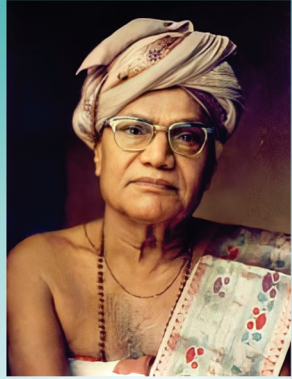


|| HARIOM ||



Nimitta

(The Instrument)
- Shree Mota



HARIOM ASHRAM PUBLICATION, SURAT

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NIMITTA
(THE INSTRUMENT)

by Shree Mota

Translated by :
Prof. H. G. Chhikniwala

Published by :
Sohil Bhagirath Sharedalal
Anmol Hari Sharedalal



Hari Om Ashram Publication, Surat.

©Translated by : Prof. H. G. Chhikniwala

Publisher : SOHIL BHAGIRATH SHAREDALAL
ANMOL HARI SHAREDALAL

Edition : Ist version in English, 2005

Cost Price : Rs. 8/-

Available at : ALKA PUBLICITY
Gurukrupa Guest House,
B/h. Town Hall, Ellisbridge,
Ahmedabad-380 006.
Ph. : 91-79-26577190

Printed by : Durga Printery
Khanpur, Ahmedabad-380 001.
Phone : 91-79-25502623

Pujya Shree Mota's other books translated in English by
Prof. H. G. Chhikniwala

- | | | |
|-----|---|------|
| (1) | The State of the Human Soul
During and After Death | 2004 |
| (2) | Spiritual Science | 2004 |
| (3) | 'Nimitta' | 2005 |
| | In joint editorship with Dr. K. R. Navadia | |
| (4) | Shree Pratapbhai Upadhyay's translation of
'Shree Sadguru' | 2005 |

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***Dedication with Love
To Shree Anuparam Bhatt
and
Shree Indukumar Desai***

*How both of you have well inspired me,
To write 'Nimitta', appropriately, expanded indeed!*

*How ardently, with love, you came to the Ashram,
To listen attentively eagerly and heartily!*

*By the grace of God, I've recited this 'Nimitta'
as best I could, irrespective of any or
whatever endorsement of the Classics.*

*You have both inspired and encouraged me heartily,
to facilitate this writing lovingly.*

*And even regarding its print and publication,
you have shouldered the entire responsibility lovingly, with joy.*

*You have found no fault or flaws in the text,
How can I ever repay your kindness? How?*

*You've made me write this 'Nimitta' with love,
I dedicate with love 'Nimitta' at your feet.*

(Surat, 8-3-1972)

– Shree Mota

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PUBLISHER'S FEELING



Sohil Bhagirath Sharedalal



Anmol Hari Sharedalal

Our Dadaji, Shree Indravadanbhai Sharedalal is one of the closest associates and devotees of Pujya Shree Mota, a saintly force with a difference. He is always eager to spread the message of Shree Mota everywhere in India and abroad. It is his ardent desire to get Pujya Mota's literature translated in English so that more and more people can have the benefit of his thoughts.

Prof. H. G. Chhikniwala has a very vast experience of teaching English to college students for about forty years. He has successfully translated two booklets and edited 'Shree Sadguru' written by Late Shree Pratapbhai Upadhyay. We requested him to translate 'Nimitta' written in Gujarati by Pujya Shree Mota. He accepted our request without any hesitation and accomplished the work with a sense of dedication and devotion.

We express our profound sense of gratitude towards him for the tremendous pains he has taken.

We are highly obliged to him.

– Publishers

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TRANSLATOR'S PREFACE

“To translate is to betray”

- said an Italian poet.

As Robert Frost also said,

‘Poetry is what gets lost in the translation’.

It is true to say that not every poem comes across equally well in another language. A translation gives less of the original poem's power. But it can also help broaden one's range of possibilities and ultimately benefit the writer. Translations can also act sometimes as a remedy against insularity and provincialism. So much as an excuse, not an apology! Good poetry stands the test of time.

Poetry that has stood the test of time offers itself for translation. Some of the technical problems a translator has to deal with are as under :

- (1) Finding the right word or phrase that exactly conveys the *meaning* of the original;
- (2) Attempting to come up with an equivalent *rhythm* or rhyme scheme; and
- (3) finding an appropriate *line-length* and stanza-shape, etc.

There is no equivalent form of verse in English to match the ‘*anushtupa*’ or ‘*sloka*’ form used by Shree Mota here.

The translator in all good faith and to the best of his talent tackles such problems. No success can be claimed. Rhyme is hard to handle in translation. It is easier to manage with long lines, or with a short poem. But if you have a long poem with short lines (as ‘Nimitta’ is), the translator is in trouble. The use of rhymes is all accidental, not carefully made.

Sometimes words have more meanings than commonly known. 'Nimitta' itself is the best example. We have listed some of the known meanings further below.

Moreover, there are problems with local idioms, abbreviations, contractions and rarely even some slang used for emphasis.

Lastly, musical effects in one language are difficult to reproduce in another. The Nobel Laureate Rabindranath Tagore's own translation of his 'Gitanjali' is a fine example.

Concrete images and the thought content of a poem are more easily captured in a translation. But much of the power and charm of the words get lost. Music is always a victim.

Hence, foot-notes come to one's help especially when one is dealing with specific cultural references. Words have connotations and denotations. For example, the word 'Yajna' in Sanskrit means not only the holy sacrificial fire, worshipped (the God 'Agni' etc. is invoked), with appropriate and scrupulous chanting of Vedic Mantras, with appropriate 'ahuti' or offerings made in a prescribed order; but also any arduous endeavour undertaken with a sense of mission, dedication; an academic activity, a course of study, an act of challenging social service etc.

At his best, the translator can only try to capture the tone of the original, not literally but liberally.

Pujya Mota's 'Nimitta' is both an argument and an appeal. Its aim is to awaken in our consciousness a burning desire to understand, accept and respect the workings of God's *intelligent design* in our earthly existence. Man becomes a 'nimitta' in God's hands, an instrument or tool or medium to fulfill His purpose. Nature or '*prakriti*' – our common instincts, desires, etc. are in conflict with 'nimitta'. God surely helps those who wish to rise in their spiritual endeavour, to rise to sublimity. The struggle is often very painful. But in the end, with God's grace, the soul must win.

The word 'nimitta' as used by Shree Mota has various meanings, e.g.

- (1) an instrument or medium
- (2) a person chosen for a special mission
- (3) a single life-time or our entire earthly existence
- (4) the continuation of cultural influences ('*sanskar*') from previous birth or births

- (5) one's destiny or fate
- (6) the sublime experience of being one with God, the Sadguru, or the Supreme Reality
- (7) 'Nimitta-Alone', or Godliness
- (8) The purpose of one's existence, known or unknown

Thus 'Nimitta' may mean one's pre-ordained existence, or one's given destiny or fate; one single life-time between birth and death; as an instrument or medium to achieve God's or Nature's aim; etc. It may also mean the soul's relationship with the divine through a Sadguru, an agent or go-between chosen by God.

Further, to understand 'Nimitta' better, we must understand 'Sanskara'. One's 'nimitta' depends on one's 'Sanskara' or cultural impressions formed in one's mind, conscious as well as subconscious. By spiritual effort, one may also reach the supra-conscious state. These impressions could be formed at two levels: (1) carried forward from previous births, and (2) received through one's upbringing, education, socio-cultural environment, etc. Of the first type, one may be generally unconscious; but they are imprinted on the soul. The second type of impressions (sanskara) are variable, more or less durable, it all depending on the individual's life and circumstances. The first type rests on the theory of the transmigration of the soul in which most or almost all religious people believe. That theory further rests on the scientific principle of the transformation of energy, its conservation, but no destruction. According to the 'Bhagwad Gita' it is expressed as "न हन्यते हन्यमाने शरीरे" ("Na Hanyate Hanyamane Sharire") which means "the soul never dies, only the body dies". So it is transmigration. The soul is spirit or energy existing in space. It is an invisible, ethereal entity, ever alive. (The soul never dies). Therefore, the 'Sanskaras' make their strong impact on an individual and are carried on from birth to birth, since there is no death to the soul.

These cultural impressions go to make one's 'nimitta', they may help in formulating one's destiny or fate. They determine one's choice of action, or free will, etc. The goal is total freedom even from 'nimitta'. It is sublimation of the soul or self-realization. Rationalists do not believe in any such idea of pre-determination or impact of previous births, destiny, etc. They believe in total freedom of choice of the individual. But even such a choice can

be covered under the all-embracing idea of 'Nimitta', as explained in the 'Bhagwad Gita', and by Shree Mota.

Pujya Mota's style was meant for the masses. So the style adopted here is simple, of readable prose. The spoken form is preferred to the more formal written one. For the sake of clarity or emphasis, a few extra synonyms are used. Care has been taken to avoid repetition or over-emphasis. The intended meaning is adhered to. The line-format may create a kind of resemblance to versification. Didactic poetry may not aim at giving pleasure.

My special thanks are due to Mr. Indravadan Shredalal and Dr. K. R. Navadia for explaining some of the moot points in Shree Mota's thought and argument. I am very much thankful to my wife and children for their encouragement and support. Lastly, I thank the manager and the staff of Durga Printery for their unstinted cooperation.

Hari:Om.

June 2005

– H. G. Chhikniwala

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ABOUT THE TRANSLATION...

