

|| HARIOM ||

prashadi

A Saint Holy Offerings
by shree Mota



HARIOM ASHRAM PUBLICATION, SURAT

|| HARIOM ||



Pujay Shree Mota

॥ Hari Aum ॥

‘PRASADI’
A Saint’s Holy Offerings

PRASADI by Shri Mota

Compiled by : **Shri Babubhai Rami.**

Editors : **Dr. Kanti Rami.**
Dr. Kantibhai Navadia.

Translated by : **Prof. H. G. Chhikniwala.**



Hari Om Ashram Publication, Surat.

II Hari Aum II

Publisher : Trustee Mandal, Hariom Ashram,
Nr. Kurushetra Mahadev Temple,
Jehangirpura, Rander, Surat-395 005.

© Hariom Ashram : Surat - Nadiad.

Edition : First 2011 Copies : 3000

Sale Price : ₹. 5/-

Gujarati

Compiled By : Shri Babubhai Rami.

Gujarati Editors: Dr. Kanti Rami.

Dr. Kantibhai Navadia.

Special Thanks to Publisher of First Gujarati Edition :
Shri Indravadan Sherdalal, Ahmedabad

English

Translation By: Prof. H. G. Chhikniwala.

Title Designer : Mayur Jani, Ahmedabad.

Available At : Hariom Ashram.

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Jehangirpura, Rander, Surat-395 005.

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Composed & : Durga Printery

Printed at Ahmedabad.

Uplifting our society is my mission.

– Mota

How can our country rise if we do not cultivate virtues like courage, bravery, spirit of adventure, etc. in our society and in our country?

There is a famine of merit and virtues in society. True service to society is to make efforts to eradicate this famine. Faith or religion will not be sustained without cultivation of such virtues and merit in society.

When this gross body composed of five elements is destroyed, its subtle ethereal (invisible) body escapes it. With it, merit and virtues other qualities, etc. travel to next birth. Hence the best and noblest charity is in promotion of such activities as enable us to develop merit and virtuous noble qualities.

– Shri Mota

॥ Hari Aum ॥

Editor's Note

We are deeply delighted to place in the hands of appreciative, wise readers this little, handy collection of Pujya Shri Mota's gems of thoughts, richly embellished with some cherished photographs of his, which, we hope, will make it all the more welcome to his devotees. These thoughts were expressed at intervals, from time to time, by Shri Mota, this self-realized, saviour of souls, social reformer who guided the lives and destinies of many of his devotees, aiming directly at their spiritual upliftment.

– Dr. Kantibhai Navadia – Dr. Kanti Rami

Publisher's Note

Gems of thoughts collected here in 'PRASADI' are 'GRACE OF WISDOM' have been selected as excerpts from Pujya Shri Mota's books listed here : 'Jivan Pokar', 'Jivan Darshan', 'Jivan Sandesh', 'Jivan Mandan', 'Jivan Pagathi', 'Jivan Pagaran', 'Jivan Sopan', 'Jivan Pravesh', 'Jivan Manthan', 'Jivan Sanshodhan', 'Jivan Pathey', 'Jivan Prerana', 'Shesh Vishesh', 'Joda Jod', 'Ekikaran - Sami karan', 'Agrata - Ekagrata', 'Anavaya - Samanvaya', 'Conversations with Pujya Shri Mota', etc. as well as from tape-recorded speech of Pujya Shri Mota. We have deliberately avoided mention of the book title, its page number etc. to enable readers to experience delight of the free flow of Pujya Shri Mota's thoughts. We hope that readers will heartily welcome this gift of grace.

Publisher's Note

Various compilations of Pujya Shri Mota's immortal writings are being published in the form of excerpts or selections from time to time. Shri Babubhai Rami of Amadavad has made such a small collection of gems and Ms. Parija Hari Sharedalal first published it in Sept., 2008.

We are thankful to Prof. H. G. Chhikniwala for his faithful contribution in rendering 'Prasadi' into readable English. The Translator's Note by him throws valuable light on the Theme of this anthology and the divine mission of its author, Pujya Shri Mota. We also express our sincere thanks to Prof. Shri S. C. Gupta for his kind contribution and motivation leading to this English publication.

II Hari Aum II

Copies of this book were already available in Hindi and Gujarati. Now English version is also ready. They were in demand from ‘Swajans’ or devotees. As permission was granted generously by Ms. Parija Hari Sharedalal, Hari Om Ashram, Surat, undertook publication of this editions of ‘Prasadi’. We are thankful to Ms. Parija Hari Sharedalal for it.

We hope and trust that this ‘Prasadi’, will be very warmly welcomed by society as it contains the very heart and soul of Pujya Shri Mota, as expressed in his own words.

– **Trustees, Hari Om Ashrama, Surat.**

Date : 12-4-2011

Ramnavami, Samvat 2067

Translator's Note

The word 'prasad' in San skrit has several meanings, like delight, satisfaction, favour, grace, cleanliness, purity, etc. In the 'Bhagavad Gita', the word 'prasad' as used in verses no. 64 and 65 of Chapter 2, means purity of spirit which leads to the experience of cheerfulness to heart. In popular parlance it means sweets, sugar-crystals, dry fruits or specially prepared food offered to a deity or a Sadguru at a religious ceremony and then distributed among all worshippers, devotees, etc. present there as a holy gift from the deity or the Guru, a benevolent soul, or any charitable individual, etc. The Gujarati word 'Prasadi' is derived from 'Prasad'. 'Prasadi' in any form, books, symbols, objects, ideas, etc. must be accepted with reverence and gratitude to God or the Guru. Hence Prasadi

II Hari Aum II

means grace, wellness, a noble quality touching divinity. In the words of Shakespeare's Portia, it is a divine gift, raining from Heaven, and a double blessing. "It blesseth him that gives and him that takes." Both the giver and the receivers of this 'Prasadi' are thus benefited.

