Gati*.

If the nervous system of the brain is affected only by the pronouncing word, one can attain the state of being a witness, entirety and engrossment, although the condition may be natural. It is not a question of faith. That means, the work is accomplished only by pronouncing word. Even in the body when harmony is born in the presence of the opposite elements, that harmony is a genuine one.

‘Word’ has different stages. *Nad* of ‘word’ is heard only after the eleventh stage. *Nad* can lead up to the state of *Samadhi*. Sometimes the devotee hears the sounds of birds or animals like the calf. Though *Nad* may appear like that, it is not the same. This is the beauty of word.

(From ‘Shri Saduguru’, Ed. 1, Preface, pp. 32-33)

*‘Word’ appears from the sky, it is the creator of all,
Life depends on word, therefore, it has created beings.*

*The navel sound is pragmatic and entire,
Besides, it is in no way meaningless.*

*The result of word, is Nad for certain,
Nad will give concentration in the heart.*

*Mind is engrossed in Nad, surely,
Yet, Nad is no knowledge, both are different.*

*Nad of each word spoken for different roles,
There are different qualities and emotions
behind each sound.*

*There are different kinds of words for different roles,
And the types of sounds of words also are different.*

*The music of Nad is so very attractive,
It can keep one engrossed in it forever.*



*How many type of consciousness are there!
Behaviours are different, though emotion is the same;*

*Natures are different, yet all are one in the ultimate!
All persons are different, yet in consciousness one.*

*They might have worshipped in different ways,
But finally the destination is one.*

*Worship depends on one's own temperament
It may differ from each other, there's no uniformity.*

*Some may prefer the hard penance,
Others may prefer the simple Nam Smaran.*

*Every worship needs the purity of instruments,
The worship of word, can be practised by all.*

*Some worships can be accomplished in short period,
But purity is a must, in such practises.*

*Purity is achieved while muttering God's name,
It can increase love and attachment while awake.*

*Nam Smaran is the best of all kinds of worship,
This is sung after experience, and after practising it.*

(From 'Shri Sadguru', Ed. 1 pp. 202-204)

■ Power of word – a scientific phenomenon

Some intellectuals of today ask a question, what happens by muttering God's name? It is not a scientific phenomenon like other sciences. But we say that it is a scientific phenomenon.

There are five elements in the universe namely sky, air, fire, water and earth. Some objects have the element of fire predominantly. Some have the elements of sky, fire and air. Some others have the elements of sky, fire, air and water. But on our earth there are all the five elements present here. Thus there are five elements in the universe and whatever is manifested from among the five elements is found in the world. From among them word is the manifestation of sky; form is the manifestation of fire; touch is the manifestation of air; taste is the manifestation of water and smell is the manifestation of earth. Word is abstract. The original word is very attractive. When the child utters the word 'Mom', for the first time, it appears very attractive to him. As the child remained in the embryo of its mother for nine months, it has a special attachment for its mother. The first generation of human beings had attachment for the consciousness quite unknowingly because they were not extrovert. Language was not yet born and they were not in the civilized state. They did not even wear clothes. Thus, the introvert attitude was predominant among humans in those days.

Light follows darkness. In the same way civilization was born out of chaos. So it has its impact on civilization.

If you study the conditions during the time of the *Rigveda*, you will find that the people of that time were more introvert than us. Perhaps they might not be civilized but were more introvert and cultured. Our civilization was far ahead to any other civilization of the world.

We were speechless earlier, but word was manifested later. Expression, then, became possible. If we had no 'word' with us, we would be in great trouble.

Word has emerged from sky. It denotes consciousness, emotion and universality. When the element of continuity enters into it our association with sky is accomplished. Word has direct relationship with sky. It is born out of sky. Sky is related to *gunas* also. There are three *gunas* : *Sattva*, *Rajas* and *Tamas*. Sky is related to *Sattva*. When continuity or the element of eternity enters into word, the element of sky manifests. It is related to *Sattva* at that time, so the virtue of *Sattva* develops and expands. As it happens so our state of being is weakened. So, the instincts like lust, anger, greed, desire, arrogance, vanity, etc., also are weakened. If we wish to weaken all the instincts of life one after another, we may not be able to remove them during our life time.

Therefore, the sages thought that it was impossible for human beings to do all that. So they thought that it was better to give some instrument to human beings which anyone can use. All human beings cannot practise Yoga, Tantra, Meditation etc., so Nam Smaran is such an instrument which anyone, even the diseased and the invalid like lame or blind can use it for the purpose. Men, women,

the young and old—all can use it to achieve the goal. The simplest of all instruments is Nam Smaran, which everyone can use without difficulty.

When Nam Smaran becomes a spontaneous, effortless effort like breathing or blood circulation with awareness, we can achieve purity. When we breathe we are not conscious about breathing, because it is a spontaneous activity. But it is not so in the process of '*Ajapajap*'. The '*Purush*' that resides in us is dormant. That '*Purush*' is awakened when the process of '*Ajapajap*' starts, and consciousness is born. Our sense of judgement is awakened. It is not the sense of judgement found in ordinary state of being. But it is the consciousness of judgement, which can take instant decisions. It can remove the improper and chose the proper. That means, this state can be realized by worshipping word. This is quite scientific. This is not a rustic kind of discussion but the fact based on experience.

We are in the natural form, but if we watch things objectively like a witness, we may be free from the bondage of suffering. What should we do to be separate from nature? We are engrossed in Nature completely. Then how to achieve it? Then, word is its instrument. When an association with word is established, the word enkindles a sense of being different in our heart. Slowly and gradually, as that sense of being different glows and sense of judgement is born. Thus, a capacity to take quick decisions is born. (From '*Maun Mandir man Prabhu*', PP. 20-26)

Nam Smaran: A scientific approach and analysis.

■ Experiments of surrendering:

As the H₂O phenomenon is accepted as a scientific one, it is a historical fact that so many people of different countries and from different cultures have made experiments of total surrender to seek the truth. Such persons have imbibed knowledge about the ultimate truth by complete surrender and lived in accordance with it. They influenced other people of the society and showed them the new direction. They have proved themselves as motivating force for making others choose the new path by their dynamic creative way of life. Are not these experiments of devotional surrender with enlightenment scientific? Science has made experiments and established scientific truth. In the same way these great personalities have presented before the world their experiences of self-surrender and its effects. Are these not the scientific experiments which have made their lives enlightened to attain realization?

It is a fact that the life of such people has transformed. They are the same but their life is different. Their impact also can be seen on the process of changing other's lives. They have given a new mode of life to those 'beings' who had the negative attitude to life. It is a historical fact that many such people have proved successful in transforming their own life and influencing the life of others.

■ God's Nam Smaran—definition and process:

God's Nam Smaran means a subtle process of transforming the life through '*Japa*' with devotion. It certainly needs faith in it, but if it is absent it can be awakened. One may doubt whether *Japa* has the power of weaken the instincts like lust, anger and others. The answer to this is that those who can create consciousness with devotion, and surrender totally, can experience the results. This fact has come to light many times in history.

There are five elements in the universe and their manifestation is shown against each one of them :

Element	Manifestation
Sky	Word (Sound)
Air	Touch
Fire	Form
Water	Taste
Earth	Smell

All the five above-mentioned elements are related to three *gunas* :

Sattva is related to sky.

Rajas is related to fire and air.

Tamas is related to water and earth.

Word and sky are mutually related to each other closely. Though they are different from each other, they are one like light and sun, heat and fire.

Word exists from the time immemorial. When conscious continuity, entirety and endlessness is revealed in this symbol of consciousness, the element of sky reveals. It comes to the surface. Now, as the element of sky and *Sattva* are mutually related, when the element of sky is

fully revealed, the quality of Sattva also is revealed. And, as the quality of Sattva begins to reveal, and comes to the forefront, the qualities of Rajas and Tamas are pushed back into the background. When the qualities of Rajas and Tamas are weakened, naturally, the instincts like lust and anger are weakened. Thus the devotee finds it easy to weaken the vices like lust and anger when creative spontaneity and continuity are revealed in the conscious word. The chief reason of this is that when spontaneous consciousness is revealed, a distinct kind of awareness is born. This awakens the sense of judgement about the goal, that he can decide about the good and bad. Not only that but it takes no time for him to keep away from the thing, which is not related to his goal. At that time his judgement remains quite conscious, goal-oriented and creative dynamic and conscious. When such a spontaneous creative, dynamic sense of judgement is revealed, the attitude, insight and approach of the dedicated devotee are found revealed.

When spontaneous consciousness is awakened in the *mantra shabda*, there is born a kind of emotional commitment and numerous *gunas* and power are born out of it consequently. *Guna* and power are the result of the aforesaid commitment.

Until that kind of commitment is born in the devotee, that devotee should keep up making efforts to develop *guna* and power.

It is equally true that no desired effect is achieved out of Nam Smaran, unless the vices like lust, jealousy and others are not subsided. It is not possible for a common man to be engrossed in Nam Smaran continuously quite

actively and lively. When some kind of volcanic aspiration is born in life and a fiery desire for attaining the goal springs up in man, he can have the commitment for continuous Nam Smaran. And such type of people are in microscopic creative minority.

