

|| HARIOM ||



Swartha

(Self-Interest) By : Shree Mota



HARIOM ASHRAM PUBLICATION, SURAT

॥ हरिःॐ ॥
“HariOm”

Swārtha

(SELF-INTEREST)

By

Shree Mota

Translated by :
Prof. H. G. Chhikniwala

Published by :
Parija Hari Shredalal



Hari Om Ashram Publication, Surat.

Publisher : Parija Hari Sharedalal

©Translated by: Prof. H. G. Chhikniwala


Edition : 1st in English, 2005

Copies : 1000

Cost Price : Rs. 16/-

Available at : ALKA PUBLICITY
Mr. Jogesh Patel
B/h. Townhall, Ellisbridge,
Ahmedabad.
Phone : 91-79-26577190

Printed by : DURGA PRINTERY
Avanika Park, Khanpur,
Ahmedabad.
Phone : 91-79-25502623





PUBLISHER'S NOTE



It is our great pleasure to publish this English translation of Shree Mota's 'Swārtha' as 'Self-interest'.

Prof. H. G. Chhikniwala, who earlier translated 'Nimitta' by Pujya Mota, himself opted for this book and willingly completed the translation in time for publication in Sept. 2005.

We hope that this effort will fulfil the desire of the followers of Pujya Mota, who reside in other parts of India as well as in other countries.

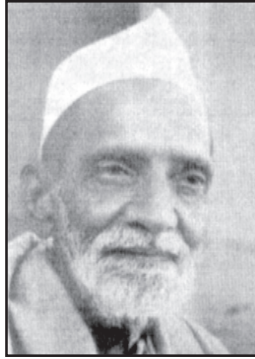
Suggestions towards improvement in our efforts, by our readers, are always welcome.

– Parija Hari Sharedalal



DEDICATION

To My Great *Guru* and a Revered Saintly Soul
I humbly dedicate this little book
in all reverence and gratitude.



Prof. C. N. Patel

Born : 23-12-1918 • Expired : 30-1-2004

Whose noble selfless life and work were deeply
influenced by the Bhagwad Gita, Valmiki's '*Ramayana*'
and Shakespeare's beautiful poetry.

Awarded **Shri Ranajitram Suvarna Chandrak** (Gold Medal)
for his valuable services to Gujarati Literature by
Gujarati Sahitya Parishad on 24-11-2000.

Associated with **Collected Works of Mahatma Gandhi**,
Govt. of India Publications (Ministry of Information)
Since 26-9-1961 to 31-3-1985.




**TRIBUTE
TO
PROF. C. N. PATEL**
(23 Dec. 1918—30 Jan. 2004)

Your inspiring image, this noble face,
Strong convictions, clear persuasive style,
Adorable loving attitude to everyone,
I have cherished for ever, by God's grace!

The ringing voice that carried on
The torch of light of learning and wisdom,
Inspiring generations of youth who came,
To learn, at Gujarat College, all those blessed years!

My Mentor and *Guru*, Light of my life,
The Power that keeps my humble soul alive,
I fall at your feet, O noble C. N. Patel,
Offer *pranams* and prayers for all time.

– H. G. C.
1 Sept., 2005






Offerings in Dedication at the lotus feet of **Shree J. P. Shah**

- A miraculous meeting by chance, indeed!
How great His grace! Eludes all description. 1
- Noble, true feeling for saintly, realized souls,
Deep-felt at heart is rarely known to some others! 2
- Just like a little drop of water,
 running to the mighty Ocean,
How from small beginnings,
 you achieved such greatness! 3
- Harships and obstacles, so many faced, ignored,
You strove so hard, struggled to rise to fame! 4
- Self-interest, clutched and gripped by neck,
 and handled so well,
How bravely have you fought, with industry and zeal! 5
- Tasting its fruit all sweet, as now you are;
How nobly won and well-deserved is happiness! 6
- It's all a happy consequence, of huge efforts,
in Self-Interest. No pain, no gain. For those
who want to achieve, hard struggle is the only way! 7



-
- 
- They are sure to win who struggle so hard,
sooner or later, certainly,
The fruit of happiness, outcome of endeavour,
comes sure to those who strive and strive. 8
- True happiness is felt at heart, sincerely won,
That is the simple truth, buried deep in the heart! 9
- How truly involved you have been
In acts of selfless kindness, love,
You have inspired so many good hearts,
Enthused them nobly, charitably! 10
- To reward you for it all, I have nothing to give,
Dedicating this, at your feet, sincerely,
to your memory, is all that I can do! 11


– Mota



A Few Words by Shree Mota

I was invited to dine at Shree Pramukhlalbhāi's house in the Gulbai Tekra area. Many well-wishers had gathered there. Some of them suggested to me to write on different topics like 'Jignasa', 'Shraddha', 'Bhāva', 'Nimitta', 'Rāgadwēsha', 'Krupa', 'Karma–Upasana', 'Shree Sadguru', etc. They not only requested me to write but also willingly accepted the responsibility regarding the printing expenses and for the sale of the books etc. Thus by the grace of God, Shree Hari-krupa, I received good help in carrying out such selfless activities. Incidentally, Shree Pramukhbhai suggested that I write on 'Swārtha' and assured me about the printing costs, sale, etc. On hearing him I reacted simply : "What should I write on Self-Interest? It is an open secret (subject). Everyone knows this fellow (friend). What more can I write?" But then I thought : "Though the theme or topic may seem to be of little significance, or lacking in mystery, still it will be the best if I can write about it logically, treating it like a science." The idea occurred and was followed by inspiration as a result of God's grace. However, I began soon after to suffer from severe stomach pain, and this body had to be hospitalized. So whatever





little I had been able to write (on 'Swārtha') to begin with, was carried to completion by the grace of God, in the hospital.

I heartily thank all those who have motivated me to write on 'Swārtha'. I have done whatever I could to the best of my ability. Whatever faults exist, are all mine. Whatever is of merit in it is by God's grace. I request all gentle readers to accept what they think is pure and good for them, and throw away the rest considered as trash. That's my prayer.

Sir P. T. Gen. Hospital, Surat.

Dt. 19-2-1973

– Mota





TRANSLATOR'S NOTE

This translation of Pujya Mota's 'Swārtha' or 'Self-interest', is based on the Gujarati edition prepared by Smt. Devikaben N. Patel, and published in April 1973. It contains 14 chapters ('adhyāys') and about 876 verses (text) plus eleven verses of dedication by Pujya Mota to Shri J. P. Shah.

Pujya Mota's style is simple and divinely inspired. It is colloquial rural Gujarati with a sprinkling of some idiomatic phrases of the Charotari vernacular dialect. It is obviously very terse, using contractions of verbs, yet highly repetitive in content. Repetition of thought is a very characteristic feature of Pujya Mota's style, aiming at persuasion with emphasis born out of conviction and self-experience. Some images, phrases and idioms keep recurring in Pujya Mota's treatment of his themes like 'Nimitta', 'Jignāsa', the 'Sadguru', 'Shraddhā', and the 'Jivan Gitā', etc. Similarly some Gujarati exclamations also, with words like 'sho' (શો), 'shi' (શી) and 'shun' (શું), etc. which are translatable into English with the use of words like 'How', 'What', 'Which' etc. The lines have been kept as short as possible.