Everybody will agree to the proverb, “The wearer knows where the Shoe pinches”. This is true with Prof. H. G. Chhikniwala, who has taken a lot of pains in translating ‘Nimitta’ in English.

Pujya Mota’s style of writing is extremely simple and that too, in Anushtupa metre, which he always preferred. But it is equally difficult to find English equivalents for translating his ideas. Prof. Chhikniwala’s fund of vocabulary is really rich since he can find words very promptly that can convey the meaning of the text as clearly as possible. The translation runs very smoothly and yet accurately.

The word ‘Nimitta’ is contextulised differently in the book by Mota. The translator has tried to interpret these meanings to the best of his ability. In the Translator’s Preface he has pointed out as many as eight contexts and their meanings. It shows how much sincerity and devotion he has in him for the justification of the work he undertakes. The book itself is not easy to understand and it can be very well understood how difficult to translate it can be!

Prof. Chhikniwala is really worthy to be appreciated and admired for his devotion to Pujya Shree Mota’s work, ‘Nimitta’.

– Dr. K. R. Navadia

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HARIOM

A FEW WORDS FROM THE AUTHOR **(Pujya Shree Mota)**

I was invited to have lunch at Shree Indukumar Khandubhai Desai's house at 'Dakshnia', 10, Sharda Society, Ahmedabad-7, where I reached early morning at 6-00 a.m. Others present there, to participate in our 'Satsang' (religious discourse) were Prof. Anupram Govindram Bhatt, Prof. Randhirbhai Upadhyay, Shree Pandhe Guruji (of Khanvganva, Vidarbha), Shree Datta Maha (of Gandhi Ashram, Ahmedabad), Shree Kantibhai Shilpakar (Sculptor from Chandlodia, Ahmedabad) and Prof. Rameshbhai Bhatt (from Maninagar, Ahmedabad).

Prof. A. G. Bhatt had come prepared with a questionnaire (a series of questions). He was a learned Professor of Sanskrit and a scholar well-versed in the Shastras (classics).

I realized that it was quite difficult for one like me to answer some of the minute, detailed and tough questions coming from a Sanskrit scholar, well-versed in the Classics, because I have never read or studied the Sanskrit Classics. But in any circumstances, however tough or even adverse, for one keeping quite cool, hopefully remaining cheerful, peaceful and undisturbed at heart, and remaining consistently in a state of calm delight – because knowledge is a precondition and innate quality of the soul - even when one has not read any of the Classics, nor even studied a single word - for the one who is Experienced - no questions are tough at all; he can easily provide satisfactory answers to them.

Such a one, even though he may be apparently looking ugly or rustic, in a very awkward condition from the practical worldly viewpoint, still he is permanently continuously and consistently playing in his Consciousness and I was aware of it since by the grace of Shree Krishna, the knowledge about God had dawned in my heart, heartily, by heart and I was, by the grace of God again, free from any kind of anxiety, my heart was fully calm, delightfully and ecstatically at peace with itself. In such circumstances, I consider

it an act of graciousness of God, that all the points raised by Prof. Bhatt could be tackled with satisfying explanations.

I consider it as a blessing of God in actual experience. If someone at that time could have recorded my (Mota's) speech with the help of a tape-recorder, many more people could have enjoyed hearing it and benefitted from the (recorded) talk and would have also justified my claims as made above. It would have enabled others also to endorse what I have said above.

During this discourse ('Satsang') some reference was made to 'Nimitta', and so I recited some portion dealing with 'Nimitta' from my recently published book called "Jivan Geeta". Someone from the audience suggested after the discourse that I had better write on 'Nimitta', as I have already written on 'Jignasa', 'Shraddha' (curiosity, faith), etc. "Whatever you have written on these subjects is surely going to benefit a lot the seekers struggling on the path of spirituality (way to God). There is no such writing (book) available in Guajrati literature on the subject of 'Nimitta'. And hence it was a kind of original contribution - the books mentioned above. It would be indeed very good if you could write about the 'nimitta'. To many people, the theme is not so very clear yet. And therefore, if you (Mota) write on 'Nimitta', it could be supportive for those with a rational viewpoint." (Writing to be easily acceptable to intellectuals.)

So I told the persons assembled there : "I should not take much time in writing about the 'Nimitta', because the whole idea, (the entire argument) is ready in my mind even now, and writing it, I hope, will not take much time. But if you agree to meet the expenses of printing this book and also agree to help sell all the copies, wholeheartedly, I am ready even now to do the writing at once." And all the people present there agreed to do it as I said.

The next day we had to go to Shree Prabhudasbhai and Shree Jayantibhai Jani's new house for its 'vastu' ceremony. The 'vastu yajna' ('havan' ceremony - holy fire, chanting of Vedic mantras, offerings etc.) had also to be performed by me in the morning. So early morning at 4-00 a.m. I dictated some parts (verses, chapters) of 'Nimitta' to dear brother 108 Ramakant Joshi. I was dictating speedily, without a break, and he was also complying

very efficiently. Then there was an interruption as I had to go to attend the 'Khat muhurta' (inauguration) ceremony of 'Hari:Om Ashram Society' and later in the Vastu havana ceremony, etc. and thus a lot of time was spent in similar programmes.

And we set out on our return journey to Nadiad Ashram at 3-00 p.m. on 2nd March, 1972, On the 4th March, early morning again, I dictated some more portions of 'Nimitta' to Shree Rajubhai and it was copied by (my) brother Shree Somabhai Bhavsar. The rest of the writing (dictation) was also completed almost on the same day.

On the morning of 5th March, 1972, all the gentlemen named earlier, arrived at Hari:Om Ashram, Nadiad. I read out continuously with due emotion and concentration, the whole of the text to all of them. I was very much delighted to see that they all liked it too. This is the history of the origin or birth of this 'Nimitta'. I have also felt a deep sense of satisfaction and gratitude to God on being able to accomplish the writing of this 'Nimitta'.

I heartily thank Shree Indukumar and Prof. Shree Anuprambhai Bhatt for their cooperation.

HariOm Ashram,
Nadiad.
Dt. 6-3-'72

– Mota

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Prayer is for making our mind clean and clear. It is the best means for this purpose. Just as dirt is cleared by washing the clothes in water, the dirt of the mind is cleared by the prayer of God done heartily. The intellect and the vital being become pure and in such prayer intellect, mind and vital being remain clean and pure. So the habit of prayer is the best and is always necessary. As one should bathe daily to keep the body clean, one should pray daily to keep the mind clean. It must be done from the very depth of one's heart. It must not be done as a mechanical habit or as some sort of a ritual. It must be done with real Bhava or with true emotion and devotion. One who does prayer with humility, love, devotion and faith can have dynamic life. Prayer is not manifestation of aimless feelings. On the contrary, prayer is the best means to give proper shape to one's feelings. With proper and continuous habit of prayer, there would occur less and less of mistakes in life because by continuous prayer one is inspired to have always good thoughts.

– **Shri Mota**

हरिःॐ
HARIOM



**THE NATURE OF 'NIMITTA'
AS MEDIUM OR INSTRUMENT**

- With what a mutual relationship,
profound, of previous births prolonged,
The 'Nimitta', so ordained is indeed involved! 1
- 'Nimitta' is what falls to your lot, unasked for,
It comes to you as Karma, on its own,
Implement it disinterestedly, for the
love of God, like a holy sacrifice. 2
- How naturally it comes to you, born by itself, within!
The relationship with the soul springs and
sprouts spontaneously! 3
- There is no exception for any one in 'Nimitta',
For the soul, learned or unlearned,
No difference for the one with knowledge or without! 4
- All of us are tied or bonded by 'Nimitta'
With whatever mutual relationship we have! 5
- How mutually inter-connected are the souls,
It all depends on the Nimitta, more or less! 6

- Mutual interaction continues to occur, recur,
And the reciprocal reflection is imprinted in the mind. 7
- How all are led and brought to interact,
'Nimitta' it is that unites them all into one. 8
- Hence it is, in the world, we are all inter-connected,
None is isolated or separate, none is independent. 9
- As a result of 'Nimitta', some survive for long,
Some are short-lived, some simply pass away. 10
- The longer you survive, by heart, with the 'Nimitta'
Know then for certain, the imprint is so deep or deeper,
and intense is the impact of 'Nimitta'. 11
- The soul's instinctive relationship with nature,
So intense and aroused, if it survives for long,
the 'Nimitta' is also strong. 12
- How we create or reproduce the 'Nimitta' for each soul—
good or bad, big or small, 'Nimitta' for every one! 13
- The cultural imprint or impact of actions,
strong or mild, helps to determine the nature
of 'Nimitta' respectively. 14
- The cultural imprint is the sole root cause
of 'Nimitta' being formed, (as the seed determines the tree),
the 'Nimitta' determines the nature of one's life. 15
- Whatever is done by the mind, intellect, ego,
soul, consciousness and the instincts or five senses
helps together to form the cultural imprint in
the consciousness.
- From such an imprint is born the 'Nimitta',
Therefore, know for certain that the cultural imprint
or 'Sanskaras' is the real womb of 'Nimitta'. 16-17

NIMITTA**17**

The nature of such cultural imprints
is varied and infinite,
All kinds of 'Nimitta' are born
out of such varied cultural imprints. 18

The kinds of 'Nimitta' accompanied with base
instincts of revenge, envy, etc.,
Lead to different kinds of consequences
in different types of men. 19

'Nimitta' by its very nature, is one and sole,
and yet has different types,
and hence by its differences of types,
seems to be many or different, though it is one! 20