In this way, though Nam Smaran is the noblest, simplest and innocent instrument, the common man will have to struggle hard to subside the vices like lust and jealousy for making it live. If he can do it Nam Smaran can bring him some results.

If you wish to grasp something thoroughly, you have to surrender to it totally. You cannot grasp it completely unless you are fully engrossed in it.

If the questions like ‘What is the goal of life?’ ‘What is the real meaning of life?’ do not occur vividly, there is little possibility of making Nam Smaran charged with consciousness.

When word becomes live and it shows spontaneous emotional commitment, the mind, intelligence, conscience, life and ego become brighter and subtle. Their field of effect leads to the goal and it is unique. The power of consciousness is born out of such commitment. With such a power, a devotee can consciously and bravely participate in the fierce struggle between the good and the evil. Such a devotee becomes a brave warrior, later. His faith takes the form of mighty power. When such a faith is born, *guna-shakti* are revealed spontaneously. Not only that but he develops awareness about the chief aspects of life like art, aesthetics, organization, etc. Thus, he proceeds further in the direction of *Satyam, Shivam, Sundaram*.

A spontaneous creative dynamic and continuous process of sublimation begins after Nam Smaran attains the qualities like spontaneous continuity and endlessness.

From certain characteristics we can learn whether there is faith or not. We can ascertain it. When there is faith, the qualities like deep understanding, sense of judgement etc. are naturally born. Faith is a great power which throws light on all, and reveals the forms of each and shows the inner meaning. Faith accepts everything with love. Such a faith is like the insight to a devotee. The union of knowledge, action and devotion is born out of such a live spontaneous faith. As faith leads to devotion it leads to knowledge also. And it gives birth to knowledge and devotion by action.

By the worship of word with faith, a complete concentration is born. Unless one attains complete concentration, the inner meaning cannot be grasped. One can develop emotional attachment when concentration is attained.

■ The technique of Nam Smaran

Technique of Japa (ratio and quality)

- Japa should be the shortest one.
- There should no hard consonant sounds in it.
- The Japa which is easy for recitation is the best.

There are three points of word (1) Navel (2) Throat (3) Brahmastrandhra (crown of the head).

If the Japa contains the sounds which can touch and penetrate all these three points, it is of the best kind.

Japa mantra should be recited with the rhythm of breathing or the pulse beats.

When endless continuity like the stream of the Ganga is attained in the recitation of Japa Mantra, it can prove to be helping in directing the internal organs and the soul to the path of the goal.

It is necessary for Nam Smaran to have continuity. When it is attained, you can attain the creative consciousness.

The best method of reciting the mantra is to recite it with emotion and faith.

Mental recitation of Mantra is, of course, the best method. However, no one can do it in the initial stage because mind is always engrossed in different kinds of thoughts. The mind has the quality of wavering and its function is to think this way or that way. It cannot do anything else except it. When Japa reveals the firm and continuous creative practice; and when it is spontaneously continuous, it attains the steady concentration in the mind.

We have the nervous vibrations in our body because of various kinds of actions and reactions. Each vibration results into different kinds of sensations. Certain instincts are born because of the intensity of lust, anger, greed, attachment, arrogance, envy and ego. The reactions of all these produce different kinds of vibrations. Concentration has some kind of equilibrium because of the sense of harmony. But such types of vibrations create chaos in it. They create restlessness and unevenness. Therefore, the state of equilibrium of nervous system is disturbed and the efficiency of nervous system is decreased. So steadiness in concentration is decreased and equilibrium is broken. When equilibrium is disturbed we are affected by various diseases.

If the mantra is continuously and endlessly recited with faith, it can tone-up the nerves. So equilibrium, peace and concentration are attained. When such peace, equanimity and equilibrium reaches, the culmination point in the nervous system, it develops the potential to remove various physical diseases. Therefore, it is necessary to achieve continuity like the holy current of the river Ganga. When faith and continuity are attached to Nam Smaran, the natural attitudes of mind, intelligence, conscience, life and ego are properly moulded and they become creatively active to help us achieve the goal.

The doubts of the mind are resolved and a pure kind of consciousness is born. Then such a natural ground is created that the instincts like lust and anger etc. are automatically removed. Equilibrium of mind is attained and it remains constant. The ego that was engrossed in the conflicts of doubts and in the mean instincts of life is diverted to the practice of enlightenment about consciousness.

Faith is needed for Nam Smaran. As such, faith is necessary in action for achieving success in fulfilling any desire or for achieving goal. Nothing is achieved without such faith.

I have expressed here everything in words what I have sincerely felt with faith in the Japa or Nam Smaran. It will be clear from this that how very important is faith in Nam Smaran. The above mentioned writing is a studied one and it covers all aspects of Japa. If I had no faith in Japa all this could not have happened.

Japa or Nam Smaran is a wonderful divine potent power. People can hardly understand the man who has dedicated to it with a sense of sacrifice, completely, then how can experience that divine power of Nam Smaran.

(From the Preface of 'Jivan Smaran Sadhana')

■ Japa Yajna

Japa is considered to be a Yajna. Japa is the greatest and the spontaneous and the simplest of all. Normally, the Japa should be shortest. It should not be such that we may find it hard to recite. It would be better if it is soft in pronouncing. There are three points of its pronunciation : (1) Navel (2) Throat and (3) Crown of the head. Japa should be such that it can touch all these three points. The best recitation is that the letters of the Japa-mantra touch these three points with faith and consciousness of the goal, and the recitation of the mantra is constant. Japa is called Yajna in the sense that we must have the enthusiasm and readiness to sacrifice ourselves for the sake of progress or for the sake of God. As we sacrifice things in the Yajna, here in Japa Yajna, we sacrifice all our thoughts with full devotion and faith. And we have to pray to God alongwith it. Yajna means, attaining the goal while sacrificing and the attainment of the goal by sacrifice. This is possible only if we can create proper environment and atmosphere for it. When the hearty devotion is mixed with Japa and there is continuity in it, a kind of delight is born. And we are engrossed in that delight and become involved in meditation. Thus, we can reach the climax of meditation and we have the perception of various aspects of truth.

■ Things for sacrifice in Yajna

If we wish to take the path of God we have to keep away consciously from all the activities and natural vices which always spring from ego. This cannot happen all of a sudden. If we have the mind to proceed into that direction in all earnestness, some kind of activeness in it will be born and you will have find out some ways to go on that path. When we have the earnest desire to achieve something we are motivated to act to achieve it, and we find out means to achieve it. If our desire is keen, we may have some deep understanding to fulfil it. We must be prepared to sacrifice all the desires, hopes, wishes, lust, greed, anger, attachment, ego and vanity to proceed on this path. If we are not able to do it, we are not going to proceed further even an inch.

(From, “Jivan Sanshodhan” Ed. 1, Pg. 320-321)

■ About ॐ

How can one experience *Brahma* with the help of word? Everyone will agree with the fact that in practical life love, dislike, jealousy and other such things are expressed through word. The sentiments of love, sympathy, goodwill can be expressed through word. Word can enkindle faith also. Words are of three types : (1) physical (2) subtle and (3) causal. As they are classified in three groups they are categorised in this way. But how to explain word as a unit.

Years ago, when word was not born, the thundering of clouds was regarded as God’s words. Prayers to this effect are there in the *Vedas*. There are numerous words of that

kind. Besides, there is a mute and dumb world of vegetation on the earth. A kind of activity is taking place in it. So the life exists on the earth and the primitive man found word from it and called it ॐ when it was manifested.

Word emerges from three places in the body Navel, Throat and the crown of the head. Hariom is the only one that kind of word, which touches all these three points and pierces through them. The sound of ॐ contains the entire universe. The enlightened people say that it contains not only the earth, but the entire aerial world. Our rational thinking also is included in it. For instance, if we make a mention of a place called Bhavanivad in Surat, it includes the entire area of the tree and the surroundings. The same is true of ॐ also. But, can it be experienced? Yes. But persistent penance is necessary for it. We can experience it if it is revealed with all continuity and entirety. The instincts like lust, anger etc. are weakened by it. My friend is in the Air Force at Bangalore. He told me recently that if an aeroplane dives down from the height of forty thousand feet above in the sky, the intensity of the sound is so great that even a building might crumble down by its sound. And if the sound achieves greater intensity, even the plane might crash.

The waves that arise out of the sound of ॐ are born out of navel, throat and the crown of the head. Our spinal cord contains *merudand* and other *chakras*. These *chakras* are located in front of these three places and they are attached to the nerves. When the sound of ॐ is pronounced all these *chakras* begin to be active.

Consciousness has two aspects : formlessness and form. In the same way, though the sound of ॐ contains three sounds like “a”, “u”, “m”, it contains none of them. The sound of ॐ not only serves the purpose of creating faith in it, but it serves the purpose of an instrument for the devotee who uses it like that. If the sound of ॐ is pronounced for a longer period continuously, it creates the vibrations in the spinal cord which keep in making the *chakras* active and it also helps in attaining equilibrium.