The Theme :

Pujya Shri Mota always emphasized the role of self-culture, continuous striving and strict discipline on the seeker's part to ensure spiritual progress, without fear of death or a loss of status in the eyes of one's own family or others in society. He loved God more than he loved himself or anything else in life. Pujya Shri Mota himself always steadfastly held on to what he thought was the Truth, until his last breath. He led others by his own example like

II Hari Aum II

Gandhiji. He did not believe in miracles, but had a scientist's zeal to experiment and scrutinize various methods as to their efficacy with regard to the results to be achieved. He is a fit role-model for the modern youth, who under their cherished ideals can strive to bring about social change. The word 'ATOM', reversed becomes 'MOTA'.

The title stands above other similar choices like 'Gems of Wisdom'. Thus spake Mota, 'Grace of Wisdom', 'Gift of Grace', 'Divine Blessings', etc. We put it here as a saint's Holy offerings.

Once again, this 'Prasadi' must be received in all reverence and gratitude towards the Sadguru. It is hoped, all will be pleased with 'Prasadi'.

Hari Om.

– H. G. Chhikniwala

II Hari Aum II

Contents

1. Shree Sadguru	13
2. Culture	15
3. Thoughts	17
4. Life's Animate Power	21
5. Ego	24
6. Intellect	25
7. Mind	29
8. Aim	32
9. Prayer	34
10. Nam Smaran or Chanting His Name (Hari Om Dhoon)	36
11. Contemplation and Pondering	39
12. Action ('Karma')	41
13. Introvertness (Looking within Oneself - Introversion)	44
14. Self-restraint	47
15. Awakening (Vigilance or Watchfulness)	49
16. Intense yearning / Longing	52
17. Firm Resolve / Determination	53
18. Determination or Resolution ('Sankalpa') ...	54

II Hari Aum II

19. Neutrality / Impartiality / Equanimity	55
20. Self-confidence	57
21. Regular Study / Continuous Practice (‘Abhyas’)	58
22. Dispassion (Vairagya)	61
23. Humble Submission (Total Confession) (Atma-Nivedan)	63
24. Feelings of Dedication / Offering everything / Surrender of Self	65
25. Feeling of Self-surrender / Seeking Refuge at God’s feet (Total Dedication)	67
26. Tratak	69
27. Faith	71
28. Concentration (One pointedness)	72
29. Meditation	74
30. Bhava	76
31. Love (‘Prem’)	77
32. Appreciation of Merit and Being (Values and virtues)	78
33. Invaluable is our birth as a Human Being	79
34. The State of the Human Soul after Death .	81
35. Prayer at thy lotus feet	84
36. Aarti	86

॥ Hari Aum ॥

Shree Sadguru

Shree Sadguru does not mean a human body, nor his or her genuine or intellectual brilliance, etc. Guru means that power of knowledge which enables us to understand how and why each and every object of the Universe becomes connected to the Supreme Power of Cosmic Consciousness.

Sadguru is not an idol made of clay, but an essential aspect or dimension of Consciousness. Nothing significant can be gained by us by only knowing a Sadguru or by living with him.

It rarely happens that a common soul or a human being steeped in worldliness develops

II Hari Aum II

a bond of love with a Sadguru or a realized soul of noble nature.

The Sadguru's body is not an instrument made for our use. Our means of contact is the Sadguru's 'bhava', power of Being, the Energy-flow of his Consciousness (with which we must establish rapport).

II Hari Aum II

Culture

Thoughts of various kinds, instincts or impulses, attitudes, etc. which normally arise in our mind, if they continuously flow together, in the form of a habit or tradition (custom), then be sure (take it from me), that their cultural imprint will be fixed in the mind and it is also certain that such a culture will also bring its corresponding result. The cultural impact of contact with saints is sure to be experienced and felt sooner or later. Keeping in touch with saintly souls brings with it a mood of contemplation, deep thinking of a sublime nature, which will nullify the effect of lower instincts or tendencies formed in one's mind.

II Hari Aum II

The human mind (consciousness) is like an open camera. It stores things, which we call our culture. Such impressions stored in the mind will come eventually to the fore. They tend to rise with force, springing from within. They are called instincts.

॥ Hari Aum ॥

Thoughts

Well-considered ideas have such a creative energy in them that they create favourable conditions leading towards desired results. Thoughts have such an immense energy as to bring about a change in one's life and behaviour.

We are the Universe and the whole Universe is also contained within us. The manner in which we think of ideas is the same (route) by which they return to us and re-enter our minds. Hence, the less we cherish negative ideas, the better for us. Otherwise, the same ideas will re-enter and take possession of our consciousness with double force and speed, and will cause us a greater harm. The understanding created by ideas is

II Hari Aum II

different from the understanding created by feeling or sentiment. And the understanding translated into action is of a still different type. We have to integrate and to harmonize thoughts, feeling and conduct. But we find people living an odd, ugly and unwholesome kind of life in which their thoughts, feelings and conducts are different, disagreeable and inharmonious.

When some thoughts refuse to be removed from our mind, we must employ effective remedies like loud and continuous chanting of God's name, praying to God, singing some favourite 'bhajan', or devotional song, contemplation and deep thinking of our favourite 'bhajan' etc. or remembering the 'Satpurush' (Sadguru) whom we love very much, more than anyone else.

II Hari Aum II

Never try to suppress or oppose any thoughts which forcefully occupy our mind, with equal or greater force, at all. If we try to suppress or stop the gushing stream of thoughts in that manner, they may stop for a while, but that will not solve our problem. We must try to understand them at the moment. How and why do such thoughts occur? What is their origin or root cause ? We must see all that and try to look deep into their nature to understand the process.

You must simply continue to observe your thought process, your ideas. We must first cultivate this habit; and the next step is : do not link all up in a chain. The third step is to strengthen your condition as a

II Hari Aum II

witness. Thereafter, whenever an instinct awakened in you begins to flow fast, as a desire gets stronger, you will be able to see whether it is of a positive or negative nature. Such a power of discrimination arising in you will give you enough strength to reject it.

It is always the best and noblest act on our part to think in the noblest manner about others even if they think or guess in any odd manner about us. It is the best way to ensure our own spiritual development.

