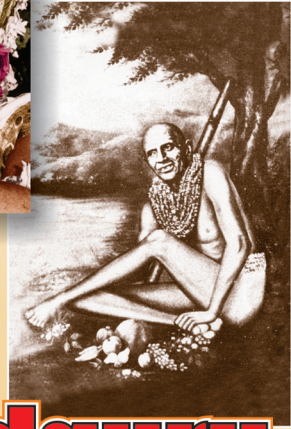
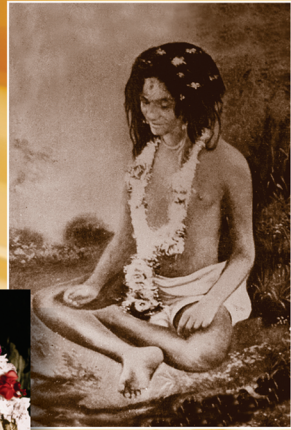
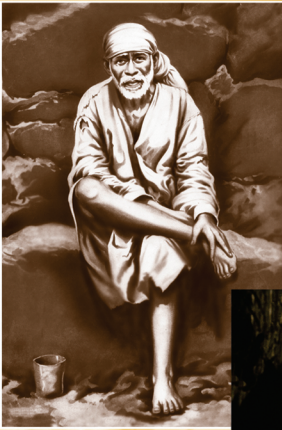


|| HARIOM ||



# Shree Sadguru

Written by Shree Mota



HARIOM ASHRAM PUBLICATION, SURAT

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**HARIOM**

# **SHREE SADGURU**

**Written by Shree Mota**

Translated by :  
**Late Shree Pratapbhai Upadhyay**

Edited by :  
**Dr. Kantil Navadia**  
**Prof. H. G. Chhikniwala**

Published by :  
**Parija Hari Shredalal**



**Hari Om Ashram Publication, Surat.**

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## II HARIOM II

## **Pujya Shri Mota's Vision of Uplifting Society**

Engage in charitable activity that uplifts our society. Such activity is the vital need of our time.

How can our country rise if there are no virtues like valour, manliness, adventure and courage in our society and our country?

Do such deeds of charity as uplifts our society. Our selfless acts must be such that embrace the entire society.

There is a great dearth (famine or scarcity) of merit (ગુણ) and sincere inner feeling (ભાવ). To remove that dearth is the true service to our society.

Those who possess wealth must also have the good qualities of merit and sincere feeling (ગુણ ને ભાવ). Otherwise, they will become licentious. Their wealth is liable to be misused in that case. Without true merit and sincere feeling (ગુણ ને ભાવ), religion cannot exist.

When the gross body composed of five elements is dead or destroyed, the subtle body (सूक्ष्म देह) also leaves it, and with it, the merit and sincere inner feeling are transported to another birth or rebirth.

Hence, all alms (charity) aimed at developing those two qualities (गुण-भाव विकास) and encouraging such activities is alone true charity.

Silence (मौन), Solitude (अकेल), fearlessness (अભय), and humility (नम्रता) kindle in us our inclination towards God, our introspective attitudes, and these four together create merit and inner true feeling.

Religion is not alive in our country today. If it had been alive, then we could find virtues like patriotism, valour, tolerance, honesty, sacrifice, amity (संध), adventure (साहस), unity (એકતા), and sincerity of feeling (લાગણી ભાવ). Religion cannot exist unless merit and true feeling are re-kindled in us.

Do always what is original. The truly experienced people always do that. They do not become bound by traditions. But today we find only all that is traditional. then, how can you expect society to rise?

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## **EDITORS' NOTE**

We consider it our great good fortune, by the grace of God, that we were entrusted with the work of editing the English Translation of Pujya Shree Mota's meritorious work, 'Shree Sadguru' by late Shree Pratapbhai Upadhyay, a staunch disciple and follower of Pujya Shree Mota, who had also achieved a higher plane of 'Sadhana'.

According to Shree Indravadan Shredalal, the manuscript could not be traced for many years after the demise of Shree Pratapbhai Upadhyay. It was only about six months ago that the file was found by his daughter, Smt. Jayashreeben Indravadan Shredalal. Shree Indravadanbhai requested us to go through the original manuscript and edit the English translation. There were some difficulties of interpretation in the old typed script and a few of the verses had remained untranslated also. We filled the gap by translating them. Those lines have been indicated on respective pages.

Shree Pratapbhai's translation of Pujya Shree Mota's 'Shree Sadguru' is highly praiseworthy. His dedication is evident in every line. It strictly and loyally follows the subtlety and swift flow of Pujya Shree Mota's thoughts and truly reflects the nuances of Shree Mota's expression in vernacular Gujarati with its local idiom, connotations, etc. The 'anushtup' form of verse, like the English couplet, has its own freedom and flexibility as well as its inbuilt discipline and economy, as practised by Pujya Shree Mota.

Late Shree Pratapbhai's English has a poetic touch and a total sense of devotion and dedication to Pujya Shree Mota. However, the translation made about thirty years ago bears a unique style. The English language has passed through a number of changes in the mean time. No major changes have been made in Shree Upadhyay's scrupulous writing. We have tried our best to remain faithful to the original manuscript. Yet a

few minor changes had to be made where considered necessary. “He’s” stands for “he is” and “he has” also.

We have taken a little liberty in some cases where usage has been altered, e.g. “such a one” instead of “such an one”; “He” (ए) for God as well as the ‘Sadguru’. In English we have no use of the plural to indicate respect accompanying a singular noun or pronoun. In Indian languages ‘he’ turns into ‘they’ etc. So also some Sanskrit words, as used by Pujya Shree Mota, with their specific as well as broad and varied cultural connotations remain ‘untranslatable’ though rendered into current English or contemporary usage. They are words like : ‘Jiva’, ‘Bhava’, ‘Guna’, ‘Dasha’, ‘Nimitta’, ‘Mantra’, ‘Shabda’, ‘Sadhana’ etc.

Moreover, repetition of some ideas, actions, etc. is considered desirable and unavoidable in a work of this nature. Repetition is also acknowledged as a distinctly useful and effective feature of style by Pujya Shree Mota himself for learners.

We hope that this translation will help readers who are not well-versed in Gujarati, both at home and abroad, and enable them to appreciate the value of Pujya Shree Mota’s message to seekers of truth and of the importance of the Sadguru, who is like God. We are also grateful to Shree Indravadanbhai Sharedalal, one of Pujya Shree Mota’s closest associates and lifelong disciples and devotees for encouraging us to undertake this noble work. He has taken tremendous pains even at his old age in publishing this work.

We are also thankful to Shree Rajnibhai Burmawal for his valuable help in correcting the final proofs.

Constructive suggestions from any reader towards the improvement of this translation and edition will be most welcome.

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– The Editors

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## **FOREWORD**

(By Shree Pratapbhai Upadhyay)

Once after dinner at a dear friend's residence, I humbly suggested to Pujya Shree Mota that "Guru" was also a theme worth writing on. He agreed to write but also expressed a special condition : "I'm not so well-equipped and well-to-do." But with the clear understanding that Pujya Shree Mota's condition can very well be fulfilled and also because all his 'tasks' belong to and come down to him from such a special region of inspiration that they never remain unaccomplished solely for reasons of shortage of material resources and thus with a redoubled faith, we accepted his condition.

Whatever is written here is but a loving prayer and incantation sung heartily with overflowing love and a sense of surrender with all abandon. It is an attempt, with regard to Pujya Shree Mota's favourite and most beloved of all his books, 'Sadguru Tattva-Dharshan', to remember and realize lovingly, with the natural instinctive desire to embrace and be one with, and in all humility to fall at the Guru's holy lotus-feet and roll in all abandon with joy and without any sense of hesitation. It is a holy gesture, a loving song and prayer addressed to the Sadguru.

Over twenty-five hundred verses have so far been composed. More are pouring in. One of our ancient devotional poets has truly sung, "No limits to the merits of the Guru!" Hence, there is no possibility at all of our satiety or complacency that all has been said or that the subject (Guru) has been exhaustively dealt with.

The fact that Pujya Shree Mota lit the holy fire and embarked on the quest of spiritual realization right within the field of activity under and as inspired by Pujya Mahatma Gandhiji has some special historical significance for me. There might have been many such sincere but hidden spiritual



seekers among Pujya Gandhiji's companions or co-workers. But we do not know about all of them. However, Shree Kishorilalbai Mashruwala and his mentor (not 'Guru' in a sense), Shree Kedarnathji are quite well-known. They have laid stress on ('gunavikas') "development of merit" and on "common sense". In the light of influence of these two great souls, there was no proper atmosphere to understand and to assess realistically the endeavour and spiritual quest of Pujya Shree Mota. Secondly, though it stands to reason and may perhaps be logically acceptable that the individual is the unit of a society, still in Gandhian thought the main emphasis has always been on society, community and on direct, visible action. If an individual keeps himself or herself fully engaged in devotion or chanting of prayers, etc. through the whole night, it might adversely affect his direct action or activities of the daytime.

There are people engaged in this field of service (Gandhian) who honestly believe so. In their opinion individual acts of devotion or prayers are not as important as social service. May be, nobody thought it necessary to consider how much harm in a subtle way it could do to an individual as well as to the society if someone tried to accomplish a goal or aim in a gross manner. This act of service was termed as "Karma Yoga", but in reality the emphasis was more on 'Karma' than on 'Yoga'. Consequently, the kind of delight or pleasure produced by 'Karma' (action) was not experienced or observed. True interest in experiencing or observing the dilution (melting) of attachment and hatred was not seen.

In such circumstances Pujya Shree Mota had to continue and stick to his 'Sadhana' (quest for truth) and it was a difficult task. Pujya Mota not only kept himself engaged in his own individual quest throughout nights, but also accomplished more in quality and quantity of the tasks allotted to him during daytime or normal working hours. No one could find fault with the way he worked and with the best manner he worked in comparison to others. And, still people failed to understand



ultramodern, especially so, by his scientific, rational outlook. He does not accept anything ipso facto or at random just because others believe so, without undertaking appropriate experiments. He has made many such concepts which were so far held simply as matters of faith, quite rational or appealing to reason, by his direct experimentation and sadhana or quest of Truth.

For instance, chanting of God's name or 'Namasmarana' was purely an object of faith. No one challenged it. He has made it rational and acceptable to our intellect. By repeatedly and constantly sticking to or adhering to a word or name (of God), the element of space (sky), among the five elements constituting our human body, comes to the fore (rises into prominence), is in ascendance, because the 'word' is a property of space or because it is an embodiment or qualitative manifestation of space. When this happens, or when the space element comes to the fore, the qualities of 'rajas' and 'tamas' etc. of the other elements become dilute or lose their force in us. Thus we achieve a kind of control over natural weaknesses. It is not known whether any one (thinker, writer etc.) has ever explained the phenomenon of 'Namasmarana' in such a scientific / rational manner.

Pujya Mota has composed the following verses on the subject of 'Sadguru' in this book; we feel like paying a tribute to those verses in the form of Pujya Mota's great value attached to love or the significance of love

'None can stick to anybody as He can!  
How He's steadfast at heart!  
We forget Him, but He never forgets,  
His relation is living and whole and intact.'

(Section V, Canto I, 27-28)

Whosoever has been fortunate enough to experience his endearment, his love, his loyalty etc. have only experienced it and never put it in so many words.

Establishing contact with or the attainment of a Sadguru is a rare, mysterious and unique phenomenon (occurrence) of



an opportune, blessed moment motivates the destined (chosen) soul to surrender itself entirely at the feet of the Guru. The Sadguru and the true disciple (sat-shishya) then come to know each other truly. When this is experienced as happening, it is right to say that the Sadguru has truly blessed / been one with someone. The simple contact, encounter or gross physical presence (meeting) with a Sadguru or Satpurush (the perfect man, enlightened soul, guru) is not the accomplishment or attainment of the Sadguru. The guru shines and undergoes penance to make the true disciple just like him (guru) and in the end accomplishes the task of 'conversion'. This is the guru's duty. Thus when the full natural force of total surrender arises in one, when the Guru's word itself and alone becomes the sole purpose or motive behind one's existence, and when our uncontrolled nature (desires, ego, etc.) voluntarily seeks its shelter at the Guru's feet, it is said that one has been touched by the Guru, or one has been blessed with the Guru's touch.

It is futile to attempt to know or understand the Sadguru with the help of the intellect which we have at present. Shree Sadguru consumes our Love, 'Bhava' ('भाव') and 'Bhakti' ('भक्ति') (true feeling, being full of devotion) . Shree Sadguru can be comprehended or understood only in the light of love. There is no other way at all. The enlightened Sadguru with his established consciousness has the unique power of attracting the conscious soul or worldly 'jiva'. This attraction is of the Sadguru's noble feeling. He is an embodiment of noble feelings. If we happen to enter into contact with the Sadguru's consciousness, the noble feelings are also bound to enter our being. And that is why only when we experience a kind of total unison (oneness) with our Sadguru, it is doubtlessly believed that we have been blessed with the 'attainment' of the Sadguru.

When this kind of unison, oneness with true feeling and love is awakened, its obvious characteristic is memory ('smruti'). Pujya Mota has clearly written that if deep within us at every moment we experience the interaction with the



Shree Krishna's presence and love for them. It is a matter of supreme good fortune (blissful blessedness) to be so favoured by Shree Krishna. But when the 'gopis' come under the subtle righteous spell of such pride, Shree Krishna disappears and as a result all the 'gopis' become as good as dead. Gopis had their souls alive only in so far as they remained in 'touch' with Shree Krishna. They were all truly alive only because of Him and not without Him (त्वयि धृतासवः). (We are all alive truly in you). When Gaurang Mahaprabhuji was asked as to how love for Shree Krishna could be inflamed, he replied: "Emulate the Gopis". "Be followers of the Gopis". Gopi here means one whose life has been illumined by the love of Shree Krishna. By following or emulating in all respects such lovers of Shree Krishna, our hearts may also be inflamed by his love. Only love can kindle love. Love generates love.

Pujya Mota has freely and fully described his life's quest, his relationship with his Sadguru, his intensely severe and heart-rending, tremulous penance, his desperate resolve, his tremendous faith in the feet and shelter of his Sadguru, etc. How and from where did he desire the strength and courage of sitting in the midst of a fire, walking on the surface of the sea, continuing his quest and penance by sitting in a cave under a waterfall, and sitting among lions, etc.? Who gave him the immense power and strength to act exactly according to the orders of the Sadguru, follow his every word and command, putting his own life at stake? How was this immense, intense and immeasurable faith in following the dictates of the Sadguru born in him?

The only answer is in the love and devotion Pujya Mota held in his heart for the Sadguru and the total dedication and self-surrender to the Guru. And hence Pujya Mota had become truly an instrument (in the hands of and) for the purpose of the Sadguru. As if he were the dry hollow flute in the hands of Shree Krishna! All the faith, fearlessness, intensity, desperation and power which he possessed during his quest, were of the Sadguru. If it were not so, it is indeed beyond the





Mota says in a verse. The Sadguru is a symbol of Consciousness (Supreme). The reality of this Consciousness (Supreme) is that in it all apparent contradictions get dissolved. They do not have to act independently for this. They are one with the instrument and at the same time neutral. They are all united as well as free. This applies to the Sadguru's Consciousness. His life is in a sense impenetrable or invulnerable and so he knows the 'jiva' and its 'jivadasha' 'जीवदशा' (i.e. the individual soul and its being). And yet he (the Sadguru) becomes one only with the element or part of his own Consciousness in the instrument (individual). Himself being liberated or free as Consciousness, the nature of the instrument (individual) cannot bind him.

Considering from this (the above) point of view, we can understand Pujya Mota's statement in this book, namely "The Sadguru's seat is higher than that of the 'Sthitaprgna' 'स्थितप्रज्ञ', a man of equanimity, one whose 'wit' is ever steady or whose 'balance' is unaffected by changes of fortune, etc. In other words, the Sadguru's status is above that of the man of equanimity described in the Gita. The man of equanimity cited in the Gita is said to be of the 'Brahmi' type or state. But the definition with qualities of the 'Sthitaprgna' as cited in the Gita seems to be characteristic of a state or condition (stage) in the process of 'sadhana' (quest). It appears as if it were a kind of level of control (restraint) of the 'Sthitaprgna', i.e. of the man of equanimity. It is like total renunciation of all types of desires, withdrawing one's tentacles like a tortoise, and with the help of 'pragna' (intellect) to strive with some efforts to attain a state of equanimity in the face of all types of dualities. Sadguru is that special power of Consciousness which makes it all easy. He is above renunciation (denial) or acceptance, control or restraint or lack of it also. There is no question of achieving any state of equanimity among dualities as he is above or untouched by all types of dualities. Shree Sadguru exists and prevails in life, in the instrument's life and in the world not on account of or with the help of instruments like



Conscious and the Experienced (चेतन और अनुभवी) or the Enlightened and the Experienced or developed souls). He has in his own unique, characteristic manner, clearly shown us the reality instead of depreciating another view (opinion) as inappropriate or incomplete.

Who can become a Sadguru? In answer to this, Pujya Mota has composed several verses dealing with the qualities of a Sadguru. The Sadguru's intellect is sublimated, it is established in Truth. He is above रागद्वेष or attachment and hatred (likes and dislikes), intensely active like a fire, absolutely devoid of ego, that is fully selfless, always roaming or traversing in the unknown region of inspiration, existing between consciousness and 'nature' (instincts) (प्रकृति) inhabiting always at the topmost region of feeling or true Being. Though he is established in the true feeling, he is at the same time above it. He is an incessant flow of consciousness. He stays permanently in the element of space alone and though fully engrossed or involved with his instruments, he is at the same time neutral, uninvolved, disinterested and impartial. There is an absolute simplicity about him, and total absence of differences of opinions, convictions, complexity of beliefs or of controversies, hesitation, love or care for self-respect, limitations or distinctions of different sorts, etc. There is a special charm or power in his speech which opens our eyes to the Supreme reality, bends all our actions so that they surrender at the feet of God and life is totally changed. Such is the Sadguru. He is above dualities, even above the three gunas, 'Sattva, Rajas and Tamas', unassuming, uninterested, dispassionate and soft at heart. Moreover, it is the bounden duty of the Sadguru to raise and make his equal whosoever surrenders to Him.

One who seeks his shelter,

it is the function of the Sadguru to make him like himself;

(Section XI, Canto I, 39)

There are some points or topics of a mystic, arcane, occult nature raised by Pujya Shree Mota in this work, which need a detailed commentary for fully satisfying comprehension. One



express any ideas, but they express the dissemination of Consciousness. The transmission of the Supreme Reality. The speech of expression used here (in this book) is the WORD of the Sadguru. It has its origin in the sublime, profound region of Consciousness; and as a matter of grace, good fortune of our dear ones it has descended upon us (It is a result of God's grace).

There is a prevalent opinion or belief that the true saint being wholly established in Consciousness, can come to help a seeker even after death. It is true (I endorse it). But it applies only to those who have established their Sadguru in their heart and souls. But this idea is generally born out of our passionate inclinations or passive nature which tends to obstruct or delay, putting to immediate use or advantage the opportunity given to us. That is why Pujya Mota has written in one of the letters published in 'Jivana Pokar' that "Even while I am alive and am vehemently asking our dear ones to do things, which they are unable to do, what will they be able to do after I am no more? Then all of you, my dear souls, will remember and will also regret..." That we may avoid all laziness and rightly utilize our opportunity, the occasion, and take the best advantage of the time available to us, is also the result of Shree Sadguru's grace. Pujya Mota is among us at present. We have been very fortunate to be his contemporaries and to live near him; It is important to judge the value of this opportunity and being aware, to make the best use of this occasion. Sadhana is impossible without the anxiety, eagerness and impatient awareness of immediately utilizing the available opportunity of realization of life's quest or goal. Procrastination till tomorrow or even the trust falsely put in the future is failure to understand or appreciate the true value of the opportunity given to us.

Pujya Mota is a rare, invaluable opportunity available to us, dear souls. Such an opportunity comes only once in epochs or ages. In case we fail to avail of this opportunity, only lots of regret will be our lot. Pujya Mota has or possesses in him



If we fail to establish 'Satpurush' or saint in our lives so long as he is very much alive and with us, it is sure to create a terrible void in the lives of the dear ones after his body is consigned to ashes. The terrible state that follows is so unbearable as to make us pray: 'O Lord, let not even our enemy experience such a state!' one of our Gujarati devotional poets has truly sung :

Never abandon the companionship of saints  
 even at the cost of life;  
 Do not miss the bonanza of benefits  
 even for a moment;  
 Hence keep your mind and heart  
 engrossed in the hearts of saints;  
 Do not delay or miss the chance,  
 because opportunity has arrived!

Generally, in this world, every one lives and wants to leave an image or impression of his being here. He also tries his best to live upto that image, uses all his art and craft to keep up that image. He is very much upset if that image gets tainted or damaged. Society also treats him, deals with him, duly with regard to that image. But any such impression we create before our Sadguru is useless, because he looks into our heart. He cares not for our merits or demerits, good qualities or our faults. Sadguru is the only dear person who accepts you as you are and loves you. If we are able to open up our hearts to him and imbibe his love, then he is sure to reward our love for him a thousand times. Duryodhan hesitated and was reluctant to bare himself (fully undress) before his mother Gandhari, and so the part of his body that still remained covered remained weak and the part of his body which was blessed by Gandhari's eyes became strong like 'Vajra'. The weak part became the cause of his death. Similarly, the feeling of the worldly people for us depends on our good impression.

The Sadguru is not like that. If we ourselves disclose all our shame openly to him, get fully exposed, then his love for us increases extraordinarily. He surely feels embarrassed or





In the end, Pujya Mota has identified me as one of his companions, in the beginning of “A Few Words by the Author”. He has also written about (acknowledged) my help (assistance) to him. In this context I remember what Premanand (A Gujarati Poet) has made Lord Krishna say in the poetic work, “Kunwarbai nu Mameru” in an incident: “We have been greatly obliged (helped) by Narsaiya” (the poet). God alone knows, truly and by heart, I have not achieved the status of establishing myself at his feet.

– *Pratapbhai Upadhyay*

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(This part was not translated in the original manuscript by Shree Pratapbhai Upadhyay. The editors have made it in their own style to make this work complete.)

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## **A FEW WORDS FROM THE AUTHOR**

Shree Pratapbhai, Principal, Vinay Mandir, Harijan Ashram, is my old-time companion and bosom friend. During my stay at the Sabarmati Ashram, I used to meet him frequently almost every evening and discuss matters of spiritual interest. During those good old cheerful days we used to talk about similar matters relating to God and good feeling. He was my great friend and a very affectionate supporter - companion. His wife Bharati Maiya would also serve us very affectionately and sincerely every evening. Thus with Shree Pratapbhai I had a very close heart-to-heart relationship and rapport.

Once Shree Pratapbhai asked me as to why I had kept only 'Sadguru' out my purview even though I had written my treatises (scriptures) on subjects like 'Jignasa'(curiosity), 'Shraddha' (faith), 'Nimitta'(Instrument), 'Bhava' (good feeling, Being), 'Kripa' (Grace), 'Karma-Upasana' etc. I replied, "Pratapbhai, you are right. I can start writing right now, because all the understanding or wisdom is ready to be expressed, waiting in my mind. It will take me no time to put on paper, but I will not begin unless and until someone is also ready to put it into print and sell the book. I am not going to write any great poetry, but the 'anustupa metre' (a couplet form of verse) suits me very well. (I find it very suitable). I can write it all down and finish in the form of couplets. No delay at all." Shree Pratapbhai responded and agreed to undertake the responsibility. (He accepted the financial part of the work). And from that moment on I felt divinely inspired by the grace of God to write on the 'Sadguru'.

My Sadguru has instructed me to write as simply as I could on the subject. "You must write in the comprehensive and comprehensible manner like that of Consciousness

embracing the totality as expressed by the experienced (practised souls) and touching the largest number of people. It must be clear to them all.” Such was my Sadguru Maharaj’s order to me. Else, I had offered Gujarati as my special subject for my B.A. (Hons.) degree. I got the degree with honours in Gujarati. Upto Intermediate Arts, I was very good at Sanskrit also, and I could secure very good marks. I could manage to write in a high, noble style appreciable by scholars, if I so intended, by the grace of God. But being a recluse and mendicant by choice, I had to surrender with all love and devotion to the dictate (order) of the Sadguru. Such was our life and mission. Hence I have written these couplets (verses) in as simple a style as I could manage. I believe that poetry suits me more than prose. My prose at times tends to be more difficult than my verse. It is not as simple as verse. Facts pertaining to sublime feeling can be expressed in the easiest possible style. And it can be done when our sincere desire to do so has been kindled within our heart by the grace of God.

This writing of mine is not meant at all for lovers of literature. But it is meant for such beginners (novices) on the path of Shreya (Truth) or those who are climbing upward on the path, travellers who may benefit a little, if at all, by understanding a little. To that aim and objective I have written to help such souls as are struggling on the path. The true seeker (after Truth) is always contented with the pure gist imbibed sincerely by heart. And so, I offer this book of mine without any hesitation, whole heartedly with devotion and love, at the feet of such seekers.

In the beginning of the year 1921 and 1922, many a young student of our age had fanatically and zealously plunged themselves into national service with the spirit of worship. The forceful feeling and fiery spirit of that time, the glorious splendor and lustre and flashes of fire at heart, even today create flashes



him, the Balayogi would say, “Call Chunilal Bhagat from Nadiad!” Once, it happened that Shree Nanubhai Kantharia of Nadiad had been there, for the Yogi’s darshan. He heard about it. When Shree Nanubhai Kantharia returned to Nadiad from Ahmedabad, he told me about it. I told him immediately, “What have I got to do with a Sadhu?” “I don’t want to go to him at all.” (“I have no desire to see him.”) Moreover, in those days, I even believed that such sadhus were a kind of economic burden on the society. I firmly believed so. However, I hold a different opinion about it today. There certainly are some real heroes, rare deserving persons. But even today I have my own doubts regarding whether they (Sadhus) remain true to their mission, act strictly and without fault or failure, according to their order, with full devotion, knowledge and love.

This Bala Yogi was calling me without any knowledge of me. I had already sent him my reply. But then, I grew restless as to why he had been calling me by name, without any acquaintance or introduction. There must be some mysterious reason, etc.

I was arguing against my mind. He did not know anything about me, still he kept on calling me by name. I was deeply disturbed and so in order to regain my peace of mind, I went to Ahmedabad. I wanted to free myself from the overpowering obsession of his persistent call. I was so poor at that time that I had no money to pay for my journey. I used to spend only one anna (four paise) a month for my hair-cut (shaving). I got the money to pay for my fare from Mr. Nanubhai. Thus with the help of God, I could meet Shree Bala Yogi. I was not a fool to come under his spell. (I was mature enough to resist his influence or charm). And yet a special attraction to him was born in me. I do not enter into reasons for that attraction here. I was not in a position to stay with him longer. But the four days that I spent with him, by God’s grace, were spent in



country, (this insane mission of national service). You must live and work only to please God, to propitiate Him, and for none else. You must give up this idea of service too. No one is truly qualified to serve unless he/she is totally free from attachments and hatred or likes and dislikes. Those who are out to serve others but not in themselves duly qualified with true knowledge and devotion, etc. can never do any good to their society. They may of course be inspired by the sole noble aim and ideal of lessening or minimizing such hatred and attachments from society and so to serve, but the inner (force) power is not awakened in them. How can such people then manage to control their instincts and inclinations? Such people may have no definite, distinct or clear aim in life, they are not fully committed to their goals. They do not rightly understand and are not truly aware of their duties. They don't know whom they serve and why they serve, etc. How can such people ever achieve the lessening or reduction of attachments and hatred? On the contrary, they will increase attachments and hatred. They will increase discrimination among people. Society itself shall suffer from such discrimination. Gandhiji truly talks about nonviolence. But it applies only to those who are on the way to realization to God. Nonviolence will actively play its role in their consciousness, in their hearts, continuously, in all its power and glory. But such nonviolence is not so active and alive in the hearts of those who serve. They have not become wholly conscious or even a little aware of their commitment to nonviolence. They are full of mere attachments and hatred (strong likes and dislikes). Therefore, thou hast to turn thyself away from it all. (You will no longer be like them.) It is highly imperative that you let total devotion / dedication to God awaken in you."

But I must truly admit at this stage that at that time I





taken an oath to serve our country, I am not going to give up Harijan Seva. I am going to continue to serve our country in my own way (independently) even if you disallow me like this. God gives me my daily bread. It is my firm resolve that I will continue to serve and never stop doing it.” With these words I took my leave and parted from him. But the fact of this separation continued to torture me severely day and night. It had opened my eyes and I realized that the words of the Guru Maharaj were indeed true. The facts were as he had put it before me. There were and are likes and dislikes, attachments and hatred or envy even in this field of service, still persisting. I felt as if Shree Sadguru had knowingly and specially created or brought about the event for me. And as a result of this incident and by the grace of God, my fanatic zeal for service to the country, a mad obsession, came to be weakened and declined. And thus I turned my face from service of the country towards God. Such is the fact of getting nearer to the Sadguru – being blessed by him.

When I approached my Sadguru for the first time, he used to proclaim that he alone was the real embodiment (incarnation) of all the existing realized souls still alive in those days. I had my own doubt then as to how could a single man be at the same time so many other individuals? I could not vocally express my doubt at the time. But there was a deep-rooted disbelief in my mind that such things were not possible. They could never be real. A long time passed after the event. By the grace of God my Sadhana (quest) became stronger and firmer, too. As I advanced in my search (sadhana), I came to be engrossed deeper and deeper. During those days some of those souls (spiritually realized saints alive till then), of whom Shree Sadguru talked to me, did meet me in person (made themselves visible to me in reality). Some time or the other. But first and foremost in place of their heart. I could see only



(concealing nothing, admitting it all). I was made to undergo and undertake the severest possible rituals, rites and activities in the course of my Sadhana (the quest) which defy imagination and exhaust all courage or daring in man, but made possible through his grace and mercy. I have of course referred to some of them in this series of verses on 'Sadguru'. I have not mentioned any fact / incident of my life of which there are no witnesses alive today. All those who are acquainted with me and are also associated with me in this adventure are aware of it all – of my attitude to spirituality. There are many matters here which I have not published till today or made known previously – because when I am writing about Shree Sadguru, the fact of my Sadhana (achieved by the grace of God) if not included here, will keep my work (book) incomplete. I have frankly and openly without any embarrassment, included everything in it.

The writing (verses) about 'Shabda' (the Word), contained in 'The Sadguru' may make some readers feel that it is a digression by me. But it is not so. Every soul established in consciousness must necessarily do meditation (act of worship, Upasana = sitting by the side of ). And every act of meditation or 'upasana' will surely contain, mysteriously anyhow, the Word. (No act of meditation can be done without prayer. Prayer includes the name of God.) (The word is God). The Word has infinite capacity, a myriad forms. It has infinite states of being. It exists even in 'Kama' (desire) and 'Krodha' (anger), etc. (Desire and anger are not possible without the Word.) To attempt to describe the word, with the help of words, keeping in touch with the Word, means entering into obscurest areas (of thought and feeling). Every word which is expressed or articulated is associated with the infinite, noiseless (voiceless), or silent and inexpressible 'word'. The Word transcends itself. It is also truly associated with the aureole or 'Kundalini' (the



mere pronunciation (the act of speaking) (articulation only) is enough to achieve the aim. (Successful results are easily achieved) Even within one's body when a harmony is achieved among different disparate aspects or elements it can be called real attainment. (It can be called total identification or perfect union).