The Sadhus say that a worldly man cannot pronounce ॐ. Therefore, I made an experiment to see what happens if I pronounce it. I decided to practise some *Purascharans*. One *Purascharan* means recitation of 24 lakh mantras. It did not do any harm to me. If ॐ is associated with each mantra, the mantra becomes melodious. It is wrong to believe that recitation of ॐ is meant for *Sanyasis* only. It is for all and its recitation is quite simple.

Continuous recitation of ॐ creates equanimity, reduces likes and dislikes, weakens hold of duals and qualities like Satva, Rajas and Tamas. As a result the instincts like lust and anger are also weakened. As they are weakened, we are led by other forces rather than the force of *Prakriti*. Duals and qualities like Satva, Rajas and Tamas do not encourage us into action, but the consciousness that we attain encourages us into action. As *Prakriti* is weakened, the *Purush* in us is awakened. As a result, we are not guided by *Prakriti*. So long as we are guided by *Prakriti* with duals and qualities like Rajas and Tamas, the *Purush* or consciousness remains dormant. But as *Prakriti* is kept away, we can indulge in actions with the power of consciousness.

The word ॐ contains three letters “a”, “u” and “m”, and the three worlds live in those three sounds. Only the experienced know its significance. For others they are like gossips. There is a proverb that what is there in the body, is found in the universe too. Whatever activity is carried on in the universe, is carried on in our body also. Our body is made of atoms and so is the universe. These atoms are broken and the heat of the body—power—is sustained. If our body has a certain level of heat, our food is digested. These three places are the symbols of three worlds. In the beginning there was a word. It is a positive condition. It is abstract. When manifestation took place, word was born. If the new born baby does not cry after its birth or does not pass stool, we are worried. The condition before word emerged, there was like vacuum. We have to abandon the instincts which are like stool. So, if we wish to live, we must worship word and abandon the instincts like lust, anger, greed etc.

The condition that prevailed before word emerged was like vacuum and it was abstract. In that vacuum, ॐ existed, but it was in a subtle form. When word is manifested, it is born with a form.

The worship of word is needed for the experience of consciousness in life. We may be delighted to learn all these things but its pursuit is difficult. As such, word has three places of origin. But, later, some are produced from one, two or from all the three places. We are not quite aware of it. As it is originated from the navel, it can be originated from the crown of the head also and it is beneficial too. For a trial produce the sound from your

navel and see the condition of your mind at that time. Its loud ringing will create transformation in you and you will be in meditation. You can try out this. This sound is helpful in any trying situation in life. In the same way, the sounds that is originated from throat and the crown of the head also have their effects. You can experience it, if you try yourself.

(From 'Maun Mandir man Prabhu', P.P. 39-48 adapted)

■ Pronunciation of ॐ

The sound of ॐ is pronounced in such a way that it originates from the navel, throat and touches the crown of the head. The sounds of 'a', 'u' and 'm' contained in it touch these three places. ॐ is symbolic. We must understand it in that way. It is possible that everyone who pronounces it may not be aware of it. Once you understand it properly, remembering it repeatedly will not be necessary. It touches these three places and our breathing should be deep while pronouncing it. But the difficulty is that our attention is concentrated on the breathing. I too was convinced that it would be better to recite it to the tune of breathing. Then I came to know that if we recite it with the rhythm of pulses, it becomes more powerful. But the attention was fixed on breathing. So I thought, "This is not proper. Let me remove all this. Let me recite the mantra naturally. Whatever condition is to be revealed, will be revealed."

It is true that mantra should be recited in tune with the breathing. If it is recited with the rhythm of the pulse, it is best. But while practising it, the mind is diverted to those things in the beginning. Therefore, we must continue

reciting it normally. Do not pay any attention to the fact whether it touches all those three places or not. It will touch those places automatically at an appropriate time when continuity is attained, because consciousness stays in continuity. There cannot be continuity in any other thing. There will be a break somewhere in between in other things.

Your only goal should be to see whether continuity is attained or not. If continuity is attained, all that is proper will certainly occur, because consciousness lies in continuity. If you buy a house how long will it last, hundred years, two hundred years, three hundred years- How long? whatever you possess will have an end or a break. With this understanding I simply carried on with recitation without any other consideration. I simply recited the mantra 'Hariom, Hariom' continuously. So I advise you to do it only. We must have only one thing in mind that it is worth-doing. It is true that pronunciation has its benefit, but if our attention is diverted we will not be able to continue with recitation of mantra.

(From 'Agrata-Ekagrata' Pg.120-121)

■ Name and the holder of name

God's name is superior to God. We can recognise the person from his name. In the beginning, no recognition is attained. Only by taking his name repeatedly. We may develop attachment with it. Among Muslims and Christians, this name has become customary. When we utter the names like Ram or Krishna, we do not take Ram as the son of Dashrath, but it has some identity with consciousness, which is expressed through the word 'Ram'. Krishna to whom

we are attached is not the son of Yashoda and Nand but the symbol consciousness. Thus, when we utter 'Ram' or 'Krishna', we take them as abstract forms. If you are reminded of Ram as the son of Dashrath, or Krishna as son of Yashoda, it is not proper. The same thing can be said of Allah, or whatever the name the Christians take. Even the Parsis keep a rosary in hand. So they also must be taking someone's name.

The holder of the name, which is the source is abstract. It is not always true that only name should be continuously repeated. Name is important for the common man to take resort to. But when faith in the name is born, we can recognise its holder with that faith. Therefore, importance is given to name.

As the Ayurvedic medicines become more powerful as they are crushed more, the repetition of God's name continuously also can produce power and enthusiasm. It is my experience that if you repeat God's name for two to four hours a day, your enthusiasm increases, and the qualities like adventure and courage begin to be experienced. I did not understand much in the beginning why I had so much of joy and enthusiasm in me? But later, I came to know about its secret. Recitation of God's name gives birth to our power of endurance and venture, because we are taking an unknown path while doing it and therefore a sense of adventure is needed. Such qualities do exist in us but they are, thus, manifested. We may have the experience of it. When we are convinced of it, we understand its power.

None remembers God while passing the worldly life in happiness. But when some tragic incident takes place, we spontaneously remember God and take the name towards which we have developed attachment. Some people cannot remember such a name because they have not developed any aptitude for it. But I have heard about some thieves and burglars taking God's name. They have become great devotees by reciting God's name continuously. We know how Surdas, in his worldly life, used to visit the prostitute and was taking risk for doing so. But later he became a great devotee.

We can trace the address of the person from his name. In the same way we can trace God's address from His name. It will not be enough to take His name for an hour or so. In fact it should be taken continuously. Even the feeling of the name will do, but it cannot attain continuity. But the name can be uttered continuously. So the feeling and faith born out of it remain constant. It may be in less or more in quantity in the beginning but once you practice recitation continuously, there is no decrease in that faith.

(From 'Agrata-Ekagrata' Pg. 61-63)

5

The Objective of Nam Smaran

■ Use of Instrument

If we have in our heart the objective of Nam Smaran with understanding and faith, it may prove to be meaningful. But, our purpose will not be served simply by reciting God's name or by singing devotional songs mechanically. If our mind is engrossed in the worldly matters while taking God's name, it will simply be futile. We have to make efforts to keep ourselves away consciously, by the grace of God, from such things at such occasions. Either be engrossed in worldly affairs or pray to God. Choose either of the two. We cannot serve two masters at a time. If someone tries to do it, he will fail and fall; because we are still in the worldly state. Only a perfect devotee of God can have equilibrium between the two. If we really wish to live for the uplift of life with understanding, we must give priority to that objective first. Our attitude can be understood from the importance we give to the activity in life.

A boat can carry us across the river. We may take the boat, but if it moves around at one place only and does not go further, it is not its fault. It is our fault, that we do not have the skill of sailing the boat. Therefore, we can get peace in life only if we can sail across life appropriately. For sailing across it, we must have faith in God. Only God's grace makes it possible. Otherwise, we find various beings suffering terribly in this world.

(From 'Jivan Pokar' Ed. 1, Pg. 424-425)

■ Awareness through Nam Smaran

First of all you must have eagerness for this path. Then you must make efforts to make that eagerness more creative and active. Now, how to make efforts? The answer is, effort means such a creative activity through which our goal is realised, not only that but such a creative activity that our goal is reached. We must pursue such an effort. This effort might touch our mind, intelligence conscience and life. But how can that happen so that we may have a hold on it? How can we have a grasp of it? For that, we have to make physical efforts also. When such efforts are made, your psyche etc. are also touched. If you concentrate only on the mind, you will be hanging in the air, and you cannot achieve your goal. Therefore, you have to make efforts physically also. For instance, if you are reciting a mantra, do it with your tongue. If somebody says, 'I am doing it mentally', that will not do. It is nothing more than boasting. The fundamental nature of the mind is wavering in thoughts. This cannot be automatically avoided. It is just impossible. When you are accustomed to continuous recitation, you can have concentration of mind. We cannot concentrate on breathing, not even have awareness of it. But you can have awareness of the mantra. If we are conscious, we cannot mingle in anything. Many people asked me, how can awareness be awakened by remembering God's name? My answer is, "Well, do it, and you'll know. I am an educated person and I have not taken anything for granted when it was said to me. But as we spend more and more time after it, we can concentrate on it. When you have the awareness of it, you are not engrossed with

anything else. It is my experience that you are not drowned in to such things as a bee drowns in honey.”