Those who, while living, strive to make
other lives sublime or rise,
Those who are deeply committed at heart,
Such alone rise to sublimity. 21

And thus 'Nimitta' acts, at heart, in three ways,
or plays its game at three levels;
It makes the worldly being (soul) live
in the world, interested in the world;
It also makes the worldly being learn to be
indifferent to the world, to give all up;
That being is the seeker after Truth;
And the 'Nimitta' of the Experienced soul
promotes in him his devotion to God. 22-23

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THE WORLDLY BEING IN 'NIMITTA'

- The worldly being's 'Nimitta' will increase his worldliness,
And will make more intense the imprint of his instincts. 1
- The tendencies of lust and anger,
as in their normal worldly state,
get involved with more and more people mutually,
through the action of the Jiva (soul). 2
- And then the soul, by its own action
of enjoying the pleasures of the flesh,
through instincts of greed and fascination,
gets profoundly tainted and contaminated. 3
- And thus the respective 'Nimitta' of the
various cultural imprints
is caught in the consciousness spontaneously
and emerges anew, again and again. 4
- And so the 'Nimitta' whatever of the pure
worldly being, with its tainted soul,
Gives birth to a world full of lust, anger
and such other tendencies. 5

- Such a soul will remain trapped and deeply sunk
in the bonds of worldliness,
It will, perhaps, be never free from bonds,
And will continue to play (like a pawn)
in the endless illusory game of worldliness. 6
- From one 'Nimitta' it multiplies to many,
The ignorant by error raises them too many. 7
- Just as a log is swept away in a flooded river,
So is swept the worldly being by 'Nimitta'. 8
- The mind replete with impressions of previous births,
Gets drowned in such 'Nimitta' and is swept away. 9
- To the 'Nimitta' are added impressions all new,
The worldly souls enjoy by adding to the treasure! 10
- For the worldly soul 'Nimitta' is the thunderbolt,
It works the way it is forced by the tendencies. 11
- The worldly soul knows nothing proper about it
so long as it's in the 'Nimitta' state,
For the worldly soul is swallowed up
while it is in the 'Nimitta'. 12
- The state of the worldly soul is such
that it never cares to know
that the 'Nimitta' itself is the only means
to achieve its own release! 13
- The worldly people influenced by 'Nimitta'
look only at others' faults,
Thinking that they themselves
have no affinity at all. 14
- How many and multifarious are their types,
poor worldly souls cannot discriminate at all! 15

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THE SEEKER AFTER TRUTH AND THE WORLDLY BEING

- The world will let emerge the 'Nimitta' of the worldly soul,
But discretion ('vivek') will inspire the 'Nimitta' of
the seeker after truth. 1
- Whatever the type of 'Nimitta', the same will arise
in the worldly soul,
But the seeker after Truth remains immune,
untouched by 'Nimitta'. 2
- The worldly soul will act like worldly soul
within limits of the 'Nimitta',
But the seeker after Truth will strive anew,
ever to rise towards sublimity. 3
- The worldly soul cannot disengage or stray away
from the stream of 'Nimitta';
That's beyond its power, but not so about
the seeker after truth. 4
- The confirmed seeker after Truth
is certainly and ever known this way,
That it, while performing its act,
remains impartial, in 'Nimitta'. 5

NIMITTA**21**

The worldly soul gets drowned, fully sunk, in its 'Nimitta'
While the seeker after Truth fights its way
boldly against 'Nimitta'!

6

Even though by 'nimitta' the seeker after Truth
is fully deep-rooted in nature ('prakriti')
He likes or (no longer) desires to remain in that state.

7

The worldly being in his own mind will see
others in 'nimitta',
While the seeker after Truth will see
only himself in 'nimitta'.

8

While keeping his heart fixed
in consciousness in 'nimitta',
the seeker after Truth will focus
on his own faults in 'nimitta'.

9

The seeker after Truth experiences in his own way at heart,
That only he is in the 'nimitta' state,
and none other is like that!

10

While the worldly being fully enjoys
living instinctively in the 'nimitta' state,
the seeker after Truth acts and lives only
in the sense of being a 'nimitta'.

11

The instincts make one live
in close touch with the world,
The sense of being in 'nimitta' makes one leave it all,
By their conduct in 'nimitta',
the seeker and the worldly one are different.

12

The worldly being gets deeply involved
in the 'nimitta',
While the seeker after Truth derives the strength of life
from 'nimitta'.

13

The worldly being is unable to swim
 and save himself from 'nimitta',
 He is simply helpless and so, he drowns himself. 14

The poor worldly soul has no knowledge
 or awareness at all about the 'nimitta' state,
 But the seeker after Truth keeps continuously
 striving to keep himself aware of his state. 15

While the worldly soul can see no end of his state,
 The seeker struggles, non-stop, to make him free
 from the state. 16

Nature's grip holds the soul entrapped,
 it is rooted in the 'nimitta',
 So realizes the seeker after Truth. 17

All worldly beings live their lives in
 the manner of 'nimitta',
 But that is not the way the seeker after Truth
 conducts himself in 'nimitta'. 18

The prime and chief duty of the seeker after Truth
 is indeed to uproot and destroy from
 Nimitta the grip and source of 'prakriti' (instincts). 19

The valiant soldier, seeker after Truth, fights
 boldly and desperately, the battle of 'nimitta',
 He cares not whether he wins or dies! 20

But the worldly being has no such knowledge
 ever, or awareness to uproot himself totally
 from the grip of 'nature' or instincts. 21

The seeker is aware, the worldly being lacks it,
 But 'nimitta' makes one aware that he lives
 with the sense of being in 'nimitta'. 22

The seeker sees the root of 'nimitta' deep in himself,
 Yet it remains inseparably involved, mutually. 23

NIMITTA**23**

The seeker's soul realizes as its prime original duty
To extricate itself completely
from the roots in nature or instincts. 24

Though the 'nimitta' be and is always only one,
How many more 'nimittas' it gives birth to;
the soul creates in this one life itself! 25

In the seeker's case such new or more 'nimittas'
never come to be, cannot emerge,
The seeker uses his own 'nimitta' in a different way. 26

The worldly being lives in the world in the worldly way,
The seeker in his mind allows it to be in *his* own way. 27

The soul is influenced and impressed by 'sanskara'
The 'sanskaras' have their origin in 'nimitta',
As the 'sanskaras' emerge and rise in one,
one's conduct is determined and it so happens. 28

Hence to be able to live a noble life,
a life of lofty ideals and aims,
It is necessary to let the ambitions, aims
and 'sanskaras' likewise impress one's soul. 29

The worldly being has no such power in him,
The seeker after Truth alone can cultivate
such values, lofty aims. 30

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HARIOM



**THE CHARACTERISTIC OF
THE SEEKER IN 'NIMITTA'**

- What a brilliant (radiant) awareness or consciousness
of life's aim or purpose in 'Nimitta'
remains ever alive and alert
in the heart of the seeker after Truth! 1
- 'Nimitta' comes only to warn the seeker after Truth,
Its purpose is to make him stick to his route,
firm and assured on his path. 2
- In case of errors, if ever, in matters of the heart,
It warns him, however, in steadfastness of purpose,
of the soul! 3
- The seeker persists in his struggle,
keeping the noble aim for ever in view,
In the 'nimitta' state,
keeping it ever alive in consciousness. 4.
- At times it may happen that the 'nimitta'
of the worldly soul may make it sink or drown,
But the 'nimitta' that the seeker gets
in the world may also be like that. 5

The 'nimitta' of the seeker-soul that is,
 may also try to drag him, push him down,
 But he at heart always struggles to swim
 and to remain afloat. 6

To keep himself afloat, how hard he struggles!
 For such a one the 'nimitta' accordingly encourages
 and empowers the heart. 7

For those who use their knowledge and discretion
 appropriately, such souls do acquire
 a degree of neutrality (as and when required)! 8

And in case such a seeker is defeated and drowned,
 in the 'nimitta', the discretion at heart arises at the time
 and tries to save him. 9

The heart which is fired and inflamed like
 a burning fire,
 The one with such a burning heart, the seeker,
 shall never be drowned in 'Nimitta'. 10

If the seeker's yearning in 'Nimitta' is intense,
 He alone is fit and duly qualified to earn its aim. 11

Whatever be the nature of 'nimitta', high or low,
 The seeker lives forewarned in all such types. 12

The seeker devotedly makes use of 'nimitta',
 And acting tactfully wins mastery in the end;
 Those who simply enjoy end up in slavery,
 Such enjoyment itself enslaves the worldly soul. 13-14

It's truly said, therefore, that knowledge lies in use
 In usefulness thus lies the purpose, and the aim of
 knowledge lies in right conduct. 15

In whatever activity while being used, the seeker after
 Truth remains, by nature, for ever struggling! 16