There are various stages (levels) of the Word also. The 'nada' or sound 'dhwani' (ध्वनि) of the Word is heard only after the eleventh stage is reached. The sound or 'nada' takes on, upto the last stage of 'Samadhi', (abstract contemplation or profound meditation). At times sounds are heard like the speech or calls of birds, like the calls of the young ones (calves) of cows, or at times like those made by musical instruments. The soul is felt to be such, but it is not really so. Such is the illusory wonderful play of the word 'leela' (लीला). All the facts about the highest and noblest aspects of the Word are not completely included in this book. And Prof. Shree Anuparam Bhatt also pointed it out to me. Shree Indukumar Desai, Professor of Psychology, was also present at the time. At that time I had fully explained to them in detail all the facts regarding the nature of the Word (what type) at different higher levels, its power, its impact at various degrees and about the effect of the various words used in 'tantras' of which meanings cannot be derived including the above-mentioned words (like 'hrim' and 'klim' etc.) that is, how and where the vibrations of such words create their impact differently at different times etc. Prof. Bhatt had urged me to add and include all such things (matter) in my present work also. So I told them, "First give me in writing all that I have said to you so far and then I will make the additions." Following that Shree Indukumarbhai made a note of everything I had said, on a number of pages. Again we met at the house of Shree Rameshbhai Bhatt and I dictated to him some verses (in 'anustupa' form of metre) on 'Shabda'



fired with the volcanic zeal and molten, intense desire to experience Supreme Consciousness with true devotion and knowledge and when such a soul gets profoundly self-centred touching the base / bottom in order to accomplish its aim, and when the selfish desire remains uncontrollably restless, well, that restlessness does not belong to the ordinary souls, not at least to those living at the natural instinct level. Such restlessness is ever on the wing and intently aiming at the sky, the limitless expanse of consciousness, of space abounding. Such an intense desire of the heart fired with restlessness, flaming high, can produce in one real devotion and such a spirit of devotion again continues to be flowing towards the Sadguru forever. That spirit is knowledge-giving and inspiring. Such a 'being' is endowed with knowledge. In that 'being' we find both devotion and knowledge. Thus when a seeker of truth (Shreyartha) by his outlook, 'attitude' and instincts remains constantly in close contact, consistently, inseparably and single-mindedly, connected with the Sadguru, the mystic as well as metaphorical knowledge of the Sadguru dawns on him - knowledge containing secrets of illusory lives. Such a knowledge is absolutely impossible for and beyond the grasp of a soul living at the worldly level. True knowledge and wisdom do not come to one who has not evolved / matured in devotion and worship. Such knowledge of Shreyartha is indeed wonderful and quite original. It is a result of the flaming and fiery, lively, radiant and sparkling devotion - a result of the brilliantly burning devotion. Fathoming the secrets of everything, illumining the seekers' heart, the seeker - who keeps continuously in touch with and physical proximity of the Sadguru - benefitting from the service to the Sadguru and by the study deep-rooted in devotion (based on worship). I do not think it is out of place to mention here the great good fortune I had of living in proximity with such a Sadguru and





also is a fact as known in the region of experience. However, if those other souls sincerely offer their cooperation to the one with the spirit of resolve (the higher soul), they may during this birth (present life) make such experiments and may also experience such wonderful things which are beyond the level of all other ordinary souls. (It will be something transcendental and supernatural, to be sure). By the grace of God, I have been able to understand the fact as stated above, as a result of my loving, devoted service and knowledge-giving worship of my Sadguru.

When the element of space is predominant and in front of the one whose soul is established in consciousness, the element of space is also by nature in a state of expansion. (Space is ever expanding). The space pervades the entire universe. The power of seeing (vision) and the power of hearing (audition) of the soul established in consciousness and its other similar powers, are also ever active and alive and in the sphere and act of expanding. They continue to grow and touch the wider horizon. This fact is perhaps beyond the understanding of the common class, but it is truly a fact of my own experience. So far as I am concerned, with my hand on my chest, I can ascertain and assert the truth that I am not one to be easily waylaid by delusion. It is only when a proper foundation is laid for the acceptance of an extreme kind of truth, that it comes in its true form to be accepted. Even though Shree Sadguru remained at his own fixed place, I was blessed with his vision thrice, and even dialogue took place also. Questions relating to the search (quest for truth), and puzzles (complex riddles) were also solved. He has also shown me some new technique.

Whenever I was in Nadiad or anywhere else, I never slept under a roof or in the city. I always slept at a place terrifying and full of grave dangers. The prayers said by me, by the



are all possible only because of the predominance of the element of space.

When I have come to write so easily about Shree Sadguru, I must write about complete facts or truths. I am not influenced by such considerations as to whether people will believe me or not. There are some facts or truths of nature, which worldly people having the most profound intelligence, or highest genius or talent will fail to accept because the matters may relate to the sublimest and most spiritual aspects of existence. For example, the principle known as Einstein's Theory of Relativity, which perhaps very few people in the whole world might have understood in detail. Others might simply understand or believe that there is one such theory. That's all. But in truth they may not understand the heart of the matter or the core part of the theory. Similarly, the common intellect of worldly souls can also not understand the highest spiritual levels reached by sublimest advanced souls. (True transcendental matters are surely beyond the ken of worldly people endowed with only the common sense).

Though all that I have written above about my experience is absolutely true. It is very much likely that some thinkers may not only refuse to accept it, but also call it mere gossip. But now this body has come very much near its end. (I believe that my death is quite near now), I must disclose all the facts regarding my experience, before I die (before this body breathes its last), and especially when I have got this opportunity to write about my Sadguru, I have undertaken it as a mission (dharma) and have been continuously writing as and when I have been inspired or as the muse kindly dictates it to me. All this writing has been done in a very few days only. Even while I was with many people, meeting them daily, and even while travelling to different places with them, in such conditions this work was being done duly by the grace



mature. In my own life I have not regarded such a repetition as a fault of style. On the contrary, in the sphere of 'Sadhana' it is, in my opinion, a special merit. I take this opportunity to make this clarification for the sake of seekers after truth.

In the end, I pray to the seekers (readers) and request them to read all this purely out of curiosity only and to accept only whatever they like or consider acceptable (true) and throw away the rest as mere straw or useless stuff. (They may use their discretion). For whatever I have been able to write and create by the grace of God during the last year and a half, all the credit goes to Shree Nandubhai. He has truly relieved me in all respects (He has set me free). It is not a small achievement, but rather my great good fortune that inspite of the presence of many a troublesome disease and ailments, afflictions, etc. in my body, the suffering these have caused and which this body has endured by the grace of God, these songs of devotion and worship have enabled me (this soul) to experience joy and ecstasy born out those sufferings, which have come to be created during this period.

Hari Om Ashram,  
Nadiad. 15-12-1972

– Mota

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Note : This part was not translated by Late Shree Pratapbhai Upadhyay in his original manuscript. But the editors have made an effort to translate in English according to their understanding of the text.

## **PUBLISHER'S FEELING**



I am grateful to Dr. K. R. Navadia and Prof. H. G. Chhikniwala for accepting my request to edit the English version of 'Shree Sadgruru', written in Gujarati by Pujya Shree Mota and later translated into English by Late Shree Pratapbhai Upadhyay, a life-long devotee and dedicated disciple of Pujya Shree Mota.

I'm publishing this English version in order to make it global. Its world-wide exposure is my aim. It has a subtle theme delineated in detail. So far as we are aware, such a detailed treatment of the theme of Shree Sadguru, with all its occult characteristics, is not available elsewhere in similar books.

I hope that my effort shall be duly appreciated by readers who are in search of such a revelation, based on practical experiments and personal experience; especially by those who are not so well-versed in Gujarati, at home and abroad.

I feel very much obliged to Shree Sadguru for helping me to accomplish Late Shree Pratapbhai's unfulfilled dream of publishing this translation during his life-time. I only hope that this publication will serve as my humble, belated homage to him. Errors, if any, may please be brought to my notice to enable me to improve my efforts in future.

I am thankful to Shree Sanatbhai V. Patel (Nadiad), who ordered 500 copies of this booklet, also to Shree G. K. Patel (Freedom Fighter) for ordering 200 copies.

Thanks.

– *Parija Hari Shredalal*

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हरिःॐ  
HARIOM

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हरिःॐ  
**HARIOM**

श्रीप्रभुपादपद्मे  
At the Lotus Feet of the Lord !

## **DEDICATION**

*How shall I tell you how much Hari (Lord) is dear to me!  
How he looks after me, doing many an odd job!  
He ever takes care of me wholly in all the ways,  
He gives whatever is needed for me.*





How shall I tell you how much Hari (Lord) is dear to me!  
 How he looks after me, doing many an odd job!  
 He ever takes care of me wholly in all the ways,  
 He gives whatever is needed for me. 1-2

I tell him all my secrets,  
 I withhold nothing from him;  
 He indeed is my true relation!  
 Save Him I've no other help to fall back on,  
 I never part from Him even for a while. 3-4

He's my Sole support, the one and only one,  
 Without Him my living is impossible;  
 I attach importance to Him in everything I do!  
 With His help, I do only His bidding,  
 It is indeed His grace! 5-6

He supervises me in all my doing,  
 He alone is my Sole caretaker;  
 with love I do all His dictates,  
 Never can I disobey His will. 7-8

He makes me dance to His tune in life,  
 I follow His dictates in all obedience. 9

I can do nothing without consulting Him,  
 I do only that which He approves of. 10

**DEDICATION****49**

I cannot miss Him even through mistake,  
How deeply He's imbedded in my heart! 11

All is done by His grace,  
And what is done I offer to Him;  
leaving nothing with me,  
I live life of continuous doing and offering. 12

How my heart filled with Love for Him  
leaps to serve Him! 13  
I offer, at His Lotus-feet  
The flowers in the form of my work  
which satisfy and please Him. 14

How He made me what I am, with love!  
How He wholly transformed me from what I was! 15

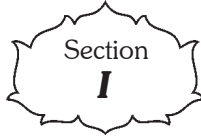
He's my everything, I have nothing with me  
which I can offer unto Him. 16

Inspired by His grace,  
I've written what is given to me by His grace!  
I offer unto Him! Offering at His feet! 17

*Hari Om Ashram*  
*Surat : 17-2-73*

– Mota

हरिःॐ  
**HARIOM**



## **PROLOGUE**

*It's your grace which took the shape of  
an original plan of 'Silence in solitude' to be imparted.*

I praise and prostrate before the Sadguru  
Deep in heart; how overcome with devotion  
do I worship Him! 1

Deep love of heart makes me identify  
with everything, every little thing  
That I do leads me to Him. 2

Often do I bow to such Sadguru, at His feet!  
I sing His praise and His prowess. 3

How much indebted I'm to the one  
Who inspired me to write on Sadguru,  
It is indeed His grace! 4

Thousands of times I bow at His feet!  
I bow to Him everywhere;  
How boundlessly, pervaded in the space and free!  
Such Sadguru is indeed my life, eternal, endless! 5-6

Unworldly I'm to offer Him apt tributes!  
Still I offer to be dispelled as prattles at His feet.  
Parents love whatever is earned by their poor child;  
So will He like my offering! 7-8

I pray to you; let my writing be not to the mark,  
Let it be worthless!  
Yet it is of a child who's yours; accept it,  
whatever little I earned in life by your power  
I now offer at your feet with love. 9-10

I pray to the Sadguru consciousness!  
"Lead my intellect properly to write 'Sadguru'"  
so that I can accomplish their work. 11

The one who cleared all the dross and dish,  
And made me wholly clean in heart,  
And made of me a flower worldly to be offered  
at His feet! How shall I repay the debt  
of such 'Sadguru'! 12-13

What a small effort is done here!  
 That too is the miracle of Thy grace!  
 Or else, what great things can be done by such as me!  
 How much have you helped me do this! 14-15

It's your grace which took the shape of  
 an original plan of 'Silence in solitude'  
 to be imparted;  
 It's just the redeeming of your debt in a small way!  
 That too is done because of His grace. 16-17

From where shall I summon love in my heart to  
 duly thank the one, who loved to make me write  
 the account of Guru?

I'm all emptiness! I'm but a hollow reed.  
 It sings only when blown into by Him!  
 What a miracle I do sing! 18-19

This is a science of Sadguru, and His aspects;  
 There's no mention that He's A, B, C or D;  
 One who is fully established in Love-consciousness!  
 How He's! That only is shown, in truth. 20-21

All human understanding in respect of Him I mention,  
 In fact, He's truer many times than  
     He's described by me.  
 He's not at all, we point at; He's much more,  
 Immeasurable is He, who's only felt. 22-24

This is not a guess-work, it's all practical;  
 By His grace I have scribbled what only I have realized. 25

हरिःॐ  
**HARIOM**



## **SADGURU'S IDENTIFICATION**

*If you want to know Him truly,  
Be devoted to Him; by devotion He's known.*

**Canto. I**  
**INSCRUTABLE NATURE OF SADGURU**

- An individual Jiva can never recognize Sadguru.  
Though impossible,  
    one struggles hard to know Him intellectually;  
Vain is their struggle, they will get nothing.  
Can one ever catch hold of smoke? 1-2
- He is the un-manifest centre of life;  
He creates the universe, and contains it.  
He alone can know Himself,  
All efforts to know Him are a fruitless struggle. 3-4
- Limited in many ways is the intellect  
of a man in the Jiva-plane;  
His understanding is rigid and fixed;  
Sadguru is outside the limits of intellectual knowing,  
How can he comprehend such truth in heart? 5-6
- He's the wonderful master of Nature-Prakriti,  
You cannot compare Him with anybody;  
He's beyond your sense,  
    He's, the inexpressible truth,  
How all try to understand Him, through senses! 7-8
- No man in the World has proper  
discretion to judge and assess the Sadguru. 9
- You cannot know anybody in totality;  
One should avoid all efforts to know anybody  
with all your might and methods,  
you will never know fully any Jiva. 10-11
- Equipped with different facets,  
His skill is beyond comprehension;  
Wonderfully skilful though He's,  
none can recognize Him. 12
- Adept in all things, yet none can know  
Him as such; He hardly ever displays Himself. 13

**SECTION : II**

**55**

None can pierce through the mystery He's,  
Subtle are His art, skill and nobility. 14

His property is of total identification,  
Naturally He's identified with each one. 15

Yet He's wholly free and unattached,  
Though totally identified, He's wholly uninvolved. 16  
None will know Him, who seemingly looks involved  
And yet He is aloof. 17

This is why one only misunderstands and  
in trying to understand Him,  
He never cares to prove His distinct aloofness. 18

He pervades us in this way,  
Who will know Him as such? 19



**Canto. II**  
**SADGURU'S CONTRADICTORY NATURE**

How uninfatuated, greedless and desireless is He!  
 Unrigid, unattached and unegoistic is He!  
 Purposefully He is attached to the one who's instrument  
 By virtue of his power of identification?  
 He is not so basically in fact. 20-21

He is fully consciously established in one,  
 Under no circumstances, fixity wavers;  
 His establishment in consciousness undergoes  
 no change in his identification with them,  
 Instrument; How same are His properties  
 of consciousness in the instrument! 22-23

None can rock Him or move Him from His position;  
 He's firmly established in the consciousness  
 Never does He move from His position;  
 Virtues of duality are but a medium to express.  
 He's attained lordship over the Nature. 24-25

Sometimes He is closely outspoken,  
 Sometimes He reacts in ambiguous speech. 26

It's no easy job to deal with Him,  
 His behaviour is not rigid and fixed;  
 His behaviour with all is not alike,  
 He alone knows why He behaves in a particular way. 27-28

Even in the World, men do not behave alike  
 with all and it is never uniform. 29

Why then alone Guru is blamed for His behaviour!  
 But who can prevent people from their beliefs? 30

He's never led by His nature even by mistake in life,  
 In doing anything, in any case. 31

He's so, embodied; how one blunders,  
In trying to understand Him, in the ways of nature? 32

He's never indebted to anyone, in anything,  
He can't be subdued by anybody, by doing acts of  
benevolence for Him. 33

He, with tearful eyes, appears thankful,  
Yet He's not so; He's quite detached in Himself. 34

And yet He's not a hypocrite in anyway,  
How He's known by His frankness ! 35  
He's free within Himself, in total unification,  
He's simultaneously one with Himself  
and unified with more than one,  
Though He's fixed in one,  
He extends Himself to infinity!

How are His Maya and His play in infinite forms!  
But, He's so where there is an instrument  
or else, He stays, coiled in Himself into nothing. 36-38

He's all contradictory in life!  
How can one recognize Him fully? 39

He's burnt to ashes all passions in life,  
yet He plays with Mother Parvati, fully intoxicated! 40

Though the Lord of boundless wealth  
His body He smears with ashes;  
The Lord of gods and demons He's

The perfect Lord Shiva, all-knowing!  
Full of virtues opposed to one another.  
Yet He's with all virtues at once. 41-42

Such is the life of the experienced,  
In the eyes of the worldly, nothing of  
His looks proper! 43

**Canto. III**  
**THE WAY TO KNOW SADGURU**

The environment, above the earth, is different from  
what it is, on the Earth; 44

Different are the environments of different planes,  
They cannot be compared with one another. 45

The environments of different planes,  
Are independent of one another; 46  
How different are the characteristics of different planes!  
How unlike one another! 47

Nowhere else in the universe is the environment,  
That is, of the seen, the proper and proportionate;  
Incomparable they are with each other;  
Same ever is it with the experienced. 48-49

If you want to know Him truly,  
Be devoted to Him; by devotion He's known. 50

One gets nothing by only believing in Him,  
How best is the way of devotion, to know Him! 51

One gets into His heart by the power of devotion,  
By devotion only is known the best of Him. 52

One can never know Sadguru  
Without the deep devotion for Him;  
He's not guided by the regulations of Nature,  
Though He's in Nature, He's not in it. 53-54

If by good fortune you chance to meet Him,  
It is yet difficult to recognize Him, by intellect;  
If you recognize Him, it's difficult to realize  
Him fully; devotion only can do it. 55-56

Therefore deep devotion first must grow  
to reach the destined end; 57



If you want to know somebody properly,  
 you must first know yourself fully;  
 one who knows oneself, never goes  
 to know anything anywhere, such is His nature. 72-73

One who is enveloped by Jiva Nature  
 And the other who is freed from it;  
 How can one properly know Him?  
 Only devotion is the way to do it. 74-75

If anybody is most misunderstood in the World,  
 It is the Sadguru alone!  
 We are not able to know Him,  
 By love only are such men known! 76-77

None except the one whose heart  
 is fully filled with devotion can know Him;  
 The path of devotion is the best of all,  
 Only by devotion one can realize the Sadguru. 78-79

He's active in the uninvolved way in doing everything,  
 He's totally unegoistic, He has no mineness;  
 He's but the witnessing Self in all actions,  
 By such characteristics is the Sadguru known. 80-81

He's ever up, firmly established and conscious  
 yet the worldly one never knows Him as such;  
 Only the one who's the eye and inclination,  
 dyed with devotion can certainly know Him. 82-83

The Sun is there even in the darkest night,  
 But it cannot dispel the darkness of the night;  
 When supported only by the circumstance and position,  
 In the midst of ignorance He will stay conscious. 84-85

For the one whose heart is quickened with devotion,  
 The Sadguru is not only the body;  
 Such a one attaches no importance to His body,  
 For the one, conscious with devotion,  
     the Sadguru is but the consciousness.

How the Sadguru dwells in the heart of the one,  
who is fully identified with Him in his heart!!

Only they can realize the secret of the Sadguru.

They are one with Him.

It is one thing to know intellectually and to believe,

It is quite a different thing to realize;

How the real Truth is felt by realization!

He's all illumination who is realized,

Thus is the truth of the Sadguru known with devotion. 86-91

One who's love in heart known uninterrupted,

Towards the Sadguru and become one with Him,

How then the greatness of the Guru becomes clear,

Illuminating the recesses of heart is felt! 92-93

What an experiment it is to experience,

The consciousness of the Sadguru!

Blessed indeed is the one, who gets to know it!

The Sadguru is really felt within in the present. 94-95

To the one who by His grace realizes Him in himself.

The Sadguru is not a mere means.

What a Living entity He is!

The one in whom dynamic devotions quickened,

He only can know Him; He's like the volcanic fire -

The flowing lava burns all things to ashes. 96-97

The Sadguru is the only one fit subject,

Knowing Him fully, one knows everything;

the Sadguru is the ladder to ascend high and well,

By His sole support one even climbs to the skies. 98-99

He's the real reflection of the consciousness,

Though formless He's at the same time form and  
is knowledge itself.

If one has the all-knowing, single-minded,

Devotion for Him, He has the good fortune of

Knowing Him to that extent. 100-101

- “The Sadguru only, quickens the real knowledge.”  
 By getting into Him, through experiment is He known.  
 Devotion for the Sadguru is not only of His physical body.  
 The purpose of devotion is  
     the quickening of knowledge. 102-103
- When one gets closer and closer to Him,  
 one gets to know Him well;  
 How one gets the glimpse of His true facets!  
 How one realizes His consciousness! 104-105
- It’s not possible to know anybody fully and properly;  
 It’s better to love Him with open mind;  
 The attempt to know Him with mind is sure to fail  
 without doubt. 106-107
- How difficult it’s to know and follow Him!  
 Pure intellect, untransformed by love, can’t do it. 108
- It depends entirely on how far  
 you’re really interested in holding on to Him. 109
- Before getting at the plane, to His perfection,  
 The one, established in consciousness  
     is not properly known.  
 Two men, though perfectly established  
     in the consciousness  
 would not recognize each other as such.  
 If they get the proper purpose,  
 They recognize each other truly,  
 and relation then is out of ordinary,  
 Without which they live in the same place  
 they know not each other. 110-113
- One must know for certain that without  
 mature relation being established,  
 It’s not possible to really come closer;  
 It’s not possible to know and to recognize Him,  
 Nor is it possible to know or understand Him! 114-115

One who has Sadguru always before him,  
 whose mind is intoxicated with His remembrance,  
 How love in his heart wells forth!  
 Blessed is he who realizes the Truth of Sadguru! 116-117

With an eye, filled with faith and devotion  
 the blessed one looks at and looks for the Sadguru.  
 Attains the cheerfulness, unending, conscious and  
 uninterrupted, by the grace of Sadguru. 118-119

How He rests in ease! Unmindful of everything.  
 Know it in your heart  
                   how much you are interested in Him.  
 You have to make Him move,  
                   you have to make Him walk;  
 It's for you to make Him rise and get your work done. 120-121

It's for you to raise Him, seat Him  
 To move Him and to make Him walk;  
 How sincere you are for your own purpose can be  
 measured by. How much you can hold on to Him! 122-123

The essence of the Sadguru is known by  
 Incessantly serving Him with deep devotion  
 in the heart; when one presses on with  
 steadfast perseverance, the concentration  
 gets charged with increasing love and  
 devotion and then it's paradise. 124-125

If you want to experience the magnificence of  
 the Sadguru you must have devotion for Him.  
 Devotion is the only way to Him.  
 The truth is known only when you are  
                   sincerely interested in Him. 126-127

When the devotion springs forth  
 you become receptive to the merits of things;  
 Devotion makes you conscious of His superhuman power;  
 With devotion one gets to know his own body,  
                   the temple of Sadguru.  
 The devotion for the Sadguru helps one  
                   be one with himself. 128-129



हरिःॐ  
**HARIOM**



**THE SADGURU ENTITY**

*Though He is extensive as the skies,  
He limits Himself in a tiny corner.*

**Canto. I**  
**THE SADGURU'S INNATE ENTITY**

- He's not troubled with chain of thoughts,  
Thoughts occur not to Him according to human logic,  
He's intuition; it's His normal way.;  
None can predict how, when and  
in what way he'll behave. 1-2
- How by nature, man gets hungry,  
He feels it naturally impelled from  
inner mechanism;  
So is intuition; it works naturally,  
It's the nature of the self;  
He's an apparent evident characteristic of the Self. 3-4
- Natural is the process of breathing in and out,  
so is the intuition, working naturally. 5
- The existence of air is in the scheme of Nature,  
So is the Self, Self-propelled;  
The presence of the space is in the scheme of Nature,  
So is the presence of the Self, but natural. 6-7
- Actions are naturally done, uninitiated by thoughts,  
one cannot know this without experience. 8
- Only he who knows Him well can guess,  
How He will behave on a particular occasion;  
The Sadguru is ever perfectly desireless,  
He's never moved by opinions about Him. 9-10
- His inner plane of living is that of desirelessness,  
Though Himself totally desireless,  
How full of desire He appears!  
He's child-like in frankness. 11
- And again He lives in the impregnable  
fortresses of scouring hypocrisy. 12



He's the proper foresightedness and what  
 a power to see in the distant future!  
 What an alertness! And also equally  
 remarkable chivalrousness! 29-30

Know Him to be the, established in the consciousness,  
 who's nothing, He claims as His own,  
 who's full of peace, who looks on all alike,  
 who's efficient, who's solely reliant on the Self;  
 Who's without any expectation;  
 He's without any sense of mineness,  
 who's desireless and who's transcended duality and  
 who's without vanity. 31-32

What a sense of strict justice mixed with  
 compassion is in Him! Which helps  
 one evolve and develop immeasurably;  
 He looks not at anybody's faults, misdeeds and sins;  
 such inborn compassion is in the Sadguru and  
 that is His normal way. 33-34

He lets things happen as they like,  
 (He allows everything to take its course)  
 And never allows his own judgement to interface;  
 Without interference he remains almost impartial,  
 And still he has no permanent fixed address. 35-36

When Love wells up in the heart,  
 It illuminates the instruments in the body;  
 The intuitive faculty develops by love;  
 With intuition dawns knowledge. 37-38

When the determination or will to do a Karma is born,  
 irrespective of any relation with past or future;  
 there is not chain of thoughts;  
 How the intuitive urge for action takes place! 39-40

His firmness excels that of a mountain!  
None can rock Him from His position;  
None can unseat Him from his place,  
He's always firm in His determination.

41-42

No community has the monopoly of  
giving birth to the illumined;  
He can come forth from any community.  
Nobody objects to His being born as such,  
many a well known Saint is such.

43-44

**Canto. II**  
**THE SADGURU AND THE WORLDLY MEN**

The worldly ethics and its regulations  
of moral good and bad do not apply  
to Him, who is established in the consciousness;  
His outward actions are beyond all inhibitions. 45-46

He appears so judging from  
the established worldly assessment,  
'How He's internally!' Who will know Him!  
How can, one judge Him from outside,  
Why He so behaves?  
How subtle are His movements!  
How can He be judged? 47-48

How His freedom is His own and original?  
To the worldly it seems wantonness;  
The worldly prudence is not competent to  
accept His original and unearthly  
ways which are proper essentially  
for the spread of Love. 49-50

In some way or the other He's out of  
the common; though He's in the world;  
His uncommonness cannot always be hidden. 51-52

He's often censured immensely;  
Nevertheless He's unaffected and desireless;  
In the circumstances which upset one;  
He remains perfectly unmoved by Himself. 53-54

He behaves not in the way of the world,  
In trying to assess Him in the worldly way.  
There is every possibility of misjudging Him. 55-56

What an intoxicated eccentricity of  
                  oneness with the Self is His!  
He would not, in the passion of His purposive mood,  
                  look to other aspects;

How they are almost mad in their pursuit!  
 You'll never find one like the Sadguru  
     as far as single-minded  
 pursuit is concerned. 57-58

How people look down on eccentricity,  
 fancy or a whim and the deep feeling of heart!  
 They look on it with contempt;  
 The illumined ones are thus mostly misunderstood here,  
 Their sense of perfect propriety is not understood. 59-60

What is really a mirage, looks like real water,  
 How can there be branches without roots!  
 So is the propensity of the unified ones,  
 Only the refracted image of the original object!  
 The seeming distortion of the refracted image  
     is never the fault of the original object!  
 The deviation of original sentiment is the result  
 of the medium one possesses to receive,  
 when the media are of the same quality,  
 one receives love unrefracted. 61-64

His depth is immeasurable and unfathomable,  
 Inconceivable is the treasure one is to get  
     from underneath it,  
 Lying hidden are the priceless jewels and pearls for  
 those who plunge with devotion to get them. 65-66

**Canto. III**  
**CONTRADICTIONARY ENTITY OF THE SADGURU**

- How the Sadguru never cares to say  
 anything to anybody!  
 He never thinks this way or that way of anybody;  
 He naturally speaks out occasionally of  
 whatever He sees and feels about Him. 67-68
- Sometimes He is completely calm,  
 Sometimes He fires out,  
 Sometimes He's modest and  
 again so unpredictable! 69-70
- Sometimes He's childlike,  
 again He's like our immobile rock;  
 What modesty and what knowing again!  
 He behaves like an insane being! 71-72
- How he prattles sometimes! He seems again  
 without any mooring!  
 He's nowhere orderly; He's so irrelevant! 73
- Though He's bound completely, He's not bound at  
 all to anything;  
 How He's one without a second! aloof from all! 74
- His innocence is perceptible, effortless,  
 Yet He's not so in life. 75
- It can't be said that He'll  
 Behave in a particular way or style uniformly; 76
- Still He betrays nobody's faith,  
 None is so faithful as He in life. 77
- His presence is everywhere,  
 Not an atom is without His presence;  
 He's not conscious of it,  
 though everything is clear before Him. 78



He's entered into and is one with everything,  
 yet He looks not like one.  
 What a wonder it is!

79

He's on infinite planes; in many a plane,  
 He is at once.  
 In many a plane,  
     He who is like infinite planes (forms)  
 He's at once at places more than one, authentically.  
 There can be no change at all in this;  
 How can one's intellect be able to know Him?

80-81

'Though Himself one, He's simultaneously  
     seen at different places;'  
 Human intellect refuses to accept it;  
 However where the space element  
 Has come to the fore, it is possible.

82-83

The one in whom the space element (आकाशतत्त्व)  
 preponderates, has limitless sky extending in Him!  
 Being the Master of this space plane,  
 He can extend Himself at will and  
     assume infinite forms.

84-85

Though force to the brim He's with might.  
 He looks not like one, He looks as if He's a straw!  
 Though He is extensive as the skies,  
 He limits Himself in a tiny corner.

86-87

How He lives extended in many  
     a person and in all  
 Directions outside Himself!  
 However He's fully conscious of it within Himself.  
 How He's the one in one, beginningless and Eternal!  
 He's so subtly one internally.

88-89

In fact, He's not tied to a place in reality.  
 He's so perfectly in motion and active each moment,  
 Yet He's firmly seated and unmoving.