(From, “Shesh-Vishesh” Ed. 1, Pg. 94-95)

■ Smaran with prayer

If a devotee is sincerely determined to make progress for the uplift of life, he should develop spiritual power to renounce everything that comes into the path of uplift. The devotee must have a clear vision of every obstacle that comes in his way.

He has to have the awareness of renouncing. Despite this, the devotee must give more importance to prayers to God for His grace, devotion, love, dedication and such other worships of heart. It should be done with complete awareness, as if trying to remove the thorn from our foot. In the same way, we should concentrate on Nam Smaran, keeping in mind its significance. He has to surrender to Him whose support he is seeking. He has to make his heart merged completely with God’s heart and concentrate on Him with devotion. He has to seek His support continuously. You have to remember Him and be engrossed in Him whenever necessary.

(From “Jivan Sopan” Ed. 3, Pg. 191)

■ Steadiness in faith

The objective of Japa is to sustain faith in God steadily. Japa is an instrument. It is a means to an end and it has that much importance. One who sticks to the means only mechanically cannot achieve the end. Only he can achieve the goal who keeps his eyes fixed on the goal by sustaining

the means. But the being who does not make efforts or whose faith in worship cannot remain constant, finds it difficult to attain the goal. Japa may not be practised with steady concentration, attitude and approach, but if the objective for which you are doing Japa is reflected in spirit in your behaviour during the daily routine, that is also Japa. Japa is a physical thing but the faith behind it is of real importance.

(From “Jivan Pravesh” Ed. 1 Pg. 147-148)

Concentration in *mantra* can be sustained only if you feel pain in the heart even if a single second is wasted. Therefore, I would be happy if you try to be engrossed in it. Nothing comes out by talking about worship. Take God’s name courageously. No one is stopped from doing so.

(From “Jivan Sopan” Ed. 1, Pg. 159)

■ Alongwith Nam Smaran

We need some means, an instrument, to make us conscious that we are on the path of uplift of life. We are betraying ourselves if we do not awaken the awareness that we are dedicated to our goal of realisation completely. We cannot blame others if they consider us hypocrites. Death is better than this condition. Nothing comes in the way of Nam Smaran. Nam Smaran should continue forever. Do not submit to the instincts. Do not follow them. It is necessary to be consciously away from them and one has to make efforts for that. That kind of process is internal. Nam Smaran is as much an internal process, as it is an external process. We can experience internal strength when continuity is attained in Nam Smaran as if it is a Yajna

performed with faith. You will be able to reject different kinds of instincts and combat with them if Japa Yajna continues. Therefore, practise Nam Smaran at any cost, otherwise you will waste your life in useless illusions. We may boast as if we are practising a great penance, but in fact, we may not be doing anything worthwhile. Thus, life will fleet away uselessly and this will give birth to such a frustration that you cannot recover out of it. Therefore, to avoid the condition of blaming anybody or ourselves, we must practise it sincerely. It is better to give it up completely and not to talk about it, if you are not able to pursue it.

(From “Jivan Pravesh” Ed. 1, Pg. 51-52)

■ Necessity of Smaran

When Nam Smaran is practised with awareness and devotion it can create in your heart the real awareness. If faith and consciousness are accompanied with Nam Smaran it will create a sense of concentration and engrossment. In that case, a direct relationship of heart with God is established. If we cannot achieve that condition, the fault lies with the nature of the being. We are guided by the attitudes, approaches, thoughts, feelings, desires, hopes, demands, likes and dislikes, our convictions, complexes and many such things in life. We are used to think about life in a certain fixed frame. We have developed many such habits and modes of thinking and we are led away by them. Therefore, our behaviour and thinking are controlled by them. We are the slaves of these things and we cannot come out of the root of it. We are so deeply involved in all those things that we cannot have the awareness to develop

to virtues like peace, bliss, neutrality, discrimination, etc. Then, how can we have faith in Nam Smaran? We do not begin the game which we want to play. We cannot make proper efforts to keep alive in life and action the faith in Nam Smaran and worship of God, or we are not in a position to pursue that goal heartily. If we are not able to follow the faith of the ‘being’ whom we call *guru* and cannot create awareness to have his grace and help, then, we should give thought to what we are pursuing and what we are practising. (From “Jivan Sopan”, Ed. 1, Pg. 294)

■ Smaran Sadhana

One who practises penance should seriously think whether he is practising penance for uplift of life or make a mere show of it? If he sincerely wishes to do penance, there is no sense in playing the game of life aimlessly. If a person wants to do penance and his heart is not engrossed in the deep faith of penance, he cannot say that he is mentally prepared to do penance. In that case such a being, should with the grace of God, make more efforts to create awareness and make sincere efforts to pursue his goal. If such efforts are made, faith will continue and do its work. One who struggles to create awareness, is bound to achieve his goal. (From “Jivan Sopan”, Ed. 1, Pg. 295)

■ Continuous efforts

The child falters and falls very often while learning how to walk, but it does not give up its efforts, nor does it take it negatively. In this way we also must develop the sense of commitment. Then only we can claim to have

success in our efforts by the grace of God. If we continue our efforts in practising Nam Smaran persistently and consciously, we can have the grace of God, when any negative attitude develops or if some failure is achieved. We can live life and make efforts persistently with the help of God by praying to Him in such cases.

(From “Jivan Mandan” Ed. 1, Pg. 34)

■ Total submission to God

One must submit all his actions to God devotionally by doing things for the love for God as if performing Yajna, by practising Nam Smaran constantly and being engrossed in it. There is no other alternative except this if we really wish to go along the path of God. Our company with God also should be constant consciously. Then only we can achieve our goal. We must have faith in the power of God, and we must be prepared to submit to him everything consciously, believing that He will certainly fulfil the work entrusted to Him by surrendering ourselves to Him. Surrendering does not mean that we should not give any thought to the work, and we may be completely relaxed. In practical life also, we should be engrossed in doing everything with the aim of pleasing Him. Then only we are to be completely engrossed in God—not without it.

(From, “Jivan Mandan”, Ed. 1 Pg. 35)

■ Purity through Practice

The devotee pursuing the path to God must know his nature perfectly well. He must also know about the efforts that the internal enemy is making and at the same time he

must be aware of the physical and subtle attacks which he has to face. He must pray to God with all consciousness and submit everything to God with devotion and love. If it is not in the hands of the 'being' to be free from the instincts like lust, anger, ego, attachment, vanity and arrogance, the being which has surrendered to God completely, may face the challenge of ordeal many times. His resolution of complete surrender is threatened by such things. He falls down very often and is hurt. But his eyes must be fixed on the uplift of life steadily, and he should not go astray from his path. He does not care whether he falters and fails. But, if his attention is diverted a but, he experiences the pain of the stings of thousands of scorpions.

■ Kindly don't wait

This is not said out of imagination, but this is the word of experience. If our goal is complete surrender to God our mind should be fixed on that goal only. Positive result will be born out of such sincere struggle. There is no doubt about it. One who treads on the Path to God and has his mind engrossed in God, we should struggle hard to concentrate on Him. Take it for certain that someday genuine faith will certainly develop due to such sincere and honest struggle. One who takes the path will certainly be fortunate to achieve the goal. One who has no faith in it will stay where he is forever. Therefore, one who wishes to achieve the goal should not wait even for a moment. Therefore, kindly do not wait.

(From, "Jivan Mandan", Ed. 1, Pg. 7-8)

■ Why Nam Smaran?

Unless our intelligence and life, which are the chief support of our existence, are completely appeased and have become pure, it is almost difficult to have attachment for God. What is more important is that life, keeps the 'being' in the state of 'being'. Unless true faith in God is born the purity, brightness and subtleness in intelligence or the piercing sharpness cannot be born. Intelligence can dwindle us and throw us away from the path of uplift of life. Of course, it is only intelligence which can make us aware of our goal of uplift of life, if our mind is fixed on the goal. Therefore, it is like a friend to the one who keeps on struggling. One who seeks, can certainly find it; and once who struggles is on the path of getting it. Others simply look on quite dispiritedly. We have to remember Him only. But the most important thing is to keep in mind quite consciously why to remember Him. There is no reason to be dispressed.

A person like me had many obstacles. I was not, of course, hand to mouth, but my poverty was pressing. Yet I practised Nam Smaran continuously. It showed its results after constant Nam Smaran for quarter to four years. I have shown what happens if we forget Him. Therefore, there is no other alternative except Nam Smaran. As practice increases, *Vairagya* (disattachment) is bound to be born. And the being in whose life *Vairayga* is born, Nam Smaran becomes spontaneous and simple.

(From Jivan Mandan, Ed. 1, Pg. 7-8)

■ Smaran with the sense of consciousness

One should show respect for the elders in the family and make efforts to create peaceful and cheerful atmosphere in the family heartily. If you have to sacrifice for it, consider it to be Yajna.