- In case he sinks at times, he is fully aware,
To the seeker, by God's grace
 'nimitta' is a beacon light! 17
- The seeker remains ever alert to find his 'shreya' (good),
from 'nimitta', such is his self-awareness! 18
- And through 'nimitta', he strives to improve it all,
The seeker obtains knowledge, wisdom through it, at heart. 19
- He never sees anything amiss or looks astray in 'nimitta',
Such an alert soul is the seeker's, constantly aware! 20
- One who is awakened by 'Nimitta' is benefitted by it,
Such a soul alone, the seeker, is truly and duly qualified. 21
- Often the seeker seems to be like being drowned
 in 'nimitta',
And still, persistently, he seems to be struggling endlessly. 22
- By struggling through the depth of 'nimitta',
 devotedly at heart,
The seeker's soul aims high to rise
 from instincts to sublimity. 23
- The seeker's soul having realized its goal,
Learns spontaneously to distinguish good from evil.
 Discretion dawns automatically! 24
- And through the 'nimitta' sprouting gradually,
the sentiment of merit and of being ('guna' and 'bhava'),
 he experiences them at heart and soul. 25
- 'Nimitta' thus becomes the best instrument
 of salvation or deliverance,
The seeker knows this well from personal experience. 26
- The seeker (like above), with burning volcanic curiosity,
Is able to eliminate the 'nimitta' and destroy
 generated 'sanskara', or imprints of all births. 27

हरिःॐ
HARIOM



THE SEEKER'S FIGHT

- The 'nimitta' is for the seeker for freedom
from desires and passion;
The 'nimitta' is for the seeker for making his
'Haribhav' (love of God) firmer and intense. 1
- From 'nimitta' itself are born and just arise
brave battles and fierce fights for the seeker,
confrontations face to face for the soul! 2
- How easily the worldly soul gets entangled
with the world,
The seeker struggles valiantly, persistently
for freedom from 'nimitta'. 3
- The seeker fights desperately for victory in the battle,
While the worldly being goes sinking deeper,
deeper, in the 'nimitta'. 4
- The seeker too gets knocked down sometimes
in the 'nimitta', but that setback only serves
to strengthen his commitment. 5

- The various forms of 'nimitta' are in transcending
duality and 'gunas' (qualities)*
It is Nature at the root of every 'nimitta'. 16
- On his way (to Truth) the seeker has
to fight so many battles, he has to prove
his mettle by fighting valiantly.
Such is his action, sincere effort! 17
- Through such action, fighting valiantly,
according to 'nimitta', he may also
lose or be forced to retreat, and yet
despite defeat, he continues to fight. 18
- And it is through fighting constantly, with 'nimitta'
that he derives new strength of soul,
how stronger he becomes at heart, spiritually! 19
- When the 'nimitta' gets stronger, he uses greater force,
and by constant use of force,
he succeeds in adding to his power! 20
- As the seeker is well aware of his aim in life,
How stronger he feels at heart, because of it! 21
- When the 'nimitta' is too strong profound and too intense,
What confusion it causes, in the seeker's mind! 22
- By pondering, contemplating, deepest in his heart,
The seeker in his 'nimitta' is immersed,
and by devotion, oozing, settles down. 23
- 'Bhava' (true feeling) is but an instrument
Which helps in keeping him floating above all,
How the fire of curiosity advances through confrontation! 24

* The three 'gunas' are qualities of Sattva, Rajas and Tamas.
The duality is of सगुण and निगुण i.e. manifested and unmanifested.

There are such types of 'nimitta' too, which make
the seeker go to sleep,
forget his aim and purpose in life,
and some also which make him sink too low. 36

There are some other shining types which scintillate
and make him shine, while others too,
Which shatter him and rob him of his all. 37

The seeker's duty it is to free him from nature,
And while performing his duty faithfully,
he must accept even death, should it be! 38

हरिःॐ
HARIOM



THE SEEKER'S INACCESSIBLE PATH

- Infinitely varied and all new are the types of 'nimitta',
And how with different novel forms, they
try to distract him and even waylay! 1
- The seeker in his 'nimitta' has to keep himself
awake and alert at every hour,
As he knows that the roots of 'nimitta' lie
deep in 'prakriti' (nature). 2
- In the seeker's heart, because of 'nimitta',
sprouts and comes to be manifest in time,
the knowledge of profound and infinite 'Prakriti'. 3
- The style and habit formed of a special type by 'nimitta',
The seeker does not let his soul be accustomed with it. 4
- The soul is subject to various types of 'nimitta'
of divine or demonic nature!
The soul has then to identify them as they are! 5
- How like in a labyrinth are the ways of 'nimitta'!
So on a seeker's path confusion has to be faced! 6

- Though often losing his way in the forest of 'nimitta',
His conscious alertness always shows the way. 7
- When confused by 'nimitta', he is unable to find his way,
the seeker still has guts, not knowing what to do,
He halts and bides his time. 8
- Probing deep in his heart, he contemplates his aim,
And crying in agony, he prays to God for help. 9
- This crying in agony for help is strong enough
to save his soul, its power is gigantic,
However strong be the 'nimitta' fighting him. 10
- Though endless, limitless, infinite they be,
the 'nimittas' fighting the soul,
They have got to be weakened, powerless,
as the seeker's worship and devotion
get augmented in him. 11
- How different in forms are the reflections or
respective cultural imprints in consciousness,
how deep they are, as caused at roots by
'prakriti-nimitta' or the being formed by nature! 12
- The impressions of 'Nimitta' are very powerful,
They have the terrific force of flood waters. 13
- While confronting and fighting such forces,
What fierce battles and long wars
have to be fought of 'nimitta'! 14
- The seeker in his heart protects and guards himself by
best conduct,
He is not swallowed by nimitta, and so
he likes to live alone! 15
- There are some special types of 'nimitta' too,
which inspire his heart, invigorate him

- and shower on him new zeal, inspiration,
new power and strength! 16
- Such a 'nimitta' needs to be known as
of the divine type, but that which
brings obstacles, hardships and resistance
is known as of the demonic type. 17
- How many and what different types of divine or
devilish wars the seeker has to fight;
He may admit defeat or be vanquished and
fall along his path! 18
- And yet he rises again, though repeatedly he falls,
So many innumerable 'nimittas'
are trying to conquer him! 19
- While struggling on his way, when he
happens to see some light, even dim,
With the help of that little light,
he continues to find his way! 20
- As the seeker's soul keeps learning through 'nimitta',
The seeker's life is renewed by 'nimitta'.* 21
- And as the battlefield expands in his subtle heart,
'Nimittas' too will grow to be so subtle! 22
- How valiantly the soul has fought his endless battles,
Its subtle knowledge sprouts in the seeker's
'nimitta' consciousness! 23
- And as the seeker travels farther and deeper,
(on his journey towards Truth),
He grows inwardly, and is mellowed, softened
in his 'prakriti', all along the way! 24

* Thus the 'nimitta' becomes the instrument or source of his release.

And as the instincts (natural tendencies) get softer,
are mellowed, the seeker's latent
sleeping powers, come up to the fore! 25

No one is able to eliminate,
cast off the accumulated impressions
formed long, from previous births,
in one such lifetime alone! 26

The impressions augment and rise towards
sublimity, if there have been struggles
spread over countless previous births! 27

The soul has to pass through countless births,
Keeping its aim constantly in view, alive,
only then it wins. 28

The seeker comes to identify and
own the subtle eternal nature of 'prakriti'
that manifests itself through 'nimitta'. 29

He who continues fighting innumerable battles
of this type - the subtlest of the subtle type-
develops, wins and advances in 'nimitta'. 30

In the seeker's life how noble is 'nimitta'!
It is the best and noblest instrument
that takes him to the highest peak! 31

The seeker's soul is intent alone on only
earning true feeling for God,
That 'nimitta' is meant only for that -
He grasps the gist of meaning of 'nimitta'. 32

And thus as noble impressions of sublime living
accumulate in him, he pushes on;
And from them the movement dynamic
towards God is born. 33

The seeker's soul must have such intense
 longing, feeling - the desire to obtain
 total freedom from all types of tendencies
 imposed by 'nimitta'.

34

However well-prepared
 the Shreyarthi (seeker's soul) might be,
 but without becoming unattached, complete and
 devoid of insistence or urges, he can never
 become free from 'tendencies' of any type;
 and that is why there is all the emphasis in the seeker's
 mode of study, that is, becoming
 devoid of insistence and remaining unattached.

35-36

हरिःॐ
HARIOM



**THE DISCRETION OF
THE SEEKER AFTER TRUTH**

The soul is subject to 'nimitta' of a permanent kind,
No escape is possible from it, nor difference of any kind. 1

And so to welcome it easily, he's ever ready at heart,
How aware and conscious he's at heart,
at every moment of life! 2

The soul is subject to 'nimitta' and gets it so
That life flourishes with its help, and hence
the seeker remains aware of being moulded by it. 3

How deeply involved with 'nimitta' the seeker gets,
and he lives so consciously,
aware of duties bound with 'nimitta'! 4

A little flaw or breach in his awareness,
Pains him so much, how endless is his pain!
But he knows it right and so he struggles on! 5

Struggling with 'nimitta', the seeker has no equal,
And how grateful he is, to the 'nimitta', for the struggle! 6

- In all his conduct, dictated by 'nimitta',
 he's always the best,
 And he's ever alert, always at his best and noblest
 in all his sacrifice and unselfish acts! 7
- Though his 'nimitta' may confront him in forms
 of riddles, puzzles, fierce and hard to crack,
 The seeker's intellect (wisdom) serves to face it all! 8
- And though the 'nimitta' be strong to cause his fall,
 The seeker survives always, a valiant warrior! 9
- How firm and diligent he is,
 to mould, reform his nature,
 as learned and understood in life,
 from his dealing with 'nimitta'. 10
- Though the 'nimitta' be just haphazard, erratic,
 The seeker can't tolerate its randomness,
 He always persists in getting all things right. 11
- He sets new trends, opens pathways new,
 What new foot-prints he leaves for others too;
 The seeker's alert intellect would face all challenges
 and all odds transcending cut them through! 12
- How eager and willing he is to sacrifice his all!
 Readily, with heart full of delight,
 he surrenders his all! 13
- Quite consciously and with true feeling at heart,
 Keeping his aim in view, he continues his holy sacrifice
 arising from action bound by 'nimitta'. 14
- Such countless, limitless sacrifices by heart are
 performed in the seeker's life, as caused,
 by conduct related with 'nimitta'. 15