Pujya Mota has personified Self-interest, treating It/Him like an individual so in almost all cases the pronoun **One** for **He** or **Him**, **one's** for His/Her and **oneself** for **Himself/Herself** has been used. Here **One** means the Soul, or He, i.e. 'Self-interest' as personified.

While translating the 'anushtupa' (અનુષ્ટુપ) form of verse, which is the metre of the 'Bhagvad Gita' (ભગવદ્ ગીતા),



comparable to the English couplets, rhymes have got to be neglected. Free verse is also not so easy to achieve, unless we define it very liberally. Simple prose is the best answer or remedy. However, for the satisfaction of dealing with poetry, to achieve some semblance of prose rhythm, the translator has been tempted to cut short some lines or add a word or two here and there, but without altering the meaning or changing the tone!

The word 'Swārtha' as interpreted by Pujya Mota, is made up of two parts : 'Swa' (स्व) and 'artha' (अर्थ), meaning 'own' and 'benefit' or 'welfare' (Kalyāna). It means freedom, deliverance, also. 'Swārtha' as here understood and translated as 'self-interest' means the highest attainable state of the human soul. It stands for sublimity of the soul. Each individual is endowed with such 'self-interest'. Only true awakening, accompanied by the most sincere, consistent, selfless efforts is required. True 'self-interest' as indicated by Pujya Mota means to try to achieve Oneness with the Being, the Supreme Soul, or all-pervading **Cosmic Consciousness**; that is, oneness with the entire created Universe! 'Swārtha' in Gujarati has a rather restricted and negative connotation, quite close to 'Selfishness'. Pujya Mota's 'Swārtha' has a positive and very comprehensive connotation. It is the **Prime Force** motivating each soul's existence in worldly life. Its essential nature or tendency is to rise towards sublimity, or to achieve a state almost equal to divinity. Every human being aspiring to achieve that state is capable of doing so, with persistent effort, tireless zeal and, of course, divine grace of 'gurukrupa' on earth. As Swami Vivekananda said, "Each soul is potentially divine." The path is clear, the goal is achievable.



According to Pujya Mota, there are three distinct categories of 'Self-interest' or 'Swārtha'. They are : The lowest, the intermediate, and the highest. They may be taken as equivalents of the 'tamas', the 'rajas' and the 'sattva' types of human nature in that order. Human nature is composed of these three distinct qualities, 'gunas' etc. They may be also roughly identified with 'Id', 'Ego' and 'Super-Ego', to use technical terminology, to be scientific.

The basic 'Id' stands for 'Tamas' (darkness or inertia) evil, base; the intermediate 'Ego' stands for 'Rajas' (productive and protective instincts) and the 'Super-ego' ('sattva'), signifies (serene, calm), the highest, the purest, and the Essence of **Being** or **Truth**, according to scriptures and **Vedantic ideas**. Of all these the highest and the noblest type is akin to what Pujya Mota calls Divine Being or '**Bhāva**' (भवा), achieved through proper cultivation of **merit** or '**Guna**', the three qualities as identified above. It is the ideal of the **realized** or **Experienced Souls**. The lowest is the worldly type, common with all average people who are not yet awakened or spiritually inclined, but in love with existence! They are also noble souls in potency and essence! And the middle or the intermediate stage is of awakened people who are on the way to self-realization, progressing on the Path, who have been consciously pursuing the ideal of self-improvement by cultivating the 'gunas' and 'bhava'. This is the stage of the truly enlightened souls on way to the ultimate experience of Being One with the Supreme Reality or Truth.

It is hoped that this translation will be useful to readers and lovers and admirers of Pujya Mota's original thought



and of his devotional literature which is very vast. We have made only a small beginning to be able to reach out to readers abroad and those at home who prefer to read English. Many more of Pujya Mota's original Gujarati works in prose and poetry are still awaiting their turn for translation into English and other Indian languages. Efforts are already in progress for the huge task to be tackled. Pujya Mota's contribution to Gujarati literature is in about eighty books in all. So far only six books have been translated into English.

For errors, if any, that inadvertently remain, the translator and publisher only hope to be kindly forgiven. However, any suggestions from readers and well-wishers, towards the improvement of this edition are always the most welcome and solicited.

I express my deep sense of gratitude to Ms. Deenaben and Mr. Manaharbhaj C. Patel for their kind permission to dedicate this little book to their most illustrious father, late Prof. **C. N. Patel**, my great guru. My special thanks are also due to Shri Indravadan Sharedalal, the chief motivator, selfless disciple of Pujya Mota, to Dr. Kantilal Navadia for all his scholarly help and to my family and friends for their kind support. I also thank the owner and assistants of Durga Printery, who always work with zeal and meticulous care. Thanks.

HariOm.

11 Sept. 2005

– H. G. C.

ॐ
HARI:OM



	Page
(1) Publisher's Note	3
(2) Dedication	4
(3) Tribute	5
(4) Offerings	6
(5) A Few Words by the Author	8
(6) Translator's Note	10
Chapter 1 The Auspicious Beginning	15
Chapter 2 Worldly Interest	18
Chapter 3 The Significance of Self-Interest	25
Chapter 4 The Pursuit (Quest) of Self-Interest	30
Chapter 5 The Form of Self-Interest	39
Chapter 6 The Magnificent Form of Self-Interest	59
Chapter 7 The Activeness of Self-Interest	64
Chapter 8 The Attribute of Self-Interest	73
Chapter 9 The Sublime World of Self-Interest	82
Chapter 10 The Magnanimous Self-Interest	86
Chapter 11 The Artful Sport of Self-Interest	92
Chapter 12 The War of Self-Interest	109
Chapter 13 Self-Experience	114
Chapter 14 Conclusion	131



ଓରି:ଓଠ
HARI:OM

Chapter
1

**THE AUSPICIOUS
BEGINNING**

Without true feeling for God, No action is accomplished,
Prayer alone is helpful in inspiring true feeling for *Hari*.





- Repeatedly I pray to Him, by heart, O *Hari*,
 Give me appropriate intellect, true logic
 (the right reasoning mind)
 To be able to write on “Self–Interest”! 1
- Intellect is a talent, the power of reasoning,
 One of the many given to man; to stimulate,
 To infuse such talent in my heart,
 O God, be kind to me! 2
- He makes us breathe,
 each breath empowered by Him!
 Then how can the power of intellect
 flourish without His grace? 3
- That is why I invoke Him, before starting to write,
 I call him ardently to dwell and settle in my heart. 4
- By showering graciously your mercy on me, this idiot,
 Inspire me, O God, to write; Illumine my intellect! 5
- Not a single step, anywhere,
 is possible without His help,
 So in everything I do, in all,
 I place *Hari* in my front! 6
- No action is accomplished without
 true feeling for Him,
 Prayer alone is helpful in inspiring His ‘bhāva’,
 true feeling. 7





- The word 'Self-love' or 'Self-Interest'
is made up of two word-parts,
How well is it compounded of "Self" and "Interest"! 8
- "Self" (*swa*) means "own", that is what it means,
And "*artha*" means "interest",
advantage, "*shreya*" * or benefit! 9
- Thus "self-interest" or "Swārtha" means
benefit to self, "own advantage",
Various other meanings are also
applicable to 'self-interest'! 10

* 'Shreya' means "the right choice", also welfare, *Moksha* or freedom from worldly desires.