Practice Nam Smaran as much as possible. You must develop reasonable humility in life. If the sense of discrimination and good conduct do not develop it cannot be called penance. The background of discrimination depends on the sense of equanimity, neutrality, etc. One must learn to live with others quite amicably. One should show such sense of amicability to all, considering that everyone has in him the element of God's grace. God residing in us is our saviour. The relationship with Him is the real relation. For developing this understanding in life one has to develop emotional attachment for all whom one comes across. Many people say that it is difficult to develop such affection while living the worldly life. But everything is possible if consciousness and devotion for God are developed. Therefore be engrossed in devotion for Him. You will, then, experience full involvement in Nam Smaran.

(From "Jivan Mandan" Ed. 1, Pg. 4-5)

■ Only Nam Smaran is real

We have not to indulge in the practical life like a worldly person and have not be engrossed in it in relation to those worldly relations. Devotion for God is both expressed and unexpressed. Whatever work comes to our lot, we must do it with faith in God and by keeping the sense of Smaran active. We have to consider the relationship with that person to be subordinate.

Our resolution should be such that it may help us in the uplift of life, and a subtle sense about it may be revealed. We have not to say goodbye to relations, and not to make efforts to increase them on our own. But we have to keep in mind only one thing that wherever we are, and whatever we are doing, we must keep alive Nam Smaran actively during those moments. Speak as less as possible and do the work that comes to you. Thus strengthen your faith in God while doing your work.

(From, “Jivan Mandan”, Ed. 1, Pg. 41-42)

■ Nam Smaran loudly

You have to take care that Nam Smaran should be constant and without any break in it. You must do Nam Smaran loudly with full concentration and hearty devotion. Do not think whether someone takes it favourably or unfavourably. If someone asks you about it, tell him that you are doing it for stopping your mind from being engrossed in thoughts.

(From, “Jivan Mandan” Ed. 1, Pg. 116)

Nam Smaran may appear to be mechanical but one must remain constant in it. If it does not appear to be practised satisfactorily, you should understand that your mind is engrossed in some other things.

(From, “Jivan Mandan”, Ed. 1, Pg. 148)

■ Mind and Smaran

God’s Nam Smaran is the best means to bring out the mind from its root. It is certain that the impact of the force of thoughts and its influence will be weakened, if you

practise Nam Smaran when the mind is engrossed in the thoughts and its adverse consequences. As the antidote of poison weakens the effect of poison, Nam Smaran also, if practised with faith can weaken the evil effects of thoughts, and we may be free from the clutches of the worldly worries. Man does not get freedom from anything unless the nature of his mind does not change. Therefore, all religions have given importance to the training of the mind.

The chief instrument for the training of the mind is the understanding of life, and where it leads us. It is a stark reality that life is not going to be free from the worldly affairs. The world is not attached to us, we are attached to the world. Therefore, we have to change our mental disposition. Mind cannot change on its own. Some instrument is needed to change it.

Therefore, I request you to use the following means.

- (1) The chief instrument is constant Nam Smaran.
- (2) Firm practice to keep faith in God while carrying our all routine work and
- (3) Developing a sense of equilibrium, peace, patience, objectivity and sympathy for others.

If we are really determined to uplift our life, we will have the understanding that whatever happens is happening for our development. Every devotee will have to do this much to keep his mind free from the clutches of the anxiety in the mind.

One who proceeds, does not face any problem. He knows how to come over puzzles, difficulties, clashes, anxiety, uneasiness, worry, terror and pain. One who is determined to proceed, cannot be stopped by anything in the work. That is the wonder of it.

(Jeevanprerana Ed. 3 pg. 67-68)

6 **Nam Smaran Sadhana**

■ In the time of depression

There were many violent moments of depression in my life, when there was no one to help or no one to support, and none to sympathise with me. There was nobody to show affection and warmth. I had in mind no one who can soothe the heart. Life appeared quite deserted. But, by the grace of God, Nam Smaran was the true support in such trying times also.

In the time of difficulties, I continued to recite His name and surrendered to Him. I just took His support and I could drag on with it by collecting all my courage, patience, adventure and firmness. So I could sustain and stand as I do today. Such a time is the occasion to show real courage. The brave is he who can stand to such trying situations. This path is not meant for cowards. The person who has the unending motivation and faith in his heart can take to that path. Such kinds of souls can sustain themselves along this path.

(From, “Jivan Pokar”, Ed. 1, Pg. 336-337)

■ The result of Smaran

We have to keep up doing our work with interest, enthusiasm and spirit. There should be no monotony, indifference or idleness in it. If God’s Nam Smaran cannot yield this we should understand that we are on the wrong

path. It means that the faith that we should have in Nam Smaran is not yet attained. We should always build our castles on the ground of Nam Smaran, as it is the best means that we possess. Other means are meant for increasing concentration in it. Besides, though Nam Smaran is the main thing, we must submit ourselves to the power that is later awakened by it. Nam Smaran is chiefly important to awaken our hidden power and to create interest. The real struggle starts after that power is awakened. And at that time we clearly understand everything.

(From, "Jivan Pagaran", 2 Ed., Pg. 212-213)

■ Wake up again and again

There are many instances when God has warned us, when we see with the eyes that are opened a bit. But the fault lies with us that we close our eyes. You may feel a spark for a while, but again you are standing where you were. Therefore, we have to keep waking and we have to rise. When that stage comes, and such a practice is developed our consciousness also will constantly glow.

■ Complete change by Nam Smaran

For keeping the mind engaged in such kind of faith and for keeping up our consciousness steady the best means that we can use is Nam Japa. The impact of Nam Smaran is indescribable. If we can spend most of the time of the day after it and spend the most part of our total energy in it, continuity in faith can be attained. When the faith in Nam Smaran is attained, the sense of discrimination about real and unreal also is attained.

The effect of goodwill is bound to reveal itself. As we take medicine for some disease, we are not only cured of the disease but, consequently, the entire body becomes healthy. In the same way when goodwill is revealed that goodwill with enlightenment has an impact on the whole of our life. And virtues and power also are revealed as a result of this conduct of goodwill. If the person develops attachment for Nam Smaran and if he has a sincere desire to turn to that direction with faith, there is certainly some possibility of taking that path. And the powerful current of constant practice of Nam Smaran is certainly going to sweep away everything.

Even if the obstacles like rocks come into the way of current, it will continue to flow into its own direction by keeping them aside or by piercing through them. But there is one logical fallacy. When such a faith in God is born we have not to keep the nature aside. Nature means the sum total of everything—our convictions, beliefs, habits, deadlocks, complexes, attitudes, mind, intelligence, etc. and body. If all this cannot be changed we do not need such a *Sadhana* in life, and it is also not of much use. If someone believes that we can have self-realisation by remaining what we are, it is wrong; it is just an illusion. Therefore, we have to keep in mind that our goal is to achieve some change in our nature and attitude while we are pursuing the ideal of creative penance, the *Sadhana* with all devotion and understanding. The practice of Nam Smaran should aim at changing our attitude to life and our nature.

(From “Jivan Sanshodha”, Ed. 1, Pg. 244-246)

■ Freedom from limitations

One who cannot have constant awareness, is not going to be steady in his goal, because he is likely to lose sight of the goal unknowingly and is going to be led away to another course anytime. He cannot create sufficient internal power and strength to stop himself from going astray. Therefore, such a 'being' has to make honest efforts to remain intensely conscious by praying to God for His grace so that he cannot be adversely affected by the evil effects of his limitations and be free from weakness. The 'being' who is sincerely making such efforts with honesty, is not going to have any chance to be discouraged. He might falter and fall, but will rise again. Such fall and rise occur very often in life. Thus rise and fall can give him the true vision of life. Such a being learns to stand erect in the struggle of life by the grace of God. Therefore, take it for granted, that the light of life will glow by making efforts.

(From, "Jivan Pokar", Ed. 1, Pg. 15)

■ Constant recitation of Hariom

When you have the feeling of uneasiness, you should continue the recitation of Hariom with more enthusiasm and spirit. If our emotions and instincts are diverted because of some obstacle, we may be unaware of it. At that time we must analyse ourself objectively while reciting Nam Smaran, and try to know the root cause. This is of great importance to a spiritual seeker. Nothing should be allowed to slip away like that. In fact the spiritual seeker must sense it spontaneously. If he can understand it without any efforts, it would be better. Such a condition should be

natural. But take it for certain that such a condition will be revealed by making efforts. When we are analyzing with a sense of equanimity and neutrality, our heart should be engrossed in Nam Smaran and we should continue to make efforts to know the root cause of distraction and find out its remedy. (From “Jivan Manthan”, Ed. 1, Pg. 352-353)

■ Barriers to Nam Smaran

It is difficult to continue Nam Smaran constantly unless complete dedication for God and devotion for the Almighty are revealed. But such dedication and intense devotion are not born by themselves. Gradual but forceful effort to proceed on that path will lead us to it.

As one has started taking God’s name by His grace, it will not continue to be taken in the same way forever. It is not possible for the ‘being’ who takes the first step towards surrendering to God will continue to proceed on that path continuously. He might rise and fall very often. But he who keeps his eyes fixed on his goal will be able to come out of all such puzzles and the confusions created by *Prakriti* by the grace of God. Others will be groping in the darkness by being under the influence of *Prakriti-Maya*.