90-91

Shabby and strange He's, One would not like to  
 look at Him! He's clad in tatters:  
 His hair dishevelled and matted,  
 He's so very awkward and yet all-knowing! 92-93

Though smeared with mud is the Sadguru,  
 He's not touched by anything,  
 He's absolutely unconcerned;  
 why then is He so externally?  
 How can I explain to you this  
                   He in different occasions? 94-95

How a Child plays with his excreta joyfully!  
 He puts it even in mouth! He wallows it in!  
 What a state He's in then, the Sadguru!  
 Actions of a devotee and a man of knowledge -  
                   do not belong to the sphere of Nature.  
 You can't adjudge the Sadguru with the standard  
 of Nature! Because He's transcended nature! 96-98

He's ever in the state the witness-being,  
 even when He's the doer and creator and enjoyer,  
 Yet in His normal state He does not appear so! 99

He's perfectly one in one, indivisible  
 and totally engrossed in Himself:  
 Though wholly plunged into Himself, He does not appear so.  
 How one has a glimpse of Him if he has devotion in Him!  
 What a joy it's to be fortunate to be with Him then! 100-101

Though aloof from all, He's again one with all  
                   the integration of all opposite virtues;  
 He has simultaneously contradictory characteristics in Him.  
 All active at a time and yet He's not so; 102-103

How He's in Himself the virtues such as art, cunning,  
 skill and cleverness of intellect and many others!  
 Yet He's not at all enveloped by them;  
 How He's the master of virtues and  
                   ever transcending them! 104-105

He looks totally submerged in them in all respects,  
 Yet He's all untouched basically;  
 He merges with all by virtue of  
 His characteristic capacity for identification;  
 where He merges He becomes one in toto;  
 How He's at once identified and perfectly detached.  
 Though He's one with all He's aloof witnessing all. 106-108

His ways are varied, His manners many;  
 It is different to predict how He'll behave  
                                   on a particular occasion;  
 There is no other way to please Him except devotion,  
 When one's devoted to Him,  
                                   He by and by comes to know Him. 109-110

If you once surrender with love yourself to  
 the Sadguru, He will never forsake you;  
 Tactfully He'll mould you by any manner or  
 means and will take you to the final stage. 111-112

Since He's embodied, He's to do actions,  
 The only objective of His actions is to  
                                   quicken others' evolution;  
 since He's to act, He loves to find a place in  
 your heart; His ways are inscrutable. 113-114

All our attempts to know Him intellectually are futile;  
 No one will ever succeed;  
                                   How He's inscrutable and un-manifest!!  
 However to enjoy His mysterious inscrutability,  
 there is only one way – to love Him. 115-116

He's often multi-formed and so very strange,  
 One with all and in everything;  
 His touch is in all, yet He Himself is untouched,  
 He accepts bondage, yet He's unbound. 117-118

He accepts one to the extent one accepts Him,  
 He's like him with whom He's to deal;



None is so proficient a player as He's,  
 He accepts nothing which is not perfect  
 and is incomplete. 131-132

He's the man and woman contained in one;  
 He's within Himself the Ardh-Narishwaram  
 (the form of the Lord known as Half man - half woman).  
 He's boundless power, yet He looks almost dead-like!  
 What an Emperor without a crown!  
 and yet like a beggar! 133-134

Though full He looks completely empty  
 He's the full light in the midst of perfect darkness;  
 His lordship ever knowing and not-knowing  
 is unique and unlike anything;  
 Though immersed in everything and  
 yet floating aloft! 135-136

Inconceivable is His pace and yet He's  
 unmoving from His position;  
 He's at once many an instrument,  
 In whom He's prevailing and yet He's one, Himself. 137-138

He moves not an inch from His position,  
 Yet He's never rigid or hidebound. 139

How multi-coloured and multi-formed He's!  
 Yet He's one in one only!  
 He's perfectly one; He's one though at once in many. 140

How the ever flowing Mother Ganga meets the Ocean!  
 Yet uniformly flowing still,  
 The one established in the consciousness  
 Has reached His end and yet is flowing!  
 But He doesn't appear so. 141-142

He's full of knowledge, lacking in nothing;  
 He knows what's to be known, yet He looks  
 so simple. 143

He excels a billionaire  
                  in His spiritual aristocracy,  
yet like a beggar He sometimes  
                  appears begging! 144

He's like the all-consuming fire,  
                  consuming everything  
still the fire is itself untouched!  
So is the one established in the consciousness. 145

He Himself is so distant, far remote,  
yet He's next to you, so close to you. 146

To the one who is devotion in Him,  
He's so close; for others He's millions of miles away. 147

How He lies in a corner, unknown to the public!  
yet how vitally He's related to them!  
He's above all again, yet He looks not so;  
What a strange excellence is His! 148-149

**Canto. IV**  
**THE SADGURU'S FORM THROUGH**  
**THE INSTRUMENT**

How the Sadguru is all-knowing,  
     the experienced and perfect!  
 He's ever intoxicated in union with Himself;  
 Yet He is ever attached to the instrument,  
 How the worldly ones think of Him! 150-151

He identifies Himself with the instrument  
     in accordance with His plane;  
 How He is aloof again! He's a perfect witness being! 152

He identifies with the instrument with  
     His conscious characteristics;  
 In the instrument, He's with His conscious  
     characteristics,  
 He'll act according to the plane of the instrument;  
 Though unified with the instrument,  
     He retains His identity.  
 He's the perfect witness-being unified in Himself. 153-154

How different and various the instruments are!  
 He's there in reality on different planes;  
 He can't be compared with anybody, in His excellence,  
 Therefore consider Him to be Godlike,  
     prevalent in the instrument  
     He's not bound there. 155-156

In the instrument, He loves His God,  
 Therefore though prevalent in the instrument  
     He's not bound there. 157

He involves Himself with a view to evolving,  
 His soaring is always upwards;  
 He's no purpose of His own, yet He's always purposive.  
 He rests nowhere and in nothing without a purpose. 158-159

Wherever He involves, there is always the evolution,  
 Both the processes ever go together;  
 They are not separate, they always go together;  
 They are unified with each other. 160-161

How stealthily it involves in Nature;  
 To transform it like itself!  
 The one, established in the consciousness,  
                   behaves thus with the Jiva\*;  
 Therefore without devotion He's never known. 162-163

Without being totally involved in someone,  
 he would never know Him;  
 Similarly without devotion, perfectly developed,  
 one would not gain anything from Him. 164-165

How one knows Him with His love flowing,  
 where with devotion one gets unified in Him,  
 When He finds an instrument in life,  
 Though Himself desireless,  
                   How much He does expect! 166-167

There He unreservedly unifies Himself,  
 Yet He's not at all concerned, such is His relation. 168

He's fully established in Himself,  
 None can move Him from His position;  
 He's all the characteristics of the consciousness  
 when He's involved in an instrument,  
 Otherwise He's like an empty sack  
                   lying loose.  
 But, He's not for a moment absent  
 from the instrument, and therefore  
 He's so very full of the consciousness. 169-171

He's nothing to know, He's nothing to believe in,  
 He's nothing to understand,  
                   How He's unified with all!  
 But only where there is the instrument  
 He's also there, or else how aloof He's!  
 Independent of all He's the witness-being. 172-173

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\* impure soul



Since the beginning, all is the same,  
As it was before; from time immemorial  
Nature is the same.

The one established in the consciousness finds  
change in nothing; Everything is unified and  
saturated with sentiment (रस).

Though at once involved in different instruments  
internally, there's no change.

He's one and perfect, though involved in all  
and everything.

How He's one in Himself, unchanged. 174-177

He's even with violence and non-violence!  
He accepts either, He accepts all in all  
functionally.

He can use violence too, how He uses non-violence!

He wields the weapon in hand  
according to necessity. 178-179

He negates nothing, everything is His,  
Only the original form is in altered one. 180

His sense of moral and immoral is  
not that of the worldly,

He looks not at anything as moral or immoral.  
For the one established in the consciousness  
everything is consciousness.

But How there stands opposite to Him  
the Nature of the instrument! 181-182

The truth and the non-truth are  
contained in the Nature;

How grim is the conflict between  
the Truth and non-truth in the aspirant!

In the realm of the Divine however,  
His aloofness is not touched. 183-184

He who's established in the consciousness  
Has no rigid regulations of any kind;



**Canto. V**  
**SADUGUR'S CONSCIOUS FORM**

- The Guru is not the body only,  
     He's the spark of the consciousness,  
 who considers Him to be body only,  
 knows not the truth of the Sadguru. 198
- He naturally behaves like a child,  
 Yet none takes Him as a child. 199
- What, the utterance 'Guru' 'Guru' are merely empty words?  
 The Guru is the embodiment of the consciousness! 200
- The Guru is not body only,  
     Guru is not a lump of earth,  
 Who has Guru prevailing in his heart,  
     gets to know the Truth. 201
- How all limitations of the body are shattered  
     to pieces there!  
 He lives at ease then, through He's beyond body;  
 How limitless He's in the limited state of life!  
 By such experiments He comes  
     to experience energy there! 202-203
- How He behaves, though embodied as  
     completely disembodied!  
 Then there is no difference anywhere,  
     He's one in Himself. 204
- The real form of the Sadguru is then  
 beyond duality, virtues, body and place. 205
- The one who is the experienced Sadguru  
 Though He has reached the final stage.  
 He can never equal the pure consciousness.  
 He's all the virtues of consciousness when  
     involved in the instrument. 206-207

The fully experienced has the instruments of  
all kinds,  
Yet He's never bound by the instrument. 208

The pure consciousness has nowhere any instrument.  
The experienced one has the limitations  
to that extent.  
How unlimited is the area of the pure consciousness!  
For the experienced one it is not so. 209-210

The one which is the 'Para-Brahma',  
And other who is mounted on the God-plane,  
What a difference is there between them! 211

The pure consciousness creates all  
That's original and astounding;  
The experienced one has never that ability;  
Brahma has all the creative abilities,  
The experienced one cannot stand comparison  
with Brahma. 212-213

How perfectly He's established in  
the consciousness!  
He's entered into the consciousness by Himself;  
He who's by Himself the consciousness,  
such Sadguru is never only a body. 214-215

What an independent His seat is the space  
which is consciousness!  
How uninterrupted His establishment is there!  
He would not move an inch from His position,  
He's quite self-led in his dealings with the World! 216-217

One who is established in the consciousness  
knows best how to meet, to mix and  
mixing to be one again;  
He's the innate characteristic of identifying,  
How He's the real knower of others' nature! 218-219

What's most duly important in the way to the  
 High is the awareness, which is the only means;  
 He's the living awareness every moment,  
 since He's prevalent in the consciousness  
 He's established in the consciousness. 220-221

The Sadguru is the consciousness itself,  
 He's living consciousness;  
 He being so, He's never the body at all. 222

The Sadguru is not an individual,  
 He's not the physical body;  
 He's only the manifest form of  
                   the very nucleus of consciousness.  
 Though He's perfectly living in limit,  
 How He becomes limitless in the instrument! 223-224

He's one inside uniformly and continuously  
 in the current of the consciousness always in life!  
 Uninterrupted, continuous, how He's unified!  
 Yet how He pervades the infinity!  
 He transcends all limitations and  
 yet He's hidden and appears not to be so. 225-227

He has no limitations of any kind,  
 Yet He's perfectly limited in life!  
 One can take Him for whatever he thinks of Him.  
 You can easily do so. 228-229

He lacks nothing, He's all perfection,  
 He's full of energy in a mysterious way!  
 He's full of the humanness and brilliant power,  
 Yet one will never know Him intellectually. 230-231

He's like nothing in the nothingness and  
 yet He's beyond nothingness,  
 He, of infinite planes, has no plane at all. 231A

**Canto. VI**  
**SADGURU'S SUBTLE FORM**

The Sadguru is not an individual,  
He's not the physical form;  
He's never tied to a fixed location;  
He's the symbol of knowing and loving  
consciousness in reality. 232-233

His seat is higher than that of a Sthitapragna(स्थितप्रज्ञ),  
one whose intellect is poised.  
From His position He radiates into infinity,  
His place is the centre of all expansion;  
His knowing has no end, it's ever evolving.  
Like the flow of the Ganga, it ever goes on. 234-235

There's no limit to His higher and higher evolution,  
The Sadguru's being is infinitely evolving;  
One can't know Him by a symbol, signifying  
'He's This'. He's no limitations of any kind. 236-237

Having attained to the Sadguru plane,  
He's nowhere to reach,  
yet how dynamic He's! Stage by stage  
He goes on evolving.  
His dynamism knows no stagnation.  
How He's ever going on! Yet He's unmoving! 238-239

He's ever auspicious, He's ever benign,  
Yet nobody considers Him to be so;  
Even the mightiest sovereign in the World  
is nothing before Him. 240-241

In the highest realm where  
there are the grimmest mysterious struggles,  
The consciousness only can face them  
and come out victorious;  
How becoming are His readiness and fitness!  
He's being tested by one, remote from Him. 242-243

He's the overflowing ocean of sentiment (रस)  
 whose every atom secretes sentiment;  
 The sentiment in Truth is the Parbrahm,  
 Therefore it is impossible to live without sentiment. 244-245

He's deeply interested in everything and being  
 He's nothing except sentiment in life;  
 He's saturated with sentiment all through,  
 Yet He appears as though He's not so. 246-247

He's perfect and indivisible in the consciousness  
 and love in heart,  
 How He contains integrated totality in Himself! 248

Continuity is also prevailing in Him,  
 In the Sadguru all these are simultaneously. 249

How His power is indivisible in life!  
 How He's unified, awakened and one every moment! 250

How He reflects what is going in us!  
 Sometimes the Sadguru is seen behaving thus. 251

How the Sadguru is ever perfectly submerged  
 in the ocean of sentiment!  
 He's basically living in His unified plane;  
 yet He prevails uniformly in the instrument,  
 He's indivisible consciousness all with Him. 252-253

He's perfect, totally perfect even if you  
 add something to Him.  
 He's never any less by subtracting  
 anything from Him!  
 He's unaltered by multiplication or division.  
 Do what you will, He's always the same. 254-255

He's not only that much when He's  
 fully involved somewhere,  
 How He's at once much more,  
 prevailing in remote places!







Addition of anything adds nothing to Him.

Multiplication or division make  
nothing more or less in Him.

He's the same in extent and quality  
in all circumstances;

How He remains undiminished as before!

The Sadguru is so in all His dealings and relations,

He's the same in Himself, unadded or  
undiminished. 284-287

Though He's birth and death,

He's not again so.

He's the current of life, indivisible;

He's nothing, the past and the present and the future,

He's nothing now before Him  
and has ahead nothing. 288-289

How He's completely beyond all virtues  
and dualities though He's one with them!

He's so perfect in Himself, by Himself,  
blossoming with knowledge and youth!

How He's ever growing,  
assuming newer adornments! 290-291

He can be what He wills,

How indeed He's the master of Nature,  
the one established in the consciousness!

Yet He never displays His Lordship,  
He's such Lordship, as He's not felt as the Lord. 292-293

Only the Sadguru who is fully ignited,  
Can quicken in the instrument the impressions  
and devotion and the consciousness

in the subtle involved in the gross body;  
How I have learnt this by experience and  
experiments! 294-295

How the ignited ones only sustain the culture for us!

They add vitality to the culture,



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**HARIOM**



**EVOLUTION -  
THE PROCESS OF DEVELOPMENT**

*He's infintely infinite,  
How the evolution is infinite!  
Even the one who is in the final plane cannot  
be said to have the full experience.*

**Canto. I**  
**EVOLUTION - THE PROCESS OF DEVELOPMENT**

- How naturally all virtues, contradictory  
to one another are harmoniously integrated! 1
- Such contrary virtues prevail in Him at once,  
How the aggregate of such virtues is uniformly  
prevailing in Him! 2
- How can He be described who is indeed beyond words?  
Though formless, how He's again with form! 3
- His is the state, which transcends love,  
And where even nothingness is absent. 4
- How there is the total dissolution of all existence!  
Though He's He Himself, He's conscious of His state.  
He's merged into nothing and is nothingness  
yet He's even there the witness-being. 5
- Let He be in the state of seer, the witness  
or even in the state beyond nothingness,  
Yet He's ever living! 6
- He's never fully known in anyway,  
Yet the one with devotion and knowledge.  
Has the awareness of Him. 7
- He never is and yet He's perfectly perfect,  
He's at once prevailing in either state! 8
- Though He's in as if nothing, yet He's everything.  
He contains all-contradictory to one another. 9
- Things which appear completely in contradiction  
to each other,  
Have at the root of them no contradiction existing. 10

- Even in the worldly affairs we find  
That the things are not, in fact, what they seem. 11
- As He involves Himself in different planes,  
He assumes these appearances;  
    Yet He's not so basically. 12
- Whatever is expressed here is perfect, indestructible,  
How the formless and perfect, Who is with it! 13
- Though supportless in all respects,  
    He plays in Himself;  
He has Him as His support. 14
- Though He's one, He's not even one again,  
What an integration He's of Self-contradictions! 15
- Whatever is existing here and everywhere,  
Has its roots in Him; He's seed of all existence. 16
- Looking at the root of roots, He's again not so,  
He's not anything Himself, yet He's completely all. 17
- He's the most perfect in all respects,  
    the aggregate of all these,  
Therefore He's difficult to be known fully. 18
- He ever sports in Himself, by Himself,  
    the most perfect!  
How He's difficult to be known by men! 19
- From time immemorial, He's being sought,  
yet He's not found; How He transcends all completely! 20
- However how the aggregate of Him is so perfect!  
Yet He's inert; His art and plays are mysterious. 21
- In the higher planes, one better than the other,  
His manifestation is completely different. 22

- When He's in such a state,  
whatever was not until now experienced  
is trying to find expression. 23
- It is never proper to take it as the best and perfect  
experience, which has been experienced. 24
- How He's infinite Himself, the evolution is infinite!  
Even the experience in the final stage is  
not final and perfect. 25
- As one goes ahead he finds before him,  
Newer and newer area appearing. 26
- Nowhere in the matter of experience  
There's a complete full-stop;  
Yet on the final track perfect too is felt. 27
- The embodied hardly ever reach  
the top perfection of total integration. 28
- One should not take any plane  
of experience infinitely, as the final one. 29
- Among the planes of divinity, one is higher and  
better than the other,  
Never think anyone to have reached  
the peak of perfection. 30

हरिःॐ  
**HARIOM**



**VARIOUS CHARACTERISTICS OF  
SADGURU**

*He never has any desire for anything,  
He's desireless, free and perfect in everything.*



**Canto. I**  
**THE SADGURU - ESTABLISHED IN HIMSELF**

The Sadguru's intellect is not an ordinary intellect,  
 How different is the form of such a one's intellect! 1

His standard is not that of the field of Nature,  
 How we try to assess Him without nature's norm! 2

He's totally without support, He's His own support.  
 He has only His own support.  
 He relies solely on Himself in anything and everything.  
 How He has in life, Himself the sole reliance! 3-4

Though a complete master of Himself,  
 He becomes a slave if there need be;  
 He has virtues and power born in Him.  
 Of the kind necessary for the instruments  
                   He's involved in. 5-6

He may have an instrument,  
                   yet He's not bound at all by the instrument;  
 He may act as the instrument leads Him,  
 Yet His move in the instrument is  
                   independent of Him. 7-8

How He's the master and again the meanest slave  
                   in the instrument!  
 How He's supportless whose being is  
                   the space consciousness,  
 How He's permeated in the instrument completely!  
 Yet He's again established in Himself. 9-10

Where in the instruments He's completely involved  
 truth and untruth both prevail,  
 yet again He's conscious of the mastery,  
                   over His ability;

Truth and untruth belong to Nature,  
He is beyond Nature;  
How He's free though He's involved! 11-12

He may be involving Himself in anything  
But He's always with His essential basis,  
He's one with His basis,  
He's never separated from His basis; 13-14

Therefore He's not tarnished by anything anywhere.  
What the ability, of free and unillusive kind  
His is! How He's the foremost among men!  
He knows not whether He's behind or ahead,  
He's conscious only of Himself. 15-16

How He entered an act of benevolence  
by His own perfect will and heart!  
How He's unbridled!  
Let people call it an act of benevolence  
in their own view; in the creation of life.  
It is His own reflection. 17-18

There is nothing in His universe but Himself  
His living existence is there everywhere;  
Though He looks lying at a place,  
He perfectly permeates where He comes in contact. 19-20

He's not concerned at all about anybody,  
His touch is there where there's the instrument;  
Nothing ever moves Him;  
                    He's so very untouched and free.  
He's always in Himself unified in the heart. 21-22

He's never known to shirk  
the responsibility He chooses to undertake,  
Yet in life He lives as though  
                    He's no responsibility,  
He goes on unconcerned, at ease at His own pace. 23-24

- He's never bored by anything, in any case,  
 He has no dislike for anything;  
 He's fully content with the environment  
     He's placed in;  
 How He's so very pleased in Himself, by Himself! 25-26
- None can stick to anybody as He can!  
 How He's steadfast at heart!  
 We forget Him, but He never forgets,  
 His relation is living and whole and intact. 27-28
- Love of a Jiva\* is insignificant compared to His love,  
 Love of such a one, perfect and infinite;  
 He himself is love with many facets,  
 It is difficult to stand such love of His. 29-30
- He's equal in insults and welcome in life,  
 He's not touched by either,  
 He's aloof and perfect in either state  
 without joy or sorrow;  
 How He's ever completely content within Himself! 31-32
- He can be anything in life  
 but He's indeed blank inside;  
 It is His innate grandeur and majesty.  
 Though He's Himself nothing, He's everything. 33-34
- He's gay and content in life,  
 yet girding up His loins, He creates  
     space-consciousness indeed;  
 Each moment He wholly dwells in the space-consciousness,  
 How the space-consciousness remains in front  
     always predominantly! 35
- How He's intoxicated with His energy!  
 Yet He contains it well in Him,  
 He's never off Himself, He ever contains Himself. 36

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\* impure soul



How He, the Sadguru, is intoxicated  
   in union with the Lord!  
 His uninterrupted unison is conscious and unique.  
 It makes itself self-evident, it's so real,  
 How His tinkle is resounding!  
 Some fortunate few will know Him. 51-52

He looks upset and confused only on the surface.  
 Like the ocean which calms down below and  
   the surface only heaving,  
 Yet How He's honest in His surface behaving!  
 He manifests Himself in each word of His. 53-54

A sovereign, a woman, a child and a Yogi,  
 Are unbending in their obstinacy;  
 He would budge not an inch from His stand.  
 The Sadguru has in Him the elements of a Yogi,  
 a child and a woman; By disposition He's regal.  
 His obstinacy therefore is the strongest. 55-56

He's never to be cast in a mould,  
   He has no fixed form,  
 Everything in Him is ever in a changing form;  
 Nothing for Him is decided and resolved distinctly,  
 He has no fixed and rigid constitution to confirm to. 57-58

He has nothing to know, He has to enjoy  
 always without limitations, supportlessly,  
 His joy is whole, He's the joy by Himself,  
 He's the living and conscious state of joy. 59-60

Sometimes on many occasions His words  
 don't prove right; it so appears ostensibly then;  
 But He does not have any right or wrong apart,  
 What He speaks in the worldly way is  
   not to be taken literally. 61-62

How erect and with head high He stands  
 in the midst of looseness, despair and defeat!  
 In the face of all this, He attaches  
 no importance to them in His Heart. 63-64





- Therefore give up to know Him and  
concentrate on devotion. 89-92
- He has no chain of thoughts,  
whose heart is fully saturated with devotion;  
He's not infested with thought after thought  
He's the flash of intuition,  
which is not the result of thinking. 93-94
- Know that to be the plane of perfect grounding  
when on occasion, one has the flash of intuition,  
not preceded by a chain of thoughts  
for a decisive and perfectly  
determined action. 95-96
- They who're ignited always climb the cross,  
How they are cut to pieces with a series of sufferings!  
When with such sufferings and diseases  
He's involved in the instruments  
How He strives to lift them up! 97-98
- How He's afflicted, every inch on body  
with sufferings!  
He takes sufferings and diseases as the grace-gift.  
How He welcomes in life all sufferings and diseases! 99-100
- How the ignited ones have come out brilliantly  
being tested again and again in life!  
How greatly they have been excited by the worldly!  
Yet they never give up to love and loving. 101-102
- Just as the Moon shines brighter in the dark  
even so joy increases as they have been  
cut to pieces in life.  
The universe is all the brighter by their life,  
Such Heroes add vitality and life to the culture. 103-104
- How they have cast off all sense of prestige!  
How they consider prestige as mere excreta!  
Blessed are some such rare and fortunate  
ones, ignited; prostrations at their feet! 105-106





**Canto. III**  
**CONTRADICTIONARY CHARACTERISTICS OF**  
**THE SADGURU**

- He has His dye, gone deep into the roots  
     which never goes off;  
 It remains intact without Time affecting it,  
 It never diminishes nor can it be scraped off  
     by rubbing it.  
 However it is used, He's the same and one. 121-122
- He may look cross and worked up  
     from the worldly eye,  
 He may look topsy-turvy, creating disgust  
     to the worldly,  
 What a reality His is even then!  
 He is likely to be one established  
     in the consciousness. 123-124
- The one, established in the consciousness,  
     has nothing to know or believe.  
 All His activities are done by His sense of experience;  
 All His inner senses are subtle within,  
 They are working both in and out. 125-126
- Knowing and understanding this one  
     may enjoy deep within,  
 yet one should not get lost in them;  
 you may be involved in them fully,  
 yet you are a witness and aloof;  
 when it so happens there is the perfection. 127-128
- He's careless and unworried about everything,  
 He shelves anxiety and suffering,  
     He has no responsibility of His own;  
 yet nobody is ever like Him,  
 His talks on knowledge are the real scriptures. 129-130





Sometimes He's harder than steel,  
 Sometimes He's tenderer than a flower;  
 When He seems to have become harder,  
 He's at once tender, too. 161-162

None has the longing such as His,  
 yet He behaves as if you know not at all;  
 He behaves as though He's not concerned  
 Yet you will find none, so longing as He. 163-164

He looks fully stupid in worldly dealings,  
 He does not seem to have the ability of that kind;  
 Yet there is none who can compare well in His ability,  
 Indeed He's one without a second. 165-166

He has all the qualities of Nature,  
 yet He behaves as though He has not;  
 How He has the control over Nature!  
 He's proved so naturally. 167-168

The Sun of His love radiates heat, unbearable,  
 How yet to the devotee He's so cool!  
 All ability of a devotee's life is God's love;  
 The Sadguru has His ability and love  
                   like God's love. 169-170

How He seems to spin so fine sometimes!  
 Sometimes He lets even the whole  
                   plain being swept away;  
 Sometimes He seems as though He keeps  
                   nothing for Him,  
 He's seen in various garbs. 171-172

Gay and moody He's again intoxicated with Himself,  
 His intoxication knows no going down;  
 How He looks moody and drunk!  
                   How His style and type is!  
 Yet He's not so, He's no such form. 173-174

None would ask for anything from Him,  
How He's fully awkwardly clad!  
One would not like to look at Him,  
Only by His company the ignited one is known. 175-176

Sometimes He's rudely frank and sometimes  
                  He prattles like a madman.  
He's not ashamed to use imprecations also,  
How He speaks incoherent words,  
                  which have no meaning!  
Yet nothing of His is without plan or purpose. 177-178

**Canto. IV****THE SADGURU'S INSCRUTABLE CHARACTERISTICS**

None is able to understand the mind  
                   of the one, who is the best of men (Jiva);  
 Though the devotion for God be fully developed  
                   in them, they cannot fully know God;  
 Those who are with knowledge and devotion  
 and are mystics and men with meditation  
 and are Avadhuts enjoy in intoxication  
 instead of trying to know Him. 179-181

Yet No one ever knows Him,  
 However His impact is certainly felt unannounced,  
 such is His state;  
 Therefore none is so benevolent but as He's. 182-183

Both the manifest and the unmanifest are the forms  
 of consciousness; love is the characteristic of  
                   the manifested form.  
 Love is untouched by dualities and virtues;  
 And He's beyond love, how He's one with the Self!  
 This indeed is manifested characteristic of the Sadguru.  
 The Sadguru has ever love essentially in the forefront!  
 yet the Sadguru is as if He's all blank,  
 Like a perfect corpse, full of dense inertia.  
 The Sadguru has no one definite form,  
 His form is ever changing, every moment;  
 Let His forms be changing every moment.  
 How He's at the root beyond dualities and virtues!  
 His movements do not spring from duality and virtues,  
 Though His behaviour seems to be of virtues of Jiva-state.  
 How He's unique and aloof, the best, without precedent!  
 He cannot be compared with anybody. 184-191

How He sometimes looks as if quite unworried  
 and unconcerned and quite care-free!  
 He's rapt in Himself with Himself,  
 He's the one in one both inside out;  
 'He, though, is doing everything, does nothing!'  
 How can one believe this? One is not convinced of it.

How those of the Jiva-state get infatuated!  
 They are soon taken in by greed;  
     they are confused in ignorance;  
 How they are overcome by many a Jiva-propensity  
     in life as if they are drunk!  
 But the experienced one though looks as if He's  
     infatuated, yet He's not taken in by anything.  
 How the intellect of the one, infatuated, gets confused!  
 He's no discretion power when under the spell of infatuation;  
 While the experienced-one though looks like infatuate,  
 His intellect remains quite open and clear and shedding  
     light on His way by virtue of experience. 192-199

In such infatuated state, how the spirited current  
     of knowledge flows through Him!  
 How His flair there, is unique!  
 In this seeming infatuated state,  
 How His creation is wonderful and original!  
 Having personally observed all this  
 I've described this, it is not a bluff.  
 Though He's fallen in the Hell,  
 He's fully in trance; How His love then is!  
 The brilliance of his face and  
     such other characteristics  
 proclaim His proper state, prevailing. 200-204

Suppose you get proof more than one of this,  
 So long your intellect is of the Jiva-plane,  
 You are sure to have doubts for and against,  
 thoughts for and against and arguments  
 of both the sides;  
 In no way is the man of knowledge affected by  
 such workings of the intellect of those of  
     the Jiva-state;  
 But even such intellect is continuously interested,  
 And it remains continuously holding fast to Him. 205-208

As and to the extent you know Him,  
 He's not only that; He's much beyond it;  
 'That His plane is this' cannot be said,  
 He's ever limitless and beyond all planes. 209-210



He's ever busy with something, and He's pliant again,  
 Yet none can be so firm as He;  
 Sometimes He holds onto whatever He catches,  
 He's like a lump of clay loose and soft. 211-212

How though He's being used up He remains intact!  
 Many are such strange things about His life;  
 However growing in knowing,  
                   though He's nothing to know!  
 One has to know Him though  
                   He cannot be known. 213-214

Nobody will take Him for what He has been,  
 He's not accepted by any with devotion;  
 How He's spurned by others when met!  
 How, still He goes on loving them all! 215-216

Though He's really and evidently the conscious one,  
 yet, who cares for Him, heartily?  
 one would not get to enter into Him, in the heart,  
 unless he accepts Him with  
                   devotion and understanding. 217-218

He feels no pity whatever when He brandishes His staff,  
 Inconceivable are His ways and forms ever new,  
 Yet How He's recognized as such  
                   among the Sanyasins!  
 We cannot measure Him with our scale. 219-220

How best He loves profoundly those whom He's met!  
 But, His purpose there is inscrutable.  
 How all try to know Him in their own way!  
 But, He's never so according  
                   to anybody's assessment. 221-222

How His humility has touched the peak of perfection!  
 On the other hand He's fully grounded in the Sadguru;  
 and again He's the Sadguru for somebody else. 223

How the consciousness spreads from one to another!  
 How the light is ever living eternally! 224

हरिःॐ  
**HARIOM**



## ***THE SADGURU - BEHAVIOUR***

*He never at all is the slave of Nature.  
Yet He behaves as though He's one.*



**SECTION : VI****115**

Hardly has anybody else, the faithfulness He has,  
None can love as He does. 14

Sometimes He makes a mess and goes the wrong way,  
in the eyes of the world He's much which seems stupid. 15

Who knows the hidden motive He has in mind?  
Whatever He does, is for the good. 16

How He lets others think about Him  
whatever they feel like doing!  
He does not come in the way,  
He's ever flowing in His own flow  
and living in Himself. 17-18

If you desire to mould yourself in your own way,  
stop going to Him;  
You will succeed only if you  
let Him lead you as He pleases best. 19-20

The Sadguru is the basic form of fire,  
How His nature also is like fire!  
It is difficult to keep Him company,  
But, if you have devotion, awakened  
in you, your good is certain. 21-22

You may do lots of work for Him,  
yet He will never fully appreciate it;  
He behaves thus with whom He's accepted as His own;  
with others He does not behave so. 23-24

He behaves as if He's careless,  
Even when you may be striving hard for Him,  
He may not even care to look at you.  
How much then he feels terribly hurt!  
Yet the Sadguru has the unique and  
different standard there. 25-26



**Canto. II**  
**VARIOUS PLANES OF BEHAVIOUR**

He's never what He seems to be,  
How differently He thus behaves in the world! 38

How and when He'll behave in a particular way,  
the one established in the consciousness,  
No one can predict in any way;  
Yet people in reality sit on judgement over Him!  
He does not care at all for people's judgement. 39-40

The Sadguru does not look at merit or sin,  
His is to love and pull, His normal function. 41

He seems involved in some improper  
act from the point of view of the world,  
Yet there, His motive is secret and hidden,  
By grace He shows us what is the superhuman power!  
How His behavior is essentially different from  
the behaviour of Nature!  
But when one has no devotion for Him,  
He forgets the Sadguru's superhuman  
qualities and may misjudge,  
Yet He's quite untouched. 42-45

The fully experienced, has the space-consciousness  
in the forefront; His life is supported by it indeed.  
How He makes use of the element  
necessary for the occasion for the instruments! 46-47

Again how the experienced live floating  
on the Satwa-Guna normally!  
How He's adept in adopting the required  
Guna in working with the instruments! 48-49

How sometimes He becomes stiff!  
No one again is so carefree as He;  
He'll drive you to run and make you straight.  
But if you are aware, by grace all will be well. 50-51

Whatever He needs at the moment, He at once gets,  
 He does not like to leave things for the morrow,  
 how His movements are from His centre!  
 Everything is natural to Him. 52-53