His heart becomes so purified through endless offerings and
 continuous sacrifices,
 to the flame and fire of 'Yajna'*,
 the holy sacrifice dictated by 'nimitta'. 16

And even in 'nimitta' there's indeed
 such a mysterious tenderness,
 that can certainly help in getting tendencies
 changed from down to their roots. 17

When the seeker struggles continuously, steadfastly,
 being tuned in with his aim,
 He can also succeed in changing even 'nimitta'
 from its roots. 18

The seeker will not act according to his 'nimitta'-
 related tendencies,
 but to achieve his aim through
 'nimitta' again will he struggle endlessly. 19

And how very modestly, in all humility at heart,
 Working with 'nimitta' patiently,
 The seeker awaits, abiding by 'nimitta',
 to achieve his noble aim. 20

The 'nimitta' tendencies, at roots,
 however strong by nature, get softened and
 mellowed when the objective (aim) is achieved and
 fulfilled with the help of 'nimitta'. 21

And in 'nimitta' at times how knotty complications do arise,
 The disheartened will then
 turn back and beat retreat! 22

But the seeker's intellect keeps concentrating on its aim,
 Fixed on 'nimitta', it remains alert and alive as ever! 23

* 'Yajna' means 'sacrifice' or offerings to the holy fire with chanting of Vedic 'mantras'. It also means a difficult course of study, hard exercise, even social service etc.

Its competence in solving problems is mature, and hence
 the intellect so sharpened can cut through
 all mischievous irregularities at once! 24

The seeker after Truth never accepts
 Whatever falls to his lot,
 The form of being as manifest in 'nimitta', to the soul. 25

In spite of various adverse forms of
 'nimitta', deep in his heart,
 The seeker never loses sight of his aim.
 It remains oozing in his Consciousness! 26

May be, at times, the nimitta may be such that
 throws him back, defeating him,
 yet the seeker in his heart – "never say die" –
 gets ready to fight it to the last. 27

What different tendencies, forms and facets of 'nimitta',
 He by nature, easily identifies, so that
 He can avoid and be back on the track. 28

On his path there may also be
 'nimittas' of such terrible types,
 he may be even on the verge of collapse,
 yet he will never budge! 29

Defeated, he may fall, yet will continue to fight, on track,
 What eagerness and valour are in him –
 Gets stronger as he fights on and on! 30

Intently aims he at his goal, yet he suffers many a lapse;
 In the stream of 'nimitta' he falls, it forces his collapse,
 And yet within no time he regains
 his consciousness, is up again;
 So accustomed he is to learn wisdom from 'nimitta'. 31-32

The seeker may be easily deceived
by wolves in sheep's clothing,
When demons come disguised as angels,
There are 'nimittas' of such types,
which manifest so secretly!

33

When the seeker is so deceived
on his path in the course of 'nimitta',
He awakens himself, self-warned,
When evil thoughts and tendencies arise;
and then his soul seeks and obtains a nectar-dose
to drink and regains his strength and
zeal to pursue on to his goal.

34-35

हरिःॐ
HARIOM



THE SEEKER AND THE EXPERIENCED

Each soul is subject to 'nimitta', no one is free from it;
'Nimitta' itself is conducive to achieving the aim and
ripening the fruit of action.

But the seeker who never loses sight of his goal,
is true to it till the end, by keeping it in front,
becomes all bright and retains his lustre! 1-2

How varied types of 'nimitta', the soul is subject to
And hence the knowledge to be derived is goal-oriented,
Rare and very rare be such brave souls, at heart,
who by luck succeed;
and such have truly lived! 3-4

If 'nimitta' be not matured, be ripe and bear its fruit;
Whatever other efforts to reach the goal,
'nimitta' – oriented,
made by the soul will be in vain!
Who can decide and know that?
Whatever be the action caused by 'nimitta',
topsy-turvy or crisscross,
but that also contains and bears the germ of
knowledge and awareness of the aim! 5-6

- As relations develop at heart, by contact,
by awareness of aim,
When touched by consciousness, then enter deeper and
though the 'nimittas' be of any type,
the seeker, deep at heart,
never loses sight of aim or purpose. 7-8
- The seeker in his restrained and upright worldly conduct,
ideal to the core,
And eager to achieve his aim to be mature to fructify,
He conducts himself ideally, in consultation with his soul,
But the truly experienced one (soul)
has to do nothing of that kind. 9-10
- In relation to 'nimitta' the Seeker's life is ideal,
leading by example,
His conduct is allied with the sense of being ('bhava'),
united with merit('guna') and discretion('vivek')!
Whereas in the case of the truly experienced
though his conduct is allied with merit
and discretion, it is never
found, nor judged, to be appropriate. 11-12
- About the truly Experienced Soul in relation to 'nimitta',
You're never sure of his wavering conduct,
his behaviour is entirely unpredictable. 13
- Whereas, the seeker's conduct is
always appropriate in relation to 'nimitta',
He is ever aiming towards making his life sublime. 14
- His norms or standards may also differ,
but as to his manner of conduct,
He too is unpredictable,
We are never sure of him, as of ourselves! 15
- The seeker is thus proportionately so fit,
so perfect in his life,
But he can never compete with or try to be equal to
the truly Experienced soul. 16

हरिःॐ
HARIOM



THE EXPERIENCED IN 'NIMITTA'

- 'Nimittas' are of three different types :
 The 'nimitta' of the worldly being,
 The 'nimitta' of the Seeker after Truth;
 and the 'nimitta' of the truly Experienced. 1
- There's only one in the world,
 the truly Experienced,
 Who have obtained true knowledge, full and deep,
 about 'nimitta'. 2
- How the ignorant, poor souls are bound,
 so tightly by 'nimitta',
 The experienced are free from it,
 They are unaffected by its rise or fall. 3
- The 'nimitta' of the Experienced is really, quite different
 from that of the Seeker after Truth,
 The 'nimitta' of the Experienced cannot be compared with
 that of the seeker after Truth. 4
- How without a beginning is Nimitta!
 How without a beginning is Nature!

- How nature in a latent, minor form
is also present in the Experienced!
So the Experienced is subject to Nature,
but in his own way, by nature he is
not bound in 'Nimitta' in any way. 5-6
- The duty of the Experienced is, with the help of 'Nimitta',
to enlighten the soul,
to enrich it with the love of God,
to help it realize the greatness of God!
By nature it is done; the medium
is the Experienced, depending on 'nimitta',
and yet at heart he is ever unique! 7-8
- He (God) is the master of nature,
It is but an instrument;
And there, nature is fully controlled, (a fact,)
by 'Purusha', the Perfect One, that is God! 9
- And as nature in its manifest form,
(the Cause) is at the root of 'nimitta',
So also is 'nimitta' in control of
the Experienced! 10
- And so in the mind and consciousness of
the Experienced, no impressions are made
or imprinted by 'nimitta', of any type
related with the 'nimitta'. 11
- And to the Experienced Soul dawns
the knowledge of all his previous births,
clear before his eyes, as 'nimitta' grows
and rises in his heart. 12
- To the Experienced dawns the perfect picture
of all that is gone,
the perfect past in all its aspects,
as a result of 'nimitta'. 13

- All the imprints (cultural impressions) of
the Experienced; but all those mellowed ones,
softened, fully burnt like seeds. 14
- All the imprints lying in his heart
as a result of his past, but
such as cannot find him at all. 15
- All those cultural imprints ('sanskaras') of
the Experienced Soul, taken together, are all
indeed of the type or level that
transcends the 'gunas' and the 'dualities'. 16
- Do not regard or consider them as the imprints
of the worldly soul ('Jivadasha'),
But accept and certify them as the imprints
which cut through and go beyond nature. 17
- What a deep devotion to Hari is needed,
in His presence, face to face, at heart,
For such imprints to be formulated,
Such imprints of Supreme Consciousness! 18
- In them there is no worldliness,
the state of the worldly soul,
But the power and quality of Consciousness
the power of God is felt! 19
- And so it seems, in the manner of worldliness,
Though it appears to live like that,
the worldly soul, is not at all like that. 20
- But because of 'nimitta', and by 'nimitta' bound
with whatever object –
He (the Soul) has the sole object or aim
of getting entry and being involved. 21
- The soul of the Experienced,
because of 'nimitta' alone is subject to such
manoeuver, all movements,
otherwise it is still and motionless. 22

Though 'nimitta' is its life,
 It's independent of 'nimitta';
And yet how much in accordance with 'nimitta'
 lives the soul. 23

And yet the Experienced Soul
 spontaneously knows at heart,
What purpose binds the soul in respect of 'nimitta',
 determining its conduct and its course. 24

The hidden hand of nature controlling 'nimitta',
How mysteriously well understands it all
 the Experienced! 25

Whatever be the nature of 'nimitta'
The truly Experienced, enjoying being one,
 plays to the end, how well,
 the game of 'nimitta'. 26

Whatever be the 'nimitta', however limited,
Still the Experienced plays it well, in 'nimitta'
 observing all the rules of Consciousness. 27