ଓରି:ଓଠ
HARI:OM



Chapter
2

WORLDLY INTEREST

The greater the degree of self-interest in any act,
The greater will be proportionate absorption of self-interest in
the respective act.



-
- How many and varied are the levels of life,
How different is the kind of self-interest in
each such case! 1
- How people are related mutually one with the other,
and stay together just because of self-interest! 2
- Self-interest of the worldly type,
which is at the meanest level,
Will keep the person glued as it is,
engrossed in worldly affairs! 3
- Self-interest of the altruistic kind
would lead the person to that goal,
And would make his intellect glued,
steadfast, leading towards the goal. 4
- In whatever is one truly, intensely interested,
One's focused intellect shines of its own accord! 5
- Self-interest of various kinds exists
in the world everywhere,
Longing to gratify our different worldly desires. 6
- Self-interest exists in the form of
worldly desires as they are
Where lust, greed, infatuation, etc. exist
in prominence. 7
- In proportion to the degree of self-interest in excess,
One's selfishness would help keep up
the level of intentness. 8
-

-
- 
- How in case of intense self-interest
One's aspiration also remains equally alive
in self-interest! 9
- When a burning desire persists to consummate,
fulfil one's self-interest,
the affected person knows
not even a moment's rest! 10
- In selfish greed, how man keeps (loitering)
wandering aimlessly!
In selfish infatuation, how fooled a man can be! 11
- How maddened by passion in self-interest
are all the people of this world!
But their passionate self-interest in sex
is surely of the lowest, meanest kind. 12
- Various are the meanings in this world,
applicable to the word 'Self-Interest',
But how at different times, how their shades differ! 13
- And how varied are the ways of worldly self-interest,
Different in categories, in quality and type,
how multiple they are! 14
- In our world how many traps and pitfalls
there are of self-interest, and many
there are so victimized, trapped and fallen
in those pits or circles hypnotized!
They appear to be strong and efficient
But how weak and inefficient they really are! 15-16
-
- 



Pompous, boastful and whimsical
our worldly self-interest, it is!
Yet quite egoistic and never admitting defeat!
Such people jump just here and there,
too often changing places, to no avail,
How indulgent and boastful all they are!
Playing their different dirty worldly tricks
too often! 17-19

And yet there is no end to such unworthy ills,
There is a special type of interest in such evil acts,
How ignorant, allured and fooled they are!
What evil attraction it has that traps them all! 20-21

In such worldly selfishness, how ruined some people are!
None of them ever benefits and wins a thing.
Remaining stagnant, all their progress blocked,
However hard they try to win, they only lose!
They run and run in a mad, blind rat-race!
Their intellect is caught in selfish dualities.
However hard they think, they still remain
Wherever they were, at the starting point.
Their reasoning never getting freed from
the same circular trap, and hence
they never can see the land ahead! 22-25

How worldly self-interest is blocked and jammed
by likes-dislikes! Anxieties, restlessness,
despair are abundant in it all!
And conflicts too, or clashes of self-interest
are born therein! And yet, these worldly
people (mortals) remain obsessed therein! 26-27





And propelled by base instincts or nature
 they blindly rush and still keep on rushing
 ah, constantly! These worldly people!
 How much they truly earn, or can, at heart,
 in self-interest! They never care at all! 28–29

Such people never like without their self-interest.
 Since madly indulgent in self-interest they ever are!
 And still, even in selfishness they think;
 “What’s the aim of life?” some of them think
 and ponder more deeply, in their hearts.
 When such thoughts form an endless chain,
 they are touched by a self-interest
 of the higher kind. 30–32

How frequent turns and turns, repeated turns,
 There are of nature’s self-interest, so many times!
 To free oneself from them, there is no way,
 May be, it will never come, though constantly
 one persists in the same! 33–34

In self-interest of the worldly soul (common man),
 How strange kinds of instincts there are!
 They toss the soul topsy-turvy, or up-and-down,
 They make him clash and crash here and there
 or everywhere, and keep him turning round therein,
 in worldly self-interest! 35–36

How worldly self-interest makes mortals
 crash against the rocks in mad pursuit!
 It goes on eternally, there’s no end—
 Such self-interest can keep them glued, or stuck
 within the world, wherever they be, remain! 37–38





Unknown it is, by self-efforts, if any one has
crossed or swum across the sea of self-interest
Only those possessed with a fiery zeal of
volcanic inquisitiveness at heart,
Shall swim across from swirling whirlpools.
Such alone who are truly efficient in the world
in self-interest shall be able to swim and prove
themselves as different from the rest! 39-41

There is no true feeling in worldly self-interest.
There but exists pure instinct of the worldly soul.
There is no touch of such instincts at all
in 'true feeling'. How persistent is the effort of
the seeker-after Truth to strengthen that feeling! 42-43

Towards fulfilling completely such self-interest,
how various selfish thoughts are born, they
come into play and have to be implemented too,
In fulfilling such self-interest one has to become so selfish!
How that in turn makes the worldly soul's instincts
still more intense! 44-45

In action all so selfish, or self-compelled,
the soul entrenched sinks deeper and deeper,
and how indulgently it cherishes its fall! 46

How different are the kinds of worldly self-interest!
They are all so separated that they never meet.
And similar are the types of self-interest,
suited to different events!
They are all incomparable and
mutually exclusive. 47-48





The various stages of our worldly life are also unique
 And the base levels of respective spheres
 of self-interest are also such!
 When all such different types act on the soul and
 strengthen its worldliness,
 In such cases of self-interest who cares for *Hari*? 49–50

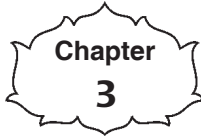
The instincts of one's self-interest get strengthened
 by one's self-interest.
 How quickened and alert they make one's attachments
 and temptations!
 One is easily entrapped by such attachment, envy
 and so on.
 It acts like a salve or plastered liniment. 51–52

People get selfishly interested in what they think
 will benefit them or be of advantage!
 They soon get ready to serve such self-interest.
 One need not order them to get ready in such matters.
 How madly they rush, unashmedly,
 to see their purpose served! 53–54

How silly they seem in clamouring for self-interest!
 All empty claims! They seem to be untouched
 by true self-interest in their seeming selfishness!
 Boundless is the power of self-interest
 when true and intense!
 It never sits silent or motionless,
 in a corner all alone! 55–56



ॐ
HARI:OM



THE SIGNIFICANCE OF SELF-INTEREST

There is no exchange or give-and-take without self-interest
in this world,
Self-interest is the greatest God or deity in this World!