The being who has the awareness will have the chance to rise, though he falls occasionally. If Nam Smaran is supported by awareness and enlightenment, it will have continuity. The Almighty showers His love on us at every moment. He sustains us in a number of ways. He creates enthusiasm and interest in us. He protects our body from within and without in numerous ways. Without His power, nothing can move or act. We do not remember Him in

comparison to His help to us. We act by ignoring Him, we forget what He does for us or how much He loves us. And the ‘being’ is not at all sorry about it. In fact, we must have intense pain, if we forget God’s Nam Smaran. By happening so chanting will start.

(From, “Jivan Mandan”, Ed. 1, Pg. 6-7)

■ Nam Smaran—a rare thing

We must give serious thought to the barriers to our path of uplift and analyse ourselves ruthlessly. We must fully understand the turns of all the five means—mind, intelligence, conscience, life and ego. Only by taking God’s name without understanding them, they can be set right. But we have to practise Nam Smaran with consciousness and with the help of our intelligence.

Yesterday, while returning from the lecture with Pujya, he asked, “What is the use of Nam Smaran practised mechanically? All that he has explained about the recitation of God’s name is only the guessing of reason.” I said to him, “Well, to practise Nam Smaran continuously is not a child’s play. You are making conscious efforts to recite God’s name continuously, yet you often forget to do it. Then an ordinary man cannot take His name in a normal way. To take God’s name continuously is not an easy job. If we cannot continue it constantly though we are making conscious efforts, how can Nam Smaran be done mechanically? And even if it is done mechanically, it is not in vain. As a farmer tills the land before sowing seeds to make it soft, and then sows seeds. Therefore, good crop

grows in it, when there is rain. But if some idle farmer sows the seeds without tilling the land properly, the seeds are bound to grow more or less in quantity. He can get at least some fodder for the cattle, if not anything more. Thus if we practice Nam Smaran by cultivating the field of our mind, intelligence, conscience, life and ego properly, it can certainly yield some fruit. If the field in which we are sowing the seeds of Nam Smaran is properly cultivated and fertilized, man will certainly experience the results in his life. But enormous patience and great efforts are needed for doing this.”(From, “Jivan Pathey”, Ed. 3, Pg. 181-182)

■ **Consciousness through Smaran**

Devotee : We recite the mantra, “Hariom” for sublimation. But then is it not a matter of habit?

Shree Mota : No, it is not like that. Though it becomes a habit, that habit awakens the consciousness, and that consciousness can take us to sublimation, even if we are doing it mechanically. And even if you do it mechanically, your consciousness will be automatically awakened, if you do it for fourteen to fifteen hours out of twenty four hours of the day.” (From, “Agrata-Ekagrata”, Pg. 132)

■ **Alongwith Japa**

If we are engrossed in our work, the continuity of Japa is broken. But we have to develop such motivational power that it might not break. We have to associate Japa with the movement of any of the organs of our body. For instance, when we are working, we may train our toe in such a way that it may continue moving consciously and

the *mantra-japa* might continue alongwith its movement. We can thus, make use of finger of the hand or the foot. And, after all, Japa is simply an abstract thought. We can give it an expressive form in this way. You have to make your mind alert about it. If Japa continues, it is easy to make the mind alert.

If we practise Nam Smaran with the heart beats regularly, our attention will be fixed on it. The mother's attention is fixed on her small child wherever she is because the child is small and innocent. In the same way the source of Mantra Japa is the heart. So if we practise Japa with the heart beats, it will emerge out of the heart, if our practice is steady. And if our devotion is added to it, concentration will remain steady there only. As the river flows towards the ocean after emerging from the source in the mountain, our Japa, meditation and concentration will be properly done if we do it devotionally and with love with the rhythm of the heart beats.

(From, "Jivan Pagaran", Ed. 2, Pg. 45-46)

■ How can Japa be with Bhava?

It is necessary that Japa should be recited with creative and live faith in it. In order to add faith and feeling to it, we can sing hymns and prayers which we like, emotionally. If we sing that song emotionally two to three times, some kind of affection will be born. We have to make use of that affection in our Nam Smaran. Sometimes, the affection is born by remembering our dearest one; we can make Nam

Smaran emotionally charged with the help of that feeling. Sometime, we can recite the mantra loudly and enthusiastically to lighten our heart. Then again we may be engrossed in Nam Smaran in a normal way. Sometime, such a feeling of delight may be born at some occasion or from some talk. At that time, we have to divert that feeling to Nam Smaran consciously. Nam Smaran practised with faith and feelings, will be live.

(From, “Jivan Sanshodhan”, Ed. 2, Pg. 369-370)

■ Use of emotions

The emotional outburst occurring after prayer should not be allowed to flow away. That means, that feeling should not be allowed to flow away with emotions. But it should be chanalised in *Sadhana*, worship. That is the work of the sense of discrimination. One should not be engrossed in the thoughts of the occasion or person who is the source of the emotions that arise due to it. When you are engrossed or absorbed in it, you must be conscious to come out of it with efforts. At that time the thing that gives birth to such emotions should be abandoned and emotion should be grasped. Then that emotion should be employed in the practice of worship or Nam Smaran. If emotional outbursts are employed for Nam Smaran with proper understanding, you will have more involvement in Nam Smaran.

(From, “Jivan Darshan”, Ed. 4, Pg. 69-70)

In the Sanskrit play ‘Uttar Ramcharit’ by the poet Bhavbhuti, there are various other sentiments, but the chief among them all is the tragic sentiment. In the same way,

whatever be the feeling in our heart, but at the core of heart there should be a place for Nam Smaran. It should be done as naturally as breathing. Feeling and Japa can go side by side; and it is proper to keep them so.

(From, “Jivan Pagaran”, Ed. 2, Pg. 152)

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Japa should be involved with each heart beat and it should be absorbed in it. As it becomes steady and sufficient emotion is born, it will appear to be involved in the heart beats.

(From, “Jivan Pagaran”, Ed. 2, Pg. 153)

The pure and the best kind of Japa is the one which is internally operated. But as we cannot realize the ideals quickly, but can achieve them step by step, one should take up that path which can lead to the goal. If you use your tongue for recitation at this stage, there is nothing wrong in it, but you should not forget the goal at all. The mechanical habit develops only when the chief objective is ignored or forgotten.

(From, “Jivan Pagaran”, Ed. 2, Pg. 154-155)

■ Efforts for Japa

When we have fever, there is a kind of spirit of fever, and there is an air about it also. If you practise Nam Smaran at that time, the force of fever can be put to use. Whenever there is an emotional outburst, you should not forget to practise Nam Smaran.

(From, “Jivan Pagathi”, Ed. 2, Pg. 167)

You have to keep in mind one thing for maintaining continuity in Nam Smaran. If the proportion of love and

sentiment increases incrementally, there will be improvement in Japa. But when does the proportion of these two sentiments increase? It can increase when we give superiority to this work and give more importance to it in life. The proportion will not increase without it. The thing we earnestly desire to get is achieved by us by making efforts. This is everyone's experience. In Nam Smaran also the same rule operates.

(From, "Jivan Pagathi", Ed. 2, Pg. 52)

■ Our real work

You may have much other work to do, but kindly continue with Nam Smaran with efforts. Believe it to be the mission of our life, and give it such an importance. At least do that much to fix your attention on God. Your work will be done, but make efforts for pursuing Nam Smaran. Find out some tricks and methods to have remembrance of God.

(From, "Jivan Pagathi", Ed. 2, Pg. 86)

■ Heartily love

While writing, keep practise of concentration on Nam Smaran. When continuity is achieved, believe it to be the beginning. When you reach the stage of *Ajapajapa* (Effortless effort), silent recitation, believe that purity has just started, and the stage of surrender has just begun. Therefore, the real work is not yet accomplished. There can be frequent breaks in it about which you may not be quite aware of it. The toe of your foot may keep moving but the conscious rhythm which should be achieved, is lost. And it so happens that the toe has mere mechanical

movement. Therefore, see to it that it does not have mechanical movement only. I will be happy if you can do it. (From, “Jivan Sanshodhan”, Ed. 1, Pg. 67)

■ Cheerfulness through Smaran

It would be better if our faith becomes broad and deep with understanding and a kind of its fragrance spreads in our heart. It is easy to understand that remains automatically if we remain more and more cheerful. Such condition is achieved when Nam Smaran continues and emotion is spontaneously born. Nothing should hang over our mind so that our mind remains engrossed in God. Therefore, find our some techniques to continue Nam Smaran constantly. (From, “Jivan Pagathi”, Ed. 2, Pg. 88)

■ Smaran for reinforcement of faith

Nam Smaran is a powerful instrument to sustain faith, to make it brighter, and to make it more concentrated. Therefore, be engrossed in God’s Nam Smaran. Take God’s name loudly. Please see to it that there should be no variation at all in it. If the association with something creates a sense of worldliness in us, reject it consciously and firmly. When you get joy in rejecting it, our disposition attains maturity in that direction. Speak less, but take God’s name loudly. (From, “Jivan Pokar”, Ed. 1, pg. 8-9)

■ Hearty remembrance of Sadguru

We must develop faith, and practise Nam Smaran in the background of that faith. Nam Smaran should be as constant as *‘Taildharavat’*, the uninterrupted flow of oil. If

we feel devoid of faith what is our Sadguru meant for? Then why did we make a Sadguru? If we do not experience any emotion in the heart by remembering him heartily, believe it for certain that our heart is not engrossed in the Sadguru. This ‘being’ was doing the work of penance by Sadguru’s grace by remembering him and creating feelings in the heart. Never allow the psychological trends to dry out. When they are emotionally charged, other kinds of thoughts do not enter into mind, and they are not born also. This ‘being’ has the experience that in such a state Nam Smaran is practised with concentration and attention with the help of feelings.