Life's Animate Power (Prana)

As we generally think, our Intellect and the soul are the only two active elements operating in us. The faculty which enables us to think is Intellect, and all the activity (of the body) is (due to) the Soul, (the Spirit, or life force).

Among all our faculties, of Mind, Intellect, Consciousness, Soul, Ego, etc. the Soul is the foremost. In it are contained our hope, desire, thirst or desire, greed, infatuation or fantasizing, etc. All the activity being done is of and by the Soul or Spirit. Our desires (for sexual gratification), anger, infatuation, pride, envy, likes and dislikes, attachment and hatred, eating-drinking etc. are all caused by the soul or spirit. (It is the driving Life-force).

In our worldly dealings or day-to-day life, the soul-element is more powerful than

II Hari Aum II

the intellect. Hence, the Seeker on the spiritual path has to weaken this soul - element and also dilute his intellect.

During the state of the soul's strong worldly attachments or 'Jivadasha', the soul-element remains at the forefront as the Governing factor. To awaken the soul one needs a burning desire. The Soul becomes amenable through singing of 'bhajan's or devotional songs, 'smaran' or chanting of His name, concentration of mind in a single activity or task, for a few fixed hours of daily routine, etc. After this is done, the soul becoming agreeable or pliable, one becomes interested in contemplation, deep thinking, etc.

When the power of the Soul is sublimated, our selfishness declines, and so also our desires, anger, greed, infatuation etc. also decrease. Our sense of ownership begins

II Hari Aum II

to melt or get diluted. With the soul's sublimity in ascendance, one's inner merit and true feeling also rise. One's sense of adventure, courage, neutrality also increase. All these virtues develop easily (in time).

The bias or prejudice we nourish against other people is also due to this Soul-element. Our intellect follows later. The way we feel differently about different people is also due to this Soul-element.

II Hari Aum II

Ego

We must administer sever jolts and powerful shocks to the ego latent in us, in order to sublimate and to purify it. To achieve it, we must practise the following : To meet lovingly those whom we dislike, to do their work or serve them to win their love. To embrace (hug) with zeal and as a priority those whom we most dislike. Never to hate or hold in disdain anyone or whomsoever we may consider as evil, be it men or their instincts, etc. We have to use such a given opportunity as an instrument for self-improvement or reforming (correcting) our long-formed habit by treating them with sympathy and impartiality on the occasion, or as the occasion arises.

II Hari Aum II

Intellect

Intense inquisitiveness is the first phenomenon, the second is Shree Sadguru, and the third is our own awakened alertness or vigilance and intellect as well as true feeling within us, which are being gradually liberated or released. What is the seeker's intellect in this process of liberation? Such a question may arise. Intellect is of two types: the first is the intellect connected with the strongly influenced by a variety of beliefs, good and bad habits, etc. This is the intellect of a lower type and of worldliness. The second type is one in which discrimination between good and evil is born, and in which liberation from various previous beliefs, etc. is occurring or is in the process. Such an intellect of the second type only is useful in the Path to progress. The first type of intellect

II Hari Aum II

is of a very obstructive nature to the Soul along this Path. (It creates hurdles.)

It is also very necessary to analyze one's own nature. To believe that our intellect – is independent is also an illusion. Intellect is tainted or coloured by a vast variety of biases and prejudices. It also contains many kinds of old beliefs, a variety of culture–concepts or our accumulated understanding, etc.

When one's intellect is absolutely purified and sublimated, it becomes totally impartial in nature and is perfectly imbued with equanimity. It becomes capable of accepting and absorbing cultural concepts or inspired impressions arising in other and which are contrary or opposed to its own nature in their own original form and, therefore, such an intellect becomes powerful

II Hari Aum II

enough to make the mind do the work of purifying the soul perfectly.

The use of our intellect is in activating it to increase our yearning (for God), in culling out the essence of what is happening around us to find out what is conducive to strengthening of our life's noble aim and pursuit on the Path, and in deriving inspiration so as to observe it all and on analysis, to renounce what is unsuitable or unfavourable to the Aim, and thus continue to make use of the intellect with due awareness and knowledge.

When one's intellect rises to the level or state of equanimity, it is called Yoga.

Intellect is the only component in our body or brain which is closest to Consciousness. For one in whose intellect the feeling of total surrender is born, it becomes

II Hari Aum II

easy to keep alive the love of God and true feeling in any or each and every field of life.

Indulgence in arguing is a kind of intellectual irritation or itch. Our intellect is surrounded and shrouded covered by many types of layers. It is tempted to preach or sermonize even in areas which remain invisible to it.

Mind

We cannot delink ourselves from this World. The world is not clinging to us, but we remain clinging to the world, and, therefore, all we have to achieve is changing our mentality or state of mind. The mind cannot change itself by itself, of its own accord. 'Sadhana' is needed for that reason. It is my sincere, heartfelt prayer to you: To change one's mind, constant and continuous 'Nama-Samaran' or chanting of His name, with loving devotion and awareness, or knowledge, is the only way. The other method is a firm conviction about God's presence. His support and true feeling in all our daily actions. The third method is to continue to cultivate in us, virtues like equanimity, calm of mind; patience neutrality or impartiality and sympathy with all.

We must learn to identify the nature

II Hari Aum II

as well as origin of the thought arising in our mind, and by so doing we must also cultivate the highest degree of courage and spirit of adventure in us to be able to renounce and give up the elements in thought which are negative in nature and consequently allied with worldliness (or inclined towards selfishness). Thus, if we acquire the natural art of identifying the nature as well as origin of the Thought process, we are going to gain a lot, including strength and inspiration also. We have to learn to keep playing with our own Mind, and at the same time, derive its help as well.

The mind and its powers are infinite, and its dexterity or cleverness of skills also. If we so wish and firmly and resolutely continue to draw upon its positive power, constructive help, the mind is our friend. Its power is

II Hari Aum II

beyond words, beyond comparison. It has the power to win over everything (conquer) and also merge with it totally.