Self-interest is of the greatest importance in our world,
 Its exclusive existence in this world is everything.
 There is no give-and-take without self-interest
 in our world.

Self-interest truly is the greatest God in the world. 1-2

How people caught in the current of self-interest
 are swept away!
 How they are tossed just here and there in the stream!
 No one is free, not dependent on it, in our world.
 Self-interest is the prime matter and motive,
 true in our world! 3-4

No one is free from self-interest, there is no exception.
 Even at the highest level of consciousness,
 there is a self-interest.
 And how paradoxical is the so-called
 disinterested self-interest!
 Of action unattached to the fruit thereof!
 How it is all-pervasive, self-interest
 touching everyone! 5-6

In the world, there are self-interests of the meanest
 and the noblest forms!
 We will see a man made in the type of self-interest
 in him.
 How great is this self-interest in our world!
 No one will dare but salute self-interest!
 There's none such or like it on the earth! 7-8





How self-interest rules the world! It rules supreme,
Its reign extending everywhere.

No other force compels so much as self-interest!

Its push is strong, it reigns supreme over all that
we can see, over all people,

It knows the art of getting things done
without wasting a word.

9-10

Self-interest of one or the other type rules this world,

All are its slaves, affected deep, without an exception.

How the whole world is linked, well-connected by
self-interest!

The world is rich and lovely because of
mutual self-interest!

11-12

All animate, inanimate, objects and creatures

Owe their existence to self-interest.

How It acts as the chief controller of all things
in the universe!

Because of it, here everyone can live and thrive,

And the bond that ties all relationships
is also self-interest!

13-14

Whatever there exists, there is, subsisting,

in the Universe is all because of self-interest!

How all our worldly activity is also possible

because of it!

Our physical existence in this world is caused by it.

Whatever still exists here owes its existence
to self-interest!

15-16





Self-interest lies at the root-base of everything
that lives and hopes to live, survive in the universe,
providing support.

Their will to live, survive, is sustained by self-interest!
There is nothing greater anywhere in the world
than self-interest!

The lifeline of all of us in the world
is self-interest! 17-18

Hari is omnipresent. He is everywhere.

No space or spot exists without *Hari*.

Similar is the case of self-interest.

It's all-pervading, present in all things, everywhere.

How *Hari* remains invisible, concealed!

But self-interest lives visibly,
open to view and clear to all!

We cannot find *Hari* somehow just anywhere.

But self-interest is quite easy to find
wherever you are! 19-20

Since times immemorial, the human soul
has been essentially under the sway of self-interest.

How unique, invincible, constant is self-interest!

Its flow is unbroken, uninterrupted in our world,
It is one with God.

It never appears to be self-born
though really such It is! 21-22





Self-interest lives just all alone inspite of
its many companions!

How different and separate they live
though they are all like friends! 23

Self-interest is outward-bound, upward and ultra-all!

It has no beginning and no end.

Yet it becomes all quiet when it turns towards God! 24

Self-interest is all baseless without its own support,

Though apparently it exists everywhere, how strangely

It exists just centered in itself! It is its own centre!

Prevalent it is in all that be and is related with it (Him).

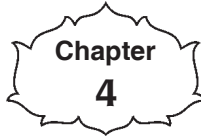
In whatever that might be related with it (Him),

It prevails indeed! Without its relationship with Him,

nothing can ever succeed! 25-26



ॐ
HARI:OM




THE PURSUIT OR QUEST OF SELF-INTEREST

Self-interest of each type determines the respective nature of its outcome or result. The different types of self-interest are known as those of Attitude, Instincts and Vision or Outlook.

[Just as the seed determines the tree, for example, a mango seed can give us a mango tree, and the tamarind seed could give us only a tamarind tree and not a mango tree; the Cause determines the Effect. This is clear in the paradox, "The Child is father of the Man". So also, the type of self-interest determines its future.]





For those who are fully blind in self-interest,
There's no value or difference of merit-demerit..
In order to grind their axe, by hook or crook,
In selfishness they pay no heed
to the means employed. 1-2

The one with burning awareness in self-interest
Is up and alert all at the spur of the moment,,
actively engaged in duty, how soon he is at work!
His work brooks no delay, loses no time,
And so he is constantly absorbed in his duty! 3-4

Though worldly self-interest is rather low and mean,
How self-interest is of such different types!
But the one who seeks to serve his aim
of noble self-interest,
Or of the higher type, He has to wear his heart upon
his sleeve and be prepared for ever
even to die! 5-6

Those who are intent,
all bent on serving their own interest,
Do not at all distinguish between justice-injustice;
There is a certain type who fear no death, yet
take appropriate care to achieve their aim.
Low, Medium and Super are the types of self-interest,
How the selfish soul knows many such turns and rounds!
They are all crisscross, confusing,
contrary in nature! 7-8-9





How the condition of the worldly soul gets instinctively
 naturalized in self-interest,
 Gets milder or reduced,
 when its noble quality are consumed
 Self-interest is but just in name, It is not ignoble.
 It's a ladder taking one skyward,
 Higher and higher, with awareness of one's aim! 10-11

'Sanskar'* or the cultural imprint one bears
 depend on one's type of self-interest.
 The chain of impressions so formed is ever continued,
 And the life one lives thereafter is influenced,
 and hence the culture (imprint)
 is so vital to the soul! 12-13

The importance of cultural impressions is very great,
 because when they are of the noble, higher type,
 deep, uniform and continuously formed;
 They help the soul to rise, they push it upward! 14-15

The Yoke of Hari's Love or bond with God,
 helps one in controlling one's self-interest,
 That's the only way to free oneself fully from selfishness,
 Very few indeed are chosen who are so fortunate,
 Who can control completely self-interest
 with His Grace! 16-17

* One's type of self-interest determines the culture one receives.





Many kinds of self-interest there are :
 The best, lowest or mean and intermediate or medium,
 The lowest is the worst. It's at the base.
 The self-interest seeking one's soul's welfare or
 liberation is the only best of all.
 Spiritual quest is the only best meaning
 of self-interest! 18-19

The meaning of self-interest undergoes a great change
 When the qualities, feeling and true power of self-interest
 come to be used for the noble, higher purposes.
 And how the meaning of 'swa' or 'self'* comes to have,
 to assume its purest connotation when at the deepest
 of its core, its root meaning comes
 to be applied. 20-21

Whenever self-interest exists,
 how the awareness of aim is also present!
 And the soul gets an added impetus from Him
 towards its fulfillment!
 It remains constantly active in doing what needs
 to be done in self-interest;
 Thus self-interest becomes its own agent in achievement!
 It's self-achievement! 22-23

* 'Swa' or 'self' here identifies with God.
 The deepset meaning of 'soul' is the Supreme soul!