(From, “Jivan Pokar”, Ed. 1, pg. 25-26)

■ Practise of Smaran

Taking of God’s name with deep faith and maintaining continuity in it, would save the ‘being’. Therefore take it from me that you must fix your attention on that goal and consider it to be the chief duty in life.

You can understand the wonder and secret of Nam Smaran when it is chiefly reflected in business and trade, practical life and in our dealings with others. Without practising it, what will you understand about it?

When certain elements are combined in a certain proportion water is made. If you combine other elements, or combine the elements making water in inappropriate proportion, you cannot make water out of them. Such is the thing in this case also. Nothing will be born out of Nam Smaran, if it has no continuity like a continuous flow

or the current of Ganga. It must affect the mind, conscience, life, ego and heart creatively in order to have results.

(From, “Jivan Prerana”, Ed. 2, Pg. 103-104)

Various kinds of moods are born in mind from time to time. Therefore, if sometime the moods are not favourable to us, do not feel disturbed, or irritated or excited emotionally. In such cases, remember the best qualities of that ‘being’ or the best aspect of life, or be engrossed in Nam Smaran completely. Do not allow the mind to be affected by any negative attitude, and be consciously aware about it. If someone’s negative attitudes affect us, it is a kind of impurity and it should be purified from time to time. If the devotee is conscious about the internal purity, it will never happen. For this purpose, one should pray to God heartily. (From, “Jivan Pravesh”, Ed. 1, Pg. 48)

■ Purity of mind by chanting God’s name

We are doing all our actions with good or bad motivational force born in our mind. Such actions are bound to create duality. Therefore, our mind should be engaged in the devotion of God and its loving and sweet name should be consciously roaring in it. If you are doing your actions in such a state of mind, they will not create duality. The likes and dislikes are bound to be weakened because of it. Therefore, cherish the memory of the sweet and loving name of God forever. That is the only remedy to cure the malady of life.

(From, “Jivan Pokar”, Ed. 1, pg. 43-44)

■ Hear but don't listen

One should take sufficient care that he is not engrossed in the worldly affairs. If it is not possible to avoid the talks of the speaker, if he is elderly or so, the question is what to do in such circumstances? We come across many such instances in life. If we are fully careful, vigilant, conscious and aware about our goal we can hear him but not to listen him or pay any attention to his saying. We may take interest in such talks, but be engrossed in Nam Smaran only, by the grace of God. Do not show any interest in the worldly talks of the elderly persons, or show any sympathy for such things. If at all, he gives any importance to such talks casually, try to avoid them consciously. You should not encourage such things at all. Take it for granted that you will be able to create an impression on him that you are not interested in such trivial things. This can happen with the help of continuous Nam Smaran. If some elderly person rebukes you for such behaviour, you have to tolerate it. If you avoid listening to such things consciously, and if the speaker is assured that you will not be interested in them at all, no one will talk to you about such things any time. Everyone will think, "Let him go! He has become a saintly fellow now!" By saying this, they will avoid you. Such a 'being' will have to face struggles, but he has to seek butter out of life in the true sense of the term.

Therefore, the best way to avoid worldly matters is God's Nam Smaran. Continue with it constantly without any break. Its effect will be automatically seen on others, if at all it is to have any effect on them. But do we take God's name for creating such effect on others? We know

that nobody cares for any crazy person, but simply say, “Let him go. He’s crazy.” In the same way we must be engrossed in Nam Smaran like a crazy man. We should be one with God in that way. Let people avoid us, but we do not want to avoid them. We have to help them with the sense of service and dedication, in case of need. We are not going to lose anything by helping them. We have to love all deeply, but only in the form of faith in God.

Over and over again, we have to create the feeling of faith with awareness. That is our strength and that is our life. That is the meaning of true *Sadhana*, worship. It will certainly have impact on our life, internally and from outside. As we have to show goodwill to all and behave like that, we may not be regarded as careless. We should never take it for granted that the people are inferior to us. People are all right in their places, why to care for them. We have to be engrossed in ourselves. We have got worldly life, to remove ‘beingness’ of the ‘being’. As a thorn can remove thorn, poison can cure poison, the worldliness of a being can be removed by developing the sense of uplift of life and by understanding its significance in life.

Whatever we have is due to God. Even the world is due to Him. We have to feel the presence of God in anything and everything. He should be the foremost of all. He should be in the beginning, middle and in the end. There may be many others in endless number behind him, but we don’t care for them. (From, “Jivan Pokar”, Ed. 2, Pg. 84-86)

At present we have to stick to the faith in Nam Smaran strongly and do all our work in that faith and be away from the doubts. We should consciously keep away from being

tossed to and fro by the struggles and storms of doubts, by the grace of God. This much is enough for us at the present stage. Therefore, we have to act with firm determination. I tell you, by the grace of God, “Wake up, wake up and certainly wake up.” Doing anything before waking up is futile. After the inner self is fully awakened, you can sleep if you like. But my first request to all is “wake up”.

(From, “Jivan Pokar, Ed. 2, Pg. 101)

■ Smaran and worldly life

The being who has become free from the worldly anxieties, and who has started understanding the importance of life and whose mind has started being concentrated on God, does not ask anything to anybody, but ventures to take his mission boldly.

But all the beings are not of this kind. The being whose sole aim in life is to know the secrets of life and to understand and experience them heartily, will certainly turn into that direction.

The world, worldly activities, problems, difficulties, puzzles and various kinds of hardships of life will not stop him from entering the field of uplift of life. One who has not been affected by such a devotion, and the one who has slightly turned to God cannot give up the worldly affairs suddenly, even if he wishes. For such a struggling being it is an important action to see that while being engaged in worldly activities he should divert total life force to divine consciousness, Almighty God.

Of course, the activity of earning will bind him in many bondages. Such a being is to find out new activities

for it. He is bound to be affected by various lusts and instincts and it is certain he is to suffer from the consequences of such acts. But if he is engrossed in the activity of faith in God, such activity will have its impact on him and its results also will be obtained.

It is the best thing for such a soul to do as much as he can do, if he is not able to do everything in total. Gradually, the momentum of faith in God will increase and when the momentum reaches up to the limit of continuity, the internal sense of such being is to develop. If the being continues to recite God's name, even mechanically, his consciousness will be awakened if he practises Nam Smaran continuously, by the grace of God. Everybody cannot abandon the worldly affairs and such other activities suddenly. It is not possible also. Besides, it is not that they cannot enter the arena of God without abandoning them. Suppose, some 'being' abandons such worldly activity, he cannot abandon his nature and the thoughts in his mind. It is not likely to happen unless continuous worship is done or commitment to the goal is attained. The being is not able to do all this. Thus, as the bonds of the world like attachment, lust, like, jealousy, affection etc. appear to be abandoned, we will feel ourselves being engrossed in devotion to God.

One cannot serve two masters at a time. But if you observe minutely, you will find that even serving two masters simultaneously can have some or the other effect. In the same way, if the being is not in a position to abandon the worldly affairs completely and he has some faith in God, he should make efforts consciously to increase that

faith. If he is doing it, he will enjoy the fruits of good and bad actions, done during that time.

But if the activity of faith in God is done continuously and creatively, then that being will not have the background of duality as we have today, when those actions done during the worldly life will rise. So when the actions done at the period when the fruits of the past actions are enjoyed, will not take the being the world of duality and the world of lusts. To the being in whom the faith in God is revealed in entirety, his mind, conscience, life, intelligence and ego also will be engrossed in that kind of state. An expert swimmer is lying on water steadily as if he is not swimming at all but in fact, he keeps up swimming. There are examples of swimmers who keep on swimming by tying their hands and feet. In the same way, as the sense of entirety is born, the impact of the past actions will not have any influence on the being though he is enjoying the fruits of those actions. Though that subject is beyond our perception, the goal of our life is that only. It is certain that we have to reach there sooner or later. Therefore, the being who is not mentally prepared to abandon the activity of earning should be satisfied with whatever he can do for surrendering to God with faith. Even that much is beneficial for such a being.

When the child has not learnt walking, it tries to take a step of two and makes efforts to stand erect, its parents extend their hand of help and induce the child to go a little further. In the same way, the 'being' is also required to be induced to have faith in God. It is a fact that while being in the world and being engrossed in the worldly affair, the activities like Nam Smaran, prayer, meditation cannot create

desired effects and no proper result is obtained. However, nobody is going to abandon the worldly activity or abandon the world at the advice of others. For such a being something is better than nothing. If he is on the path to God, he has chances to absorb his mind in God some day. Besides both good actions and bad actions have their impact on life. If the being takes the name of God, though mechanically but with determination, his mind is going to be soft and there are chances that faith will be born out of it. It is better to do some such thing in this direction rather than remaining inactive.