Never involve your mind in trifles or unimportant issues. If other indulge in such idle activity, let them do so. We must remain aloof and uninterested.

Whoever is trying to settle his mind rightly, to tackle it well and continues to make it brighter, cannot remain for long in a monotonous state, but will continue to derive new inspiration, enlightenment, and may even stumble upon the right solution and be also wise enough to implement it accordingly.

The true seeker (Aspirant) will have to continue to quarrel with his mind. There's no other way. One's nature has to be transformed. Otherwise, the course of the river (Yamuna) cannot be changed (or reversed).

॥ Hari Aum ॥

Aim

You must have a Single Aim to View. It must be like a do-or-die desire, a product of firm resolve, determination, destined certainty. Come what may, this must be done, at any cost. Do or die! Unless the aim is strongly confirmed and kept constantly in view, nothing can be gained! Whatever the consequences, I must do it at all costs, until such a frame of mind is reached, nothing can change within us.

Very few people have an aim in life. They lack such an awareness of aim even in their wordly life. They live in a rut on a beaten track, like a cart going always the same way and distance. So keep a certain aim in life of any kind you like. Aimless existence is useless. The one-pointedness one

II Hari Aum II

achieves because of a steady aim, and its resultant concentration will surely lead you towards sublimity. Aim brings with it its power of concentration, which does not remain static. It spreads and sublimates you.

As concentration turns towards sublimation, at a little higher level, awareness arises. Then it leads to intense yearning or restlessness of mind. Such a state of restless mind cannot permit one to attend to any other object of desire, but it is not easy to attain to. Our body is not so constituted to be fit for it. Some people with such a restless mind even break down physically.

That one lives with an Aim in life is verified directly in one's cheerful disposition or loving nature. With such a cheerful nature, there are no difficulties experienced in life. Difficulties are easily solved.

॥ Hari Aum ॥

Prayer

Prayer is the best instrument or means of keeping one's mind clean and pure. Just as water removes dirt from one's body and clothes, prayer done sincerely from the depth of one's heart removes dirt from one's mind.

Pray when anything happens to you. Prayers can be said even while doing one's routine work. Prayers can help us achieve a lot more than what the World can even dream about.

Keep praying regularly in the morning and evening. At least three time (fixed hours), must be maintained for prayers : while going to bed, when getting up and some other time during the day also. Only oral recitation (parrot-like) cannot produce its true ring and impact. Unless one's sincere sorrow or deep agony is arranged through its tone, how can

II Hari Aum II

a prayer be appealing in its intensity of expression?

During prayers, attention must be fixed on one's aim, awareness of the aim must be felt at heart.

What is the purpose of prayer ? It is :
If we pray continuously and implore with a sense of surrender, a psychic contact is established, accompanying prayer. It may be done during the day, some fifty or sixty times, but making it a regular practice may take considerable time. A kind of link gets established and hence prayer becomes a very useful instrument or live means of uniting with Him (becoming one with Hari). Gradual depth is also achieved during prayers and when one's true feeling rises, prayers make us feel very light at heart.

II Hari Aum II

Nam Smaran or Chanting His Name (Hari Om Dhoon)

‘Japa’ must be as brief as possible. The word arises from three areas; (It originates in three organs:) the Navel, Vocal chords (throat) and the cerebral (head). ॐ (Aum) is a word that rises from and penetrates all these three areas (organs, parts of the body, inside). The sound ‘Omkar’ envelopes and contains not only the whole earth, but also the entire sky, open space, the Universe or Cosmos.

When the chanting of a ‘japa’ or ‘mantra’ becomes continuous, and rises from the heart, all the nerves connecting one’s consciousness or the cognition process get toned up, causing equanimity, calm of mind and balance. When such a state of mind

II Hari Aum II

reaches its climax, it becomes infused with the power of removing or keeping away one's illness or bodily diseases.

Even though the chanting appears to be dry and dull, it must be kept continuous or non-stop. If a sense of contentment does not result, it must be understood that one's mind is involved elsewhere.

If chanting is done with due awareness of aim, keep alive constantly in one's heart, then it becomes meaningful. Otherwise, just mechanical chanting or singing of 'bhajans' can bear no fruit.

Hari's name is superior to Hari himself. The name introduces and leads us to the Bearer of the Name. Initially, only by uttering a name, no acquaintance is gained.

II Hari Aum II

The more the name is repeated inwardly, its impact is felt within. Originally and basically, the Bearer of the Name is abstract. Only repetition of the Name in itself is not very important. The common man needs the Name as a shelter or support. But once true feeling is born with the chanting of the Name, it is strengthened through consistent repetition. It makes us acquainted with the Name holder (the Bearer of the Name, God). Hence the Name is considered or said to be great.

Contemplation and Pondering

Though we are not at all well-informed about the Power of Consciousness of a ‘Sat Purush’ or ‘Sad Atma’, a noble soul, or a realized soul, thinking about such a one, pondering over his ideas, writings, etc. and oft-repeated reading and contemplation of his words, etc., done sincerely, can prove more helpful or far better than other ideas of a gross nature.

‘Manan’ or reflection, meditative exploration, means continuous striving to remain absorbed in the remembrance of God, with total awareness and involvement Chintavan or contemplation means total concentration of mind in the Aim of one’s

II Hari Aum II

spiritual development at all hours of one's existence, or each moment of one's life; it also implies bringing one's mind back to the Aim (Purpose of Life) and striving to keep it steady while swimming against the current of being tossed about to and from, mentally.

Action ('Karma')

The Individual 'Jiva' or Soul considers itself as the Doer of action, but in a real sense, the soul is only an instrument, or a secondary cause of action. There are many such causes and categories of such action to occur or be done. Hence the Soul ('Jiva') is not the Sole basis of 'Karma' or action.

'Karma' is a very important component or part, instrumental in leading towards one's spiritual development, in the best possible manner. 'Karma' alone moulds or shapes one's life. Karma alone brings and keeps oneself in contact with other selves. 'Karma' alone helps one to develop (cultivate) merit, qualities or virtues, power, understanding, skills, dexterity or cleverness, etc., etc. (They are nourished).