He behaves with us in our own ways,  
 what we have in mind, what we desire inside,  
 He echoes in words, our mind and heart. 54-55

How He relatively behaves with all,  
 He has no point of view of His own;  
 yet He appears to be behaving with ways of the instrument,  
 But even in the instrument He's not his slave. 56-57

'That He's not proficient in worldly affairs' is certain,  
 people in vain blame Him for that;  
 However if He behaves improperly through mistake,  
 'Nothing untoward is to happen', know it for certain. 58-59

He's not bound to behave in the ways of the world,  
 when sometimes appears behaving at will,  
 Don't think Him to be improper even through mistake,  
 Because the plane from which He expresses  
 is quite different; it is never entirely that of a Jiva-state;  
 How our plane is dualistic and with virtues!  
 His plane is beyond duality and virtues. 60-63

How the world is full to the brim with  
     dualities and virtues!  
 They are established in the consciousness and entirely  
     beyond duality and virtues.  
 It is improper to weigh Him and others with  
     the same balance,  
 How the planes of both are quite different! 64-65

Rules of conduct are nowhere written,  
 They are not distinct and fixed;  
 How they are intuitive!  
 Man is not able to judge Him.  
 Why people even then use their over wisdom! 66-67





- How He sails uninterrupted and undivided in  
the flow of consciousness!  
The Sadguru lives in life similarly with love. 81-82
- The consciousness has nothing good or bad;  
The consciousness in no way discriminates!  
It is one and perfect in all with sentiment. 83-84
- The experienced also deals with life in this way.  
He knows and yet He knows not,  
He hears yet He hears not;  
His plane is such;  
Though He seems perfectly prevalent in all,  
He alone knows Himself and plays with Himself. 85-86
- What a state devoid of worries fully is even in active life,  
It doesn't lie idle like an earthworm;  
What peace and poise are concrete in life!  
How it shines bright like the Sun in the sky! 87-88
- How cheerful He's in the seeming dissipation!  
He's never rocked, in anything.  
He's completely unmoving among the moving,  
Though He's limitless talent, He looks stupid. 89-90
- He prefers breaking to bending,  
How He takes no time in bending for  
the proper instrument!  
He knows how to shape Himself according  
to the instrument;  
None is such an adept as He is!
- In view of the world, He behaves like the blind,  
who knows the hidden motives He's in him?  
How He's one, though among many! 93-94
- Though He lives in the world of chaos,  
How steady He's in whatever circumstances,  
He's not to be tempted and cannot be moved,  
How He seems keeping pace with all! 95-96

The electric current when flowing  
does the work according to the use it is put to;  
Yet the current itself is one; there's no difference.  
It will work differently in different machines. 97-98

Though He's multi-formed and acts different parts,  
He, in them, does not forget His real self,  
He acts properly the part he takes,  
He, in heart remains what He is! 99-100

Though a multi-formed actor acts different parts,  
Yet in all of them He's basically the same;  
Though He takes different parts His basic  
form is the same,  
It does not separate itself from Himself. 101-102

To believe is different from to know,  
And to experience is different from to know;  
To enjoy the state of experience is unique,  
How He's aloof while He's enjoying it! 103-104

The Sadguru knows no retreat in any case,  
He knows no going back ever,  
He for ever remains unmoving, intoxicated  
and perfectly one in one,  
Yet He plays in infinite ways in the world. 105-106

Though people are not yet fully in themselves,  
They try to fathom the deep;  
Let their wisdom be with them,  
Keep it with you, He needs it not.  
Yet He ignores not such people at all,  
He loves them if once He meets them;  
If you've offended Him in your worldly way,  
He still goes on loving you constantly! 107-110

However new whims His are!  
How childish they seem to be!  
His ways and means are not rigidly similar;  
How He's straight and how cross! 111-112





**Canto. III**  
**HIS TRANSCENDENTAL BEHAVIOUR**

Though the one established in consciousness has  
   the physical body, He has not.  
 How subtle circumstances are present in the instrument!  
 There is not density in His body,  
 Though it is physical it is not so.  
 Though it is so how He speaks and behaves!  
 All He speaks directly goes home;  
 What a subtle power is there in His words!  
 This plane is definite, perfect and beyond words.  
 No thoughts for or against, doubts for and against  
 will arise; He's not conscious of any other aspects,  
 Though it is a distinct simple word, its effect is tremendous.  
 There's a centre beyond vitals;  
 How He reaches there and makes Himself felt!  
 It is the materialization of His utterance. 140-146

How He appears to be in physical body!  
 The Sadguru is not all body and nature;  
 The Sadguru-truth is the consciousness, felt within,  
 How it is the real Sadguru! 147-148

His body apparently seems physical and material,  
 Despite its being physical it is not so;  
 How lustrous it is! What an object of light?  
 It has no weight, it is all beyond description. 149-150

Though He seems to have two hands,  
   He has infinite hands,  
 He's countless hands and feet and eyes;  
 He's like the consciousness where  
   He's in the instrument. 151-152

Infinite are the limits of expansion of the Sadguru.  
 The activities of the Sadguru are being done  
 Not by Nature;  
 Though the medium is nature,  
   The lordship is of the consciousness,  
 He's put in the clock of nature knowingly. 153-154

Nature has become oblivious of the consciousness,  
 There's no conscious touch of awareness;  
 When one is not aware of something  
     How can one use it?  
 How can it sprout or be awakened?  
     How then it can bear fruit? 155-156

However the consciousness has involved downwards!  
 And has let the nature have its full play;  
 As if Nature is perfectly independent!  
 As if she has no relation with the consciousness! 157-158

The consciousness is stunned completely,  
     and subduing its own awareness;  
 has become one with Jiva;  
 Even in that state the consciousness is there  
     in the dormant form,  
 How therefore the changes in nature  
     can take place! 159-160

The conscious, however much it involves  
     in the matter and becomes as the matter;  
 It cannot entirely become lifeless as matter;  
 How it is free to enjoy itself!  
 How it can get involved in nature!  
 Becoming one with all, it knows all wholly,  
 It enjoys all luck and then it loves to discriminate! 161-163

Each Jiva has the conscious part in him,  
 But Jiva lives chiefly through nature;  
 The fructification of the consciousness in Nature  
     is one of the conscious kind and proper. 164-165

The consciousness with nature becomes nature  
 and play and sports; it forgets itself; 166

Though He's embodied He's not the body,  
 How delightful is the touch of such body! 167

- It vibrates in every cell and makes hair  
stand on end.  
The touch of His body is wonderful,  
It transcends body and it transcends tenderness;  
And how it goes through piercingly!  
It is the conscious touch. 168-170
- How it radiates in the subtle body!  
How it takes the permanent position there! 171
- They are the subtlest rays, beyond the atmosphere  
and are imperceptible. 172
- It is proved by science that they do touch us,  
The one established in the consciousness also radiates  
such subtle rays. 173
- That one, established in the consciousness does  
not have dreams;  
Because His impressions are all burnt. 174
- When the attitude is perfectly formed  
in the aspirant, internally, constructively.  
The Sadguru reveals Himself in his dreams  
and guides him.  
He then begins to follow His teachings. 175-176
- When the aspirant is in sleep  
He's not able to resist;  
Therefore the Sadguru purposely  
takes resort to dreams, knowingly. 177
- How his concentration is who has the perfect  
love in heart!  
How the Sadguru sows His seeds successfully then!  
The subtle love is the symbolic seed of love;  
For this seed to be sown the concentrated love  
is proper. 178-179





It is the Sadguru's own work to lift others, in life,  
 What can the Sadguru do where there are iron locks?  
 When one is not fully determined in mind,  
 There is no possibility for Him to enter. 194-195

How the Sadguru wants to lift His devotee to His  
   own level,  
 How He's concentrated and one with the idea?  
 When He gets response and cooperation with  
   devotion,  
 The Sadguru's work is automatically accomplished. 196-197

One who has not perfectly met Him  
 and does not live in Him and is not  
 one with Him, who has no devotion in him;  
 Yet He gets bold to ask the Sadguru to help,  
 What can the Guru do to him?  
 What use He's to Him! 198-199

How is the Sadguru a living and the conscious fire?  
 When one goes to Him with receptive heart  
   He too becomes responsive;  
 How then the plane becomes receptive!  
 It brings down the Sadguru's love! 200-201

How His impact is felt automatically!  
 He doesn't accept that which is gross and physical,  
 But He accepts the subtle!  
 He accepts the sentiments  
   beyond virtues and dualities.  
 The love of the one, established in the consciousness  
   receives only the subtle; 202-203

How He's one with many at a time!  
 Even then He's again one in one;  
 Though He may look different and many, He's one,  
 The power of such Sadguru is measureless. 204-205

Though the light is one but in different circumstances,  
and Time and place, How He looks different  
in different measure!

There is no difference in the light, original,  
How the difference is seen only in  
the external forms!

206-207

The reflection of an object and the object are different,  
The shadow and the object are never one;  
You won't find the original object in the shadow,  
The one established in the consciousness becomes  
different when He touches others.

208-209

Though He appears the same but He's not the same,  
where and when He touches, He assumes that form;  
How the virtue of the identification is His!

210

One cannot know one fully by seeing from outside,  
To try to know therefore is foolishness.

211

He's perfectly perfect in Himself,  
He, though is used, does not become more or less;

212

The light of the moon, though appears different,  
is not so,  
The one, established in the consciousness is also similar.

213

The characteristics of the unpointable power of  
the Sadguru  
get distributed by itself in its own unknown way.

214

The true activity of the one, established in  
the consciousness  
is to lead one on the way to the High:

215

When you have devotion for the Sadguru,  
developed in you  
all your ties are broken asunder;  
Doubts dissolve of their own accord,

Sense of Sin and merit dissolves by devotion,  
the love for the Sadguru takes a concrete form. 216-217

What a prosperous state develops by the intensity of love,  
What purity is in the life with beauty and art!  
This purity is not what the world thinks it to be,  
It is of a unique kind.  
Human intellect cannot conceive of it.  
It is different, inscrutable and unique. 218-220

Knowing His own unique and perfect form,  
He lives one in Himself;  
But, when He involves Himself in some instrument,  
He then knows what is to be known. 221-222

The one, established in the consciousness is like  
fire in life,  
Yet He's not known as such by anyone;  
His dealings are like an ordinary man's,  
How He seems extraordinary at times? 223-224

How He assumes forms as the moulds!  
He does so in a detached way, yet His love  
is unique;  
Though He's manifest He's again perfectly  
unmanifest,  
How He's essentially different! 225-226

How His diversity and strangeness of His root form,  
They are found in the form of the Sadguru;  
yet it is not a conglomeration, it is an integration  
of beauty and art and love, indeed! 227-228

You will find nowhere the inspiring personality  
such as the Sadguru is;  
What a flame He is!  
He dispels darkness and radiates light,  
How He illumines the recesses of heart with  
His original direct light! 229-230

How the streak of the starlight in the sky  
spreads from end to end!  
The light of love, in the same way  
naturally radiates throughout the body. 231-232

The virtue of compassion melts Him so much,  
That He Himself so melted with it, melts others. 233

He inspires enthusiasm in others, naturally  
Like the light of the Sun radiating everywhere,  
How invisibly the work is being done, unknown by all!  
None other than He's such a mighty hidden worker. 234-235

How infinitely benign is the art of the Sadguru,  
one who knows this can only understand Him;  
or else He will be stamped as the stupid one  
by others and be thrown away. 236-237

His work is like sacrifice (यज्ञ),  
for one who is a man of knowledge (ज्ञानी)  
or who is a mystic (योगी) or above time (ध्यानी),  
He flows in the form of consciousness,  
His works are not like those of the Jivas. 238-239

*Canto. IV***THE MEANING OF THE SADGURU - BEHAVIOUR**

All beliefs of people with regard to the one,  
established in the consciousness are not correct; 240

The belief that whatever He will speak  
will come true, is baseless;  
Sometimes He speaks to console others,  
Sometimes to give courage, sometimes to inspire  
fortitude in heart,  
Sometimes to console, sometimes to pacify,  
All such spoken words could not possibly come true 241-243

How the mad love for God surges  
and rises high as the mountains!  
When there's such concentrated love arisen,  
The words spoken then are sure to come true. 244-245

The one stabilized in the consciousness  
speaks differently in different circumstances;  
How people mainly blame Him and  
look down on Him with contempt! 246-247

Much that is spoken by the one, established in  
the consciousness, is not to come true;  
Because He speaks sometimes in good humor;  
or sometimes just to sympathise with someone. 248-249

Sometimes He speaks in conformity with your  
beliefs and expectations.  
When He speaks thus  
it is not possible to be true. 250-251

Whatever is spoken in conformity with people's  
expectation,  
And when it does not come true, in the selfish way,  
How people throw all blame on Him!  
Even then He remains unconcerned. 252-253

If we evaluate anyone from his outward  
form or behaviour through mistake,  
It will be our greatest folly indeed in this world. 254-255

How the most secret meaning is hidden  
in the divine self of the Sadguru! 256

He does involve Himself in benevolent acts  
not by any compulsion;  
How different are the varieties of benevolent acts!  
The Sadguru is there in physical, subtle  
and casual forms. 257-258

He will do much in a short span of life,  
God's power helps Him do all;  
The impossible things become possible in life,  
Even then who is able to truly know Him! 259-260

How truer He's! He sometimes seems  
following us in our way;  
He does as we ask Him to do!  
He has no will of His own in His perfect perfection. 261-262

The Sadguru abides by the natural rules,  
Sometimes in exceptional circumstances,  
He seems to be violating all laws,  
Nobody knows Him fully. 263-264

The anger of the Sadguru leaves no trace in Him,  
It is like the ripple on the surface of water;  
Though it exists, it yet does not exist;  
Similarly in all other impulses He's unruffled,  
They exist and yet do not exist. 265-266

How He's gifted with wonderful power!  
Yet He does not will to make use of it;  
How He witnesses all silently!  
It is difficult to get such great souls. 267-268

Where the human-power gets fully confused  
 and retreats, faith then will be useful;  
 There are many in this world who believe  
 that such great souls are of no use in the worldly affairs;  
 But, they can really see through in such circumstances,  
 They lack nothing, They are so efficient. 269-271

How malicious are the critics of the Sadguru!  
 Some become mischievous and torture Him;  
 He bears all insults with love.  
 As if nothing has happened! How unconcerned and  
 determined He is! 272-273

How He enjoys fully the pomp and prosperity!  
 His ways and manners are regal.  
 He will prove all this with practical experiments,  
 He will create original things even under severe pain;  
 He may be giving proof of all this,  
 Yet no one will know Him properly. 274-275

When the will of His, automatically materializes,  
 How He feels self-satisfaction!  
 His will is not of the Nature's realm,  
 It springs from the touch of the conscious with Nature. 276-277

The will that springs, concerning Himself,  
 How they materialize today or tomorrow!  
 But, His will with regard to other Jivas as the instruments,  
 cannot be said with certainty that it will materialize. 278-279

How formless is the consciousness!  
 If you want to see the consciousness having form,  
     see it in the Sadguru;  
 The belief that the one, established in the consciousness  
     knows everything perfectly  
     has little truth in it. 280-281

The Sadguru has no desire to know anything,  
All about Him is natural;  
He's unconcerned and unmoved about it;  
He behaves naturally according to the occasion. 282

Such a man cannot remain unrecognized  
from His behaviour, speech and movement.  
He's always self-content in everything,  
He has no desire of His own,  
He's perfectly desireless. 283-284

The Sadguru behaves in response to our attitudes,  
Sometimes He reflects in speech  
what we have actually inside;  
How the Sadguru sometimes behaves  
according to our nature indeed! 285-286

He cannot be compared with anybody,  
He's unearthly and unique of all;  
Yet He seems quite an ordinary being,  
Sometimes He looks insignificant, though not so. 287-288

It is indeed difficult to look after Him,  
One cannot say with certainty how He will behave;  
None is yet so perfectly poised as He,  
His extraneous behaviour is all illusory. 289-290

How the one, established in the consciousness  
is sometimes so frankly rude!  
Sometimes He speaks out what passes through His mind,  
He has no discretion of the kind we see in the World,  
If we take it rightly, only good comes out of it. 291-292

It is not proper to take Him as He appears  
Sometimes He behaves as we really are;  
The reason for His external behaviour is mysterious,  
Our intellect is not mature and divine to  
find out the reasons. 293-294



He behaves like human beings but He's not human,  
His built is different indeed from a human being;  
How He has practised different austerity,  
and how his penance, sacrifice, austerity  
and His efforts are spurred by love!  
How He looks quite different from a worldly man,  
Though He transcends humanity  
He will not seem so.

295-297

हरिःॐ  
**HARIOM**



## ***THE SADGURU IN VARIOUS FORMS***

*The Sadguru has a material form in life.  
Yet He has no form at all.*







- He's established basically in one always,  
How He living in the basis becomes many! 39
- Though He has infinite forms, how He's perfectly  
formless basically!  
He's, at once, with the form, the Brahma. 40
- Everything has its forms from the formless,  
Yet He dwells at the basis of this too; 41
- He's the support of all that is,  
He's the Narayana the remainder,  
The Sadguru has that consciousness of the remainder. 42
- Though He's perfectly humble, He's arrogant;  
Though He's formless and nothing, He has the form. 43
- He's mixed and melted in the instrument,  
Yet how He's unique, aloof and the witness being! 44
- The Ganga, meeting the ocean is not so at the source,  
The source and the mouth are not the same,  
but still He's one!  
The one, established in the consciousness behaves  
differently externally,  
But at the root, He's perfectly formless. 45-46
- Himself though one how He's diverse in many a way!  
In different forms again He's the same one;  
How it is true for Him! It's also of the Sadguru!  
But nobody recognizes Him as such. 47-48
- The one, established in the consciousness loves  
all He meets in life;  
But the worldly ones not only fail to love  
Him, but fling mud at Him. 49-50

The one, established in consciousness will behave  
     with the worldly ones in their own ways,  
 How can His movement remain unrecognized!  
 How difficult it is to understand His uniqueness!  
 Yet somebody does succeed in knowing Him. 51-52

Without genuine devotion for the one,  
     established in consciousness  
 One cannot comprehend the implication of His Utterances  
 How some rare devotees can understand  
     the implicit and subtle meaning  
     of His words. 53-54

His will is His law, He's the emperor sans the crown,  
 How sometimes He's like a beggar in rags!  
 How sometimes like a bridegroom,  
     He puts on adornments! 55-56

Which make Him stand out from others!  
 How strange His temperament is!  
 One would wonder and be perplexed,  
 He can suddenly change in a moment. 57-58

How His state changes now and again?  
 Sometimes He utters egoistic words  
 He's not ashamed to speak out indecent imprecations;  
 Sometimes He acts stupidly,  
 Yet He speaks out words of matchless knowledge. 59-60

He has not a paisa cash with Him  
 Yet He's limitless contentment;  
 In the circumstances which would break one's heart,  
 How He lives with fortitude and joy! 61-62

Whilst He may be a businessman, dealing in millions,  
 His mind is ever contemplating on God;  
 Though preoccupied with many at a time. 63-64

He's internally tuned with God,  
He may be lying on a footpath, in filth and dirt;  
He may have His hair dishevelled and matted,  
One would simply be disgusted to see Him  
Yet it is likely that He may be a man of knowledge. 65-66

Sometimes He's in dire poverty,  
Sometimes He has limitless wealth and prosperity;  
There's no end to His wealthiness,  
His Imperial state is unique and matchless. 67-68

Where the human ability completely gets stuck up  
and retreats, the faith only will work;  
There are many who believe  
That the ignited ones are useless for the world  
But they can successfully deal with world affairs.  
There are men of knowledge and devotion  
who have nothing to do with manners and decency. 69-70

Sometimes He's found lying naked  
Speechless and Silent;  
We must give up attempts to know Him,  
it's not possible. 71-72

How sometimes He seems stupid and a simple folk!  
How His mien sometimes is overbearing!  
How again He's full of humility!  
He's lustrous as the Sun and yet unknown  
completely, how He's prudent at heart! 73-74

How simple-hearted He's perfectly by Nature!  
And yet He's never trapped in intricacies! 75

He never makes anybody's breach of faith,  
How yet He's sometimes fooled by some?  
He lets Himself be fooled and it does not shock Him  
Such is indeed the Sadguru. 76-77

He has patience in life, He's fully entrenched in Himself,  
His personality displays divine virtues;



such Sadguru is fully established in consciousness.  
 Having fully surrendered, He's fully accomplished. 78-79

When He's assailed by some stroke of unexpected blow,  
 The Sadguru without being subject to  
     a chain of thoughts,  
 gets the solution of problems. 80

Though He's involved in every movement  
 Though He's proficient in politics fully  
 How even such men are diverted on the way to God!  
 They are fully established in the consciousness. 81-82

How the ones, established in consciousness,  
 are incomparable with one another!  
 They are best among men;  
 Externally though They have diverse temperaments,  
 Their ways of behaviour also are different. 83-84

How some from the women community  
 mature as the Sadguru and  
 How they attract people wonderfully!  
 She pulls masses towards Herself,  
 How exciting and interesting these men are! 85-86

What an excellence and opulence are in Their lives!  
 How they enjoy property, precious in life!  
 His proforma, fame and glory are burning bright.  
 There are devotees and men of knowledge  
     who are greatly esteemed! 87-88

How sometimes He's dressed in rustic raiment!  
 His movement is such as none would look to Him!  
 His behaviour is unpredictable.  
 Such a one can also possibly be a man of knowledge! 89-90

A leper Himself, with fingers all decayed,  
 He's dirty and stinking, covered with puss,  
 Flies swarming around Him countless,

- Such a one can also possibly  
    be a man of knowledge. 91-92
- I've seen personally the men,  
who are neither men nor women  
fully matured into self-realization!  
Nobody can be best known from  
    their outward appearance,  
Nobody can be measured by His outward behaviour. 93-94
- There are some from the lowest state of the society,  
By constant remembrance and  
    devotion got immersed in God;  
such saints and devotees are known to the world,  
Irrespective of their castes and community. 95-96
- Though they look different  
They are not so at all;  
Therefore I bow with devotion to the Sadguru. 97
- The one, established in the consciousness  
is fully disciplined in worldly dealings;  
While some are without any order in them!  
Some are completely unconcerned! 98-99
- How the planes of the consciousness are one  
    higher than the other!  
On the way to the High, very original!  
When one is beyond dualities and virtues,  
the experienced ones though different,  
    are not essentially different. 100-101
- The ones who have reached perfection  
    are yet unrecognized in the world  
No one has noticed them at all.  
Some priceless gems are hidden  
    in some dark corner. 102-103

हरिःॐ  
**HARIOM**



**THE ASPIRANT'S ATTITUDE TO  
THE SADGURU**

*Give unto Him all that is yours,  
Look up to Him in everything, and with love.*

*Canto. I***NEED IS THE ASPIRANT'S, NOT THE SADGURU'S**

The Sadguru would not move by Himself,  
 you have to move Him, to make Him walk;  
 If you need Him, if you've the self-interest  
 created in you, do like this. 1-2

By walking alone, the path will be shortened,  
 The Sadguru's function is to put you on the way!  
 Without devotion for the Sadguru in the hearts,  
 None can move towards God; 3-4

Holding steadfastly to Him with devotion,  
 you must go on calling Him prayerfully. 5

The life depends on how much you're interested  
 how much the need for Him is felt by you. 6

If you don't care at all for the real life  
 What does the Sadguru care for you? 7

He has no desire of His own He's rapt in Himself;  
 He's related to others  
 to the extent of love and devotion in them. 8

If you've no love or devotion, He's useless,  
 Futile is your attempt, you'll gain nothing.  
 He would not care at all to hold on to you,  
 If you care to hold on to Him, do it with will. 9-10

He never came to you to invite,  
 You've gone to Him of your own Sweet Will. 11

Though He's pulled by some instrument,  
 He does not come to him by Himself. 12

We go to Him ourselves, out of necessity,  
 He never comes to us to call, indeed. 13

Then He begins coming to us by Himself,  
 He comes to us when we invite Him. 14

Sometimes He asks for invitation to come

- Then you find how living contact with Him can be! 15
- The real and sincere aspirant will only  
go on loving Him, this is all that one should do. 16
- You should have relation of love with Him,  
Only then will be the possibility of getting something. 17
- He has no interest, but by behaviour  
We prove how much we are interested in Him. 18
- He's disinterested in all completely,  
He's not in the least attached to anything in life. 19
- He's without any will to test or examine,  
We ourselves attribute it to Him,  
He would not move at all for anything,  
We should make Him aloof if we will. 20-21
- The moulding of our life only depends  
on how far do we long for it! 22
- If you cannot avail yourself of the Guru,  
He Himself will not do anything. 23
- How deeply you are interested in Him,  
By whom you want to get your work done! 24
- On this only will depend the success of work,  
It is with us only to make Him over. 25
- The water runs along slopes automatically,  
The Sadguru will move where there is love.  
He will otherwise not be moving at all  
If you are interested at all, love Him fully. 26-27
- When love is there for one in the heart  
We, every moment think of him and do something  
or other for him!  
This alone is the proof of our love,

- When we have it, the Sadguru is with you at once. 28-29
- To get longing for love and knowledge  
from the Sadguru, you must first deeply need Him;  
Then the process of mutual giving and taking will continue,  
If you are ready to receive anything from Him. 30-31
- By steadfastly holding on to the Sadguru  
your devotion will be charged with love;  
what an interest is created by oneness in love!  
He can then become dynamic with interest! 32-33
- He who looks for Him, who has the conscious thinking  
and contemplation  
of His, is only going to get Him. 34
- The one striving steadfastly always gets to know  
the essence of knowledge. 35
- Thousand of remedies to know the Truth  
Will fail unless you are deeply interested in it.  
One must know it for certain that without  
deep love for anything one cannot be related to it.  
Verily in whom you are deeply interested  
You spare no pain and to fulfil his need;  
How you remain one with the objective steadfastly!  
This is the rule of interest. 36-39
- If you are interested in Sadguru  
Know that the contact with Him is sure to follow.  
I know only from my contacts with some, I've met  
How they behave with me,  
and how they are interested in me!  
By their behaviour only I know  
How much are some indeed interested in me!  
The one who's deeply linked to me  
Is known to me by his speech and action.  
His attitude and reaction are known  
By his answers and by how he thinks. 40-44



**SECTION : VIII****151**

Man's intellect refuses to believe Him to be so,  
such an example is rare to find. 60

How the ocean is calm beneath,  
the Mountain-high waves tossing all the time! 61

He's equal both in poverty and opulence,  
How the Sadguru is rapt in God's love! 62

There is no Saviour other than the Sadguru;  
He's the Saviour of one who has deep devotion of heart. 63

None can indeed know the secret of the Sadguru,  
only the one with devotion can know Him. 64

He accepts everything that comes to Him,  
He's after the love of God only. 65

He needs nothing else but devotion  
yet He Himself is beyond love in fact. 66

He never is ashamed to do anything  
yet He's a perfect gentleman indeed. 67

None has the prestige such as He has in the world,  
Though not famous, He's superior to all. 68

He, in full consciousness has all the  
characteristics of the consciousness,  
Yet He does not appear so. 69

He overflowing with measureless energy and ability  
Yet He seems quite like an empty bag. 70

Though He looks insignificant He's not so,  
By contact and devotion His truth is known. 71



When He's known, He has the boundless  
joy overflowing and enthusiasm. 72

**Canto. II**  
**TO MEET THE GURU IN THE GURU'S WAY**

How the Sadguru wants to lift us from where we are  
stuck up,  
But we would not budge an inch from there,  
What then can the poor Guru do in the circumstances,  
To blame Him for that is our folly. 73-74

If you want to mix with Him sincerely  
You do it in the way the Guru wants you to do. 75

If you have the Zeal to help Him  
in His missionary work,  
Do it with sincerity. 76

The real duty of the aspirant is to root out  
the weakness, finding them out. 77

When the pace of devotion gets accelerated  
the Weaknesses by themselves become secondary. 78

With whose help you aspire to reach the goal  
of life,  
Keep Him always in front of you. 79

Attach importance to Him in everything you do,  
Keep Him alive in all works you are doing. 80

We have to do it for ourselves,  
He has nothing to do with it.  
Everything is for ourselves. 81

With love we have to make Him move,  
Without love and devotion He would not move an inch. 82

We try to move in life in our own way,

And we try to push Him,  
But futile is our endeavour. 83

How we boast of ourselves in many ways!  
We still hold that what we do is right,  
We should then give up all efforts to get  
help from Him; leave Him alone. 84

Keep company with Him only  
If you will to be moulded the way He wants. 85

Don't use intellect to know Him  
you should develop love in its place.  
Such relation with Him is necessary for the aspirant,  
Know it for certain that then only you'll  
be able to live deep in Him. 86-87

If you want to keep yourself intact, unchanged,  
How will you then resort to the Lord's shelter? 88

Your attachments to the physical as well as the subtle,  
you've to dedicate to the feet of the Sadguru. 89

How the Sadguru is in life fully detached,  
flexible and wholly supportless! 90

Wholly aloof from the world how true  
the experienced one is!  
To measure Him with worldly norms is improper. 91

Yet people don't leave Him alone,  
They speak all nonsense about Him. 92

The behaviour of the experienced one in the world  
Should be judged from His norms only. 93

If you want to retain your nature whatever it is,







How it is good to think about Him,  
all that is best ! 133-134

If you've the seal to hold on to Him,  
you must examine yourself ere you do it,  
If you cannot entirely give up the negative attitude,  
for your own interest,  
it is better to go away from Him. 135-136

Before the humility develops at one's heart,  
The plane where you can accept everything does  
never develop. 139

You must have humility and devotion  
fully developed at heart,  
If you want Him to help you. 140

Cast off all arrogance to know Him intellectually  
It is beyond the power of intellect to know Him. 141

You may be thinking of the Sadguru  
within you as this and this much,  
But our thinking is never of the proper kind. 142

Instead of trying to know or believe  
It's best to be devoted to Him, it's the best work. 143

Intellect is powerless to know Him,  
Devotion will give it the ability of knowing Him. 144

On one hand you want to find faults with the Sadguru  
On the other hand you long to gain from Him;  
How can these two attitudes be harmonized!  
They really cannot be harmonized. 145-146

Wayward is the movement of nature and subtle,  
How it tries to retain its tight grip!  
With all your efforts you need His grace. 147-148

If He's not in one's heart; He cannot

- in anyway help him vitally. 149
- Without devotion the plane of acceptance will not develop,  
You can achieve nothing without becoming receptive. 150
- When the receptive plane becomes responsive,  
The impact of the one, established in  
the consciousness is felt.  
When you become the deserving receptacle,  
The love within you begins to sprout. 151-152
- How the doubts and arguments of  
the fertile intellect subside!  
How all conceits of the capricious mind melt away!  
The chain of thoughts then cease to function.  
Where and when you experience,  
think that the Sadguru is genuine. 153-154
- With love ever sincerely flowing to Him,  
You ever keep Him before you with love,  
By loving only the hearts come close and unite.  
How hearts get linked to each other by love! 155-156
- None can perceive His love's subtle form,  
None can understand Him without meeting and  
melting in Him,  
Love is the only means of knowing Him,  
Love is the best way of Devotion. 157-158
- How the Sadguru is really ready to come,  
But He requires response from our side;  
This is all experimental and best be known by doing,  
Establish once the Union and you will see  
the miracle of love. 159-160
- The Sadguru, without our cooperation  
can do nothing alone!  
But even then the deep imprints of  
the love of the Sadguru  
do leave their trace on our subtle mind. 161-162

These imprints, when they get occasion  
    come forth,  
How then one gets inspired by love of Him!

163

You cannot clap unless your both hands  
    cooperate,



The harmony in life must really mature,  
 Without harmony the hearts don't fuse,  
 Without the fusion of hearts nothing can be  
 accomplished.