How for the Experienced, the 'nimitta' is
 the instrument, the means to God;
His heart is so ordained, pre-programmed
 in tune with his attitude to action! 28

'Nimitta' is like a lock secured,
 the treasure-box is intact and untouched,
Cash-deposits keep coming in, of various types,
He alone who has the right key can open it;
The Experienced alone is duly qualified. 29-30

'Nimitta' like the solid wooden door-frame
 fixed tight in anyway,
Cannot be turned or changed,
 except by the strong-willed alone. 31

- Interested and disinterested, both being in one,
How efficient, alert in 'nimitta' is the Experienced. 32
- What vigilance, perfect control and poise
 belong to the soul of the Experienced!
The Experienced is ever upright, unbent and proud. 33
- The worldly soul can't appreciate appropriately
self-righteousness and pride of the Experienced,
 their intoxicated state in 'nimitta'. 34*
- The worldly people would call him arrogant indeed,
And putting to disadvantage, cause him harm,
 instead of benefiting from his experience. 35
- The virtue of the Experienced is in identification,
 in being one with self,
And so it remains identified, perfectly attuned
 with 'nimitta', or one with self. 36
- When the heart becomes the humblest,
 perfect to the limit,
One achieves the power to enter
 the heart of 'nimitta'. 37
- And then in accordance with 'nimitta',
 what wonderful feeling of being one,
mutually being involved or tied with one another,
 comes to be expressed! 38
- The underlying reason at the root,
 which no one knows, how
Only the Experienced is fit to know. 39

* By 'self-righteousness and pride' is meant a state of being pleased with what you are, as you are.



THE GAME OF THE EXPERIENCED

- Imbued with 'Hari-bhava', the love of God,
 is the nature of the 'nimitta',
 It's so with the Experienced also,
 but not so with the worldly soul. 1
- The nature or disposition of the worldly soul is also
 just like that of the Experienced –
 Yet how different both of them are –
 as different as the earth is from the sky! 2
- One's nature acts as a bond,
 keeping in bondage,
 The other is free;
 The nature of the Experienced is set
 to make him free from life's bondage. 3
- The Experienced will act and prevail
 in accordance to the 'nimitta',
 And even if it is full of obvious faults,
 inspite of flaws and faults,
 it remains quite innocent,
 how unsullied and pure it remains!
 The faults remain, lets them be as they are,
 It makes no difference at all! 4-5

NIMITTA 51

The sky is spread around us everywhere, naturally,
So also is the movement of the soul, naturally. 17

And of such an Experienced, when you get a glimpse,
and feel his power - blessed you are!
He who is devoid of devotion will stay where he is. 18

By the grace of God, then, blessed some are, but rarely—
—Blessed with the knowledge and power —
— the real experience of the Supreme Reality !
— in its manifest form, in our present time! 19

The Experienced then, so empowered is quite perfectly
competent to change his own 'nimitta'!
But he lets things go, allows full freedom to nature
to take its course, just as things may,
and he does it all so well! 20-21

The Experienced in 'nimitta', to some extent,
or more or less, can touch the lives of others;
and if he so desires, can enter into them,
But his game is to attract their hearts —
to win their hearts. The Experienced in 'nimitta'
shall act like that in any way. 22-23

Whatever type of 'nimitta' he may be in,
Involved though he is perfectly with it,
The Experienced continues to live
as if untouched by it, immune and aloof-
And its proof none holds but he alone! 24-25

What continuity and wholeness are there
in 'nimitta' in perfection endless!
What consistency too, unbrokenness,
along with perfection endless!
And how all these three are harmonized
in 'nimitta' mutually,
And hence the Experienced can see
them all in 'nimitta'. 26-27

- The soul thus gets or is endowed with
 'Nimitta', so perfect, whole and endless,
 all consistent, complete! 28
- Besmear'd with mud may well be
 the Experienced,
 Apparently dirty though he looks,
 How matchless is he at heart!
 How peerless indeed! 29
- The soul is subject to 'nimitta' of
 both the types – good and evil,
 But he denies nothing,
 so true is the really Experienced! 30
- Whatever type of 'nimitta', designed or
 destined by nature,
 'Nimitta' is but an instrument
 to sublimate and illuminate! 31
- And what identification with
 'nimitta' the Experienced undergoes,
 With such properties or qualities,
 of identification – by nature
 the Experienced is such a one! 32
- Absorbed in identification perfectly
 is he, in all manners and still,
 The Experienced is unique, separate
 and different in 'nimitta'. 33
- Though he has nothing to give and take,
 expecting or receive,
 nothing from 'nimitta', still.
 How absorbed and engrossed
 is he in 'nimitta'! 34
- How the soul is self-manifest, self-identified,
 The Experienced too similarly is,
 manifest, self-expressed in 'nimitta'! 35

- Caused by Nimitta,
the identification with Guna (Qualities)
arising (emerge) in the Experienced,
is self directly the manifested,
result (consequence) of Nimitta! 36
- Though the Experienced is all absorbed in
and one with the 'nimitta',
Yet, independent, witness-like
is he all different from it! 37
- Though many different types of
'nimitta' have come to be known,
a vast variety, almost all;
Yet a large number of them remains unknown and
their list is endless! 38
- Those which are known are easily countable,
But those that are unknown –
are infinite, uncountable! 39
- By remaining in contact with many such types,
at a single time,
Even as a witness, he remains involved. 40
- And on account of his perfect
identification, he seems to remain completely
in touch with 'nimitta', at all times. 41
- The soul has such myriad 'nimitta' forms,
And yet with all of them at one
and the same time,
how cleverly he plays and enjoys! 42
- How occult and mysterious
is the subtle game of 'nimitta'!
Who can fully judge and fathom
the science of 'nimitta'? 43
- In such a 'nimitta' He (God),
in many ways and in different forms,
by heart, is indeed involved. 44

- And though so perfectly, by 'nimitta' with many
 at just the same time,
 He remains and still is perfectly untouched. 45
- The 'nimitta' has its own limits,
 but the Experienced
 in 'nimitta' can cross the limits,
 and hence he goes beyond,
 transcending the boundaries as ever! 46
- Whatever exists has three-fold limits,
 Causal, subtle and physical
 these are the limits of 'nimitta'! 47
- How the soul of the Experienced as manifest,
 goes beyond causation!
 And hence it can go all across and
 beyond the 'nimitta' limits perfectly. 48
- He knows no limits!
 Transcendent is He!
 How cleverly can he penetrate
 cutting across 'nimitta'! 49
- How mysterious and subtlest of the subtle
 are the bases of 'nimitta'!
 No possibility is there of knowing it,
 of entry or even introduction. 50
- Those who are bound by nimitta –
 how can they learn or get the knowledge
 of the heart of 'nimitta'
 They are incapable of even its acquaintance! 51
- In nimitta, how automatically one's
 destiny becomes manifest!
 Without the Experienced, no one at all
 can learn it anyhow! 52
- Even though the Experienced soul may
 have its own 'nimitta',
 Yet, the Experienced attributes it
 all to the graciousness of God! 53

NIMITTA	55
Whatever is, for the Experienced, is God's alone, And hence 'nimitta' too, for him is God's own reflection or presence!	54
God's realization, at heart, is possible to him, through 'nimitta', yet in it the Experienced sees God's own playfulness.	55
How mysterious or playful is 'Hari-leela'*! His 'maya'** is subtle and unimaginable, But the Experienced all understands the form of 'nimitta', cleverly at heart.	56
The Experienced sees as realized in 'nimitta', the love of God or God-head as manifest, brilliant and aflame; By 'nimitta' he understands, at heart, the sign, image or invisible call of God.	57
'Nimitta' is a mere spark of the fire of God, It is not 'nimitta', that binds the Experienced at all!	58
What Nature is in 'Nimitta' is but the presence of God, It is his body, or being, And hence how delightfully does the Experienced enjoy it, in 'nimitta' being one with God!	59
He will not see anything but God in the heart of everything, How for the Experienced all things, are lived-in by God.	60
Nature we see in 'nimitta' is Hari's own reflection, Hari is dancing everywhere, enjoying delightfully!	61

* God's mysterious acts
** the unreal world or the world of illusion



**THE PRE-ORDAINED DUTY
OF THE EXPERIENCED!**

- How the 'Nimitta' touch is felt where 'nimitta' is related!
Without the relationship,
 Nothing can cling to it! 1
- And how the result is automatically obtained!
That those who were related with
 the Experienced in 'nimitta'
Are found alive or born again, living in
 heart-to-heart relationships,
 with the Experienced. 2-3
- And those who are so bound by 'nimitta'
 related or so previously invovled,
 even though, not positively inclined,
 or favourably accepting their lot,
Yet the cultural impact of the Experienced will enter them,
 and God (the Supreme Soul) will ensure
 their long-lasting relationship. 4-5
- And so, our own 'nimitta', if it be bound by—
 or related with that of the Experienced,
a new base-plan will come to be created. 6

And so those many other souls (who are)
bound similarly by 'nimitta',
will also be so automatically touched
and influenced by Bhava or being. 7

If their co-operation with the so-favoured
be conscientious and complete –
it will never be in vain! 8

The Experienced who is, in 'nimitta',
so closely related and involved,
Will just play on - enjoying the game
with all such related souls! 9

And though He may just play on
like that with so many others,
at heart, He is, in spite of all 'nimittas',
always attuned with God. 10

He (the Experienced) will do his
duties ('nimitta'-bound),
all regularly for those bound by 'nimitta' with him,
by entering their hearts. 11