How the one possessed with intense self-interest
 in realizing the 'self',
 keeps playfully active and involved at all hours
 in deep meditation, contemplation,
 When from such meditation arises
 a unique feeling, constant and strong,
 the true interest in 'self' (spiritual quest) comes
 to be manifest in reality!* 24-25

How such truly possessed self-interest makes
 one struggle and strain,
 It makes concentrated effort in a single act,
 (at one go, as it were),
 And when the Mind, Intellect and Consciousness all
 get deeply involved therein,
 The true meaning or quintessence of the deepest
 self-interest is understood, achieved. 26-27

Self-interest of each type determines
 the respective nature of its outcome or result,
 The different types of self-interest are known as
 those of Attitude, Instincts and Vision or Outlook.
 The Qualities, True feeling (or Being) and Power
 which are just parts of self-interest,
 When used proportionately, help to produce the fruit,
 fulfilling self-interest accordingly. 28-29

* The purpose and nature of self-interest then comes to be vividly realized.





Whatever is there, is all consumed in the style of
self-interest in self-interest,
The type of crop is reaped which is in tune
with self-interest!
Unless its aim is achieved, its purpose fully served,
It won't let go or just give up.
It will relent and go to sleep,
following full accomplishment. 30-31

How centered all in 'Self' self-interest is!
How interested in action, selfishly!
Remaining pointedly focused, constantly involved!
When frustrated, it won't accept defeat, all lying down,
Without challenging it; but getting up again,
after its fall, will continue walking along its path! 32-33

While chasing its objective, at its heels, it won't let go,
The special target to be hit is kept fully before its eyes!
It is the aim! There are of course at times
some turns and twists,
But inspite of it all, self-interest never allows
its concentration to be disturbed! 34-35

How self-interest makes the soul do all strange things!
How it makes the soul strong enough to jump over,
in times of crisis, obstacles and hardships!
How truly self-interest is bold enough to penetrate
and go across and after!
How its ultimate sole aim is just to penetrate! 36-37



It has to fight and fight madly, desperately,
 in order to advance,
 It knows this well, so is self-interest well aware!
 In defeat, it never melts or becomes soft or mild,
 But bravely rising on each occasion, on the battlefield,
 It continues to fight, to win! 38-39

When one is possessed truly by intense self-interest,
 Life holds its charm and does not seem to be aimless,
 or like a dream.
 Self-interest makes life worth-living because it has got
 to achieve its aim in totality! 40-41

How life has assumed a new significance and
 how self-interest finds it worth-living,
 enjoying it all in depth!
 But once its purpose is served, self-interest cares no more,
 and how thereafter it behaves all differently! 42-43

How poor self-interest becomes too weak,
 in body bent, following all its fights,
 And yet it is not 'tired' truly,
 how still persisting in its endeavour!
 Even while at rest, its thoughts are all self-centered,
 and how it continues constant,
 along its track in self-interest! 44-45

How without winking an eye,
 it labours on with joy, interestedly!
 How it keeps an alert eye on
 the object of its pleasure where it is!
 Unless positively useful, nothing attracts its attention,
 Its mood is of 'gay abandon'
 in seeking its fulfillment! 46-47

How often is poor self-interest here wounded!
 But its penchant for selfishness,
 its thirst for indulgence never get diminished.
 Its valour also is never on decline.
 How constant, true and consistent in itself
 is self-interest! 48-49

Self-interest admits no defeat, it knows only pursuit
 and perseverance inspite of adverse circumstances! 50

Until its aim is fully accomplished,
 it knows no day or night, cold or sunshine!
 How continuous its struggle is!
 It's truly workaholic,
 It likes no rest, but only work and work!
 That's all. In case of lapse, it scolds and fires;
 it forgives no lapse! 51-52

True self-interest will make one strive for noble work,
 and encourage efforts towards Divinity and Divine Grace!
 Such efforts will inspire in one's heart
 a unique devotion and commitment,
 Which, as it grows, devotion enters intellect, and
 the intellect will then defeat all logic, argument! 53-54

Though one gets lost completely in this world
 yet that one truly lives, who preserves one's 'merit-wealth'*.
 When one is obliged to stoop to the lowest level,
 Truth will halt or stop. And for such a one,
 as it were, Death itself stands ready to embrace,
 so it is felt! 55-57

* True 'wealth' here means spiritual piety, a virtuous, selfless life,
 i.e. Nobility. Such a one alone lives truly, according to Shree Mota.



It's not at all necessary for one to be totally selfish
in self-interest.

Even such interest can be served quite honestly,
May be, one does not amass immense wealth.

But the one who lives in ideal self-interest
earns true deliverance.

58-59

In such a one's heart is found the expertise or art
of employing the noblest qualities (virtues)
of life in self-interest!

The art of living of such souls is excellent in fulfillment.
Such souls, though seemingly, selfish,
are truly, nobly benevolent!

60-61





ॐ
HARI:OM

Chapter
5

THE FORM OF SELF-INTEREST

The form (appearance) of self-interest depends upon
the type of base (foundation) of its respective nature.
People lead their lives in conflict or in struggle accordingly.



-
- 
- When self-interest is intense and in excess,
How burning is its flame, at heart,
in deep longing and eagerness! 1
- How burning is the desire for fulfilling self-interest!
Deep yearning at heart! And how such yearning
makes one dynamic! 2
- The form of self-interest depends upon the type
of its base of respective nature,
People lead their lives in conflict or
in struggle accordingly. 3
- The heart thus deeply fired, inflamed with true self-interest
Never fails in making one (the aspirant)
dynamic anyhow! 4
- Self-interest is not lame, or in any way infirm,
how wonderful and varied are its wings! 5
- We have heard some people calling self-interest all blind!
But appropriate intellect accompanies
each type of self-interest 6
- Where self-interest is slim and slight (or thin and weak),
One's vision gets blurred, not clear, but diffused.
Then it lacks concentration, roams around all
aimlessly and loses it way. 7
- In everyone's life there is an ounce of self-interest.
It may be low or noble, but surely, some of it, in all of us!
How self-interest is the joy and theme of our lives!
It may be a burden to some,
but how indispensable it is for everyone! 8-9
-
- 



No one can live without self-interest.
 But how each of us defines self-interest in so many ways!
 And how in each such case one's understanding of
 self-interest differs from that of all others,
 Since their self-interests are all of different types! 10-11

How many kinds of self-interest there are springing from
 lust or passion, anger, infatuation, base or evil desires, etc.
 Such kinds of self-interest based on dualities and 'gunas'
 i.e. qualities of Sattva, Rajas, Tamas, keep man stagnant;
 always where he is, not progressing, and these can also
 cause his fall in a charmed circle or trap. 12-13

How multiple and varied are the forms of self-interest,
 for the eternal soul, not detached from dualities,
 and the three 'gunas' or qualities!
 They have no end and no limits.
 They also cause the soul's frequent falls
 within the same charmed circle! 14-15

There's no end to the kind of self-interest
 based on 'Prakriti', (instinctive nature),
 It has in its realm a number of such circles or traps
 very fascinating in nature,
 In such self-interest how the poor soul gets perpetually
 drowned and yet it thinks as if it were all engaged
 in superhuman actions! 16-17

The self-interest of the lowest type which remains
 permanently attached to nature or instincts is for ever
 trapped (snared) and never free from self!
 And similar are the other types of self-interest which make
 people indulgently play on within their world! 18-19





The type of self-interest so low and mean, is never calm, quiet or self-controlled. The other, higher type, above this one, is ever calm and pacific, profound. That type transcending 'Prakriti' (base instincts) is ever calm, controlled and cheerful, at peace with itself, free from disturbing restlessness typical of the lowest type! 20-21

How such self-interest is from its roots allied with 'Prakriti'!
Like 'prakriti' self-born,
this type of self-interest is also such!