164-165

**Canto. IV**  
**ONE MUST BE OPEN TO THE SADGURU**

If you want to get anything from Him,  
 You will have to be totally emptied. 166

If you keep yourself with everything intact,  
 Even if you go to Him you'll get nothing. 167

Completely transparent in life,  
 You'll have to be in all respect. 168

If you hide something from Him and try to cheat Him,  
 All your efforts will really be futile. 169

Keep nothing to yourself, give everything of yours to Him,  
 Try to see Him in everything with love. 170

Let everything whatever as it happens  
                                   be made known to Him,  
 Let sincere prayers, with devotion, continue at heart. 171

You should not have a longing in heart for results,  
 If you really deserve, the result is certain. 172

When you can be fully open to the Sadguru,  
 Know that your plane of devotion is fully matured.  
 Just as the clerk submits the diary of  
                                   the day to the master,  
 How he becomes light after submission!  
 He has then no burden of responsibilities on Him,  
 If you can be frank and open  
                                   you feel the joy of release. 173-175

How important it is to be totally open  
 To the Sadguru and show ourself as we really are!

~~It is proper to tell Him everything~~

Verse 171 is not translated in the original manuscript of the translation. However  
 we have made an effort to translate them in our own way.                                   - Editors

by all means being open and frank.  
When the devotion in life is matured  
One can naturally be quite open,  
Or else it is not as easy as it looks  
to be properly open to Him. 176-179

**Canto. V**  
**SURRENDER ALL TO THE SADGURU**

If you are really in need, go to Him,  
And going there surrender your all unto Him. 180

In every small thing, dedicate to Him,  
Keep only Him alive in your heart. 181

May you keep with you all you call your own  
But keep the constant living memory of  
the Sadguru with that. 182

When you use anything think that you are using His things,  
Nothing is ours, all is borrowed from Him. 183

The sense of ownership must vanish altogether  
All ownership is God's alone. 184

If we want to get the whole by giving little,  
We are never going to succeed in life.  
This concerns the one only who has  
the sole interest of getting at God's feet. 185-186

You get nothing in life without sacrifice,  
Austerity and the sole interest in God. 187

How He shows the proper way of living!  
But people find even there His selfish motive. 188

If you, deeply engrossed in self-interest,  
Want to get success from the Sadguru,  
your efforts are all futile. 189

You should, with devotion offer  
the actions, which you've to do normally  
with a view to pleasing God. 190

With intense yearning for real gain  
 You should rest at His feet with love and devotion.  
 All that you do, you should offer at His feet,  
 Only then you'll see His accepting aspect. 191-192

***Canto. VI***

***DEVELOP LOVE AND DEVOTION, INTENSE  
 LONGING, CONCENTRATION, AWARENESS***

Useless it is to live alone without the Guru,  
 Living without Him is like losing life, indeed. 193

Who has the remembrance of the Guru,  
                   day and night at heart,  
 The Guru's consciousness will inspire  
                   him in a unique way. 194

The Sadguru would not like to be your beast of burden,  
 None knows How He serves you like a slave! 195

The Guru is not indeed a toy to play with  
 What can one do to him who is without earnestness! 196

To strengthen devotion one must attach  
                   importance to the object of devotion,  
 When you develop deep concentration,  
                   you achieve something. 197

To do nothing himself and not to pay heed to His works,  
 and you go on goading Him;  
                   you will scatter yourself indeed! 198

By decree of fate all instruments who have  
                   come to Him in life,  
 How He suffers a lot to lift each  
                   from his place! 199

He, with love, suffers everything on account of  
                   His instrument,

- I'm deeply pained to see that none has ever  
cared to know it. 200
- When your heart unites with Sadguru's heart,  
What a brilliant spirit then arises! 201
- To get something from Him and  
not to co-operate with love and devotion  
for Him!  
Oh ! Sometimes how contrary one behaves!  
It is sheer folly to think of getting anything from Him. 202-203
- It is impossible to go to higher planes  
without love and devotion,  
How useful is an escort on the unknown path!  
How it is easy to go along the unknown path with  
an escort!  
You can walk then with closed eyes. 204-205
- When you have the living and unceasing love  
for the Sadguru,  
You can be said to have met your  
Guru truly.  
The meeting with the Guru, with the conscious  
heart is proper,  
It is good to bathe in His love's Ganga. 206-207
- Without devotion in heart perfectly matured,  
How difficult it is to know Him! 208
- It is difficult to attain to the secret of the Guru,  
without your meeting and melting in Him. 209
- It is not like witnessing a play,  
You've to woo death with head in hand. 210
- One who has the Will to know, burning as fire  
He alone can stand in the burning flames!  
He can only attain to the goal of welfare. 211

It is difficult to contact a Guru  
Without the deepest interest and need for Him. 212

Without the devotion in heart, without any reserve,  
We cannot ever get at the heart of things. 213

Only devotion is essential to be merged in  
the Sadguru and get Him whole. 214

If you want to be moulded by the Sadguru,  
The devotion for Him is inevitable. 215

One who has the intense longing,  
as fire at heart,  
He alone gets through like an arrow. 216

Know that they are only dead  
and mainly struggle who have only  
halfhearted Will; they are moving in the rut. 217

Even these who are the instruments of the Sadguru,  
He never leaves them under any circumstance. 218

It is for our good that we should know Him,  
Knowing only will not do, there must be devotion;  
By no other means than rare devotion,  
You come closer to Him. 219-220

With deep love one must keep Him company  
And this is for our own good.  
If we are His true friends with love in heart,  
He cares little even, even though  
He knows our weaknesses. 221-222

How we love our friend whoever and  
whatever he be!  
If we can love that way and that much the Sadguru  
We can accomplish a great many things. 223-224

It can't be said that the Sadguru  
 will be pleased by tone of His work done by us.  
 But when by our work we open to the consciousness  
 and like fire it goes on increasing,  
 And when love for God increases in you,  
 How the joy of it tides high!  
 When you are doing His work you must  
     have His awareness  
 and that too must be the conscious awareness;  
 He's extremely pleased with the development  
 that follows the living awareness;  
 In all works we must have the awareness of  
     the Sadguru.  
 To attain to the plane of the Sadguru  
     such awareness is necessary. 225-230

Only the one whose desire to know  
     is quickened within,  
 can strive a little to go His way,  
 Only he whose interest is awakened and  
     it is burning as the wildfire  
 is able to meet with and melt in the Sadguru.  
 Others are not able to go God's way.  
 Without efforts, no work can be accomplished. 231-233

The one who seeks refuge in the Sadguru  
 With love is sure to go high in life. 234

He who holds on to the Sadguru with ceaseless  
     love and devotion,  
 Can accomplish his purpose by His help,  
 One who has the aspiration for the objective  
     burning as the fire.  
 He only can attain to the consciousness. 235-236

How important it is to accept others  
 with simple heart and full of love  
     and knowledge?

The glimpse of such Sadguru is indeed blissful,

\* meeting in person

- Nothing can compare with His appreciation  
of Love and Devotion! 237-238
- You get nothing by simply uttering Sadguru's name,  
You can get nothing by installing His image  
or by getting His Darshan\*;  
How we have to give shape to our love  
for Him in life,  
With the purpose ever in view before us! 239-240
- By deep heartfelt love for Him,  
give us the understanding  
By which we can tackle all problems! 241
- By devotion the subtleness of intellect develops  
The whole structure of our intellect gets  
oriented by devotion. 242
- The Sadguru is not an individual,  
He's the totality of love,  
The grace of a saintly person  
creates the moment for evolution. 243
- How the devotion of the Sadguru is helping  
development!  
One cannot know it without experience,  
How the experiments have been done by His grace,  
How I am the living example of it! 244-245
- If you do not love the Sadguru with  
heartfelt love and devotion,  
The Sadguru will not be of any use,  
Without your cooperation, the Sadguru can do  
nothing for you in life. 246-247
- Without profound devotion for Him  
The importance of Sadguru can never be realized. 248
- Without deep love and understanding  
It is impossible to realize the greatness of  
the Sadguru. 249
- Such devotion for the Sadguru is necessary,  
By concentrated devotion one can stick  
fast to Him. 250
- By passion, anger and others, deep imprints are left on us,

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Therefore to the extent our devotion is  
for him we stick to Him fast. 251

To be free from wherever you've stuck,  
You need a higher type of consciousness at heart. 252

The one established in consciousness  
has no other interest in dealing with  
others but in the good of them. 253

The worldly ones have dealings with others  
very subtle and imperceptible on account of their skill,  
No man, proficient in worldly dealings  
is seen moving in a straightforward way. 254-255

The one, established in consciousness  
behaves indeed in the same way,  
He appears to be behaving in a mysterious way  
but He indeed is very clear. 256

Our eyes and ears are not fully open  
to see the clarity of His behaviour  
and therefore we do not see it. 257

How different the behaviour of the Sadguru is!  
Yet how His inner being is intact and clear! 258

The worldly wise also have different behaviors  
with different people;  
Why then do you hang the Sadguru for  
His behaviour!  
Know it that it is your loss indeed. 259-260

You will not have the fragrance of life felt,  
Unless the sacrifice, surrender, devotion,  
giving up and austerity and contact are perfect;  
What an austerity is practised to reach at  
the feet of the Sadguru! 261-262

Without love there is no devotion.  
To be benefitted by Him, devotion is necessary. 263

When you want something to be accomplished  
by somebody, you must be deeply interested

Verses 252 & 266 to 271 are not translated in the original manuscript of the translation.  
However we have made an effort to translate them in our own way. -Editors



in him! If you cannot concentrate on Him,  
How can the Sadguru enter your heart? 264-265

Unless the Sadguru enters your heart,  
nothing noble is achieved on the way to realization. 266

Without a strong selfish desire, you cannot cling to Him;  
And without clinging fast, how can the goal be achieved? 267

So, as we go deeper and deeper into it,  
Clinging with devotion to Him is a must. 268

So should the seeker be convinced devotedly at heart that  
"The Sadguru alone is his saviour." 269

He who struggles to seek and attain  
the One who is concealed within,  
To such a one alone He manifests Himself;  
And the joy of devotion then  
to such a one is unique. 270-271

How the results are better than before!  
How one higher than the other becomes perceptible  
and clear on our way to the high!  
The mysterious power of the Sadguru  
is being felt then. 272-273

How full of spirit is the Sadguru in life!  
When we deeply love Him, we come  
to know the secret;  
When we dive deeper and deeper in Him  
the hidden secrets begin to be clear before us. 274-275

When one thinks deeply about someone,  
Something grows from it which touches him,  
But the touch of that spark - developed a flame of fire;  
How the fire of desire to know began  
to burn so brilliantly! 276-277

By the development of deep devotion at heart  
One gets to know the real proof of himself,  
How great is the power of the Sadguru's grace!  
Then only the real understanding  
develops in the heart. 278-279

When one really gets deeper and deeper in heart  
 The deeply hidden Truth begins to open out then,  
 One gets the fragrance of real touch,  
 How one rushes to flow on then! 280-281

When one's intellect goes on to calculate in everything,  
 which works according to its own thorough process!  
 He goes on thinking according to the human logic.  
 Such a one has not even put  
     a step on the way to devotion. 282-283

On occasion, the thought begins to overflow,  
 One gets drowned in thoughts from all sides;  
 When the insistence of beliefs, deadlocks  
 and understanding have not been abated,  
 The devotion has not sprouted indeed in one. 284-285

With the self-sprung love,  
     without thoughts in the heart,  
 Emanates the inspiration of its own accord;  
 thoughts by association of the logical kind  
 are not there at all;  
     Take it to be the real inspiration. 286-287

Attach importance to love if you want  
     to be dyed with devotion,  
 When the devotion becomes intense,  
     the inspiration will emerge;  
 The aspirant should give up the habit of  
     over thinking and ruminating,  
 If he wants that the heart should feel properly. 288-289

By serving the Sadguru with intense devotion at heart,  
 With zeal and perseverance about it,  
 when the love goes on becoming intense within  
 and it goes on expanding,  
     you know the secret of the Sadguru. 290-291

The Sadguru is like a mine, go on digging  
     deeper and deeper and you will get  
     the jewels, the diamonds and emeralds!  
 Without knowing if you go on doing in your  
 own way, You will get at nothing. 292-293

To recognize the existence of power  
 the occasions do come to the ignited Souls;  
 To the one with devotion it will be clear,  
 The others will only have to stand agape. 294-295

**Canto. VII**  
**KEEP SADGURU IN MIND**

If the Sadguru is not in your mind,  
 If your heart is not moved at His remembrance,  
 If the Sadguru is not in your heart every moment,  
 How can then the Sadguru do anything for you? 296-297

If you've even the equal amount of real love,  
 for the Sadguru as you've for the world,  
 Even then, He will have great scope  
 to enter deep into you and work for you. 298-299

We are not on the plane where He can stay  
 If we do not remember or think of Him;  
 If He's not remembered with a moved heart,  
 How can the Sadguru then work for him? 300-301

You are not moved at heart to sacrifice your life,  
 You do not yearn to give life away;  
 One who has not true longing in the heart,  
 How can the Sadguru do  
     His work within such a person? 302-303

We do not want to rise up, nor to be ready,  
 We do not want to move; what can the Sadguru do?  
 If your desire to know Him is not kindled  
 It is fruitless to shout at the Sadguru. 304-305

Where is the living spirit in your shouting?  
 Where is the burning desire for the Guru at heart?  
 How often do you have the longing and  
     remembrance of the Sadguru?  
 Why then do we send the Sadguru to ropes? 306-307

You have not possessed the Sadguru for your need,

You've not carefully held Him to your heart;  
Do you want Him to do your work for nothing?  
Think of this deeply. 308-309

If you really wish to get your work done  
by the Sadguru,  
Why then the need for Him is not really felt?  
The need, the interest speak for themselves,  
Without interest everything is unsavory. 310-311

If you want the Sadguru to do your work,  
Why then you do not hold Him fast at heart?  
If you are really attached to the Sadguru,  
He will certainly be felt in your mind and heart. 312-313

How much do you keep the Sadguru before you  
In your daily work and life? Think of it;  
How you fling blame on the Sadguru for no purpose?  
What then can the Sadguru do? 314-315

In spite of all this the Sadguru,  
Would not register anything of it;  
If you have not accepted the Sadguru at all,  
It is stupid to believe that your work will be done. 316-317

If you care little for the Sadguru,  
If the Sadguru is not in your mind and heart;  
If you have no love surging in heart for Him,  
It is useless to think that He will do your work. 318-319

One who relies on the external atmosphere only,  
How can he have the inspiration of work from the heart?  
One who strives on and on under all circumstances  
is sure to succeed today or tomorrow. 320-321

One who does not want to move  
any further from their position,  
Some who have no desire to be up and go further  
Some who want to get things done



One who has been devoted to Him, keeping Him at heart,  
One who has wrung his life to please the Sadguru,  
Such love only gets the result. 336-337

How much does the deep pleasure of the Sadguru  
for us get for us His grace?  
How does the cheer in us spread by  
the pleasure of the Sadguru?  
By His grace we have the wings  
born to soar high in the Sky. 338-339

How does the Sadhana go on developing  
by the intensity of devotion!  
The devotion lets no one stick to the same position;  
How Love goes on spreading in everything!  
How is the Sadguru's deep impact! 340-341

How the life ever develops by  
the force of love and devotion?  
By the impact of Sadguru the deep love ever flows,  
The life blossoms by the fragrance of devotion,  
Love is essential for the blossoming of life. 342-343

When our boundless love for the Sadguru  
Rises like the river in spate,  
The Sadguru begins to love us, too,  
When the love of the both mingles, it materializes. 344-345

When we unite and become one with Him  
How our life of Jivaplane gets transformed!  
When we become one with the Sadguru  
Our nature leaves its hold on us. 346-347

The Sadguru's stream of power which is love  
How when we get wet with it we get the result!  
None can know this without experience,  
By serving the Sadguru with devotion  
we feel His ability. 348-349

The Sadguru's power can be felt concretely,

It is no bluff; I've felt it by doing experiment,  
This body is filled with disease of excruciating pain,  
Yet this power upholds it erect and with poise. 350-351

When the Sadguru is ever at your heart;  
You have no today and tomorrow for you;  
You've not to be anything anywhere,  
You are free when He's ever present  
in your ceaseless memory. 352-353

What little things that happen in your life  
You must report to Him,  
When such habit is formed and when the habit  
becomes a living thing in life,  
What a heart to heart relation develops! 354-355

It has no meaning to hold on to a Sadguru  
for holding on only;  
When you have a Sadguru and if His remembrance  
is not ever living in your routine,  
Know that it is useless. 356-357

You sometimes remember Him without much life in it,  
Such remembrance has no warmth of feeling in it,  
The remembrance does not create His image in the heart,  
Such remembrance is useless, doing you no good. 358-359

When we do His bidding literally, with love and devotion,  
His satisfaction rains on us;  
When we get the satisfaction of His heart fully,  
The zeal, inspiration and spirit accelerate  
in our heart. 360-361

How the stream of love upsurges in doing  
His bidding, receiving His order with love and devotion!  
In doing His order when the awareness of  
His living presence is felt,  
His work becomes successful. 362-363

How one by himself becomes equal to the Sadguru,  
When He's established in the consciousness!

- Both are equal without any difference,  
However, devotion and regard are ever living  
towards the Sadguru, in his heart. 364-365
- He's really living who makes the Sadguru  
ever living deep at heart perfectly. 366
- How to achieve the objective He has formed  
the habit of practising to make use of  
everything that He comes across. 367
- Everything is for use, never has He done  
anything in life which is not for a purpose. 368
- He has the living awareness of purpose in  
making use of everything,  
The knowledge dawns on the awareness of  
doing things with a purpose. 369
- Thus even in Sadhana the purpose in  
the use of things has been before Him. 370
- How therefore the use is called the knowledge  
How in every action the awareness of use  
has been always present! 371
- How the perfect slavery is there in enjoyment!  
and How in the use is the perfect mastery always. 372
- By keeping objective in view in doing Sadhana  
The knowledge has been experienced dawning! 373
- By the power of practice, how the clear  
awareness of use for the pleasure of God  
in action has been alive! 374
- The aspirant who strives indeed by grace  
Attaches importance to the consciousness  
With deep devotion, bowing at His feet,  
Even there His manly efforts are unique. 375-376



He does not think anything to  
  be His own separately,  
All that happens, happens by Him;  
He goes on strengthening the conviction firm in heart,  
He practises with devotion. 377-378

The refuge of one only is necessary in the Sadhana,  
It does not mean that we cannot go to anyother,  
But wherever one goes he shall have  
  the conscious one at the heart,  
There he can go. 379-380

In His totality He's fully deserving the development,  
And even transcending this perfection  
  one has to go towards perfection,  
When one experiences such a plane in life,  
He can think that His Sadhana is mature. 381-382

**Canto. VIII**  
**TRANSFORM THE NATURE**

The ways of living life that you have formed,  
Will not enable you to get at anything;  
Your understandings, and habits, prejudice  
and conventions,  
If you have not the mind to get rid of all these deadlocks,  
following the Sadguru is of no avail,  
You will gain nothing indeed. 383-385

One who holds that the Sadguru is the conscious  
form of the transformed Jivaplane in toto. 386

With love and devotion of heart  
and with the awareness of the aim of life  
One who lives deep in the Sadguru,  
can be one with Him. 387

The Sadguru is the brilliant light of  
the consciousness, love and energy,  
Keep Him with you in heart  
in every work you are doing! 388

It is not proper to do work in the orthodox way,  
It materializes only if you have the living  
awareness of Sadguru in it. 389

Work is the worship of the Guru,  
Work is the love of the Guru;  
Work is for dedication to the Guru,  
The very life of the Guru is the work,  
With this in view while doing work hastily,  
By intoxicated devotion new light is born in life. 390-391

With devotion for the Sadguru and chain of  
love in heart,  
How by devotion, identification with the Sadguru  
leads him to advancement!

What great results follow the destruction of infatuation,  
and perfect purity of heart attained!

By the Sadguru's grace the intellect becomes pure.

The work done with pure intellect  
gives great results.

393-394

After the aloofness, equanimity and  
witness-being emerged,

is born the perfect oneness by devotion.

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**Canto. IX**  
**SECURE THE SADGURU'S PLEASURE**

- One who's pleased the Sadguru and given Him the satisfaction,  
 One who's served Him uniformly  
     with life-devotion and steadfastness,  
 How your boat sails across when the Sadguru is pleased!  
 But He's not so easy to please generally.  
 How He's not pleased sometimes even if you die!  
 How He's pleased at heart when your devotion is  
 perfect and you have the concentrated devotion  
     in heart for Him!  
 How then only the work of the aspirant matures!  
 When the Sadguru makes your work bear fruit  
 Your living then really becomes successful. 396-400
- How superior is the push of His grace to  
     the push of your effort?  
 You should make efforts to the extent  
     of dashing your head,  
 When you are so keen  
     His grace becomes at once perceptible. 401-402
- One who becomes one with the Sadguru,  
 He does all His work,  
 He will with love bear all his burden,  
 Then you have not to think about it.  
 The love-inspired work is done in a subtle way. 403-404
- It is for us to make all efforts  
     to meet and melt in the Sadguru,  
 When He takes the complete control of our body,  
 The consciousness itself does all for Him. 405-406
- The real and deep work begins after  
 you've mixed and melted in the Sadguru;  
 When you are one and continuously  
     one with the objective  
 The Sadguru becomes really of much use then. 407-408





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## **GURU'S WORK WITH THE ASPIRANT**

*How the Sadguru reaches the innermost recesses!  
Getting deeper and deeper,  
He makes His impact in a unique way.*

**Canto. I**  
**THE GURU'S POWER**

As your love develops and as you reach the heights,  
Your contact with the Sadguru will transform your life. 1

The Sadguru Himself is the catalyst who brings  
to head the subtlest essence and by His touch of  
grace to fructify 2

What a Sun! He's Excelling the existing Sun.  
His ability to radiate the light is the same;  
the subtle energy is divine and greater than  
the material power of life,  
How the changes come to pass by  
the subtle power in the physical thing! 3-4

This indeed is the experiment of the power of grace,  
To make you see clearly the work of the subtle in  
the physical in the present  
The consciousness of the Sadguru  
by the cooperation of the Jiva  
comes as a flash of the divine power in the physical. 5-6

The Sadguru's function is to enter the heart,  
How the doors of your heart are closed!  
How then can He enter?  
It all depends on how we strive with  
the intensity of heart? 7-8

There is always present the light of love in  
the heart of the Sadguru,  
Love is verily but the life of the Sadguru;  
Love is beyond dualities, qualities and imprints,  
Love is the glimpse of the divine realm  
of the consciousness. 9-10



Though we may not see, there are hidden  
atoms in the material things,  
None can deny the existence of them;  
The hidden power is there in the atom,  
How the energy of the consciousness  
is lying hidden and latent! 11-12

This latent Sadguru is not recognized,  
By emergence of love for Him it is felt. 13

He has the instruments of many kinds,  
He mixes with them in His own way. 14

The comradeship of the Sadguru is unlike all  
When He decides to keep company,  
promises and is like the strong iron grip.  
How we sometimes part company with Him!  
But He never forsakes us even then. 15-16

**Canto. II**  
**GURU'S PROCESS AND DEVOTION**

- He can know a man in ways more than one,  
Where He finds a genuine one He responds  
to Him aloud. 17
- How enthusiastic then, beyond measure is the Sadguru,  
to meet Him half way by rushing towards Him! 18
- It is indeed difficult to pass through His test,  
But it is not difficult for the one with intense longing.  
One who thus passes through His test,  
is reborn newly in the same birth. 19-20
- To fulfill the objective for which  
some have been hanging on Him,  
The Sadguru is the best medium for that,  
By devotion, matured, the essence of a thing is known,  
By devotion one can dive deeper and deeper 21-22
- The essence of the Sadguru is the centre of energy,  
Without being adhered to Him, nothing can be known,  
When the deep devotion for the Sadguru is developed,  
The Sadguru is then, not only the physical body,  
Though the body is there, He's only love;  
Nature would then see the flaws and faults in Him. 24-25
- When the heart is filled with love for the Sadguru,  
When, the love is uninterrupted and fully steadfast,  
When the relation becomes intense with love,  
How then the Sadguru ceases to be the body! 26-27
- We have to be fully deserving for the full love of  
the Sadguru in body and in life,  
We should come into His notice and  
be so that He selects us,  
We have to be ushered into Him  
in the way He thinks proper. 28-29

When our heart overflows with the Sadguru,  
 The spurt of love and devotion rushes towards Him,  
 When our mind and other parts remain  
                   plunged in Him,  
 The Sadguru moulds us then in His unique way.                   30-31

How and how much is the Sadguru conscious!  
 When the devotion is there we do not have  
                   to search for Him, He's near;  
 He's like the fire which from distance does touch you,  
 From distance even He does His work.                               32-33

When our heart is fully established in the Sadguru,  
 His action then begins to take place;  
 How the devotion is inevitable for  
                   the establishment of  
                   the Sadguru in our heart!  
 By devotion only we can realize  
                   the essence of work.   34-35

*Canto. III***THE INNER WORKING ON THE ASPIRATION**

How Sadguru reaches the innermost recesses!  
 Reaching deep down He puts His unique impact;  
 If the opposite one lends his hearty response  
 He puts His undying impact and imprint,  
 He entering him, does His work in a hidden way. 36-37

The impact of the Sadguru which He has put  
 does its work for a long time;  
 We may not know it but its result is perceptible. 38-39

How His contact of long duration is beneficial?  
 How that experience gives us joy of heart!  
 Leaving its deep imprint on mind and other parts,  
 It starts the process of their transformation. 40-41

When we have such experiences,  
                   how we lose sometimes the outward senses!  
 How such a one becomes obvious of  
                   his physical existence!  
 He penetrates deep down  
                   the inscrutable realms of heart. 42-43

The subtle work of such imprints becomes more subtle,  
 and process never comes to a stop;  
 when it works for a long time in order  
 our instruments of cognition get transformed. 44-45

When there is the intense concentration,  
 The atmosphere becomes denser on  
                   account of love by love,  
 When deep down in the inscrutable realms of heart  
 the love, by constant churning becomes dense,  
 A spark emanates from it. Try to understand  
                   this experience. 46-49

How the experience of the consciousness  
    goes on happening in life!  
I've tried to explain that to a small extent,  
Know this to be only the superficial and casual mention,  
How deep is the touch of consciousness! 50-51

The deep imprints thus left are not effaced out,  
They come to fore in its proper time,  
The worldly imprints keep one there and there  
and make them move in a circle.  
But the Sadguru is more than a match for us,  
    and is with subtle, deep understanding,  
He makes one strive and burn the seeds of imprints. 52-54

How and how many are the mysterious and  
    subtle ways of Sadhana!  
The ways of Sadhana for different planes are different,  
How dreadful is the marshy land of higher planes!  
Only the power of the Sadguru,  
    then is able to help us! 55-56

**Canto. IV****THE MANIFESTATION OF THE SADGURU'S WORK**

How conscious and creative is the perfect self-confidence  
     in the Sadguru, conscious by His faith!  
 He has nothing wavering in him,  
 How the power of the Sadguru is  
     perceptible to such a one! 57-58

When the energy of the Sadguru is in action in reality,  
 One becomes altogether unworried at heart!  
 All problems get solved as a matter of course,  
 He never requires any to be warned, at all. 59-60

Who has the shelter of the Sadguru with love and devotion,  
 He's in all respects taken care of;  
 When He feels the need of anything at anytime,  
 By the grace of God, He never finds anything wanting. 61-62

Man has the inherent capacity of rising again  
 having fallen, and going ahead,  
 To kindle a light in the darkness and power,  
 Many such tracts are hidden in the Sadguru. 63-64

How He can make one resolve and decide  
 filling him with a will to live,  
 who had lost the desire to live!  
 How He changes the direction of a man's life!  
 Only the awakened intellect can recognize such power. 65-66

To be fully aware and to be knowing,  
 How this hidden power can one get from the Sadguru!  
 How the Sadguru shows the new wonderful realms,  
     having awakened you!  
 He's so original! 67-68

How one gets the deep power to hold on fast,  
 and courage, fortitude and inner peace  
     even at the worst times!  
 The Sadguru quickens the openness in the intellect,  
 How can one enumerate all such virtues of the Sadguru!  
 (This certainly is to happen if the devotion is there). 69-70

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## **THE GRACE OF THE GURU**

*What a blessing is the grace of the Sadguru!  
One who has the experience of it will know it.*

**Canto. I**  
**DESERVING GRACE**

The grace cannot be had for asking,  
It is futile to ask for it,  
Where the proper relation develops,  
                    the proper results also follow,  
Blessing and grace like rain are received,  
One cannot get anything without deserving it. 1-2

There's no fun in getting anything without  
                    properly paying the price,  
When one exerts for something and perspires,  
                    the joy is quite unique;  
By mature Sadhana when love develops,  
Love only is fit to receive grace. 3-4

The one, fully established in the consciousness  
                    may be of any stature,  
Cannot help one receive the consciousness,  
                    when he has not matured fully,  
Such is truly the science of spiritual life. 5-6

One should know it for certain that  
                    the Truth does not dawn on anyone  
unless he has attained to the proper plane fully;  
What a quackism goes on all around, which has no end.  
Who's the one who knows the science of life fully? 7-8

He's fully content naturally in life,  
He's satisfied with whatever He gets from everything,  
He has no desire, no longing of any sort,  
How can He be wanting anything in life? 9-10

How some ask for grace from Him!  
But in fact he does not feel the pressing need of it;  
No liking, no interest and no intense yearning  
                    is felt by him for the grace,



He only speaks but he has not  
     the sincerity and the conscious desire,  
 His words are hollow and lifeless  
 Such speaking of men may not be insincere  
 but there is hardly any depth in them. 11-14

One must know how sincere and intense  
 desire is felt to get Him. 15

What a difference is there in your  
     and His measuring standards?  
 His standards are quite the opposite to those of yours. 16

How much your interest is with regard to Him at heart!  
 How consuming is the fire to realize!  
 One must have the full knowledge of it,  
 Only then He will begin to deal with you. 17-18

He has the full ability of showing grace and blessing,  
 But He does not squander it for nothing;  
 When He's fully satisfied to His heart's content,  
 To only such a one He loves to give unasked for. 19-20

Before one asks for grace, it is necessary to know  
 that he must have the real and near contact of heart  
 with Him, established;  
 One cannot desire to ask for anything from the one  
 without devotion, contact with Him  
     cannot be established. 21-22

How capacity for blessing, grace and deep compassion  
     are there in Him,  
 Flowing in an infinite stream!  
 Yet He does not squander them for nothing  
 He's fully independent in His independent decisions\*. 23-24

His standards are not the same as those of the world,  
 It is thus improper to try to know Him in worldly ways!  
 The standards of His behaviour are His own and unique,  
 He is never bound to anything in worldly ways. 25-26



If the Sadguru has the testimony of this  
   and all the accompanying characteristics,  
 He's pleased there always.  
 He then takes no time in giving.  
 His total satisfaction is the well-being  
   of the aspirant. 39-42

The inseparable is the pair of effort and grace,  
 It is difficult to say which is first and which is the next,  
 How the grace is perceptible!  
 By His help is created the plane and  
   it is in our hands. 43-44

Serving the Sadguru with love in heart,  
 When there's the identification as the result of  
   love for the Sadguru;  
 Then the love of the Sadguru becomes perceptible  
 By the grace of the Sadguru  
   the secret becomes evident. 45-48

How one requires love to be the recipient of His grace,  
 How one should be open to Him!  
 Only the awakened openness would not do,  
 It must like the hottest fire,  
 When it is all consuming  
   the destiny comes to bear fruit. 49-50

How benign is the grace of the Sadguru,  
 One who's the experience will only realize,  
 The devotee has the knowledge of  
   the power of His favour,  
 How to earn such favour the devotion is inevitable! 51-52

What the impact of His grace is!  
 The one who becomes the devotee of the Lord,  
 His well-being is secure by His grace?  
 How tangible is the might of devotion in life?  
 Without becoming a devotee one can never know. 53-54