And how the Experienced will leave his invisible
mark on the soft and subtle hearts of
those encountered by 'nimitta'! 12

And how the touch of the Experienced
brings exultation to the heart and
soul of the one so awakened by 'nimitta'! 13

The Experienced may strive and
struggle to uplift the 'nimitta'
(& sublimate the soul) of one,
but if the one be all insensitive,
(if the 'nimitta' refuses to budge),
What can one do? 14

And yet when the soul keeps in touch,
 in contact with the Experienced
 for long, it surely benefits in 'nimitta'. 15

How it's the duty of the Experienced,
 to imprint and fill one's heart,
 with the love of God, turn it to God;
 then devotion and the love of God,
 arise and grow in the heart of the 'nimitta'! 16

By 'nimitta' it remains untouched,
 and uninvolved, all aloof, even
 though it plays with 'nimitta',
 such is the heart of the Experienced! 17

What rules govern the conduct
 of the Experienced
 in relation to the 'nimitta', at heart;
 There are no norms or standards
 at all, affecting that! 18

And with 'nimitta' of many a type
 he mixes heartily,
 And how wonderfully or artfully
 he touches each one respectively! 19

And by the touch of the Experienced
 are easily imprinted culture-marks
 deep in the heart of the subtle frame
 of the 'nimitta'. 20

And it is by itself manifest, how easily revealed, that in
 'nimitta' what expands is all caused by the spirit,
 The intellect, the mind, the ego, and the Consciousness. 21

The Experienced expands in 'nimitta'
 with his love of God ('Hari-bhava')
 And yet the forms of each and every one
 are so different from one another! 22

Such culture-marks of 'nimitta',
as belong to the region of 'bhava',
lead one to the rising region,
the realm of the dawn! 23

How blessed are all those - each soul -
Whose 'nimitta' has been awakened
and dawned with the life and times of the Experienced! 24

But one who becomes one with
the Experienced, truly merging in
Gets the rare blissful benefit ('kalyan'*)
of the 'nimitta'. 25

And how the Experienced is ever alert and up
to grant the benefit of his touch;
he is so conscious, completely in 'nimitta'! 26

* 'kalyan' means 'deliverance'; freedom from the cycle of birth and death; Supreme well-being.



**THE 'NIMITTA' PROCESS OF
THE EXPERIENCED**

- With all the three levels (stages) of
the 'Nimitta' – the subtle, gross and causal -
how the Experienced will act fully in
accordance with 'nimitta'! 1
- Sometimes with gross, or physical
sometimes with the subtle, he acts;
But rarely with the causal also,
Of these there are no rules! 2
- The worldly soul is bound by only
the gross kind of 'nimitta',
And he gets bound by it, as ever,
more and more, in its bondage! 3
- The Seeker after Truth, called 'Shreyarathi',
is also bound by the same,
the gross kind of 'nimitta',
But how active he is, as ever, trying
to enter the subtle from the gross! 4

And having achieved it, his entry,
 his main tool-cum-target is 'bhava',
 To promote the accelerated 'bhava'*,
 is his arduous daily exercise,
 his regular rigorous study! 5

For the Experienced, the 'nimittas'
 are of dual kind, the subtle and
 the Causational (no gross),
 how the root or origin of the element
 of Consciousness is only
 in the Causational! 6

And in how many different forms and styles,
 That 'nimitta' emerges in one,
 Who can know it (Him)?
 How profound is its Science, too! 7

Only (He) the Experienced can
 appropriately enter each type of 'nimitta'-
 the Gross, subtle and causational-
 respectively; none other can! 8

As the Causational lies in 'nimitta',
 What is the 'nimitta' of the 'nimitta'
 of the subtle and the gross?
 How the trio lives - so subtly, and
 concealed - together all in one! 9

The element of space constitutes the
 'nimitta' of the Causational** alone;
 And hence how wonderfully the Experienced expands
 infinitely in eternity! 10

In the 'nimitta' of the subtle,
 we have Space, Light and Air, and yet
 there are Water and the Earth also,
 at a subsidiary (secondary) level
 in the subtle form. 11

* on 'bhava' the Being; full of good feelings.

** Causational = Casual, Gross = Physical. Subtle comes in
 between the Gross and the Causal.

In the gross kind of 'nimitta'
 you find them all - but water
 and the earth to a large degree –
 how prevalent they are, and
 in what importance! 12

Our intellect arises in 'nimitta',
 Our knowledge too arises in it,
 And the World unfolds itself, the secret of it all –
 What power lies in the 'Nimitta'! 13

Whatever all there is, that is expressed,
 and comes to be manifest,
 is only on account of 'nimitta',
 in relation to Causation,
 This truth* applies solely and equally to everything. 14

Causation is the basis of the 'nimitta',
 It is formless as 'nimitta',
 How subtlest of the subtle it is,
 in the form of a seed, the origin,
 helping to gauge or fathom,
 truly the Impossible! 15

The base is all void or zero
 And the void or nothingness it is,
 The void is endless and eternal,
 The more we learn to live,
 the more to nothingness we reach,
 Descending to zero, or the Void,
 and so come down to be reborn. 16

What is brought forth from nothingness,
 And experienced also as void,
 Just comes to be expressed
 or manifest on account of
 Nimitta, the Law of Causation! 17

* Here 'This truth' means the Voice of God.



**ONLY NIMITTA
OR
THE 'NIMITTA' ALONE**

For the Experienced there are no bonds or ties in 'nimitta',
 When 'nimitta-alone' is over,
 or complete; then he is free! 1

How the Experienced enjoys, all the time,
 relishing all whatever, in each and every state!
 Well, truly has He experienced
 'The Nimitta-Alone',
 the Pure and simple Quintessence! 2

And the Experienced who has
 attained that state of 'Nimitta-alone',
 Has no bondage of ties of any type. 3

Freed He is from prejudice,
 from attachments, envy and so on;
 Focussed and transfixed He is,
 in front in Consciousness, at all the time;
 One (He) who sees in everything just God;
 the sole centre of His attention is God alone;
 all the time;
 Such is the 'Nimitta-alone' or 'Nimitta-Matra'. 4

He is One who is disintegrated,
 melted and merged into the state of
 godhead, the Sole Being,
 Whose attitudes, instincts are one with the Endless,
 always whole,
 Delightfully absorbed and
 completely engrossed in God alone,
 Such a One alone is fully qualified
 and called 'Nimitta-alone'. 6-7

He is totally desireless, at heart,
 completey unattached in life,
 though living in 'nimitta',
 Such a one alone can live,
 freed from the bond of 'nimitta'. 8

His mind is permanently
 in tune with devotion to and
 worship of the feet of God,
 Such a one alone be known,
 in truth, as a devotee or worshipper of God! 9

One whose soul is perfectly imbued
 With non-attachment,
 One who has become totally detached,
 To such a one all action is Nimitta! 10

The clearest, specific meaning
 of 'Nimitta-alone' is only this;
 That one's self is now totally
 an instrument in the hands of God. 11

The one who has attained
 the state of 'Nimitta-alone'
 knows no bondage at all,
 What the Lord has said in the 'Geeta'
 is clearly understood by heart,
 and interpreted this way! 12

And the One who has attained
that state of 'Nimitta-alone'
remains untouched by all,
by Space & Time and the Dualities,
the Duality of Gunas (Good & Evil)
Though he apparently lives in,
seems to exist in
Space and Time, and the Dualities,
He is above them all,
contrary to such things,
And above 'nimitta' itself!

13-14



NIMITTA'S GRACIOUS BLESSING

- What blessings of 'Nimitta' with its Grace,
are bestowed on me!
- What graciousness indeed –
that in my heart,
It strengthened true feeling –
The true sense of Being in 'Nimitta'! 1
- 'Nimitta' is for me the memory of God!
It is the vision in front of eyes,
all clear and manifest of, Hari-Leela!
The mysterious play of Invisible He! 2
- The fire-like curiosity intense, unquenchable,
was pacified and tranquillized by 'nimitta',
The intense desire of the heart,
activated by 'nimitta'! 3
- How the soul has had to struggle
severely on 'Nimitta's' account!
All internal wars and conflicts
were also fought by me.
('Nimitta' forced me to fight.) 4

And how tempting, alluring,
 'nimittas' fell to my lot, which
 My soul had to encounter!
 It was defeated at times,
 Yet, rose, was up again because of
 honour, self-respect ('khumari'*). 5

'Nimitta-alone' full embodiement of Causation!
 Nimitta, which aspires to the condition
 of completeness
 – the sense of Being Total Reality –
 Awakened, all alert and
 prevalent in Consciousness –
 How well-worshipped with
 true devotion daily, at all time,
 the sense of Being of Total Reality! 6-7

It is God's gift, the fruit of His infinite graciousness (to me),
 What a great good fortune (on my part) indeed!
 That I was able (chosen) to bathe in
 His Sense of Being! 8

Nimitta has helped me in my search for Truth,
 At various stages, what a change,
 convivial union with Nimitta! 9

Our present and our past (as pre-ordained)
 all exist in 'Nimitta',
 Our future is being formed
 the way we live
 or choose to live in 'Nimitta'! 10

How one lamp lightens another –
 The impact spreads from one to one,
 And so by 'nimitta', so many are involved–
 co-linked, well connected–
 And how its proof or evidence
 is seen or felt, self-explained! 11

* Courageous self-pride or sense of desperation, refusing to admit defeat.
 'Khumari' means defiant, indulgent self-esteem, but not vanity.