II Hari Aum II

If one's devotion acts as a base or cause of Karma, it is right. Action is unavoidable. A man spending all his time in devotion or worship is not doing the right thing. It is not proper. Doing only 'bhajan' or worship and neglecting one's worldly duties, obligations and responsibilities. Everyone must accept their given responsibilities which come by birth or by position in society.

Any actions done by one in a state of ignorance cannot be considered as Karma. Similarly, all action being done as motivated by one's ego alone, cannot be considered as Karma.

While doing our duties or 'Karma' we must get rid of attachment, infatuation, etc. It should be our aim to do everything just to

II Hari Aum II

please or propitiate God, so that our ego may gradually melt or get diluted. All worldly duties (Karma) must be done, have got to be done, whatever duties fall to our lot, must be done in the best possible manner, without a sense of ego. We have to eliminate ego gradually. It must be in our intellectual conception as well as in our action.

॥ Hari Aum ॥

Introvertness (Looking within Oneself - Introversion)

If we try to cultivate introspectiveness and continue to do so, we are likely to remain only self-engrossed and happy. Then chances of our mind being diverted to other worldly souls will be very few. Whatever occurs in our mind at different moments is not the truth about our essential being. It should be kept firmly in mind and we have to try at each such moment to be aloof or dissociated from it.

We are sure to get a clear understanding of our essential being (inner self) as we continue to strive to learn about our instincts, senses, mind and other sense

II Hari Aum II

organs, etc. with awareness. Life's vision and attitudes are generally linked with our extrovert worldly nature. It has to be totally withdrawn and directed to be introvert in nature.

Whoever wishes to remain introvert and at the refuge of God, must keep in touch with a 'Chetananishtha', (a realized soul, who is one with God), and strive towards cultivating greater and greater skill in remaining introvert, (avoiding all thought of objects outside). Only our birth as a human being (this body), is the right opportunity to enable us to understand that the Path as shown by a 'Satpurush' is the only remedy, way or solution to remove all our miseries.

Our introvert nature thus cultivated and the Motive (our Aim in Life) will

II Hari Aum II

determine the influence of action on us. We have first to understand the nature of our Real Self, and spare no efforts in it while trying to transform everything (within).

It is easy for one to cultivate this introvertness as one gets firmly resolute in one's practice of self-surrender.

Self-restraint

Self-restraint acts like a wall of conduct designed to protect one's life from all angles. In self-restraint one has to act in a way to treat oneself in the toughest manner. True self-restraint resides or is fully contained in one's heart only. It also acts as a watchman guarding all one's life's action, in thought as well as deed, by generating power from within. Restraint is an ornament on the part of 'Sadhus', 'Sajjans' and it is the Saviour of all wordly souls.

A dynamic, forceful, conscious self-restraint results from tireless striving, continuous efforts. Such a self-restraint is far superior to or nobler in nature than Restraint inspired by Morality or 'Sadachar' (good behaviour). It must be known by some other word than mere Restraint (A better term may be coined).

II Hari Aum II

The armour of self-restraint is highly essential. A truly self-restrained person does not even reflect, indicate or allow to be seen in his or her outward conduct the deep-felt and secretly observed inner self-restraint. The restraint which becomes obvious or apparently manifest too often is not real self-restraint.

We haven't yet been able to transgress the limits of such earthly restraint, even though we do understand that the true test of restraint lies far ahead. We have to continue to make our self-restraint truly subtle, invisible, by conquering our gross desires very quickly. A soul without self-restraint remains easily covered under many layers of worldly life and lives in the dark. Hence, like the skin covering the inner body, the armour of self-restraint makes a person bright and strong within.

॥ Hari Aum ॥

Awakening **(Vigilance or Watchfulness)**

Vigilance after awakening is also very necessary. I may call it “Jagruti Yoga”, also. (The Yoga of Awakening). As a person becomes vigilant about several things, in whatever manner to whatever extent, he or she derives wisdom or understanding respectively from those things, to that extent, also.

As such an awakening becomes more and more alert (vigilant), dynamic and vibrant, in its such a dynamic form, when deeply felt, it becomes one’s ‘Sadguru’. (Shree Sadguru = God!)

When one’s intellect is touched with awareness, it quickly suggests solutions or remedies to various types of problems arising in one’s life. The Sense of such

II Hari Aum II

Awakening becoming sharper and sharper, or more alert and vigilant, makes one experience the fact of one's intellect being influenced by a sense of equanimity.

If we feel that such an awakening does not naturally happen in us without efforts, or of its own accord, we should try to achieve it by other means and if we can't do even that, we must surrender ourselves totally, in full faith and trust, to a Sadguru or a noble, saintly realized soul!

Without such vigilance, we can never make any progress, even by a single step. We shall also never know about the results of actions done in the absence of awakening or watchfulness.

By God's grace, we can continue to strive so vigilantly. Our true quest begins only when we vigilantly and instantly refuse to

II Hari Aum II

encourage and drive away whatever is of a worldly nature in us, or whatever may so arise, and in our mind, sense organs etc. The true Sadhana begins when we remain constantly attached to Being or good feeling and not sink into any type of whirls, vicious circles or unwholesome activities.

Intense yearning / Longing

For one who yearns intensely for God, whose whole heart is deeply involved in God, God brings about a regeneration or renewal on all occasions in one's life. At such times, the Soul that grippingly holds God's right hand in his own heart with love and devotion, is sure to rise to sublimity in life.

In order to keep our intense yearning alive and alert at all times, we have to go on offering continuously as sacrifice all our desires of the Soul. As the Souls gets purified and freed of such desires, with such sincere, heartfelt efforts on our part, if we continue to strive and strive, consistently, one-pointedly, with love, the same yearning in us will rise sky-high and become more and more intense.

Firm Resolve / Determination

We must continue to make our resolve for self-development stronger. If one's resolve is firm, and alive, his / her mind will never waver this way or that way, to and from.