The roots of self-interest are in the cultural imprint, but even in nature they (i.e. cultural impressions) are even self-born or inherent (built in or carried forward from previous births) and they are,
therefore, also eternal or rootless. 22-23

While serving one's self-interest, if one is well-balanced,
Keeping one's real benefit, well in view,
how success is achieved, by not sacrificing one's values;
for such who move ahead, at every step,
keeping their welfare in view, with discretion,
they never sink completely to the bottom
of self-interest. 24-25

As one progresses gradually, in self-interest,
achieving one's aim, a corresponding foundation
or base is being prepared and strengthened,
of the same respective type;
and if one's self-interest is all intense in nature,
within that same object one fathoms deeper and deeper,
and reaches its core at last,
achieving the quintessence! 26-27





Without such intense self-interest
 no action whatsoever is possible at all.
 And hence for even the least achievement
 some amount of self-interest is needed.
 And hence for the soul, to experience
 the depth of self-interest at its roots,
 how mysterious is the bent of action towards
 such self-interest! 28–29

How different in kinds again are the methods of accounting,
 of measuring the degree or amount of self-interest!
 Their types move upward, downward in degree,
 and are lesser or some higher in the scale!
 Depending on the nature of one's self-interest
 in respective actions, they all remain involved.
 Such is the Rule of Self-interest! 30–31

Self-interest is of **three** types well-known:
 They are **Sattvik**, **Rajasik** and **Tamasik** as shown.
 There is a type even higher than all these,
 It transcends speech and cannot be put into words,
 How unembodied and all formless is that type! 32–33

How self-interest itself is all intense, medium and lowest!
 and in each type there is some difference too!
 The world moves on because of self-interest
 since time immemorial (its beginning is unknown),
 and it is the Force behind all enjoyment
 of Pleasures of this World! 34–35





In all the souls mutually related in such self-interest,
 There is a deep mysterious element of Consciousness.
 Even if unattached or disinterested be their feelings,
 yet it lives in the body which is its instrument;
 (so long as the body is alive, self-interest lives),
 It is of the subtlest type, an infinite microcosm. 36–37

Infinite and awfully illusory is the world of self-interest on
 earth! Even the so-called experts, any soul,
 Who play become enslaved and fall a prey!
 No one escapes its trap, there is no exception;
 How unique is self-interest!
 How beyond a parallel! 38–39

All the three dimensions of Time (called Past, Present and
 Future) form a continuum in self-interest.
 They are inter-linked, indivisible, inseparable as such!
 It is not proper to divide Time in separate units or parts,
 How Time in self-interest is by itself all One! 40–41

How in this world all mortals keep seemingly
 running from pillar to post,
 from one type of self-interest to its other type!
 Rejoicing in Hari (God's love) is the best of all such types.
 When that is achieved, there's nothing left on earth
 to achieve more! 42–43

Where self-interest is deep and constant too,
 One's life becomes intense, felt deepest in the heart;
 As experience of the unseen, unimaginable dawns,
 True taste of self-interest transcends all description.
 (Such relished self-interest goes beyond the realm of words)
 44–45





And as one's self-interest gets steady and settled,
It becomes a source of joy creating more interest
How such people in true interest remain so ever absorbed!
They never think of anything other
than self-interest. 46-47

The world of self-interest is of such a unique kind,
It attracts people strangely towards itself!
Like the moth plunging into the flame by itself,
People too keep running in the illusory World
of self-interest! 48-49

Subtlest of subtle is the mystery-world of self-interest!
(It's a marvellous world so craftily constructed).
Self-interest never thinks of what will happen
or will not happen,
It only knows about diving deep into Itself.
And never bothers at all about its consequence! 50-51

Self-interest remains for ever alert and self-conscious.
Engrossed only in self, and in nothing else;
All other things deserve no importance
in its one-track mind!
And those indeed who are for ever deeply sunk in it,
Will also contemplate only their self-interest
for ever. 52-53

How complicated, entangled is the state of self-interest!
And yet how lovingly do people plunge into it!
How serious damages they have to suffer at times,
And yet they never desert self-interest,
the Alchemist! 54-55





Self-interest is a true marksman, an expert archer!
 It never looks here and there, once it has struck so deep!
 And how it hypnotizes men, entices and allures!
 How gullible it makes men of the world
 in self-interest! 56–57

Where self-interest has struck so deep and penetrated,
 It never looks before and after, up or down, here or there!
 It knows only of bowing, bending,
 kneeling, surrendering, plunging headlong!
 How charmingly self-centered is self-interest! 58–59

How self-interest is interested only in self!
 (It's not a tautology)
 It keeps concentrating on its own interest alone!
 How best to achieve its own fulfillment
 that is its sole concern—all day and night!
 Its attention remains riveted,
 all involved in the same and sole subject! 60–61

Self-interest is one-eyed, centered in self alone;
 Self-targeting, it's married to one aim.
 So matchless and unique, itself its sole support!
 It's also proficient in finding what it seeks,
 and thus for self-interest how easy it is to concentrate!
 to be of a single mind and single aim! 62–63

How galloping fast and jumping long is self-interest's gait!
 It knows no stops, it never halts, never thinks of it!
 In case of obstacles, of course, it falters, hesitates,
 and yet, finding its force within, so strong,
 it runs ahead! 64–65



How strong and efficient it is in knocking down
whatever comes in its way!
Clever it is by all means; and still in case of failure, too,
sometimes, it stops and thinks of
strategies, solutions, remedies;
How cleverly self-interest finds the way! 66–67

It never sits idle, or cross-legged,
it never affords to waste its time—such is its nature!
How strong it is in facing challenges,
fighting against whatever odds!
It is a valiant fighter, a hero in the battlefield! 68–69

Though self-interest, by nature and its name,
is all self-centered, how occupied at all hours it is in
serving self-interest! (No tautology again, but nuances).
It's also diligent in securing its aim,
while dealing with others. 70A

It never misses its aim even by default,
It's aim is ever so clear before its eyes!
How staunch, alert and active at all times is self-interest!
We know of none on earth who ever vanquished it! 70B

How self-warned and cautious too it is!
It's ever so eager and active.
None can compete with it in fulfilling of self-interest!
And yet self-interest is always fully aware of
all intricacies! 70C

In case there is some grave damage caused by it to others,
it never cares to see who suffers so!
It's harping on its own interest eternally.
It has no time to see or care how others fare! 71–72



It never allows silly ideas to enter its head,
 Such is the ruthless law of self-interest!
 Its aim is ever straight before the tip of its nose.
 Its attention so ever fixed, unflattering!
 How clever it is!

73-74

It keeps the reins in its own hands,
 never loosening or losing it, even for an instant!
 Very efficient it is in driving and directing wherever it likes.
 It's all alert and so clever!