**Canto. II**  
**THE IMPACT OF THE SADGURU'S GRACE**

- What a miracle is the power of Grace!  
 By becoming a perfect devotee one can  
     realize what grace is.  
 To be such a devotee and to melt at His feet  
 You must have the perfect devotion developed! 55-56
- By the grace of the Sadguru,  
 You get in life fortitude, courage, support,  
     enthusiasm, inspiration and energy;  
 We do not know where the roots of qualities are;  
 and How we get the clairvoyant messages  
     from the Sadguru! 57-58
- One can stand and survive at the time of  
     the adversity, obstacles and hardships,  
 Whatever be the adverse circumstances,  
 We get unseen, the help of the Sadguru. 59-60
- By His impact how we get the skill  
     and proficiency, intuitive power,  
     in doing the destined work!  
 How He's linked with us in His hidden way,  
 We do not know. 61-62
- Body may be afflicted with dangerous diseases,  
 When you can never be erect and poised,  
 How by God's grace in superhuman way  
 You get the alertness, dynamism and skill! 63-64
- May the man be perfectly insoluble,  
 The Sadguru will by and by soak him!  
 He's the subtle alchemist who makes  
     a learned man from a fool!  
 Without being His devotee you cannot get Him. 65-66



**SECTION : X**

Sometimes how He bursts out with His energy!  
None can dare to stand before Him;  
How still His attraction is felt in heart!  
How wonderful it is! Every one goes near Him. 81-82

His crossness is ostensible,  
many are thrown far away from Him;  
Some by His magic attraction  
Come back to Him. This is a wonderful story. 83-84

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**THE ATTAINMENT OF  
THE POSITION OF THE SADGURU**

*Without ego, having melted away,  
one cannot be a man of knowledge or a devotee,  
How can then one attain to the status of a Sadguru?*

**Canto. I**  
**THE ATTAINMENT OF**  
**THE STATUS OF THE SADGURU**

Everyone Who's became the Sadguru  
 had done the Sadhana,  
 Without the Sadhana none can stay in  
 the status of the Sadguru. 1

The intelligence of the Sadguru is known as  
 the intuitive perception,  
 Without intelligence transformed into intuitive  
 perception, one cannot become the Sadguru. 2

Without completely being freed from hatred and attachment,  
 one cannot get the fragrance of the Lotus-feet. 3

How we take to different means in life  
 to get experience in the heart!  
 The difference is in the means but not in the ends,  
 How all means lead to the same result! 4-5

One who has intense longing as the fire,  
 Only he can have the experience  
 as the result of his action,  
 Others are no match for it, they may  
 get at it if one goes on striving, in the next birth. 6-7

I've nowhere known that you can do anything  
 without striving for it,  
 Austerity, penance and sacrifice are  
 the prerequisites of Sadhana.  
 Remembrance, prayers, reporting everything to  
 the Lord and surrender –  
 this again is the way to Him for the same. 8-9

Whatever He does is not the result of His egoistic efforts,  
 His ego has been perfectly melted in God  
 Without ego all melted away, one cannot be a devotee,  
 How can he attain to the status of the Sadguru? 10-11



- There's a very fine, almost imperceptible  
line dividing the nature and the consciousness,  
that is exactly the place from where  
the inspiration emerges,  
When the inspiration becomes pervasive and  
becomes indivisible  
How the consciousness is established as a matter  
of course! 12-13
- How the dawn heralds the rising of the Sun!  
The inspiration heralds the establishment of  
the consciousness like the dawn,  
The darkness cannot stay on when it is dawn,  
When one has the uninterrupted inspiration,  
the ignorance is dispelled. 14-15
- One who is uniformly striving at heart,  
One who perseveres in striving incessantly,  
One who is prompt beyond measure  
in becoming one with Him,  
One who reaches such a stage is fit  
to be the Sadguru. 16-17
- One who's fitted with aspiration through his life,  
One who lives with by and in love;  
By love who identifies himself with love by love,  
Who reaches the top of love, is the Sadguru. 18-19
- One who is fully established in the consciousness  
at heart,  
And who lives in love with love in life;  
Who has the concrete love in heart,  
Who's gone beyond love, is to be the Sadguru. 20-21
- One who has the ceaseless flow of  
the consciousness in Him,  
Uninterrupted and unimpeded continuously,  
Who is again in the instrument, naturally as  
a matter of course,

- One who sports always in the space-consciousness  
is fit to be the Sadguru. 22-23
- Nobody knows Him and yet He has  
everywhere His instruments,  
He recognizes each instrument as such,  
How He's through all His instruments!  
And yet He's aloof; He's fit to be the Sadguru. 24-25
- How perfectly one by identification in the instrument!  
Still He's not at all bound by the instrument;  
He remains tied by the plane of freedom,  
He touches but is not touched,  
He's fit to be the Sadguru. 26-27
- One who has the Sadguru in His heart every moment,  
How all virtues and characteristics of the Sadguru  
manifest in Him! 28
- One can never become the Sadguru for nothing,  
One has to have austerity, sacrifice, effort for that;  
One who has aspiration burning as fire,  
Only such a one can attain  
to the state of the Sadguru. 29-30
- One who's gone beyond shyness, honour  
and all other limits,  
One whose insistencies of beliefs and deadlocks are resolved!  
Only straightforwardness has been expanding,  
Such a one lives in God,  
with continuous concentration. 31-32
- There is nothing which can come in His way,  
He's free from worry, is free and independent  
in all respects;  
He has the maddening intoxication in  
His speech and sight,  
On some occasions He roars like a lion. 33-34

By whom the vision expands and attentively develops,  
The mind and all other instruments of Cognition  
are diverted to the feet of God,  
The whole life changes basically,  
Only such a one is fit to be the Sadguru. 35-36

Without transcending dualities and qualities  
It is never possible to reach the feet of the Sadguru,  
How His characteristics of freedom from insistence,  
unattachedness and flexibility are felt by all! 37-38

One who seeks His shelter, it is the function  
of the Sadguru to make him like Himself;  
He does not rest until He does it,  
If the respondent gives full cooperation. 39-40

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**THE SADHANA OF THE WORD**

*The knowledge of the word, which is deeper  
than the word in the word,  
Is not to be got without the Sadhana of the word.*

*Canto. I*  
**THE SADHANA OF THE WORD**

The Sadguru is not only a Word; He's the consciousness.  
It will quicken the devotion in heart and  
will give the movement. 1

How the space is born in chest by  
the Word of the Sadguru!  
How the original Word is at the root of  
the Sadguru in the form of consciousness! 2

To realize consciousness the medium is the divine Word,  
The intoxicated consciousness is established in the Word. 3

Therefore who's the devotion, developed for the Word  
in heart,  
He transcends the Word today or tomorrow. 4

One who has the deep oneness with the Word-Brahma,  
He has the knowledge of the Word continuous and  
every moment. 5

Though the Words are different,  
the connotation is perfectly the same throughout  
these Words,  
There is no difference at all. 6

The aspirant who strives, indeed, steadfastly,  
to do away with all difference,  
rests in happiness when the differences are gone. 7

He's not pleased with differences,  
His aim is the plane of no-difference,  
Such a one has ever the continuity of the Word at heart. 8

The Word is the Brahma; all creation is by the Word,  
From the Word are the five elements,  
The Word is the tangible God. 9

For Him the Brahma is in the Word  
who has fixity in the Word through and throughout all. 10

For Him the Word is not letters,  
How the Word is beyond love!  
One who holds the Word as such,  
is beyond the Word. 11

Though He's in the Word,  
He being beyond the Word, through and by the Word,  
Experiences the Word in the heart. 12

Those who have taken to the Word casually,  
Cannot hold on to it steadfastly,  
and therefore who are supportless,  
The Word of such people is baseless. 13

The essence of the Word for Him is  
indeed deep in the space!  
How He's one with it!  
If the characteristics of it is manifest in His body,  
Know it to be true and genuine. 14-15

How beautiful is the orderliness that  
emerges out of the Word!  
How matchless are the perfect art  
and beauty of the Word! 16

The Word is at the root of all existence  
How the Word is hidden at the root of roots! 17

Subtler than the subtle is the mystery of the Word,  
To the one who has the deep experience at  
the Word in the heart,  
How one in heart, hears the melody in the Word!  
How then He's pervasive in the space! 18-19

The Sadguru is one with the Word in life  
The one, established in the consciousness is  
at the root of the Word;

- Therefore the story of the Word is sung in 'the Sadguru',  
 If one thinks this improper,  
                   he does not know the truth of the Guru.      20-21
- How the Para-Brahma is the Word,  
                   How it transcends the Word!  
 When it manifests in life,  
 How meaningless it is to say 'When'.      22
- When it descends in the different lower planes,  
 How it changes basically by different means!      23
- In one form or the other the Word is perceptible,  
 in each plane of the body.      24
- How is the Word linked with the breath within!  
 the Word is nowhere found when it is  
                   not supported by breath.      25
- When there is the breath, there is the Word,  
 the breath is on account of the Word;  
 The Word is in the wind, it is with light,  
 They have their existence on account of the Words.      26
- The Word is not the letters,  
 One who takes it to be letters,  
                   will never understand the Word.      27
- How Word is ever one with the Brahma!  
 One with each other mysteriously and  
                   intensely, and again inconceivably.  
 How when the Word descends down is  
                   of different forms?  
 How different are the forms of the Words!      28-29
- He has the awareness of how He became the Word,  
 When He becomes, transcending the Word,  
 Then He has the Word tangibly in life.

The real knowledge of the Word shines in the conviction,  
The play of the Word is indeed beyond imagination. 30-31

How the greatest of the great is the Word!  
It is at the root of all;  
When there was nothing, the Word was present there. 32

I do not deserve to describe,  
the plane beyond the Word in all respects,  
I am a dwarf there indeed. 33

How the Word is perfectly mysterious!  
It is the most mysterious  
Therefore the Word is unspeakable  
and it is at the top of all. 34

One is not able to know the full play of the Word,  
Where practice of the Word is perfect  
One gets only the glimpse of it. 35

The knowledge of the Word which is deeper  
than the Word in the Word,  
Nobody can know it without the Sadhana of the Word. 36

The value of the Word in the Word is known by the Word.  
That is why the Sadhana of the Word is  
done with the Word. 37

Only they are deserving to dive deep in the Word  
Who are one with the Word and aware of it. 38

One who has the fire, burning to have  
the knowledge of the Word,  
How only He's the proper recipient by the Word,  
in the Word in heart. 39

One who has dived deepest, in heart in the Word,  
Only he gets the knowledge of the Word, by the Word. 40



- How different are the Words of different planes!  
How one gets the examples of different Words  
in the Tantras! 41
- Without being one with the Word,  
None can know what secret is there in the Word! 42
- The Word, manifesting in different media of elements  
Different is the kind of each Word. 43
- Just as the space is hidden in all elements,  
and if the space is everywhere,  
the Word is beyond the space,  
How therefore the Word is present everywhere  
and in each plane!  
It is again beyond all planes. 44-45
- Just as the space is perfectly formless  
in all respects,  
Even so the Word is formless and therefore  
it is beyond the universe. 46
- Someone has held the Word,  
beyond the Brahma indeed;  
How in this way the greatness of the Word is endless. 47
- The Word manifests in the media of different elements,  
How is different the power of each Word! 48
- All truth about the Word is extremely hidden,  
How different is the connotation of the Word  
in different elements! 49
- Different truth and different secrets and  
different environment and different power in each. 50
- How by the Word in the Word  
are being manifested all these,  
the energy, love and light and many other things! 51

The Word which is expressed  
in each medium of the elements  
Has quite the different, basic, subtle form of each. 52

The Word of the space, the Word of the wind element,  
the Word of the light element, the Word of the water  
and the Word of the earth element,  
All these Words have different forms;  
There is difference in potency, environment and  
light and result of each Word. 53-54

The Word is itself beginningless, it has no end anywhere,  
It is perfect and infinite in everything. 55

The Word has no meaning, it has only the feeling,  
the Word is indivisible, how it is supreme! 56

The Word is the seed of everything,  
The Word is the seed of the space;  
The Word is the root of the most beginningless. 57

The Sadguru is linked with the Word in life,  
How He's one with it! How He's melted in the Word! 58

When we described the Guru in heart,  
We should properly link the Word with Him. 59

The Word is from the space, all is created from the Word,  
Therefore the breath is from the Word in life. 60

The Word emanating from the navel is not fully knowledge;  
At the same time it is not fully ignorant. 61

Know the melody as the tangible result of the Word,  
How the melody will create the concentration! 62

The mind and all other instruments of cognition  
merge into the melody;  
However the melody is not the knowledge,  
The melody and knowledge are different. 63

How the melody of each Word is different!  
the quality and the feeling of each Word are different. 64

The Word comes out of the component of nature,  
The Word emanates from outer space;  
These Words are different from each other  
How one is born of nature!  
the other is the formed Brahman? 65-66

The Words of different planes are different,  
The melody of each Word again is different;  
The music of this melody is like the marshy land,  
It keeps one submerged into it entirely. 67-68

There are many kinds of the one,  
established in consciousness.  
They are different in behaviour and in love,  
How they are essential one, though they are different  
in temperament!  
Though the consciousness is one  
they are different in manifestation. 69-70

The ways of Sadhana may be different,  
but the result is indeed one,  
The Sadhanas vary according to each other's nature,  
They can never be one and uniform. 71-72

Some Sadhana demands hard austerity,  
Some are easy like the repetition of name;  
Some demand purity of all instruments,  
The Sadhana of the repetition of name  
can be resorted to by anyone. 73-74

Certain Sadhanas can shorten the time,  
But utmost purity is very inevitable. 75

As you go on repeating the name, purity follows,  
As attachment is awakened, yearning increases,  
Of all the Sadhanas that of  
the repetition of name is the best,  
I've sung this after experiencing in life. 76-77

हरिःॐ  
**HARIOM**



**THE LIFE COURSES OF THE MEN OF  
KNOWLEDGE AND THE IGNORANT**

*The ignorant one, though waking, is asleep;  
While the one with knowledge may be asleep  
but is waking.*

***Canto. I***  
**THE LIFE COURSES OF THE MEN OF  
 KNOWLEDGE AND OF THE IGNORANT**

By knowing the difference between the man  
                     with knowledge and the one without it,  
 They are properly and perfectly understood;  
 With this objective, in view I've described them both. 1-2

Normal activities such as getting up, sitting and  
 eating and others are similar for the man of  
 knowledge and the ignorant.  
 The ignorant one has only the taste in food,  
 The man with knowledge has nothing of the sort. 3-4

How there is the basic difference between  
                     the man of knowledge and the ignorant one!  
 What difference is there in temperaments in them!  
 In the temperament of the one  
                     the nature is in the fore,  
 While in the temperament of the man with knowledge  
                     the nature is subordinate. 5-6

Though both of them appear similar in doing a work,  
 They are not similar;  
 How the ignorant one is without any order in work!  
 But know it for certain that it is not so with  
                     the man with knowledge! 7-8

How prevalent are seen overflowing, the equipoise,  
                     peace and calm and unique cheerfulness!  
 While there's nothing of the sort in the dealings  
                     of the ignorant.  
 How He goes on rolling and tossing  
                     here and there in work! 9-10

Before He has finished fully one work  
                     he jumps to start another,

What struggle is there in  
    the ignorant in the world!  
The man of knowledge does only  
    that which is meant for Him,  
He does it with unattached, unconcerned way and  
    for the pleasure of God. 11-12

Perfectly orderly are the works of  
    the man with knowledge,  
There is the proper order in works of  
    the man with knowledge,  
There is the proper order in the accepted work of Him!  
While in the works of the ignorant  
    there is the disorderliness!  
His works are propelled by desire and anger. 13-14

What force is there of the propensities of  
    greed and infatuation in the ignorant?  
He's pulled by prestige, fame and name,  
While it is not so in the man of knowledge,  
    He's fully indifferent to it.  
How He's unconcerned! He's fully without desire. 15-16

What a basic difference is there in the dealing of both!  
What hope, desire, expectations are in the ignorant?  
The man of knowledge has nothing of these,  
    even in dreams,  
How they both seem to be similar!  
    What a difference is there again? 17-18

The one has beyond limit the longing of the world,  
The other likes only the devotion of God!  
The ignorant one though waking is asleep,  
While the man of knowledge though sleeping is awake. 19-20

Only greed is prevalent in all the works of the ignorant,  
While there's no trace of it in the works of  
    the man of knowledge;

The ignorant one is being tossed here and there in life,  
While the string of the life of the man of knowledge  
is fully in the hand of God. 21-22

How the life of the ignorant is without  
a definite objective!  
Contrary is the case of the man of knowledge;  
blessed is the life of His!  
How the one is drifting in the current!  
and that too never straight!  
While always the man of knowledge  
is on the surface. 23-24

There's only the force of nature in the ignorant one.  
The knowledge of the ignorant is like  
the cotton of the Akada\* plant;  
How bluffing is the ignorant! His ego is great,  
While there's nothing of it in the man of knowledge. 25-26

Greed without limit of various kinds is there in the ignorant,  
He's ever submerged in it headlong,  
He has no satisfaction in anything,  
While there's nothing of the sort  
in the man of knowledge. 27-28

How He's fully without insistence!  
He's full without desires,  
How He's miles ahead of the man with a fixed intellect!  
He has no coming back from where  
He has reached,  
When one reaches that stage  
the development is continuous. 29-30

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\* 'akada' means calotropis

हरिःॐ  
**HARIOM**



**UPASANA OF THE GURU IN LIFE**

*Having been contained in the Sadguru,  
Mixed and melted in Him,  
I've experienced and rejoiced,  
With overflowing heart at His feet.*



**Canto. I**  
**THE CONTACT WITH THE GURU AND**  
**THE GREATNESS OF THE GURU**

The Sadguru is not an individual,  
 nor He's an uncommon person,  
 How perfect love is the Sadguru! 1

The one who ceases completely to be an individual,  
 Though an individual is not reckoned as an individual,  
 The Sadguru is without name, He's beyond name,  
 form and qualities all the three;  
 Still He's identified with the name. 2

The one whose face has fully been towards God,  
 He's blessed and He's unique. 3

How unlike all is the pervasiveness of  
 the experienced!  
 He's original and self-becoming  
 and natural in all respects;  
 Though He's so, it is not recognized by anyone,  
 Though He's most mysterious,  
 He's simple in all ways. 4-5

How He's the most open perfectly in all ways!  
 Still nobody knows Him as such;  
 He's recognized not at all owing to His  
 Self-becomingness;  
 But the one with devotion recognises Him. 6-7

None can face His temper,  
 His deep love at the same time cannot be understood!  
 Still He's heedless of all that,  
 He lives in His own intoxicated state of original nature.  
 The whole world is His, everything is His own,  
 Though He's contained in all, He's aloof. 8-10

How to manifest the universe is His exciting play,  
 One who's interested in Him can know Him. 11

- The Sadguru's is the sentiment of loyalty and fixity,  
He never forsakes them indeed; 12
- How He remains perfectly steadfast!  
Still He lets not others know it. 13
- How He plays with Himself by Himself,  
He knows it because He's the witness being. 14
- What a miracle is in my life by the grace of the Sadguru!  
What a good fortune has been acquired by me in my life!  
He caught and dragged me unawares,  
I did not know Him, nor did He know me,  
How He addressed me as 'Chunia' and  
                                sent for me from Nadiad and kept me with Him!  
What an alchemist He's! By His wonderful  
alchemy He attracted me by  
                                His inscrutable ways in heart! 15-17
- What I've earned by the power of  
                                The Sadguru in life!  
And by the Sadguru's grace I am able to live again! 18
- How the beginning of life was past  
                                without knowing Him!  
Though I met Him I did not have  
                                the joy of meeting at heart! 19
- I had the diamond in my hand  
                                but knew not its value,  
What an unfortunate creature I am!  
                                Altogether unsophisticated, a stupid one! 20
- He made me catch my left ear  
                                in a round about way,  
He made me resort to the name by infusing  
                                disease in my body,  
As I resorted to the name profoundly at heart,  
How by the Sadguru's impact I began to be interested. 22

- What a limitless joy is in my heart at  
the removal of the disease!  
What an attraction I had then for the Sadguru! 23
- As I began to stick to the name by heart,  
The industry, enthusiasm, perseverance and  
courage were added to it. 24
- The weapon of prayer I got from chanting the name,  
How very much I began to sing His songs and  
progress with devotion! 25
- From it is born the love for the Sadguru in heart,  
It increased as I got confirmed in  
the practice of Sadhana. 26
- Without the deeply felt need it is not possible  
to concentrate on the aim,  
How by and by I got interested deeply in the Sadguru! 27
- By the constant practice of Sadhana,  
the aim of it was revealed to me,  
How I got a madness to get at it, in heart! 28
- To get at that objective,  
I realized in the heart the greatness and  
importance of the grace of the Sadguru! 29
- How much effort I've put in, in it!  
Unthinkingly I've spared no pains for that. 30
- There was an intense yearning enkindled  
in me for an ideal,  
That's why I could hold on to the practice of it. 31
- Nothing did I know, how to do Sadhana,  
Still how I was engrossed in the repetition and  
chanting of the name  
Whatever I've received from the Sadguru is  
through the inspiration,  
The more I received it, the more my love for Him increased. 33

- How I got the way of Sadhana from the Sadguru!  
 I resorted to fearlessness, humility and solitude;  
 How the Sadguru inspired me in dreams and  
   showed me the way,  
 Why then should I not make him living in me? 35
- When such love was awakened in me suddenly in heart,  
 How then I strove to give it a shape in life! 36
- I strove with love to hold in heart,  
 The living image of the Sadguru deep in heart. 37
- To be one with the Sadguru deep at heart,  
 With He in view I always opened myself unto Him. 38
- As with need and interest I went on doing Sadhana,  
 The love for the Sadguru flowed through in my heart. 39
- When the image of the Sadguru became apparent  
   to me in heart and even before eyes,  
 I received inspiration, love and zeal and enthusiasm. 40
- Spirit, love, devotion in the Sadhana went on  
   becoming intense,  
 I went on remembering Him in whatever was happening. 41
- When the Sadguru was apparent, love for Him being intense,  
 And He filled my being indeed to the brim;  
 The speed I gathered then is past description,  
 I sped fast like the river in spate. 42-43
- What a dealing was then when the union  
   of our hearts was established by  
   emotional good-will for each other. 44
- How He made me a brave adventurer, for dangers in life!  
 How I felt His support apparent in my heart! 45

How often you flung me far from you,  
 How you slipped away when I came near you!  
 How you played tricks with me, standing away,  
 You tempted me thus to come near you. 46-47

How the ocean brooks the sea-fire with love!  
 How Vishnu bears the earth on His Back!  
 How Lord Shiva, with love swallows the deadliest poison!  
 To suffer, to bear with love, is the true austerity. 48-49

He has become the Sadguru as the result of His penance,  
 One can get nothing without penance. 50

How He has with love made me resort to austerity!  
 Alas! None knew it however,  
                     and none realized its importance! 51

Some have known it as a fact only,  
 But they have not truly assessed it. 52

One aphorism had been woven in the texture of the life,  
 The awareness of the objective is necessary in all work. 53

One who has the firmness in keeping in view,  
 The objective of life in the work we undertake! 54

The Sadguru made me proficient in this,  
 How with love He made me an adept  
                     in the awareness of objective! 55

How shall I aptly sing His praise, at heart!  
 How my whole life stands today owing to Him! 56

How I am dyed with His colour and love!  
 How shall I describe His love, in what words? 57

I've swum across the sea of life,  
 only by the powers and impact of the Sadguru!  
 How such Sadguru Himself is the life!

- The very basic element that makes blood  
Is the root of the Sadguru. 58-59
- Having been contained in the Sadguru,  
Having mixed and melted in Him,  
How useful we find the grace of the Sadguru! 60
- The Sadguru Himself has made this clear to me in life,  
How by His grace I am able to sing this today! 61
- How the help of the experienced one is necessary  
in learning anything! So it is with the Sadguru;  
When you've the deep and terrific yearning,  
To learn something, spirit is fused in it. 62-63
- How I've met with disappointment  
and ups and downs in life! How then was the real help  
I've received from the Sadguru in heart!  
That help has indeed saved me and rescued,  
To such Sadguru I bow times without  
number at His feet! 65-65
- As I advanced in the practice of Sadhana,  
Bathing in the flood of love is unique!  
The conviction then was brought him and  
it confirmed faith in me.  
This done, I was fixed, established in Him by faith;  
I got to drink the nectar of grace. 66-67
- How the Sadguru has moulded me in shape,  
By trampling over me and by hammering;  
What a will to cooperate fully was born in heart!  
What an impact of God is this! 68-69
- How in dreadful marshy play you are drowned!  
How you are rapt in sheer joy and happiness,  
There's the uninterruptedness all throughout,  
But there's no awareness then that  
you are different from it. 70-71

Only the power of the Sadguru  
can lift you out from the morass,  
None else is able to do it,  
What the morasses in that divine state are!  
The real ability of  
the Sadguru can be of any use then! 72-73

The Sadguru has never looked at me,  
Still He has been looking after me forever! 74

How by looking upto Him, my state has changed!  
Though I too have ever been loving Him. 75

**Canto. II**  
**THE ACTIONS OF THE SADGURU AND**  
**HIS GIFTS AND GRACE**

The Sadguru awakened the latent skill  
                   in the intellect,  
 Directed it to the task of Sadhana usefully. 76

The dignified proficiency in work is the Sadguru's,  
 I've enjoyed it every step, overpowered  
                   by love at His feet. 77

The art of getting good out of evil,  
 I've been made to learn with penance,  
 What a miraculous way of the Sadguru  
 to teach me lessons to convince me of it wonderfully! 78-79

I willfully plunged headlong enthusiastically  
 to taste the interest of life;  
 Then I dived deeper and deeper,  
 What an exalted joy is there! 80-81

What an immeasurable and limitless is the culture!  
 I was dragged unto it and was enamoured of it,  
 What an initiation in benevolence, with austerity  
                   and sacrifice in life!  
 This culture inspired me to live for it  
                   and I renounced. 82-83

I loved to live a life of longing for the objective,  
 to make fully my mind cheerful and blossomed. 84

Ever with a perfect practice of this kind,  
 I was lost in it and my mind became caught in it. 85

What grace was His that I could ever live  
                   rapt in the practice of Sadhana!  
 Where the Sadhana is done with a cheerful mind,  
 Its pace is indeed unique. 86-87



As I pressed on, the Sadguru by His grace  
taught me whatever was necessary along the way. 88

What an upsurge of joy in life was  
there when I felt blessed!  
A fragrance spread about my heart  
in all directions. 89

To illumine the path for others in life,  
One who spends away His energy;  
When He has totally used up His energy for others,  
and enjoys it fully, lives a true life. 90-91

Such science of art and learning,  
by the Sadguru's grace, were taught me,  
He did not make me memorize it only  
He got that translated into life. 92

How by the grace of the Sadguru,  
The blessedness of life has blossomed!  
What a joy of living! 93

It is His grace that I could meet Him,  
I've realized this truth in heart by experience.  
Thus blessed, I stand today to describe Him!  
How He showered on me His grace  
and made me write all this! 94-95

How He gifted me with a world full of conflicts  
and worries to teach me with it! 96

By inflicting on me terrible diseases, He has taught me  
how and how much can I still live with love!  
How I used to write prayers in that excruciating pain  
How He made a stupid man to create many a thing. 97-98

It is not by accident that the yearning  
as hot as fire was enkindled,  
As I plunged in it the unique fire has increased,

It flared into flames with a dreadful speed,  
How then the Sadhana goes on by His grace! 99-100

When I was in dire disappointment  
and in dreadful distress,  
Even with efforts I saw no end to it;  
How the Sadguru was alone my support!  
He made me to do efforts  
by infusing courage in me. 101-102

Knowing that what a mighty Master is with me!  
Knowing it full well in heart how I've  
been fortunate to recline unworried!  
Without being perfectly settled and poised,  
He never allowed me to rest at place. 103-104

When He encouraged with a pat on my back,  
How my heart leapt with joy, pervading all through me!  
But to do successfully what He showed me,  
I've not cared even for death;  
there are many well-known instances. 105-106

By giving me such means of Sadhana,  
where even manhood would refuse to accept  
you've advanced my strength in my heart;  
Each step of yours is certainly for Well-being,  
Such a strong faith in my heart is established. 107-108

How you made me straight by and by hammering me!  
Sometimes I felt that the life will end, soon!  
When I experienced this I shouted at Him,  
and reported to Him, and remained quiet. 109-110

I've never asked for the Sadguru's grace,  
because its existence is ever present  
When the devotion for the Sadguru has been awakened,  
What a conviction and self-confidence are there! 111-112

He has looked after one at the time of distress,  
He has pulled me by hand and lifted me out.



And showed me the right way and seated  
me on a secure place. 127-128

He has not adopted me for nothing,  
He has moulded me by continuous training,  
Without deserving it, you cannot get anything,  
I've succeeded in it by the Sadguru's grace. 129-130

What was I in life! What am I today?  
Who made me such as I am?  
It is the prowess of the Sadguru.  
How by His prowess of grace I was extricated  
from afix I was caught in?  
Knowing this I realized His power. 131-132

The Sadguru is a great force,  
He's not an insignificant thing,  
By devotion in Him awakened, it does wonderful feats;  
He used His art and skill and proficiency  
on me which was like growing  
grain crops in the desert-like land. 133-134

He made me great from small and  
by His grace I became 'Mota',  
How wretched and poor I was! What I have become today!  
Inscrutable is the blessedness of the Sadguru's grace,  
His power makes even an invalid, scale a mountain! 135-136

I was roaming here and there, unmentioned  
None ever talked to me, I was counted as nothing;  
I lived without prestige among men,  
How the Sadguru lifted such a one  
to such a height! 137-138

I was a simpleton, fully quite unsophisticated,  
How I lived quite a different life  
by becoming a refugee of God!  
'A unique way of life' by the grace of the Sadguru,  
How I came to realize! 139-140

How I got the wonderful heritage in life!  
 To such Sadguru I bow a myriad times at His feet!  
 What a new life He has given to me!  
 It can be compared with one,  
 I bow to Him at every step. 141-142

The Sadguru, how He alerted me and admonished me much,  
 When a slap after slap I received;  
 Then only I was settled a little on the correct path,  
 It was becoming obvious in life from then on. 143-144

I was almost undone, I was crushed,  
 For the purpose of moulding I was trampled over,  
 Awareness in heart at time proved useful,  
 It was the grace of love, which worked! 145-146

To be rich then was my ideal in life,  
 The Sadguru strove hard to divert me from the way!  
 When the intellect was fused with devotion,  
     the inspiration sprouted,  
 The inspiration got,  
     the newer things were accomplished. 147-148

In my heart is awakened and alert, the rising dawn, a willing,  
 zealous readiness to receive the Sadguru's repeated thrusts;  
 And my heart is caught in total trust in Him,  
 as all his similar acts just tend towards  
     the profound aim of teaching 149-150

One who's saturated full with devotion for the Sadguru,  
 There is the well-being for him everywhere;  
 It was His grace and I was intensely interested,  
 And so I could remain engrossed in Him with heart. 151-152

If the heart is yearning for Him intensely  
     and is full of interests,  
 to him He's so very responding!  
 None is at present so evident as He's! 153-154

When the equipoise of mind is perfect,  
 There is the conscious peace, and the inspiration is received from it,  
 What an unruffled place it is from it!  
 From it emerges the plane of the Trance  
     by the Sadguru's grace. 155-156

The love helped me solve the problem,  
 when intellect failed to find out solution  
                   for difficulties and riddles and problems;  
 How the inspiration is quickened by love!  
 And by such inspiration everything got solved.                   157-158

In the higher spiritual and mysterious planes,  
 There are morasses where I was stuck up;  
 All efforts are of no avail! Only the Sadguru  
 is then able to rescue you out promptly.                   159-160

When getting perfectly attached in heart  
                   to the practice of Sadhana,  
 What a gush of love for the Sadguru is experienced!  
 The love which is perfect and deep in heart awakened  
 is able indeed to solve properly everything.                   161-162

Often I have been perplexed,  
 When only the help of the Sadguru was my only refuge;  
 Sympathy, enthusiasm, industry, perseverance,  
                   spirit of adventure and fortitude  
 beyond measure I've got from the Sadguru.                   163-164

What a use of all has been made in life!  
 How much I got to learn from that!  
 When the Sadguru is woven in the texture of life,  
 We don't require to worry about anything.                   165-166

The one who has changed my attire by His grace,  
 Thousands of salutations are mine at His feet!  
 He has never looked to any of my misbehavior,  
 Such limitless is His compassion;  
                   To Him I bow again and again.                   167-168

Indeed I've done stark injustice to the Sadguru,  
 How undeserving I've proved myself!                   169

How He has hugged me who was the meanest of men,  
 He has nourished me with the milk of love with love.                   170

- How can I forget such acts of obligation?  
How the love in heart there is by which I live. 171
- In the same way the Sadguru has worked miracle  
In sowing deep the seed in my heart in the beginning. 172
- He made it uninterrupted and conscious,  
There is the flash of His light without a shadow. 173
- You are the immortal consciousness yourself,  
Along with it however is the love of the Sadguru. 174
- Such is the prowess and impact of His acceptance,  
The impact of the shelter of God on me is unlimited. 175
- I am living today by the power of His love,  
How I can live with pride and with liveliness! 176
- The stupid as I am I've not been able to mete out  
proper justice to Him and His work.  
For that I pray for forgiveness. 177
- Just as a moth is insignificant before the Sun,  
Even so I am a silly child at the feet of the Sadguru. 178
- He has made me taste His favour in heart,  
By this I've experienced the self-satisfaction;  
How He made me walk and try and  
keeping straight He's made me do the work. 179-180
- How you put me in difficulties!  
You made me strive single-handed, letting me get  
entangled in perplexity in heart,  
You did not even console me with love,  
But you've taught me by letting me struggle. 181-182
- With what an ointment you've transformed my vision!  
How blind I was! You've gifted me with sight;  
How disabled and invalid  
I was even to move a step!