(From, “Jivan Prerna”, Ed. 2, Pg. 112-123)

■ Why are the instincts revealed while doing Nam Smaran?

When we practise Nam Smaran and spend more and more time after it, the instincts get their freedom to reveal themselves. Japa is associated with the element of sky. Therefore, when it attains continuity all the means—mind, intelligence, conscience, life, ego which have different kind of tendency, begin to reveal themselves. When we are living in the worldly life, we are engrossed in different kinds of activities. But here it happens so because we are aware. We may not be able to stop them but we can weaken them.

What happens when word is fully revealed or expressed? It has no control on our psyche. It allows things to happen in its natural course. When such a state is attained, all of them behave like free cattle. At that time all these

instincts begin to reveal. But as we are continuously engrossed in Nam Smaran, the sense of being a witness to everything begins to operate.



In the beginning there are attacks of lusts, anger, etc. The devotee knows that all these things happen but he does not suppress them forcibly because he knows that if they are suppressed forcibly, they will spring up with double force. So he prefers to tackle them slowly and gradually. He makes efforts to calm down them patiently.

For example, if we have the attack of the instinct of sex, the problem is, how to divert it to the practice of penance or worship? But it has force and vitality. If you have the art of associating it with worship, you can have good results. A common man cannot do it easily, but he learns the art, by practice. So he can utilise the force and vitality of the instincts of sex, anger, greed, attachment, etc. for his penance. In the beginning he may try to utilise it, but fails. But he does not give up efforts. He is prepared to that vitality in his penance and he is successful in his efforts in the end. Thus the instincts like sex, anger, greed, attachment, ego, vanity etc. can attain the state of sublimation in life.

This art was taught to me by my Sadguru. Anybody can do it, not only a particular person but all. The important thing is to understand the principle behind it. Then you can practise it. When you practise it you can experience a kind of joyful engrossment. The instincts like sex, greed, attachment, ego, vanity, etc. are very powerful forces. They

do not exist in our body unnecessarily. When they are employed for our penance, we get additional strength. We become really heroic and are prepared to face any challenges. (From, “Tadруп-Sarvarup”, Pg. 28-29)

An ignorant man is involved in the web of his actions and is completely trapped, but he does not know and unaware of it. While the other fellow of the same kind wishes to take the path to God and he makes efforts for it. He is ignorant and he is led by the force of outward habits or unable to stop strong tendencies of mind due to his weakness or by the force of instincts like a river flood or by other causes and circumstances he is engrossed in worldly affairs. So he cannot be free from the effects of all that. Yet, under the impact of God’s Nam Smaran, this man is likely to come out of his illusion while the earlier one cannot. Thus, in comparison to the earlier person, the latter has more chances to improvement. Because of continuous Nam Smaran, his heart is softened. When his illusion is removed, the fire of remorse will be ignited in him because of the practice of Nam Smaran. And, in that fire his ‘beingness’ will be burnt to ashes. By that time, the speed of his penance must have increased excessively. When faith in Nam Smaran is born, all other things are forgotten.

It is a matter of experience that a man forgets everything when he is deeply engrossed even in an ordinary thing or he is excited. Then, if complete involvement and engrossment in Nam Smaran takes place, it can do wonders. Therefore, take His name as much as you can. Take it with deep faith. Take it with all consciousness. Take it with full confidence. Enlightenment certainly comes if you worship

Him and have constant faith in Him, and surrender to Him forever, and be engrossed in the joy that we receive from that creative activity.

(From, “Jivan Sanshodhan”, Ed. 1, Pg. 329)

■ Impact of Nam Smaran

We do wish to see God in His real form, and we ponder over the problem, how to achieve that goal. Some people ask that if God exists, why are there agonies, chaos, terror, injustice etc. in the world? Some people even doubt the existence of God. Many persons have this secret doubt in their mind. But they are better than those who are quite dull because, they have at least that much struggle in their mind. But such struggle may be superficial. For them this superficial struggle is like society talk, the conviction or the talking of so called civilized people. Such people, who simply indulge in society talk are even worse than the dull. But those people who are spurred about this struggle heartily will, one day, certainly be enlightened. Most of the people of the world, though many of them are uncivilized, have the concept of God in their mind. Thus we can say that faith in God is found everywhere in the world in a latent form. If we are convinced of this fact, we must try to make efforts to achieve the goal of uplift of life enthusiastically and always keep that goal in mind. Nam Smaran is the best and the most effective means for it. There are many such impacts of Nam Smaran.

(From, “Jivan Pagathi”, Ed. 1, Pg. 91-92)

■ Beware of forgetting

You must make continuous effort for not forgetting God. There will be many occasions which might make you forget God, because today (1942) the period of destruction is going on. We do not know what kind of world will emerge after destruction. People say there will be a new order, a new era. But the poison that is instilled in the minds of people during the war and after the war, can bring violent results. We will experience more narrow-mindedness after the war. Generosity will disappear and narrow-mindedness will be revealed. The quality of nobility will slip away. But those who stick to their goal with faith and confidence will be benefitted in the end, though they might have to pass through ordeals, because they act in the light of the belief that it is the most genuine thing. God takes *avatar* to save the world. The time of such trying situation is not very far. Such a condition will prevail in future, that even the saints and thinkers cannot say what to do and what will happen.

In such a dark period, the only thing that can save us is God's name. Some people say that there is no other alternative except to suffer from the effects of our *Karma* (actions). In that case, to take God's name or not, does not make any difference. To my mind it is not the same. One has to suffer from the effects of Karma, but, if you practise Nam Smaran the intensity of the effect will be lessened. A stitch in time can save nine. The intensity of the effect will be minimized by God's Nam Smaran. Many saints have

experienced it and because of their experience, I have established deep faith in Nam Smaran. Therefore, do not consider the past Karmas to be supreme of all.

(From, “Jivan Pagathi”, Ed.1, Pg. 90-91)

■ Alongwith Nam Smaran

To pass even a single moment without remembering God must pinch us. If you feel that pinching, know it for certain that you are going to realise Him some day. You may have high hopes, but if you are not prepared to act according to that at all, then you should understand that you are living in fool’s paradise. If we cherish dreams but its spirit is not reflected in our daily behaviour, we should understand that the real spirit has not yet revealed and we are not serious about the ideals of life. The being who wishes to achieve the ideal, should understand himself in a definite way. Whatever your state of disposition be, but to talk of worshipping God while being in the same state without changing it, is self-deception. Therefore, you have to inform all your relatives very humbly and clearly to make them cautious about their attitudes. If you wish to rise, let such kind of behaviour be revealed. If contradictory attitudes are born in life, face them very boldly and submit to God with all devotion. Do not be drowned in the mud of worldly life. God makes us aware of the fact very often that we are drowned in that mud. It is truly His grace that He is warning us. But we cannot accept such an experience and its purpose in true spirit. There is no objection, if you

can't accept it but on the contrary, you are rejecting it with anger. What will happen to such a 'being'? Despite this, you may be awakened all of a sudden. If you are awakened at the slightest hint and behave accordingly it would be the best thing. But if you are to stay where you were, such hints have no meaning at all.

(From, "Jivan Pokar", Ed. 1, Pg. 428-429)

॥ Hariom ॥

Il Hariom II

• CLOSING PRAYER •

Take me Lord! under Thy wing, As mother-bird her fledgling,
Stretch Thy gracious saving hand, To redeem this fallen soul.

The noble thoughts I think, The brave words I speak,
Let them be revealed in action, Make me a compact whole.

For all whom fate has cast me with, Let my heart be filled with love,
Though insults are hurled, Provoking things are done.

Let me struggle hard to raise The lower urges that drag me down;
Thy grace alone can help me there And make me Thy mirror clean.

Let the wild thoughts of the mind, Wicked surges of the vital self,
Distracting doubts the most that unnerve me.
Be dissolved into Willing submission to Thee.

Let me shed the mask I wear And seem to others as just I am;
Be simple, candid like a child, Free from all my wiles.

Let nothing discordant with The lofty things I cherish
Be done by me in word and deed, Lord! give me that strength of will.

Let my heart have reverence deep, For all where virtue, love reside,
Let me go so mad in love For all the saintly souls.

And this to crown it all. Merge my mind and heart
My body and my soul In the great ocean of love
That Thou really art (Despite deceptive sights)
And raise whiteheaving waves in me, Of devotion for Thee.

The technique of Namsmaran Chanting of God's name

Technique of Japa (ration and quality)

- Japa should be the shortest one.
- The Japa should not have hard consonant sounds.
- The Japa which is easy for recitation is the best.

There are three points in our body which are touched by the word of Japa. (1) Navel (2) Throat (3) Brahmarandhra (Crown of the head).

If the Japa contains the sounds which can touch and penetrate all these points, it is of the best kind. Mantra Japa should be recited with the rhythm of breathing or the pulse beats.

When endless continuity/fluency like the stream of the Ganges, is attained in the recitation of Mantra Japa, it is proven to be helping in directing our internal senses and the Soul to the path of goal.

It is necessary to have continuity/fluency in Nam Samran to attain creative consciousness.

The best method of recitation of Mantra Japa is to do with heartiest emotions and faith.

- Shree Mota