75-76

It never allows its aim to shift from view,
 How cautious it is! Its envious zeal goes
 on increasing at each step;
 the excitement and thrill of
 the stimulant (intoxicant) is never on decline.

77-78

One type of self-interest gives all importance to pleasures
 of the world (To enjoy this world is its prime interest).
 The other has a fiery zeal to let the soul reach heights
 sublime (To enrich, enable it). Both types are equally selfish
 and self-engrossed. But there is a basic difference between
 them their special self-interest!

79-80

How benefits and drawbacks are involved in self-interest!
 They are mutually related and inseparable too.
 But self-interest will seek only its own benefit,
 and when it senses failure or setback,
 it humbly withdraws!

81-82

It's always fully conscious of its own advantage.
 But it hardly knows how others will benefit.
 How subtle and minutely hidden is its grip or clutch!
 Once one is caught in it, it's difficult to escape!

83-84





No one is greedy and so obsequious like self-interest!
It never suffers a set-back in action.
Even when defeated in its aim, it can be so,
It persists still the same, with zeal,
 how tenacious it is! 85-86

Self-action is fully absorbed in action self-assigned.
It never indulges in loose talk or idly spending time.
When self-interest is heartily interested in some act,
then even despite the best of temptations,
it will never alter its course, nor lose sight of its goal.
How faithful is such self-interest!
Its loyalty to 'self' or 'selfishness'
 is thus complete! 87-89

Wonderful is Its art of knowing
 how to serve Its own interest!
And also of knowing well about the means
 to achieve the same!
It knows when it must stoop or yield.
It has no scruples even in behaving like
 a dwarf or little man!
It never hesitates to alter plans
 when it is so expedient! 90-91

How indispensable are the merits and qualities
 for the total fulfillment of one's aim!
How the exercise of those qualities increases
 one's power! (How one's prowess is augmented
through the use of those qualities!) 92





With the fulfillment of self-interest, a conviction is born,
 is held at heart, getting strengthened
 it becomes a force by itself, It asserts its importance.
 How such self-interest is thus superior to all
 the other types!

So the conviction at heart is vital to self-interest!93–94

Even pure and simple self-interest, pushed by noble
 convictions, tends to rise towards sublimity.
 Similarly, doubtlessly a state of sublimity comes to be
 achieved by cultivating (bhāva) true feeling,
 a sense of being, in the area of self-interest.
 (There is no doubt, in other words,
 that sublimity of self-interest can be achieved by
 cultivating bhāva)

95–96

The type of self-interest in
 which such 'bhāva' or true feelings,
 the sense of being is weakened (defeated)
 is of the lower type.

The self-interest of a higher type has 'bhāva' or
 true feeling in the ascendance.

The self-interest which inculcates good qualities like
 broad-mindedness, nobility, etc.

is considered the best of all.

It is of the highest type.

97–98

With the power of intensity rising in self-interest,
 the barometer of soul's yearning
 also registers a rise in degree.

There is no other 'Sadguru' (Godlike teacher)
 like 'Jignāsa' or Inquisitiveness,

Intense self-interest gives birth to love of art,
 of learning, and the mastery of skills.

99–100





One kind of self-interest gives birth to another kind of self-interest. So on and on, a tradition of self-interest gets built in time, registering a rise at each stage.

As the tendency of such self-interest is ever towards sublimity, it tends to become the subtlest of

all subtle types at last!

101-102

The highest type of self-interest is self-knowledge, The manifestation (embodiment) of the Power of Consciousness is the best category. This human birth, which is the rarest privilege, is for progress towards that goal. Its fulfillment is the aim of self-interest.

[Such was the author's(Mota's) self-interest at heart, to be fulfilled.]

103

The foundations of self-interest are different in each type, Each has its own territory or jurisdiction and each has also its own strange,

new type of mandate (commands)

When there is a conflict between the lower and the higher types of self-interest, the type,

with its fiery zeal towards sublimity, shall win. 104-105

Self-interest, self-born living in the heart

is its own 'guru' or mentor,

It inspires true insight, new skills in the heart on entry.

There is nothing unknown or new to self-interest!

No other Sadguru, so great,

is manifest, like self-interest!

106-107





Even when self-interest is seemingly served or so fulfilled, it is not truly fulfilled in a complete sense!
 It's a tradition of self-interest in turn,
 one following the other soon after!
 When one such interest seems to be over,
 the next, a higher one, is standing in the queue,
 How each superior to the other, all on the rise,
 approach divinity! 108-109

Even self-interest has its own likes and dislikes,
 The soul has to exercise its discretion all the time.
 My (Mota's) steps were guided by the grace of God,
 towards the right goal, keeping the end in view,
 in the right manner towards its achievement! 110-111

Approaching fulfillment, self-interest fills the heart,
 with joy and pride!
 And what a rush is felt within, incessant,
 forceful rush of power!
 That power gets amplified, intense!
 Dynamism, verve, enthusiasm, inspiration
 and fresh zeal fill the heart!
 How many such of various types advance,
 progress and rush ahead! 112-113

How calm and naturally quiet (speechless) is self-interest,
 And how much patience fills its heart!
 It knows no difference between good and evil.
 Remaining consistent and fully absorbed in action
 is all it understands! 114-115



Immense is its capacity to absorb and digest all odds;
It never takes offence with anyone!

Nor would it feel frustrated or slighted;
It knows no weariness at all!
How 'selfish' truly (i.e. concerned with its
own fulfillment only) is self-interest! (This is no tautology).
It has no match on earth! 116-117

Self-interest is all self-possessed,
self-centered (it is sufficient unto itself)
It knows no 'other'! It is happiest in being all alone!
It is unconcerned with 'others'!
On being so Narcissistic only (self-loving), in truth,
it enjoys total freedom in the affairs of
self-interest! 118-119

Self-interest never gets exhausted in the world,
How perennial and endless it truly is,
though it never seems to be so!
It does get upset sometimes, even disturbed by
obstacles, dangers, drawbacks!
Yet it rises soon, within no time,
is standing up again! 120-121

To achieve its aim, how self-interest has to fight
some dreadful enemies!
And how fierce is its fighting,
in face-to-face (one-to-one combat) conflict!
It bows and feels no shame in retreat,
withdrawing when it suits its aim,
using good judgment at the proper time!
There is none other so clever indeed
like Self-interest! 122-123



When the opportunity arrives in life,
 how excited truly and deep at heart is Self-interest!
 It has no rival then to compete with!
 How valiant, mighty, heroic it then becomes
 at just the nick of time! 124-125

When self-interest strikes within one's heart,
 all the right appropriate elements grow also with it,
 of their own accord!
 The form it takes depends upon the base or roots therein;
 Self-interest acts truly the role it plays! 126-127

When the measure of self-interest is all intense,
 It has no patience, wastes no time in looking
 here and there!
 And when it feels short-changed, deceived or offended,
 it cleverly manages, with others' help,
 to fulfill its aim! 128-129