One with a firm resolve will live so for ever. He will never waver or become unstable. Resolve here means a condition of mind in which one's vision of life's aim, instincts, attitudes, etc. remains fully ripened, mature, one-pointed and continue to be imbued with true feeling. One must cling to such a resolve made in one's mind to ensure positive reconstruction of one's life even in the face of death.

If a firm resolve regarding 'Sadhana' (Quest of Truth) is made with full involvement of one's mind, intellect and spirit or Prana, the process is accelerated. If the resolve is firm, alive at all times, and so remains, it will never die.

Determination ('Sankalpa')

How much can one achieve with one's firm determination and how far and to what effect can it shape one's life is well understood only by those who have cultivated such a strong determination or resoluteness. Such a strong determination is very necessary for one who aspires to rise to sublimity in life.

If we continue to generate in us such a power of determination in tune with the aim of reconstruction of one's life in view, events will take their own course and all things will just happen favourably or agreeably.

The effect of our ideas and of our unfulfilled desires spreads everywhere within us as well as elsewhere also. No idea or feeling can arise without such a predetermined state of mind, and hence the purity of our determination is also a kind of great 'Sadhana' on our part.

Neutrality / Impartiality / Equanimity

When our ideas, instincts, feelings, sentiments, etc. become aggressive in us and still, if we can remain aloof and untouched by them, and with the power that enables us to remain so untouched, it is known as neutrality and equanimity of mind.

We must make our mind free from passions, from the sense of ownership and possessiveness. We will have to work hard to differentiate and separate or dissociate ourselves from all our tender feelings, instincts, thoughts, sentiments, desires of self-interest, unfulfilled desires, wishes, hopes, expectations, etc. and, so live as to remain untouched and aloof, by choice.

II Hari Aum II

The principle or quality of neutrality appeals to our intellect and teaches us, almost disapprovingly, 'we have got mixed up here. What we have done is not right.'

Self-confidence

A soul lacking in self-confidence can never achieve anything. When a soul aspiring to rise to sublimity tells us about its helplessness, we may know it as a case of lack of self-confidence. Self-confidence can easily throw away one's feeling of diffidence or helplessness. The soul's diffidence is a kind of psychological self-deception.

When self-confidence or faith is born, the feeling of helplessness cannot survive. Life's progress is possible only through the power of Faith.

Man can achieve anything worth achieving only through the power of self-confidence, and hence, we must study deeply the instrument or means adopted by us, until it generates self-confidence in us.

Regular Study / Continuous Practice ('Abhyas')

'Abhyas' here means constant contemplation of our Aim, done with sincere, continuous and powerful awareness, keeping it always alive within. Our basic instincts are of a low worldly nature, which are not likely to be sublimated by themselves. So we must make our efforts.

Everything can be learned through such efforts. 'Sadhana' cannot become vibrant without such efforts. With continuous exercise and strong efforts, the heart also joins in the act and gets involved. Such an exercise creates its own rhythm / Awareness of the 'Param Tattva' or the Supreme Reality. It is not so easy to keep alive in any one's heart. Through regular practice, particularly when it is done over a number

II Hari Aum II

of days, of long duration each time, such an awareness becomes possible, otherwise not.

The rhythmic effect created by regular practice is likely to become monotonous or dry also. Hence we have to try quite often to keep sincerity catalyzed with the help of our intelligence, imagination and true feeling or emotion.

If you continue to practice, persevere and keep it alive always, even though apparently nothing happens, you have to keep only 'japa' at heart, with feeling, continuously practised, the result is going to be the same. But 'I cannot do this', 'Nothing happens', etc. by complaining only like this, it is not done. It is improper.

Even if such a practice (study) is not motivated by a sense of dispassion, its

II Hari Aum II

continuity automatically creates such a sense, and when the stage (state) of dispassion or non-attachment is duly reached and strengthened, the study becomes touched with consciousness, and hence such a study is the main key.

Dispassion (Vairagya)

‘Vairagya’ or Dispassion is not a negative concept. It does not mean, as popularly believed, that ‘samsar’ or the world we live in is all futile, or meaningless, obstructing one’s spiritual progress, that ‘samsar’ is only dirt or filth to be thrown away, etc. and that everything here is false, wrong, unreal, etc. Such ideas are false. To be unattached to materiality, feel no excessive affection for anything, is ‘Vairagya’ or Dispassion (Mind does not get involved in any matter).

Even if one’s spiritual practice (study) is not motivated by such ‘Vairagya’ or Dispassion, such a study itself brings about a state of Dispassion. To settle one’s mind and make it steady or fixed somewhere is

II Hari Aum II

not easy. God says, 'One's mind can be brought under control with the help of 'spiritual practice' and with dispassion or 'Vairagya'.

'Vairagya' means withdrawing one's mind or 'pulling it back' from things (worldly attachments) to which it repeatedly and automatically gets attracted and attached.

॥ Hari Aum ॥

Humble Submission (Total Confession) 'Atma-Nivedan'

Humble submission or full confession opens a new eye of introspection leading to wisdom or understanding. It produces a good feeling of yearning for one's own spiritual development. One's mind becomes light, calm, unburdened, free from tension and positively determined. It is known as self-submission in devotion of love to the Lord as one's consort, master. Such a state of mind after submission is fully unburdened.

By cultivating a continuous practice of self-submission, true intimate, heart-to-heart relationship gets established. It is more appropriate to be sincere while expressing one's feelings in one's own

II Hari Aum II

language to reveal whatever one has to convey clearly. Through such submission we are going to establish our own personal relationship (intimacy) with God.

॥ Hari Aum ॥

**Feelings of Dedication /
Offering everything /
Surrender of Self**

The Sole Supreme course available to man desirous of freedom from worldly bondage, of escape from the ocean of miseries, the battlefield of clashes and conflicts, is to dedicate oneself wholeheartedly, in all respects and manners, to God's holy lotus feet, by holding Him in our heart as the 'Sarathi' or Driver of our life's chariot – by establishing Him firmly in our heart with true feeling, by observing His invisible form or looking at Him as the One who governs the beginning middle and end of all our actions.