The Sadguru then took me  
by hand and lifted me up. 183-184

When I have faltered, where I've stopped,  
When with whatever efforts I couldn't  
walk on the way.  
By my ardent and piteous cries you ran to my rescue,  
You lifted me and put me on the path and  
speeded me up. 185-186

Often I've experienced the grace of the Sadguru,  
the living self-confidence has therefore grown in heart,  
That there is one in life to lead me truly,  
My helper has stood by me in time of trial. 187-188

Let the real deep interest in the Sadguru in heart,  
Perfectly grow and then see how He works!  
I've told you at the outset what a Sadguru can be,  
Seeking refuge in Him with love,  
all our work is accomplished. 189-190

I've been praying to the Sadguru for the gift of love to me,  
How one gets love when He's satisfied with him in heart!  
When I experienced this I got the important clue,  
using it fully I've received the gift of love. 191-192

All this is indeed useful, When all is done properly,  
instantly His grace is there. 193

I've shouted for you whenever I was in distress,  
You've rushed to help me; How you love your devotees!  
How eager you are to give peace, quietness,  
happiness and cheerfulness!  
Your love is matchless. 194-195

When there was the time of trial, you alerted me,  
awakened me and made me stand erect with promptness,  
strengthened and inspired in me perserverance  
adventure, industry and gave me courage,  
fortitude and valour. 196-197.





Work is the flowers to be offered at the feet of God,  
To give full satisfaction in heart to God, is the work;  
Work is the proper means to make love with God,  
The Sadguru taught me to look at work in this way. 212-213

Without the heart being saturated with devotion,  
The profound greatness of the Sadguru  
    can never be known by anybody;  
How I washed His feet at heart  
    with small efforts of mine! 214-215

I opened out my heart to the Sadguru at His feet,  
Whatever I was experiencing I reported to Him;  
When this practice became living and vigorous,  
How love began to swell like heavy rains! 216-217

With continuous devotion  
    I worshipped the Sadguru in heart  
Then I've been able to experience the essence of  
    the truth of the Sadguru;  
What little I've been able to write about the Sadguru,  
is His inspiration; I bathed in His grace abounding. 218-219

When I got identified with the love of the Sadguru,  
I became fully oblivious of what was going around me,  
When I got established in Him alone, at heart,  
Then the life became divine by the force of love. 220-221

How indeed the Sadguru is the one  
    who can help us cross the ocean of life!  
How He's different from a human being then!  
Without devotion you cannot be one with the Sadguru,  
Since I was interested in the Sadguru,  
    I could get woven with Him. 222-223

**Canto. III**  
**THE FORM OF THE SADGURU IN LIFE**

My Sadguru, in the worldly way  
                                     was without any definite mooring,  
 His ways and manner were not at all proper;  
 How He was completely an Avadhoot?  
 It is difficult to describe Him,  
                                     who was different every moment!                         224-225

None can be so cruel a task master as He was,  
 He led me into practising difficult feats,  
 which meant to invite death.  
 How difficult and impossible they seemed!  
 They were past description.   226-227

How even then I had the need of Him in life,  
                                     intense beyond limit!  
 Owing to this need nothing of His  
                                     ever looked hard to me,  
 On the contrary I've ever learned  
                                     new things from them due to devotion.                         228-229

The Sadguru is not only the physical body,  
 The consciousness is always there in Him alive.                         230

He's not only body Himself, He's the totality of love,  
                                     concentrated in Himself by Himself,  
 What blessedness is that!   231

I sought shelter in the Sadguru with a view  
                                     to attaining to the objective,  
 Afterwards what devotion overflowed  
                                     in me for the Sadguru!   232

The Sadguru, though physically stationed at one place,  
 certainly He's evidently present at the other place.  
 He could relate the facts of my life, literally correct  
 while He was miles away from my place.                         233-234

One of my friends was present at the time  
      where He stayed,  
He jotted it all down and showed to me. 235

How distant was my residence from Him!  
How the prayers I sang here were sung by  
      the Sadguru there! 236

How at once He's extended at another place!  
The concrete other incidents I've known. 237

I do not care whether others believe it or not,  
Now I've described the facts as I've truly known them. 238

Without the deep devotion for the Sadguru at heart,  
One is not to get full advantage of Him. 239

That my heart may remain completely  
      with the Sadguru,  
What tricks the Sadguru had been playing with me!  
How He made gestures!  
      One would be unanswered of Him.  
I was mad after Him,  
      I sought His feet, overcome by Him. 240-241

How the current of the consciousness flows from Him!  
Touching Him with devotion,  
      the touch of it can be felt. 242

**Canto. IV**  
**THE EFFORT INSPIRED BY THE SADGURU**

- Apparently impossible, difficult and dangerous,  
 terrible dreadful work where courage would fail one,  
 By His grace, I've plunged into it with  
     a determination to do or die.  
 How the Sadguru has fused in  
     the infinite ability! 243-244
- I've been doing all that is shown to me,  
 with rising joy, perseverance, industry and  
     enthusiasm in heart;  
 I have emptied even the seas to satisfy Him.  
 I've spared no pains to satisfy Him in heart. 245-246
- I had been tested and tried to test  
 the virtues such as fortitude, courage, valour  
 and manliness; with devotion I  
 made efforts to get the knowledge  
 and art of the Sadguru, established in heart  
 and I succeeded at least in the attempts. 247-248
- Sometimes I was served with slaps  
 Sometimes He made me beat my brow!  
 How often on the way I had my head dashed against a wall,  
 still I never shrank from efforts,  
 I've not given up what I undertook to do,  
 and I've held fast at it;  
 How that was the grace of the Sadguru! 249-250
- How much hammering I've experienced  
     in life at the hands of the potter!  
 How the living objective of being  
     moulded was there in heart!  
 How often I got drowned in deep waters!  
 Still He let me not drown;  
     what a grace of the Sadguru was that! 251-252

I am undone, wounded and many a time I've retreated,  
 By His grace I again got up  
 He has tried again and again and  
                   made me run with effort.  
 Whatever I am today is definitely by His grace.           253-254

How heavy hammers, on my head I let fall,  
 Even then I never felt hurt by Him!  
 How He tossed me high and low and twisted me!  
 How He's trained me to be worthy of His feet;           255-256

How I've experienced the pricks and  
                   punches of the Sadguru!  
 But I never took ill and believed them as such,  
 I took that as the training to learn with love,  
 It enhanced love in me and I went on being trained. 257-258

As Enthusiasm in the work of Sadhana permeated my life,  
 Perseverance, industry and courage and adventure  
                   too etc. were enhanced,  
 How I got wings then to brave dangers!  
 How I got power and ability to soar in the sky!  
 The power of the grace of the Sadguru  
                   joined hands with my efforts,  
 With experiences more than one,  
                   I've given here the gist by His grace.           259-261

How the perfect ability in heart is to be undone,  
 upsurging and flowing with torrential rapidity!  
 How I was intoxicated to plunge headlong!  
 How to remember all this my hair stand on end!           262-263

How I received difficulties, obstacles, calamities  
 riddles, complexities and problems as His gifts!  
 By then I've been able to become mature,  
 Alertness, spiritedness, erectness were cultivated  
 and from that grew valour;  
                   it is the gift of the Sadguru.                           264-265

How the Sadguru has indeed rebuked me!  
Still never neglected me or pushed me away;  
He has let me be punished; there I've learned;  
How it is the grace of the Sadguru that the awareness  
of the objective was ever there! 266-267

Sometime though He slapped me, He has not forsaken me,  
How I got the glimpse of the grace of the Sadguru in it!  
It was the staff of the Sadguru that  
saved me from death on the way,  
Often I've been saved but by His grace. 268-269

None gets shape without being hammered,  
I've known this from incidents I've come across;  
How the Sadguru has given such incidents by His grace!  
How He made me keep  
the awareness of being moulded! 270-271

He created terrible conflicts in life,  
And created chaos and how He put me in to trouble! 272

The Sadguru is not straightforward,  
He lets not one die at rest,  
How often He turned me upside down! 273

How can I, in what way shall I thank Him in heart;  
In the beginning I was tired;  
How raw was my intellect! 274

The acts of the Sadguru for me were incomprehensive,  
I do believe that my well-being was their objective. 275

By experiments in life the experience I had  
that's why I could behave with determination  
and unworried on occasions. 276

How He has led me on occasion where  
He made me run and made me panting  
for no purpose at all. 277

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What the grace was there then that you saved  
me skilfully by inspiring the awareness. 278

How often you pushed me in a ditch!  
The reality of how much I am worth  
was by itself evident to me. 279

There is no end to the calamity that  
I have accepted by accepting the task  
of earning life in the world!  
Yet if some tried to dissuade me from my path,  
I had the valour, rising in me to defeat them. 280-281

How I was surrounded and there was  
no escape from it.  
Then I've striven with unceasing efforts. 282

I've left no effort untried,  
that I could dive deep was the result of devotion.  
Without deep love felt, you never are awakened,  
This indeed is the prowess and impact of  
the Sadguru. 283-284

The Sadguru is obviously my strength of the weak,  
I could not do at all without the Sadguru;  
When the Sadguru was the sole support,  
How the Sadguru then Himself eloped. 285-286

When I was caught in the dreadful morasses,  
where the efforts bore indeed no fruit;  
Then only the devotion for the Sadguru was useful,  
The devotion has saved me from dangers. 287-288

How the Sadguru has made me strive on the way?  
He has not gifted me anything for nothing. 289

He has had me striving personally,  
What I learned as the result has been fixed! 290



If there is anyone who has lifted me high  
It is only the Sadguru who's adopted me;  
He altered me, warned me, in many ways,  
It was all the grace-gift to give me shape. 291-292

Since I was attracted at the lotus feet of this Sadguru,  
His remembrance is awakened now and again in heart,  
With love prayers at the feet of Sadguru then,  
encouraged me to strive and strive. 293-294

The Sadguru has made me strive a lot,  
By that indeed I got to learn;  
Without struggling personally and  
                    without diving deep in the essence,  
The truth ever evades; The truth I got on the way. 295-296

How I had to struggle hard to discover life!  
This struggle I consider the penance true;  
With love in it I've never felt it hard,  
How I thank the Sadguru with devotion in heart! 297-298

What I could not learn in spite of setbacks,  
I learnt from the thrashing of the Sadguru,  
                    which made me straight;  
He has made me toil endlessly in life,  
Keeping me striving He has cut me into shreds. 299-300

He pounded me to power  
How pressed me hard to extract oil out of me!  
The grace in the form the Sadguru's teaching is complex,  
From the awareness of the objective,  
                    I got to learn well. 301-302

**Canto. V**  
**LONELINESS IN THE HIGHER PLANES**  
**OF SADHANA**

How I had to hang half way!  
 Single handed I had to play;  
 The real company I had of the force,  
 How He ran away far off!  
 Let Him see from a distance, standing  
 “How much stamina, integrity, manliness are in me!”  
 Though He's alone how he has the intensity  
 of yearning at heart! How shall that leave him?  
 You may have freed yourself from me, but the flame  
 of fire that is burning in my heart keeps me company.  
 The awareness in the heart will rise in me,  
 ‘How much I have the love for you in heart’.  
 You may be looking at me from afar  
 you will get to know ‘how much manliness is in me’,  
 I may be alone but I am not alone,  
 The longing is with me, where shall it go?  
 With this longing, you too are linked,  
 How skilfully you seem to have left me!  
 Even with longing how I felt solitary?  
 All I saw looked blank and silent,  
 I felt that from everything around the life was gone!  
 How the intoxication all seemed gone!  
 My sole support I felt, crashed,  
 I was as if supportless and helpless.  
 The spirit that I had to get at the sky  
                     seemed to have gone.  
 Still I strove to stand even in some way or other.  
 I've been alone without any company  
 and I felt as if you've altogether forsaken me.  
 Whatever I am worth I've tried to stand up.

303-317

How ready was my valour to take the sky in arms!  
 That valour was fully subsided in heart,  
 The integrity as though was full on its ebb!  
 Somehow or other still He's attached.

318-319

However unbent and erect holding the head high  
Though alone I was still erect!  
With integrity and spirit I've been playing the game,  
Indeed you too will be pleased to see me. 320-321

Though alone I am the cub of a lion,  
I've known to struggle with head put aside,  
How I alone have plunged into the battle!  
You will have the unique pleasure  
of seeing the battle. 322-323

For a long time we both walked  
together on the way,  
Keeping pace with each other;  
I've felt the existence of His support,  
Dauntlessly and unworried I've  
pressed on with you. 324-325

Though separated from the consciousness  
I seem to have been  
However is He going to flee from the root?  
He's implanted in the root because He has become  
what He has been from this root,  
He has quickened such faith living in my heart. 326-327

Suddenly He's ceased to be keeping me company,  
I've felt quite all alone and blank;  
How I was entangled alone in the whirlpool,  
How I felt all alone with a deep  
sense of loneliness. 328-329

When intense disappointment was  
prevailing, I was awakened,  
But I took no time in regaining my poise;  
Then becoming fully proficient I was on the way  
though alone, girding my loins  
I fought my way. 330-331

Indeed, my condition was completely helpless,  
'that I could not pluck a leaf' was my state;  
I could not get upon my own nor could I stand,  
I became completely invalid,  
                    still I stand courageously.

332-333

Though I've been a cripple, I've not lost courage,  
Though I'm lying alone I'm the child of a brave man;  
Though striving hard, I cannot succeed,  
And you may be seeing this standing at a distance,  
                    I am not afraid.

334-335

**Canto. VI**  
**THE GURU'S WORSHIP**

I had to strive hard to establish the Sadguru  
     in heart, living every moment,  
 It is not done easily for nothing.  
 How the history of the hardest efforts made by me  
     to hold Him in heart; which I could do,  
     by His grace is unique.  
 But we get the real power when we've devotion  
     in heart for the Sadguru,  
     awakened and living. 336-338

How I had been attaching importance to holding  
     the Sadguru in heart!  
 I saw that I did not forget Him for a moment,  
 Such deep interest I had in Him. 339-340

Without deep love awakened for the Sadguru in heart,  
 Nothing can be done in anyway;  
 In same Sadhana, the time had come  
     to be completely undone,  
 Then I shouted for the Sadguru. 341-342

I've never left Him alone,  
     I've always been remembering Him  
 How I've been praying to Him now and again;  
 I've been reporting whatever is in my heart and  
     have been offering that to Him,  
 Then only He has given His slightest glimpse. 343-344

Remembrance, singing songs of prayers  
     and singing praises,  
 I offered to Him the reports of my heart;  
 unflinchingly I did so and as the result  
 the detachment blossomed in life. 345-346

Without the continuous fountain of love rising in heart;  
 It is not possible to be linked with Him in heart,

I remained steady and applied to the Sadhana  
and as the result of it devotion streamed forth. 347-348

To strive on ever with perserevenace, industry  
and to strive to make it continuous  
All that has been accomplished is  
                  by yearning as hot as fire,  
This yearning has given birth to  
                  the Sadguru in heart. 349-350

He's not a mere body; how He's then ignited love!  
To have it ignited I've striven by His grace,  
The continuity in the practice has been achieved,  
How love, by itself has gone on springing forth! 351-352

From the continuous practice, detachment has emerged,  
The real spirit in the Sadhana was then born in heart!  
The practice in the plane of detachment is life-giving,  
By such practice one can go to the planes  
                  with the help of the Sadguru. 353-354

How the Sadguru is with me in every little thing,  
With devotion, emerged,  
                  the Sadguru is very near to you;  
Show your worth, how capable you are!  
When you go across this experience,  
                  The Sadguru is evidently before you! 355-356

How much did I go on praying then with love,  
When I was at my wit's end  
                  I got wounded with love,  
If there was a slackness in love, what great storms,  
                  deep and dangerous had befallen me! 357-358

How I got a shock then in my heart!  
How I piteously cried and shouted for His help; 359

In such terrible times when I could do nothing,  
How the Sadguru ran to me and I felt Him near! 360

How boundless His love is! He would come swiftly  
to do his work when He's pleased with one,  
riding the eagle. 361

I've realized that He's the ocean of compassion,  
At the same time He's hard as the iron at times; 362

It is not possible to comprehend the play of the Sadguru,  
Therefore I held that  
whatever He did was for my well-being. 363

When I was stuck up in subtle difficulties  
I resorted to intellect, fused with devotion. 364

Where the intellect could not find way for me,  
My heart cried and there was  
no end to my restlessness. 365

At that time how I urged the Sadguru profoundly,  
How I requested Him, bowing at His feet! 366

Only the Sadguru knows when to rush to help  
How inscrutable and subtle He's! 367

I complied with His commands devotedly  
keeping the objective in view,  
I never disobeyed Him and accepted all. 368

Not only I've accepted but also I've abided by it,  
I respected each command of His and have tried  
to fulfil them. 369

Without devotion for Him, it is not possible  
to do His behest,  
To abide by His words was indeed for my well-being; 370

Love and devotion were necessary to be unified in Him,  
To achieve my sole interest I could indeed melt in Him. 371

Owing to my greatest need I could fix my heart in Him,  
That's why His devotion has developed  
and my heart fused in Him. 371-372

With an upsurge of heart I've taken up His word,  
I never cared for whatever I had to suffer for all that;  
How much I've been made to suffer!  
However I've striven hard to do His bidding. 373-374

Maddened with His love I've braved,  
Many a risk and adventure manfully;  
I was oblivious of how much I was bruised  
and scratched,  
To sacrifice for the Sadguru I had the flood of  
light within me. 375-376

Diving deep into the Sadguru's heart,  
One gets at the root of love indeed;  
Devotion is the source of bliss,  
and it is the stream of joy,  
That's why the Sadguru has attached so much  
importance to devotion.  
How I've been attached in importance to cultivate  
devotion at heart!  
To achieve life!  
As the devotion got intense deeper  
and still deeper  
I had got to go deep in the heart. 377-380

Whatever I am today is the prowess of the Sadguru,  
I became 'Mota' by the Sadguru's force in life;  
The Sadguru is not only the symbol of energy,  
But He's the carrier of the divine power. 381-382

He pulled me to Him and caught hold of me  
and called at His feet.  
How He dazzled me by His miraculous power!  
So doing He ushered me in His heart,  
By His profound grace I gained in life. 383-384



I, who did not know anything and the land was unknown,  
 I had no ability of knowing it then;  
 But by developing devotion for the Sadguru,  
 By the power of the Sadguru everything was clear. 385-386

Diving deeper and deeper into the Sadguru,  
 How the miraculous realm of love opened before me!  
 How I got peace in heart by this love!  
 How He made me strive  
     to make this love uninterrupted! 387-388

How the love of the Sadguru inspired in heart  
     wonderful and unique devotion  
 and how He did a magic trick on me in the heart!  
 Had He looked at all my deeds,  
     I had no right to live in the world,  
 But His compassion is the help. 389-390

How He made me resort to His name by  
     reminding me of it;  
 How He forced me to hold my left ear  
     in the round about way!  
 As I resorted to His name I got a rhythm  
     and encouragement!  
 How I took to God's devotion by  
     the grace of the Sadguru! 391-392

How you contrived a terrible incident  
     to embrace death!  
 You made me fight a grim battle for life;  
 Every drop of valour was made to be spent away,  
 Since I plunged headlong in it,  
     how I surmounted death! 393-394

I was not at all taken in by the Sadguru  
     in the beginning,  
 I was attracted to Him as the familiarity increased;  
 When devotion was developed I was pulled to Him,  
 Then I got engrossed and became one with Him. 395-396

What a living dynamic power He's!  
The layman would not know anything of it;  
Only the magician knows the secret of his magic,  
By serving the Sadguru one can become  
                    one with Him. 397-398

I had no capacity at all to move an inch  
How then can I have the power of getting transformed  
By getting indeed the refuge of the Sadguru,  
I got to learn the way to God. 399-400

By the increase of devotion for Sadguru, in heart  
What a miraculous and wonderful spur I had in heart!  
You made me take most difficult steps in the way,  
How the Sadguru has encouraged me then! 401-402

How you awoke me from the slumber,  
                    made me get up and stand up,  
How you made me gird up my loins  
                    and made me walk by trick!  
You drove out indolence from me and  
                    filled every atom of my being with nectar;  
That stood me in good stead on the way. 403-404

How can I count obligations, innumerable!  
Each hair on the body speaks of your  
                    establishment of the name in the body,  
It is not a secret now;  
My life is definite under the impact of love. 405-406

In whatever I've been doing  
your devotion is deeply resounding in it;  
By what power of His, His glimpse can be had!  
How I became blessed by good fortune! 407-408

There is no limit to the power of the Sadguru,  
Limitless though it is, it does not seem so;  
How His glimpse is wonderfully conscious!  
How He has saved me in critical moments! 409-410

- How He undertook my burden on His shoulder  
and made light as a flower in life!  
He has not let worries and care leave  
                    behind for me;  
What feats have been done by the Sadguru! 411-412
- With what love the Sadguru adopted me  
                    and nourished me!  
He left me free making 'Mota' of me;  
What transformations have taken place  
                    by the skill of the Sadguru!  
To His magic art all other arts are inferior. 413-414
- How you've heated me red-hot  
and hammering how you moulded me in shape!  
When I became a little slow I was shaken,  
even then you did not leave me,  
                    what a grace of Sadguru! 415-416
- How you've created a lotus from the sheer mud!  
Subtle is your power which is incomprehensible;  
For quite a stupid man, you by infusing  
                    knowledge in me, made me;  
That is the evident proof of it. 417-418
- By knowing the Sadguru, valour was born in me,  
What integrity and spirit have manifested!  
I did not know of strength in life indeed;  
How wonderfully, the unprecedented power  
                    has manifested! 419-420
- What an insignificant and useless straw I was!  
Infusing devotion in me how He has transformed!  
I was fully stuffless, and was not worth  
                    a mention,  
How you've raised Him to skies! 421-422
- How you tossed me here and there in the world!  
Even in those conditions I never forgot you at all;

uninterruptedly holding you hard in heart,  
Whatever happened I've offered you at your feet,  
To suffer at the hands of the Sadguru is  
    for being moulded,  
The objective, with full knowledge was  
    ever alive by your grace.  
How I got to learn in life!  
I had the awareness of  
    that knowledge of life properly.

423-424

**Canto. VII**  
**THE METHOD OF WORSHIP**

How all His activities are without beginning!  
Because He has no desire of His own in any work;  
He has no longing too for the result of any work,  
He's ever unattached in the beginning and  
the end of work. 425

I could keep track of the Sadguru,  
Because of my deep interest in Him always;  
When I sometimes felt the taste,  
how love overflowed in the heart!  
Therefore the Sadguru remained fixed in heart. 426-427

I've been able to strive with detachment in heart,  
Contrary circumstances are so inevitable  
for learning. 428

Learning with deep devotion and  
again and again praising you,  
How with efforts, time without number,  
I've remembered Him!  
What a grace of the Sadguru that I saw  
the objective materializing by grace and the Service  
of the Sadguru with devotion. 429-430

With love that must be open at the feet of the Sadguru,  
I tried all means shown to me with zeal. 431

What means were shown to me!  
How He made me strive to successfully  
carry them out inspired by the objective. 432

If I stopped on the way you pushed me forward,  
You somehow pulled me at your feet. 433

How I shrieked and shouted when my feet  
faulted and slipped!

It was a piteous cry full of pain  
     which would move the heart!  
 Even then I did make efforts that I possibly could,  
 Never have I sat down with hands on temples. 434-435

When the inner and outer condition  
     were fully like that,  
 How I got the inspiration!  
 The devotion for the feet of flood  
     which carried away everything. 436-437

With His blows on my back,  
     I got awakened by His grace,  
 I asked for the Sadguru's forgiveness  
     and sang His praises.  
 How often I requested Him to illumine my way!  
 Sometimes He did not even care to look at me. 438-439

Sometimes He let me be baffled on the way,  
 When I took byways, parting from Him,  
     He let me do that;  
 When I felt the pain of it for myself,  
 I shouted at Him and how He lifted me up! 440-441

To be awake and to live with love  
     of the objective is to live indeed,  
 When I felt so by living with devotion,  
 The Sadguru with love then, was evident!  
 The divine joy of that time excelled even in a flood. 442-443

'There is no development in a secure state',  
 You've made me experience it evidently in life;  
 Whenever I felt secure in life,  
 Thinking it to be the death of life I've  
     been awakened with a start. 444-445

To get Him to help me I went on shouting for Him,  
 Without the relation of heart, established  
     nothing can be done;

What a yearning of heart is necessary  
     for such relation!  
 How and how much living readiness  
     is there in us? 446-447

At the basis of all this that happened  
 was the intense yearning as hot as fire;  
 Without such yearning it is impossible  
 to get the cooperation of mind and  
     other instruments fully.  
 How sometimes unfruitful struggles were there,  
 Being disillusioned, I ran on the way;  
 I had the objective ever before my eyes,  
 I went on doing Sadhana unceasingly. 448-449

I loved Him with mad devotion in heart,  
 How I made efforts to make Him evident personally!  
 To be one in Him, to be identified with Him,  
 How I've been striving by His grace! 450-451

The Sadguru gave me the mantra of  
     'living by dying',  
 How I've made efforts to materialize this mantra!  
 The history was made, who's going to know it!  
 I've given by His grace an inkling of it. 452-453

Devotion for the greatness of the Sadguru  
 awakened and established in heart,  
     it grows of its own accord.  
 How your footfall then is resounding!  
 The speed in your Sadhana then is unique. 454-455

How important is the devotion to follow Him,  
 without devotion, awakened none can follow Him!  
 My interest was awakened and what a deep promptness!  
 Therefore by the indication from the Sadguru  
     I could follow. 456-457

I had great joy in spending away,  
 All the virtues and power I possessed;  
 I've ever tried to strive without seeing day or night,  
 Keeping the Sadguru in front,  
   at the tip of my nose. 458-459

It is the work in our hand,  
 To vitalize the Sadguru in heart,  
 What a soaring feeling I had to achieve my end!  
 What an anxiousness I had at heart  
   to be cut to pieces! 460-461

How the Sadguru has made me strive!  
 How He showed the newer things in heart!  
 When complete surrender in the Sadguru is there,  
 Then only the start for the higher planes is made. 462-463

The readiness to offer life only will not do  
 when you totally sacrifice yourself,  
 His help becomes evident. 464

To be absorbed in the Sadguru, heart with heart,  
 How joyfully I've striven to  
   achieve the interest of life. 465

Madly I strove to make the Sadguru alive in heart,  
 Fully one in mind and other instruments. 466

From surrender without is born devotion which is unique,  
 With such surrender devotion expands;  
 From this conscious devotion, knowledge emerges,  
 How the union with the consciousness then follows!