- With how many various, countless souls
Are we connected!
That is because of 'Nimitta'.
Once you are involved in 'Nimitta',
There's no limit to expansion! 12
- Recognizing me as one of yours,
Accepting as related with you,
by heart, (someone or anyone),
Nourish it with love, with devotion,
giving it what you can! 13
- My prayer to you is this:
'Allow me to enter your hearts as we are also
brought together by 'Nimitta'*!' 14
- You have, in all manners, been
co-operating thoroughly with me
by providing easy entry into your hearts so perfectly!
That only helps in achieving duly
the proper aim of 'nimitta',
Despite all obstruction caused by itself!
or Whatever hindrances it might just cause! 15-16
- The perfect co-operation from heart to heart,
arising as a result of
Knowledge and devotion, sincere,
is acknowledged by 'nimitta' in action. 17
- Whatever little experience, the soul has
obtained, by its great power and potency,
this conclusion is derived. 18
- A fool has tried or made this silly effort,
with whatever effect, to make
'Nimitta' well-explained; but the true teacher,
Well-qualified is God alone! 19
- No deep or careful thought has
gone into my writing of 'Nimitta',
It was all finished abruptly,
as it were, almost in a flash! 20

* Nimitta has closed in on us. Here 'Nimitta' means God.

And those who encouraged, inspired me,
 How shall I thank them all?
 My earnest prayer to those

united in 'nimitta' is this :

'Lest they, even by error, attempt
 to murder me, in case!

All this I have written, like a prayer
 from my heart, for your well-being
 and interest.'

21-22

If you well draw out love, from heart,
 sincere good feeling, love of God,
 Then be assured, in truth, at heart,
 well-being is all certain,

"Deliverance in 'nimitta' well-obtained"

23

I dedicate with love what is here
 written by the grace of God;

What kind of dedication can I write?

This verse must suffice!

This verse is all I can!

24

And how unexpectedly by 'nimitta'
 was I chosen to write on 'nimitta'!

That is how I have been able to write

'Nimitta' by the grace of God!

25

All this is not at all in my power,

I'm just a simple fool or idiot,

But how powerful one grows, better than self,
 when involved in 'nimitta'!

26

Errors or flaws, if any, which you see,
 must all be mine,

In essence, what's good or worth,

if at all, it must be by the grace of God!

27

There's nothing perfect in all this,

I say it's all inadequate;

God alone is competent and

qualified to write about it perfectly.

28

- In many ways I'm imperfect,
 How can I write at all?
 How can I just by myself,
 Empower and enrich my pen? 29
- Keeping full faith, trust, confidence,
 in what was my 'nimitta', my lot,
 How hurriedly and in a flash
 All this was written, thanks to God! 30
- I've given no thought to what I wrote,
 I have written as it just crossed my mind,
 I have hurriedly scribbled it truly,
 How can it boast of any worth? 31
- The wise reader, with discretion,
 in good faith, may accept 'Nimitta',
 Let him accept what he deems fit,
 Separating the wheat from the chaff! 32
- Writing this 'Nimitta' is not my audacity,
 I have done it only as an act of duty!
 Duty as it fell on me! 33
- To all virtuous, noble souls,
 My deep and ardent prayer is :
 "Do kindly read this 'Nimitta' sincerely, with true feeling!" 34
- It's just a drop of 'Nimitta'
 pre-destined as 'nimitta',
 With true feeling of 'nimitta'
 I dedicate it to what also belongs to 'nimitta'! 35
- How graciously God endowed me,
 and inspired me to write 'Nimitta'!
 What a blessing it is, through
 'nimitta' bestowed on my heart! 36
- Ignoramus, insignificant, idiot-like,
 entirely, as I'm!
 Was truly transformed inspired at heart,
 miraculously by 'nimitta',
 and could write 'Nimitta'! 37

- My heart is now truly filled and
 inspired with the knowledge of 'nimitta',
 by 'nimitta';
Without it all, I am empty, unfulfilled,
Worthless, alone and insignificant! 38
- How greatly significant is 'nimitta' to the soul,
This writing clarifies and proves it all! 39
- Rare is he, whose heart can see and experience
 the clear vision of 'nimitta',
He alone can strengthen true feeling,
 can strengthen 'nimitta'. 40
- All this knowledge, so subtle and so deep –
I lack the complectence, true worth,
to expound and expose it –
I must admit my inadequacy! 41
- This is all just like A, B, C
The fundamental beginning!
But that truly is zero or cypher.
One who understands cypher,
Will understand This truly! 42
- This soul is not fully qualified
 to express it well, truly;
But how the grace of God through
 'nimitta' has transformed
 this fool into a learned man! 43
- How well in 'nimitta', manifest,
 God's art is best expressed!
This fool is just an example
 before you, still alive! 44

THE LIFE OF THE EXPERIENCED

- The life of the Experienced –
 how it is allied with 'nimitta'!
 There is nothing in it as
 considered, either good or evil,
 as in 'nimitta'. 1
- There is no base or foundation
 of the worldly soul, called 'Jivadasha';
 'Nimitta' is ordained for all
 only to experience the true duty,
 good feeling, the duty of the love of God! 2
- 'Nimitta' is a medium of Nature,
 The Experienced is the master of Nature,
 with full authority –
 So he is immune,
 He is not subject to any obstruction. 3
- No limits apply to the Experienced,
 it only applies to the life of 'Nimitta',
 But 'nimitta' gets illumined,
 all bright, through devotion, faith and
 the perfect praise of God! 4
- Without 'nimitta', the Experienced can't move a step,
 In absence of 'nimitta', the Witness (soul)
 is quite inactive and inefficient. 5
- How the Experienced Himself,
 is all in one - He is
 the Creator, Controller and Consumer!
 How the life of the Experienced is
 all imbued with self –
 the Supreme Self! 6

॥ HARIḤ AUM ॥

ĀRTI

Aum, give me Refuge O Lord, at the Haven of Thy Holy Feet,
Save this fallen soul, lead him by Thy hand, clasp him to Thy heart.....(1)

Let my mind, heart and speech be revealed by my action,
May Thou unify by Thy Grace, my mind, speech and heart.....(2)

May our heart's love pervade in our dealings with all,
Even where injustice is done, let there only love prevail.....(3)

May we attempt by Thy Grace, to change our lower instincts
Into nobler ones, so we may be worthy of Thy Holy Feet.....(4)

May my mind's thoughts and tendencies of the vital
And intellect's all doubts dissolve at Thy Holy Feet.....(5)

To appear to others as we truly are at heart,
Let our being be open, so others can know us truly and well.....(6)

Give me the will not to do otherwise,
Contrary to what is truly in my heart O Lord.....(7)

Wherever there are Virtue and Nobility, let my heart there abide
May Virtue and Nobility flower and blossom in my heart.....(8)

May the instincts of the vital and the mind merge and melt in my love for Thee
And may my adoration for Thee ever surge, dance in delight and joy.....(9)

Aum, give me Refuge O Lord, at the Heaven of Thy Holy Feet

- **Shri Mota**

*(Translated from Gujarati
into English by Babu Sarkar)*

हरिःॐ आश्रम में उपलब्ध हिंदी पुस्तिका का लिस्ट

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हरिःॐ आश्रममां उपलब्ध अंग्रेजी पुस्तकोनी यादी. जन्वुआरी - २०२०

English book available at Hariom Ashram Surat.

January - 2020

No. Book	F. E.		
1. At thy Lotus feet (Tuj Charane)	1948	14. Against cancer (Cancer ni Same)	2008
2. To the mind (Man ne)	1950	15. Faith (Shraddha)	2010
3. Life's Struggle (Jeevan Sangram)	1955	16. Shri Sadguru	2010
4. The Fragrance of a saint (Paraslila)	1982	17. Human to Divine (Bhagat ma Bhagwan)	2010
5. Vision of life - Eternal	1990	18. Prasadi	2011
6. Bhava	1991	19. Grace (Krupa)	2012
7. Nimitta	2005	20. I bow at thy feet (Tuj charane)	2013
8. Self-interest (Swarth)	2005	21. Attachment and Aversion	
9. Inquisitiveness (Jignasa)	2006	(Raag dhwesh)	2015
10. Shri Mota	2007	22. The Undending Odyssey - My	
11. Rites and Rituals (Vidhi-Vidhan)	2007	Experience of Sadguru Sri	
12. Naamsmaran	2008	Mota's Grace	2019
13. Mota for children (Balako na Mota)	2008		

Chapter – I

The Nature of “NIMITTA” As MEDIUM OR INSTRUMENT

With what a mutual relationship,
Profound of previous births prolonged,
The ‘Nimitta’, so ordained is indeed involved! (1)

‘Nimitta’ is what falls to your lot, unasked for,
It comes to your karma, on its own,
Implement it disinterestedly, for the
Love of God, like a holy sacrifice. (2)

The cultural imprint is the sole root cause
of ‘Nimitta’ being formed, (as the seed determines the
tree), the ‘Nimitta’ determines the nature of one’s life. (15)

Whatever is done by - mind, intellect, chitta, prana and
ego - at the instincts or five senses, together form
cultural imprint in the consciousness and implant
in the Soul.

From such an imprint is born is born ‘Nimitta’,
Therefore, know for certain that the cultural imprint
Or ‘Sanskaras’ are the real womb of ‘Nimitta’. (16-17)

*Nimitta, Page 15, 16
(compiled and abridged)*

- Shree Mota