II Hari Aum II

Without cultivating such a sense of offering or perfect dedication, one's ego can never melt.

The seeker of spiritual development of life has to continue with such a sacrifice of offering, consistently, from moment to moment of one's life, whatever may happen at anytime must be at once dedicated to His holy feet by remembering Him instantly.

**Feeling of Self-surrender /
Seeking Refuge at God's feet
(Total Dedication)**

With cultivation of sense of self-surrender or dedication, one's insistence on getting things done in one's own way begins to decline. Any man of even the most evil nature can surely be reformed. By virtue of his surrendering to God, his conduct improves. Give fully of whatever you give, never give partially or only half of it. Offer it all to His holy feet! (Give Him all that you have, in toto, if you want to give.) He has infinite power of receiving and rewarding. There is no limit to His power. It is endless.

॥ Hari Aum ॥

It is very difficult to understand and to experience this feeling of self-surrender. There is no better or nobler way than offering one's all to a Sadguru whom we might have met on the Path of spiritual progress, who has held our hand, led and guided us lovingly, and in whom we have full faith, trust, devotion ever alive, each moment of our lives.

॥ Hari Aum ॥

Tratak

What is Tratak?

Pujya Shri Mota : To practise Trataka, take a picture (figure) of a small green circle in the centre, and with surrounding bigger circles of other colour, increasing in size and circumference. Do not allow your eyes to wink or eyelids to flutter at all. Keep your gaze steady and fixed for a long time, as long as possible.

If your eyes are unsteady or fluttering, employ your power of firm determination to help you in it. By so doing we have to generate our power of determination and make it rule supreme. This method becomes useful in helping one to achieve firmness of purpose, to eliminate the inaction, instinct and to produce one-pointedness of mind in true feeling.

Translator's Note :

“What is Tratak?”

“Tratak is a Yogic term. It is part of ‘Hatha Yoga’, a very tough tantric exercise. In it one has to keep one’s eye open, fixing on a single aim or object for a long time, without winking or allowing the eye lids to flutter, continuously gazing at the aim, in order to train one’s mind to achieve psychic concentration. It is often used by hypnotists to mesmerize their subjects. Some people who cultivate this habit may also get an evil eye.” Hence, it may be noted here that Pujya Shri Mota did not favour the use of this Tratak method by a ‘Sadhak’ or devotee who had not attained to a certain level or degree of

॥ Hari Aum ॥

Faith

Faith is like hard cash on hand. One can buy anything necessary (useful) from the market with hard cash on hand. Similarly, our faith in God always inspires strength in us to keep ourselves erect, otherwise it is not true faith.

Faith in God is not born at once in a man and it cannot be sustained at a cent percent level, all live, also.

From faith should be born a sense of valour. Faith keeps a man stick to the matter in which he has faith, such is its characteristic. With rise in self-confidence, other virtues like patience, adventurous spirit, courage, strength, sympathy, power of endurance, discrimination (discretion), etc. are also experienced as rising within. (“Faith can move mountains.”)

॥ Hari Aum ॥

Concentration **(One pointedness)**

Know it as certain that no progress is possible for one on the spiritual path unless a strong one-pointed attitude with firm decisive determination is manifested in one's life. True liberation cannot be achieved by remaining unsteady on that Path, veering on this side and that. Such an attitude acts as an obstruction to progress on the spiritual path.

The purpose of observing solitude and silence is to arouse in one the strong yearning to enable one to achieve complete concentration. Such a purpose can also be served by cultivating perseverance, care, patience, enthusiasm, without observing silence.

By cultivating one-pointedness, one gets rid of fear, becomes sure and certain about things. When such a state is reached, one becomes positively and certainly

II Hari Aum II

confident, and a quick solution to problems is also automatically arrived at. From such a state is born an awareness of one's own merit and ability, which also produces due insight into one's conduct as appropriate or otherwise.

If one masters the art of uniting one's aim with the process of contemplation, one easily obtains the secret of the art of contemplation. The aim of contemplation is always kept in view, and one's mind becomes one-pointed in relation to the Aim.

We begin our efforts to become introverted and as we achieve one-pointedness in efforts, it becomes a matter of joy to remain concentrated. As joy accompanies bhava (true feeling), the more concentration one cultivates, the more does the feeling grow, flourish and blossom.

The importance of concentration can be appreciated through continuous practice.

II Hari Aum II

Meditation

As there are many means, methods or instruments of inculcating and keeping alive in us true feeling for spiritual development, Meditation is also one such method or means.

By concentrating one's attention (focus) in the centre between two eyebrows, one can make flow of thoughts cease to be and by keeping one's attention fixed on one's heart, its quality of feeling and ability also tend to rise and grow.

Keep your mind free and unburdened (relaxed) during meditation.

True noble feeling arising intensely during prayers is also a kind of meditation. It is called meditation of feeling or Being. (It is abstract in nature.)

The prayer born within one's heart through its concentration or intensity is also

II Hari Aum II

a kind of meditation. To behave inconsistently during intervals between periods of meditation is improper.

॥ Hari Aum ॥

Bhava

The ‘bhava’ or feeling being formed slowly and getting stronger within oneself during one’s efforts towards spiritual development has to be translated into action assigned to one by birth or destiny. If the ‘bhava’ for sublime or noble living fails to be established in one’s action, its descent cannot become effective in a concrete form.

Our society lives under a strong illusion that one can lead a life of devotion by engaging oneself in visits to temples, ‘seva-pooja’, ceremonious worship, listening to scriptures, and singing devotional songs, etc. such a kind of social behaviour is based on ignorance and gross base instances. If all such activities are not inspired by ‘bhava’, or true feeling, in one’s daily routine, such a convention-based life cannot be called ‘living’ at all.