How much you are ready joyfully  
   to face death at heart,  
 How much fire is ignited to achieve the end;  
 On it all depends the help of the Sadguru,  
 or else it is not to be found  
   uncared for on the way. 469-470



Devotion is inevitable to unite  
    your heart with Sadguru,  
Devotion does not arise in heart for nothing;  
I have striven day in and day on  
    with the practice of Sadhana.  
By such striving some success I've attained. 471-472

The Sadguru by His grace had taken away my shyness,  
What process was there after it! 473

Whatever Sadhana I could do with His grace,  
The importance there is of the power of God. 474

Without an open intellect, in the present state,  
None can recognize anything in its true form. 475

When devotion for the Sadguru, growing in heart,  
The union of deep devotion takes place there;  
By this union hearts with love become wet,  
Becoming thus wet they become one in unison;  
What a result is of such love in life!  
I've experienced by personal experiments;  
What a force is hidden in love by love,  
We come to know it by love in love. 478-479

**Canto. VIII****THE HELP OF THE SADGURU AND THE RESULT**

What slaps and pushes I've been subjected to!  
 How multibranching is the intellect!  
 Many tricks have been used to bring it to the path;  
 I've been made to plunge it in dye of devotion  
     to seat in at the feet,  
 Many such obligations are the Sadguru's. 480-481

He has used His skills to temper my nature,  
 He has dyed my nature to be attached to His feet;  
 What things He did to quell storms  
     and mischief, played by my fanciful mind!  
 I'm aware of all this by His grace. 482-483

How my mind many a time went astray!  
 He tried many ways to make it right;  
 For this only the devotion is the right way,  
 Therefore I've tried on and on  
     for the growth of devotion. 484-485

Sadhana is to perform the accepted work  
     that it bears fruit,  
 You made me accept this lovingly by grace;  
 You taught me that works become vitalized  
     when done with peace, detachment and  
     quiet, poise and cheerfulness,  
 That everything may go on in a regulated way. 486-487

How you took the perfect care!  
 The intuitive perception that I've got from the Sadguru,  
 I've applied that to the doing of all work. 488-489

When mind and other instruments  
     revolted and took the ways of their choice,  
 How I got alerted then by His grace!  
 The intense longing to achieve the objective  
 He has inspired efficiency and alertness. 490-491

- How I got the response and cooperation  
of all the instruments!  
This I consider the presence of the grace of God,  
Whatever has been achieved in my life till now,  
I consider it the shower of God's grace on me. 492-493
- Sometime what desires have tempted me  
and overpowered me and sent me to the cross! 494
- With whatever strength I had mustered  
to fight the battle. 495
- I've fought such battles more than once,  
As I fought, my strength and power increased. 496
- I always invoked the Sadguru with prayers,  
Tearful and piteous shouts I used to make. 497
- As I did receive the help from the Sadguru,  
I got the living and the conscious  
self-confidence within me. 498
- When I went off the track, and when I was aware of it,  
I took no time in becoming alert;  
The deep practice that I had been having of  
the higher path,  
My fixity (concentration) became established  
and with concentration  
I was united with Him. 499-500
- What a deep devotion I had for God in heart!  
The devotion which I developed for the Sadguru,  
Took no time in becoming transformed as  
the devotion for God. 501
- To cultivate deep devotion for  
the pleasure of God in heart,  
I made intense practice of it in the Sadhana;  
When devotion was ceaseless in the practice,  
How the fixity of devotion became uninterrupted! 502-503

- I've with deep devotion inspired my heart for the Sadguru,  
 Taking in the nectar of inspiration  
     devotion has become denser;  
 Owing to this devotion  
     I got the surrender to God developed,  
 This has become a living activity with me. 504-505
- The deep yearning as hot as fire was at the root  
     of all that happened to me;  
 Without such yearning it is not possible to get  
 the cooperation of mind and other instruments. 506-507
- Nature used her sparks to spread the fire,  
 Burnt by them I got to understand. 508
- I was alerted then by grace,  
 Attaching great importance to the getting over them,  
 I had to wrestle with them. 509
- How I have done the desperate efforts!  
 At the same time I've prayed to the Sadguru  
     with deep love. 510
- My living deep attention was all with the Sadguru,  
 Since it was conscious, the Sadguru came to my help. 511
- How He kept me hanging halfway!  
 How I had to remain hanging! 512
- How I tried fully as much as I could possibly do  
 I've never looked back;  
 Trying with the awareness of objective and  
 by practice I began to be interested into it. 513-514
- With constant prayers, deep devotion  
 For the Sadguru was awakened and  
 the perfect establishment in the Sadguru,  
 How He ran to my rescue at the time of trouble!  
 How unexpectedly He comes to help  
     those who strive! 515-516

How passion and greed and infatuation  
 Have come as obstacles, evidently tempting and terrifying!  
 But the inner fire I had, to be established in the consciousness,  
 How by the grace of the Sadguru I've been saved! 517-518

As barriers engulfed me in my feeling senses deep,  
 I strove and struggled more and more, at heart,  
 To lose myself in the quest for Truth;  
 And now as my heart is focussed, still and concentrating,  
 the Sadguru's power is seen and felt as manifested. 519-520

Where there was the use of Him,  
     I've used the Sadguru,  
 When my attention was deep and continuous in heart;  
 How the Sadguru has been then useful to me!  
 Then I got to know what power the Sadguru is! 521-522

I have not allowed the Sadguru to rest idle,  
 I've been taking some work or other from the Sadguru;  
 How I've been looking at the Sadguru;  
 Then how the Sadguru has been pleased with me. 523-524

By making use of Him,  
     the Sadguru has indeed proved useful,  
 Then I got to know the essence of  
     the Sadguru at heart;  
 When complete love for the Sadguru had developed,  
 Then I've come to know really the Sadguru. 525-526

Without paying the price nothing worth is obtained  
 I have paid the price to know the Sadguru;  
 I have not spent Him away for trifles,  
 I have sought His help at critical moments  
     with prayers. 527-528

When dire need is felt for something, attraction for it is felt,  
 What a pull of attraction is in heart, felt!  
 When I got interested in the Sadguru, I felt the need for Him,  
 I got caught by His side. 529-530

I've resorted to the Sadguru to make use of Him,  
It is meaningless to resort to Him otherwise!  
When the house was on fire, how useful  
He was to put it out! It was indeed His grace! 531-532

How often the off-shoots of ego cropped up!  
How they sprouted and grew up and  
extended themselves! 533

When I knew of it, I tried to check their growth,  
I tried to plunge in the Sadhana of devotion. 534

While fighting it then I had within me  
greater strength and deeper devotion felt;  
The toil I undertook to concentrate in the heart in  
the means of devotion has borne fruit. 535-536

How often the ego has been wounded,  
and cut into pieces and again come out alive!  
But when it was fixed firmly in the Sadhana  
What a subtle discretion has sprung forth! 537-538

The subtle discretion takes no time  
In catching the ego then;  
Time and again thus getting over the ego,  
How I've put the ego to use in the Sadhana! 539-540

I've now and again made confessions at His feet!  
Still again how things recurred in my case!  
Even then I've reported that truth to the Sadguru,  
Faults and mistakes were done again and again  
However I reported them to Him. 541-542

I never minced anything from the Sadguru,  
I reported to Him everything and  
used to become unburdened;  
Again, time and again I have lost the way in the forest,  
Yet I never succumbed to the temptation  
To stray from the right path. 543-544

How steadily entering in mind unawares,  
 they have tried to take me in their trap,  
 Sometimes I'm caught in it, pulled there by them,  
 However the Sadguru by  
                     His grace has dragged me out.                      545-546

Much have I been hit, however knowing it,  
 Knowing the way I was hit,  
                     there was the difficulty;  
 When I knew it, without hesitation,  
 I reported it openly and frankly.                      547-548

How terrible mistakes have been done by me in life,  
 Yet I have never munched over them;  
 I've confessed them at the feet of the Sadguru,  
 That they are not repeated I've taken care of.                      549-500

The Sadguru is the true escort of my life,  
 How often He has inspired me!  
 There is no room for  
                     logical sequence or argument in it,  
 What a reality of the inspiration is this!                      551-552

There is no thought of before or after,  
 It is self-born perfectly,  
                     having no link anywhere,  
 when such inspired behaviour is accepted with love,  
 The old garb is changed and  
                     it is changed for a new one.                      553-554

There is an unknown area between nature  
                     and the consciousness,  
 It is beyond sense and is unpointable  
                     yet it is perceptible through devotion;  
 Here when the oneness and  
                     identification is established,  
 Wonderful inspiration begins to stream forth.                      555-556

When I had to work in the midst of many adversities,  
 I've kept up courage in life then;  
 How I've the support of the Sadguru got in heart!  
 Therefore by the strength of love and the consciousness  
                   I've established Him in heart.                   557-558

Deep in heart strengthening love for the Sadguru,  
 I received His inspiration and the awareness  
                   of the grounding was awakened,  
 What whirlwind storms I got to face on the way!  
 How the Sadguru gave me inspiration and  
                   encouragement and made me survive.                   559-560

The storms of obstacles, befallen me in life,  
 I made efforts often to remove them;  
 On the other hand love became intense,  
 I continued to be rapt in and  
                   Keeping heart in the Sadhana!                   561-562

I never even in dream thought difficulties  
                   as the obstacles  
 and I was never upset by them,  
 On the contrary how the manliness in heart  
                   became more intense!  
 How the strength and erectness developed  
                   in me was unique!                   563-564

I accepted obstacles, thinking deep,  
 That they were there to offer opportunity  
                   to cultivate valour,  
 By behaving thus developed in me  
 Bravery, courage and fortitude, spirit,  
                   life and adventure,  
 There I praised the feet of the Sadguru.                   565-566

All my life had been checkered,  
 I went astray beyond limit,  
 Suddenly the Sadguru called me and took by His side,  
 He moulded me by skill and  
                   took the stupid one with Him.                   567-568



**Canto. IX**  
**THE SADHANA GIVEN BY THE SADGURU**

What a readiness to be undone at  
                   the Sadguru's comments!  
 I've fulfilled them with a perfect emotional zeal!                   569

How He commanded me to walk on the sea!  
 I began to walk unthinkingly, not caring for death;  
 I obeyed His order with love to plunge  
 into the Sadhana where our bones would be shattered.           570

In a cave under the roaring fall of water,  
 He ordered me to sit and carry on Sadhana.                       571

Many such Sadhana He made me to do,  
 He seated me among lions and tested me.                           572

To see it the head would begin to swim,  
 In such a terrible cave in the midst of a water fall,  
 He inspired me to sit;  
 Where there was no support to put my feet on,  
 In the way, unimaginable even in a dream,  
                   I fixed my feet.  
 I did not falter, such was His grace!  
 How then He put courage wonderfully in my heart!  
 In your wonderful way you arranged for my meals.  
 What a play of yours it was!  
 Thus in many ways you've been training me,  
 I see no end to your skills!   573-577

At noon time you made me sit among  
                   sixty three fires,  
 How you made me drink the juice of neem-leaves,  
 I was ordered not to take even water,  
 I knew its objective and I complied with  
                   the order with devotion.   578-579

You caught me by neck and made me  
     drowned in water,  
 How I gasped for breath dreadfully;  
 I've not even then complained to you about it,  
 But, I admit there was no joy then. 580-581

How you made me roam the deserts!  
 How I was almost dead and unconscious!  
 How my throat was parched! It is past description,  
 Even in that dreadful condition,  
     I've kept you before me. 582-583

How I always tried to withstand ceaselessly!  
     I've dashed my head!  
 He made me purposefully lose my way on the way,  
 There was a strong awareness of the objective then. 584-585

I've considered this to be the Sadguru's evident grace,  
 How He has thrown me in to mud sometimes!  
 Indeed there was a unique objective behind it!  
 I had not then the mature intellect to realize  
     the purpose of it,  
 Yet how the Sadguru taught me there by  
     the highest art! 586-587

In the circumstances completely contradictory  
 You put me and made me examine myself deeply;  
 How was the detachment matured and conscious!  
 What an experiment to know one by oneself! 588-589

What hardships I was made to undergo!  
 Not a hair moved even slightly then;  
 I was never subdued; in the circumstances  
 which would fill heart with scare  
     How the Sadguru was with me! 590-591

How you soaked me fully by wetting me gradually!  
 You helped me carry out Sadhana,  
   showering on me your grace;  
 If sometimes I retreated, you inspired adventure  
   and pushed me ahead on the way,  
 How blessed your grace! 592-593

You have some objective behind every step of yours,  
 In the beginning I knew nothing of it;  
 As I walked along, my mind began to fix in the Sadguru,  
 The understanding was born by grace. 594-595

I knew not a bit of Sadhana  
 By taking your help, you showed me by and by  
 You made me write 'one' again to unite me with the one,  
 To stabilize me in one you tried hard indeed. 596-597

Sometimes you threatened me terribly, on the way,  
 I was shaken then, my bones too were shaken;  
 However I tried I couldn't succeed in my efforts!  
 Only the help of the Sadguru was found useful. 598-599

I hesitated when the way seemed solitary,  
 Even though I tried hard I could not move ahead;  
 Suddenly being aware of the staff of the Sadguru,  
 I don't know how I could get on all at once! 600-601

How the staff of the Sadguru has been useful often?  
 That staff had but unique compassion overflowing!  
 It is the symbol of compassion and grace,  
 When I was perplexed,  
   everything was achieved by the staff. 602-603

As the practice of Sadhana was steady by and by,  
 How the fire arose in flames with rapidity on the way!  
 Even there I had erred and ere I was not at ease,  
 Then I shouted and what courage arose! What grace! 604-605

Everything was being done evidently but none knew it,  
 To be rapt in one by one with devotion;  
 What an interest had developed in me!  
 That the help of the Sadguru made me  
   speed fast on my way. 606-607

I wandered losing the way here and there on the way,  
 I did not know whether I was going right or wrong,  
 There was no rise of love in heart,  
 By His grace I was then alerted. 608-609

I was completely blind, not seeing anything,  
 What an ocean of love you are  
                   that you gifted me with a vision!  
 If you had meted out strict justice  
                   by seeing my deeds,  
 I would have no chance of living at all then. 610-611

How your justice is mixed with compassion!  
 I've by result known this much of the Sadguru. 612

There is no end to my faults and mistakes,  
 yet when I looked to you, you looked on me,  
                   with eyes filled with nectar,  
 It is the talk of heart to heart with the Sadguru,  
 After that all work takes speed. 613-614

One who does work with the Sadguru before his eyes,  
 If he goes off the track, suddenly He makes you straight,  
 If sometimes He was cross, He cared nothing for me,  
 He did not delay in wielding His staff,  
 How He has made me walk on the way  
                   thus taking me back from the wrong way;  
 How He looked after me!  
 One who has tasted the love of the Sadguru can  
                   only realize the truth of the Sadguru. 615-618

With love of heart He pulled me near Him,  
 How He hugged me hard! I was as if blind  
                   with love at His feet,  
 There was no escaping from Him now,  
 Then He, timing it well, began to mould me. 619-620

With devotion increasing deep in my heart,  
 By His grace I could be aware of the purpose  
                   of His every step. 621

I've walked on the path with living attention,  
in the awareness of objective. 622

To remove all noise of the propensities of mind,  
By the grace of Sadguru I've observed  
the pledge of silence. 623

As I strove How the Sadguru removed by His grace,  
The subtle and mysterious veils on  
the way to the consciousness! 624

What proper meaningfulness is of  
perfect silence in life!  
How silence is necessary for concentration!  
How the Sadguru has taught me,  
That silence is the best remedy to lead  
propensities to regulation! 625-626

It is by the Sadguru everything in my life  
has been achieved  
How can I redeem the debt of such Sadguru? 627

I made the Sadguru living ever in heart,  
I've tried to redeem this debt to some extent. 628

To what extent fearlessness has developed  
in heart in life,  
To test this how I was ordered  
to undergo manhandling!  
Budging not an inch I accepted the blows  
of lathi\* from the police! 629-630

He put me in circumstances to test my humility  
How I was greatly examined by His grace!  
He almost extracted oil out of me by pounding me,  
That's why I got trained in the best possible way. 631-632

For days and nights you made me sleep in stools,  
Then was tested how mind and other instruments  
were poisoned!

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\* a staff or stick

To observe how much living have become peace,  
 cheerfulness and quietude  
 How much witness-state and  
 equanimity were matured! 633-634

How you made me live the life of penance  
 for twenty eight days, sustaining the body  
 Only on urine and refuse!  
 All disgust of many a kind  
 you removed from me,  
 Thus I've been obliged in many ways by  
 the Sadguru. 635-636

Devotion is inevitable indeed  
 for the consciousness to be established  
 deep in heart and to expand,  
 I went on doing Sadhana to this purpose  
 in the ways could understand,  
 I invited on me sacrifice and ruin. 637-638

I never hesitated in sacrificing my life,  
 I've never moaned or shouted in pain,  
 Sometimes at such moments, joy in heart was felt  
 How intoxicating it was at the blossoming of life. 639-640

When I met with the disappointment and  
 when I felt like defeated  
 How with love He took my hand and helped me!  
 To create confidence in me with understanding,  
 that He was present at that time!  
 'He's ever with me'. 641-642

He suggested me to sleep,  
 At a place which was dreadful,  
 to root out my fear,  
 He has tried my humility in heart to the utmost,  
 There I could perfectly cooperate indeed. 643-644

You have made me observe silence and solitude in life,  
 I've fully realized the purpose of it;  
 With understanding I've been observing them both,  
 How I ceased to be an extrovert to its perfection. 645-646

How often His staff has fallen on me!  
 How I was ready and alert to know the reason,  
 why it so happened! I only know this,  
 I say it was the Sadguru's grace. 647-648

He has moulded me with compassion,  
 He has alerted me in many ways,  
 He has tossed me high and low,  
 He has kept me dangling too!  
 How often I fell with a crash!  
 However by His grace I stood up  
                   and again jumped into the battle,  
                   girding up my loins. 649-650

Various incidents that happened in the circumstances,  
 I always kept the Sadguru, living in heart;  
 The deep interest in the Sadguru was there,  
                   therefore I could carry on. 651-652

When I had to cross through the realms of maze,  
 The Sadguru has then helped me,  
 Even the able ones would not come out unhurt,  
 How then can one, like me, do it! 653-654

How He took care of me vigilantly!  
 None can escape His attention;  
 One may be cunning and skilfully crooked  
 He had the hidden power to get at him.  
 He has eyes in front and behind on all four sides,  
 All His sides are equipped with sight.  
 Though He's not a chowkidar\* He keeps a watch,  
 Though He's unseen, He's felt present. 655-658

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\* watchman

If we become His, He would not let us escape,  
 If we went off track through mistake,  
     His staff would invariably fall on us,  
 His staff is the ever present compassion,  
 This truth has stuck to my heart through experience. 659-660

As my readiness to learn deeper truths increased,  
 As my deep devotion for the Sadguru increased;  
 The secrets became open to my intellect,  
 How I jumped and rushed forward! 661-662

Owing to devotion my intellect became purified,  
 Dead locks of the intellect melted away,  
 Doubts, suspicion, adverse doubts  
     all chains of logic melted in the fire  
     of devotion of their own accord. 663-664

How often I strangled in the loop of a rope!  
 How He pulled it hard to strangle me!  
 How I have gasped for breath! How I was confused!  
 Then I shouted from the depth of  
     the heart with a piteous cry.  
 Sometimes He helped me and sometimes  
     He neglected as if He did not see me! 665-667

You are able to remove all my worries,  
 Yet You've made me struggle to learn by myself. 668

How you taught me different lessons in different ways,  
 You made me roam this way and that way in life;  
 Yet there was the hidden motive of  
     the Sadguru each time,  
 You gave me understanding and taught me in heart. 669-670

You comprehend the objective deeply and  
     to behave accordingly,  
 He has taught me this truth with determination,  
 Indeed working according to the objective in life,  
 We acquire the deep knowledge evidently. 671-672



Sometimes behind, sometimes ahead,  
How the Sadguru remained hidden,  
How ready to help me!  
Sometimes I failed to notice Him,  
Sometimes in a flash I did realize.

673-674

Equipoise, peace I practised to be without thoughts,  
This was the ideal before me;  
With deep devotion for the Sadguru  
deeper and deeper still deeper  
I was at the feet of God  
By Sadguru's grace this could be done in harmony.

675-676

**Canto. X**  
**DEVELOPMENT INSPIRED BY THE SADGURU**

- How you made me resort to the name by  
 inducing diseases in my body!  
 Owing to interest and need I could take the name;  
 Remembering God's name at heart the Sadguru  
 met me along the way.  
 Without knowing me at all He sent for me indeed. 677-678
- Having sent for me He showed me some miraculous feats,  
 and made me enamoured of Him!  
 Thus you attracted me, the stupid child  
 on the right path,  
 You taught me steps to go along the way. 679-680
- I knew nothing, and you made me learn a little,  
 How then you used me to write scriptures  
 and blessed me!  
 What the uniqueness of the sweet touch of His hand!  
 What His art and craft! They are matchless. 681-682
- How I felt strangled to death!  
 How you made me pray including pain in body!  
 You made me compose and sing devotional songs  
 and praises;  
 What blessings are yours on me! 683-684
- You were the sole support in life for me,  
 who was poor in all respects  
 and I stood unbent; The support was strong  
 as iron, never to be broken,  
 Whenever I used it, it was useful. 685-686
- Disappointments, one after the other came on me,  
 How they made me restive and uneasy;  
 My intellect proved utterly bankrupt,  
 You induced inspiration, support and  
 warmth with deep love. 687-688

Then the Sadguru tapped on my shoulder  
 and induced strength in heart  
   which has never failed me;  
 How priceless is this help! You cannot assess its value,  
 which can never be repaid even with countless lives.  
 Today I can realize the value of the Sadguru,  
 With devotion for Him in heart,  
   everything is acquired. 689-690

How the shadows of solitariness befell me!  
 I could not get one sweet word from  
   anybody to hear;  
 How I am hammered, How I was twisted in life!  
 But my life is transformed to taste  
   the nectar of His feet. 691-692

What a love I felt for the Sadguru in heart!  
 Attachment therefore increased with enthusiasm  
   for His feet;  
 My heart being melted in the deep devotion,  
 How I was pulled not a little by Him with love! 693-694

The Sadguru has moulded me, altered me,  
 It was His compassion that  
   He did not take pity on me;  
 How often He turned me upside down in life!  
 With His blessings I've been moulded in life. 695-696

He emphatically fixed on my mind  
 that man is never only a toy in the hands  
   of circumstances;  
 He inspired manhood to fight with storms,  
 Blessed is such a Sadguru! 697-698

One is as independent as his Mastery is perfect,  
 He, the best of men, taught me this lesson  
   by creating such occasions,  
 He awakened my latent power and sight  
 The Sadguru has given me altogether a new life. 699-700

We should accept each happening in life with love!  
 He taught me this truth and fixed in my heart,  
 'He induced terrible events and taught me to accept them'  
                     what a good fortune of men!                      701-702

'There is the necessity of perfect harmony in life'  
 One who has accepted this truth of life with love,  
 Blessed are those who have been helped successfully  
 through the field of work, taught by Sadguru in life.    703-704

My whole life had become bleak and barren with fire-  
 of the unsatisfied desires;  
 Having met the Sadguru life began to blossom again,  
 Though He tried all possible ways on to me strive.    705-706

How dire and dreadful poverty I experienced!  
 How it had more or less cast shadows on life;  
 How I burnt in the flames of attachment and hatred!  
 The Sadguru's grace has given me new life.            707-708

How terrible the storms that met me on the way!  
 Which would leave one unconscious and disabled.  
 How my gait in life was restless and hectic  
 The Sadguru then gave me help in time!                      709-710

One cannot be open without cultivating  
 the virtues such as non-asserting detachment,  
                     and feeling of non-possessiveness.  
 One who has been doing practice of becoming open,  
                     with devotion, and is living a proper life.  
 One who has, as he lives on, learnt to love life,  
 and who has thus started the sacrifice of life,  
                     to make life as desired,  
 Amidst what difficulties when to live was so difficult,  
 I've suffered all that for the pleasures of God  
                     and considering it as austerity sacrifice,  
 In all such acts of sacrifice I kept myself fixed  
                     on the Sadguru,  
 with devotion and with the awareness of objective in heart.  
 How I climbed step after step by His grace!  
 And by Sadguru's help to achieve the objective.            711-716

How often he scorned me as if He gave me up  
 and He turned me out, I felt;  
 But it was the illusion normal for  
                   the plane I was in,  
 Having felt so, I became conscious and went ahead;  
 How I blamed Him wrongly, but He with compassion  
 and being magnanimous forgave me.  
 How magnanimous is He! 717-719

The Sadguru is the living symbol of the aim of life,  
 I held the Sadguru in face and I worshipped and praised Him;  
 I knew the Sadguru was the sole support at heart,  
 I held the Sadguru in heart to develop devotion. 720-721

The Sadguru is the manifest conscious force of the soul,  
 To bring out this force I used the Sadguru;  
 I learned from the Sadguru with efforts  
 to keep with devotion living and steadfast fixity  
 with awareness of aim. 722-723

His way of teaching is matchless,  
                   unprecedented and strange!  
 How He kept me hanging in the middle of the way in life,  
 By this I cultivated forbearance,  
                   fortitude and courage. 724-275

He has helped me form the habit of  
                   being aware of the motive,  
 How it has proved to be useful in life!  
 I deeply practised how to use it,  
 Therefore I've learned to learn from everything. 726-727

Though I am a blind man  
                   who has lost his stick on the way,  
 I'll walk on with patience, guessing my steps,  
 In spite of the circumstances  
                   which would disappoint one,  
 Living devotion is ever there to struggle. 728-729

हरिःॐ  
**HARIOM**



**EPILOGUE**

*One who has with devotion served Him  
living by His side will know  
His endless greatness,  
His power is infinte.*

Whatever I've written about the Sadguru,  
 I am not fully fit to do it;  
 From where shall I bring the fitness,  
 I am disabled and lame  
 I am in all respect an incomplete person. 1-2

By grace this is written at the suggestion  
                                   of a good friend,  
 May be it is replete with mistakes,  
                                   I may be excused by you all.  
 If you find something good in it, it is His grace,  
 The rest is mine, throw it away. 3-4

Nothing of this I've written with guess work,  
 There is a chain of experiences of the Sadguru;  
 I came in contact with Him and  
                                   whatever I experienced,  
 I gathered that all and by His grace is written. 5-6

'The Sadguru' written by the Sadguru  
                                   I offer at His feet.  
 By love of the Sadguru this all was inspired!  
 It is written without effort,  
                                   it all sprang effortlessly,  
 I'm His pen, not very good 7-8

I'm established in the Sadguru  
                                   with knowledge and devotion,  
 The perfect Sadguru is living in whose mind,  
 The training that takes place by His power  
 I give as offering the life at His feet  
                                   with love and devotion. 9-10

Infinite are His facets, by His dictate,  
 I've given here a few as specimen,  
 If you relish them, taste them,  
 If you don't, spit it out indeed,  
 Hate me for that, I really do deserve that. 11-12

Many real facts of the Sadguru are still  
     remaining untouched,  
 I've not tackled them all;  
 But this is only a small gift of grace,  
     very small as a drop;  
 The good people will accept it in heart with devotion. 13-14

What a gift from the beloved!  
     How it is felt by me!  
 How I like to put it at my eyes with devotion  
 and at the heart over and over again!  
 The one who is a real lover with understand,  
 Therefore taking His gift I give it to all. 15-16

He put me on path and spurred me on  
 what a great obligation His is on me!  
 How can it be amply repaid!  
 With gratitude therefore I wash His feet. 17-18

One who has been by His side with devotion,  
 only will know his endless greatness.  
 His power is infinite;  
 This is not only to speak or only to sing,  
 Having experienced Him, by His order I've written. 19-20

What inspiration I've received from the Sadguru!  
 How I got to learn lessons to be moulded!  
 I got the opportunity of showing the secret  
     of the Sadguru in a very small way,  
 How I am indebted to Him! 21-22

By the experiments with the Sadguru  
 I got to experience and learned through experience  
 and this resulted in creative composition,  
 Not a letter I've scribbled by guesswork,  
 Nor I've added any piece of my imagination. 23-24



Quite insignificant is this gift from a stupid fellow,  
 Yet it is the capital collected by  
                                   the self-earning by His grace,  
 He's not ashamed to put it before  
                                   his parents, without hesitation,  
 Think it all applies to me! 25-26

This narration of the Sadguru is written  
                                   in a shabby way,  
 I thank all who are instrumental in doing this;  
                                   or else it was not possible for me to write this,  
 It is His grace that I could write in my humble way. 27-28

How the good friends have been giving me  
 enthusiasm, love and devotion, sympathy  
                                   and inspiration?  
 By devotion I was inspired for the work  
 and the life that was lent to my pen  
 made it possible for me to write. 29-30

To sing His prowess my intellect is inadequate,  
 Injustice is done to him by me at times;  
 Again and again I ask for His forgiveness in heart,  
 Boundless is His magnanimity indeed! 31-32

To such power of the Sadguru,  
                                   I worshipped and praised Him again and again,  
 How often I prayed and bowed with prostration,  
 All that was in my heart I've given out at His feet,  
 playing all the time with Him, I've received his power. 33-34

What living and moving force is the Sadguru!  
 For the well-being of all I've sung after experiencing,  
 How can I sing of His greatness which is limitless!  
 As I sing what joy is upsurging in my heart! 35-36

What I've understood by experience,  
 And what has come out naturally, I've written 37

How He appeared to all those of the world,  
I've described Him as such in all. 38

The Sadguru's prowess and impact  
I've felt deep at heart,  
By His grace I've experienced therefore  
I am proud at heart.  
As the result of this legitimate pride,  
How I've written about the various facets  
of the Sadguru! 39-40

I've written openly without withholding anything,  
I've offered at His feet before I leave my body! 41

There are no whereabouts of myself  
And of intellect I don't claim to have any,  
How can I write such things with devotion! 42

From Him sprang the attraction, with love it's written,  
By the force of love I've offered at His feet. 43

To cover all His mystery perfectly  
I had no grip in describing Him;  
Whatever effort is done by me, the stupid one!  
You are requested to see it with forgiveness  
O good friends! 44-45

I don't claim this to be perfectly right  
What I've written about the Sadguru  
to the extent I could do it possibly;  
What I thought proper according to my understanding,  
I've written;  
If you don't find it proper, do throw it away. 46-47

How much about the Sadguru is left out  
There can be no end to it to mention  
whatever is left out,  
Whatever is written is the short summary,  
How much can one remember?  
His is the infinite expansion, this only a drop of it. 48-49

If I did any injustice to the Sadguru  
I pray unto Him to forgive me by heart. 50

Unspeakable are knowledge and power  
and consciousness of such an one,  
To explain His Words, my intellect fails me,  
However I've made efforts however small,  
I've done it by His grace,  
it is insignificant and childish. 51-52

If there is any element of truth in it,  
It's the gift of the Sadguru,  
Whatever is improper is mine, of the stupid me,  
Whatever is proper is the result of love,  
Lordship over love is indeed nobody's. 53-54

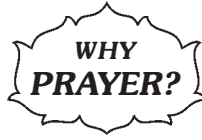
Whatever sprang from the heart I've written,  
I've kept it, uncorrected and unchanged. 55

Uniformly and with rapidity all is written  
A good friend has arranged it in order. 56

How much I am thankful to this good friend,  
How He carried all the burden and kept me free. 57

The proper compensation of his debt  
I cannot make, I pray He will redeem me from this debt. 58

**HARIOM**



**WHY  
PRAYER?**

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**



**CLOSING  
PRAYER**

Take me Lord! under Thy wing  
As mother-bird her fledgling.  
Stretch Thy gracious saving hand  
To redeem this fallen soul. 1

The noble thoughts I think,  
The brave words I speak,  
Let them be revealed in action;  
Make my mind, words and heart unified. 2

For all whom fate has cast me with,  
Let my heart be filled with love,  
Though insults are hurled,  
Let my love flow to them. 3

Let me struggle hard to raise  
The lower urges that drag me down;  
They grace alone can help me there  
And to come under your protection. 4

Let the lower impulses of the mind,  
Wicked surges of the vital self,  
Distracting doubts the intellect  
Be dissolved into  
Willing submission to Thee. 5

On Lord! Let me look as I am,  
Let my mind be opened fully  
so that, I look as I am. 6

Let nothing discordant with  
The lofty things I cherish  
Be done by me in word and deed.  
Lord give me that strength of will. 7

Let my heart have reverence deep  
For all where virtue, love reside,  
Let my heart run to all  
That is virtuous and the devotional. 8

And this to crown them all;  
Merge my mind and heart,  
My body and my soul  
In the great ocean of love That Thou really art,  
And raise white heaving waves in me  
Of devotion for Thee in my heart. 9

**- Shri Mota**

हरि:ॐ  
**HARIOM**

## Last Letter of Pujya Shree Mota

Public Trust Reg. No. Kheda 1301

Hari Om Ashram,  
Shedhi Nadi,  
Nadiad

### **HARI OM**

#### **To whom it may concern.**

I, Chunilal Asharam Bhagat, alias Mota, resident of Hari Om Ashram, Nadiad wish to announce, hereby, that I wish to renounce my earthly physical body voluntarily with my free will. This body is invaded by many diseases and hence, it is no longer fit for any social charitable work of the society. There is no hope of curing it from the diseases. Hence it is best to leave the body in peace. And I shall do it as soon as the right moment arrives. 'I voluntarily wish to renounce my earthly body'.

'No one should erect any monument of bricks and mortar in my name. If there might be any donations at the time of my death, the amount should be utilized in erecting rooms for school in villages.

19-7-1976

- MOTA

## ॥ 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

क्रम पुस्तक	प्र.आ.		
१. पूज्य श्रीमोटा एक संत	१९९७	८. श्रीमोटा के साथ वार्तालाप	२०१२
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६. नामस्मरण	२०१०	१३. मौनमंदिर का हरिद्वार	२०१३
७. हरिःॐ आश्रम - श्रीभगवान	२०१०	१४. मौनएकंत की पगडंडी पर	२०१३
के अनुभव का स्थान	२०१०	१५. मौनमंदिर में प्रभु	२०१४

हरिःॐ आश्रममां उपलब्ध अंग्रेज पुस्तकोनी यादी. जन्युआरी - 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 (Raag dhwesh)	2015
9. Inquisitiveness (Jignasa)	2006	22. The Undending Odyssey - My Experience of Sadguru Sri Mota's Grace	2019
10. Shri Mota	2007		
11. Rites and Rituals (Vidhi-Vidhan)	2007		
12. Naamsmaran	2008		
13. Mota for children (Balako na Mota)	2008		

## **SADGURU'S CONSCIOUS FORM (verse-Poem)**

The Sadguru is the consciousness itself, He is living  
consciousness, HE being so, He's never the body at all.  
(222)

The Sadguru is not an individual; He's not the physical  
body, He's only the manifest form of the very nucleus  
of consciousness.  
(223)

Though He's perfectly living in limit, How He becomes  
limitless in the instrument!  
(224)

*Shree Sadguru - Page – 38, Section – III, Canto. - V*

## **SADGURU'S SUBTLE FORM (verse-Poem)**

The Sadguru is not an individual; He's not the physical  
form, He's is never tied to a fixed location, He's the  
symbol of knowing and loving consciousness is reality.  
(232-233)

His seat is higher than that of a steadfast (स्थितप्रज्ञ)  
One whose intellect is poised. From His position He  
radiates into infinity, His place is the centre of all  
expansion; His knowing has no end, it's ever evolving.  
Like the flow of Ganga, it ever goes on.  
(234-235)

He's ever auspicious, He's ever benign, Yet nobody  
considers Him to be so, Even the mightiest sovereign  
in the world is nothing before Him.  
(240-241)

*Shree Sadguru - Page – 39, Section – III, Canto. – VI*

**-Shree Mota**