Love ('Prem')

A liberal mind is only the first step to Love. To tolerate behaviour of individuals of diverse dispositions, differences of nature, of various perceptions, who come into our contact according to circumstances, is only the beginning of love, and also to endure silently, ungrudgingly, without complaint, hurtful words or sarcastic remarks, insulting, unjust behaviour of arrogant, hostile, indifferent nature, a series of false accusations, darts of improper words aimed to hurt, arrows stronger than steel, all such to bear and suffer, is true nobility of mind. But true love has no such sense of hurt or pain, etc. Love can calmly accept and endure without feeling disturbed even in the least, so many of such physical and psychological barriers and hurdles.

Appreciation of Merit and Being (Values and virtues)

Without creating in oneself an appreciative sense of evaluation towards merit and Being (true feeling) one cannot prepare in life a proper base for the acceptance of virtue and a foundation to support it. The creation of such qualities needed for spiritual development is the highest sign or symptom of a spiritual life.

Along with the qualities (virtues), their intrinsic power, also exists side by side. If we feel a natural attraction towards the virtuous qualities of respective souls, as seen in life, it is a sure sign that a positive liking or aptitude for such 'sadbhava' is born in us. If we cannot experience the presence of such attraction towards virtue and its appropriate appreciation or sense of regard in us, then the seeker is not on the right Path.

Invaluable is our birth as a Human Being

Our human body itself is the sole instrument fit for realization of Knowledge of God. Apart from this human body, no other species is endowed with the potential towards realization of such knowledge.

Cosmic consciousness can be sourced through this human body. No other species or organism can achieve that result. Our body constitutes merit and duality. Life exists in between opposing aspects. There is conflict between such opposing aspects or elements, hence to arrive at the quintessence of consciousness, or to attain to knowledge, our human body has been specially constituted or designed. It is true that there is joy in the 'deva' (angelic)

II Hari Aum II

category, for angels. But there is no scope for spiritual progress. Even for angels, deliverance is not possible. Even angels have to be born as human beings in order to achieve deliverance or salvation.

॥ Hari Aum ॥

The State of the Human Soul after Death

After a human being dies, the soul lingers around the body because of its identification with it. For thirteen days, the soul continues to stay within the environment (surroundings) in company with those with whom it has shared feelings of desire, greed, infatuation (excessive affection), etc. – with all those to whom it has been attached due to worldly relationship, with intensity of feeling, etc. It (the soul) cannot move about or speak (like us), but it can hear and even see things. Therefore, during these thirteen days there must be no mourning or lamenting at all. No one must cry or weep also. But instead, if those days are spent in a prayerful mood, invoking

II Hari Aum II

God's grace for peace to the departed soul, its welfare, etc., then it will experience more of peace.

At the time of death, when the Soul leaves the body, in fact when consciousness departs from it, or the ghost is given up, if God's name is repeated or remembered repeatedly, the soul's condition can surely become sublime.

Once a soul inhabits the human body, it cannot be reborn in any lower category at all. But, may be, the animal instincts, or lower tendencies etc. may be carried forth, to the next birth, but the rebirth of the same soul will be always in a human form.

Within thirteen days after the death of a person, if their memory is kept alive and only good, noble, deeds are done, the departed soul might become consciously aware of them.

॥ Hari Aum ॥

If one aims at spiritual progress, it is wise to do such charitable or meritorious deeds, by oneself, while one is still alive, with such awareness of the noble aim.

The idea of ‘Narayanabali’ to avert or ward off so-called ‘Matru-Pitru-dosh’ etc. is all humbug. However, if one is haunted by such sinful ideas of ‘Matru-pitru dosh’*, etc. The best remedy is only to continue to pray to God wholeheartedly.

॥ Hari Aum ॥

* Translators note on ‘Matru-pitru’ dosh.

This is an Indian astrological concept. People who believe in the theory of reincarnation of the soul accept the idea that the sins of the parents or forefathers, etc. can visit upon their children, grandchildren, etc. If proper rituals or ceremonies are conducted by any of those who are affected, to propitiate the unsatiated spirits who might not have been happily reborn, the evil effects can be averted. This is a matter of belief. - H. G. C.

॥ Hari Aum ॥

At Thy Lotus Feet
(English translation of
‘Prabhu Charan Sharan.....’)

Lord, ever keep me in the Haven
on Thy Holy Feet,
I pray and bow at Thy Feet.

O, Beloved, ever indwelling in my heart,
Thou Lord of my heart’s precious Lotus,
Thou renowned dear and faithful Lover (1)
I pray and bow at Thy Feet.

I open to you my heart’s inner feelings,
My mind still remains intransigent,
rebellious (2)
I pray and bow at Thy Feet.

II Hari Aum II

*Removing all obstacles from my life,
Take me home into Thee, dear Lord,
And make me mad for Thee only (3)
I pray and bow at Thy Feet.*

*O, Beloved, I know of no means,
But only the flowers of my heart's
agonising love,
And these I scatter at Thy Holy Feet (4)
I pray and bow at Thy Feet.*

*Wherein is a child's strength ?
If there be any, it is in his helpless crying;
By that force of crying,
I want to cross over To Thee. (5)
I pray and bow at Thy Feet.*

– Shri Mota

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

II Hari Aum II

Āarti

*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 only love prevail. (3)*

II Hari Aum II

*May we attempt by Thy Grace,
to change our lower instincts
Into nobler one, 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)*

॥ Hari Aum ॥

*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)*

– Shri Mota

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

॥ Hari Aum ॥

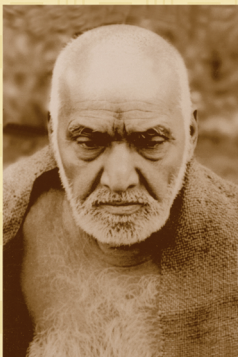
The true masters of Shree Mota's life



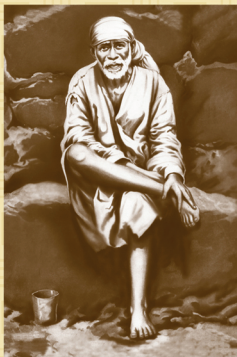
Shree Bal Yogiji



Shree Keshavanadji
(Dhunivala Dadaji)



Shree Upasni baba



Shree Sai baba



Hariom Ashram, Nadiyad



Hariom Ashram, Surat