It never brooks a moment's waste in wandering
 here and there, it likes it not;
 so 'selfish' is this self-interest!
 It surely hits its aim; its marksmanship beyond compare;
 So clever it is, it never misses its mark! 130-131

None else is so valiant in heroism like it!
 When all engrossed it is in fulfilling its aim!
 How true merit and power all arise in it at once!
 Self-interest's wings are flying
 skyward and beyond! 132-133



When the soul is interested in fulfilling itself,
It never feels it is alone!
The mighty force of a thousand hounds
electrifies its mere two arms!
How shrewd and skilled it is,
and so self-sufficient! 134-135

Efficient like self-interest in fulfilling its aim is none other!
So shrewd and clever self-interest surely is!
It has no eyes to distinguish between justice-injustice!
How partial it is and also single-aimed
and self-centered! 136-137

It has no sense of remorse or shame
And yet how restless it always is, burning in self-interest!
May be, at times, to burn or suffer is its lot; and yet,
It never retraces its steps from its fixed goal! 138-139

People obsessed with self-interest leave no stone unturned;
They observe penance, sacrifice, noble enterprise,
and do all within their power;
May be, sometimes, it's caught in the vortex of despair.
How desperately then it tries to free itself! 140-141

And rarely though, at times,
it becomes mad and desperate!
It falters then in observing ceremonies, protocol
or appropriate skills, wisdom or insight! 142-143

It observes caution, alertness and vigilance!
It badly needs the help of everyone in fulfilling its aim!
And then how cleverly again it makes the proper use of
whatever instrument that offers itself to it! 144-145





Its managerial skills are excellent!
 It knows how to make the others work
 well in its own interest!
 In case you are confused in some act,
 self-interest shows the way quite cleverly,
 It knows all solutions and remedies.
 How efficient and powerful a partner it is!
 (It serves as a clever companion in times of crisis.)
146–147

Self-interest is even multi-faced and multi-pronged!
 Its wings are even so complicated!
 It may sometimes lead one into a
 labyrinth or confusing riddles;
 but if one strives to find one's way, devotedly,
 with true feeling,
 One's wisdom and discretion dawn on one,
 in full exciting, force!
148–149

Each Quality (merit) has its own 'vivek' or discretion
 separately assigned to it;
 'Vivek' is the fully manifest form of 'satva'
 or the Purest element.
 Then such *vivek* or discretion needs not to think,
 it has no aim to seek, but quite automatically
 the Aim manifests itself as such! (It dawns on one by itself)
 (It is believed that the Supreme Reality chooses
 its own right instrument!)
150–151





When self-interest is drawn internally,
it continues to play within with its own self;
How self-interest is interested in 'selfish' self-interest!
Self-interest cannot live alone unselfishly.
Self-interest owes its life to itself,
it lives absorbed for ever in itself!
The life of self-interest is pure and simple
self-interest alone!
On self-interest alone is fully dependent He
i.e. self-interest! 152-154

And what a blind ferocious force is self-interest!
And how pointed, straight, direct it is also!
It never assigns its own burden to others.
It simply struggles upto the end
to achieve its allotted task! (It strives so perfectly
alone to achieve its single aim!) 155-156

How unique, unmixing and lonely-like is self-interest!
And yet how wonderfully it seems to mix with everyone!
(It acts invisibly, mysteriously!)
And still, where self-interest is absent totally,
it stays aloof!
Few people, very few indeed,
in this world can understand
its strategies, its craft,
its strange mysterious ways! 157-158





And in full play, when it is, how powerful is
its impact on us all!

It stands committed totally ever to fulfill its aim!

It calculates very watchfully,

what distance remains to be covered and it keeps
a perfect clean account (record)

of all that is achieved!

159–160



ॐ
HARI:OM

Chapter
6

**THE MANGIFICENT FORM OF
SELF-INTEREST**

Only those who are fully liberated from self-interest shall know the true and proper form of self-interest!





The pilgrimage of self-interest runs on the corpse of ego.
 It feels no insult or offence at all of anything.
 If self-interest is completely involved with anything,
 With that how deep in love and true relationship
 it will ever be! 1-2

When one is touched and deeply affected by self-interest
 It never gets killed by anything or dried up too.
 How fresh and ever green remains pure self-interest!
 In fulfilling its aim or action,
 its zeal is quite extraordinary! 3-4

How self-interest gets mad by itself in self-interest!
 Its madness has its own intoxication.
 How indulgent in selfsame exultation it remains!
 And in such intoxication what risks,
 adventures too, it undertakes! 5-6

Though it is lonely and in solitude,
 it never feels its loneliness
 How many friends it has as though they were all
 his own brothers!
 How closely and mutually involved they are!
 They surely help each other whenever in need! 7-8

How fiery is its zeal and deep, acute,
 intense its yearning is!
 It is far sharper than the sword!
 Self-interest is never blunt, but enthusiastic, aggressive;
 Yet agreeable it is and
 how happy, delighted with itself! 9-10



-
- Self-interest is worshipping self-interest!
How wonderful is its self-love!
 It alone is its true daily devotee!
True dependence of self-interest is
 on self-interest alone!
How self-dependent it ever remains!
How long and far-reaching are its strides! 11-12
- The penance it does is beyond the reach of others!
 None can compete with it.
Its aim remains steadfast in just itself!
To fulfill its aim, it need not ask for help at all.
Its insightful knowledge of solutions is
 indeed infinite! 13-14
- How one-eyed is self-interest!
 Keeping its eye focussed in the direction of
 its destination, it never misses its aim,
Though all may try, how alert in its action It is
 and in full presence of mind! 15-16
- In another manner too, self-interest is one-sighted.
Though endowed with many eyes,
 it changes its form so often.
The type of role it has to play at times,
 it can don easily its respective appropriate
 dress or disguise! 17-18
- For fulfilling its aim, it uses a thousand hands!
Though it is one and all alone, yet never believes it's one!
It's always greedy, self-centered, unsharing, miserly,
In what it wants to achieve, its always absorbed!
It never allows its attention to flag or
 wavers at all! 19-20
-



It looks after only its own interests, never bothers to
 look after what is not its own!
 Self-interest's aim is never missed, its all unlikely.
 And yet, if thwarted, duly warned
 it soon gets up again! 21–22

It never indulges in guesswork, suppositions.
 It tries to make all action manifest, directly so.
 It values the cash held in its hand, truly earned.
 The 'cash in hand' is real.
 And thus believing in hard facts, it carries on. 23–24

It often appears loitering and tilting at windmills.
 How wavering, waylaid, it wanders here and there!
 Whatever may it seem to be doing, in truth self-interest
 never forgets its goal. It is so vigilant! 25–26

As countless offerings are made in the fire of sacrifice,
 How scorching rise the flames leaping all bright!
 As self-interest advances in such fiery shape, all flames,
 It becomes easy at once! Such is its nature! 27–28

Sometimes by subtle warnings or caution,
 Self-interest keeps itself all hidden or concealed.
 No one can truly understand such self-interest.
 How subtle, then, mystic and occult self-interest is! 29–30

How totally despondent, miserable it feels,
 When things seem all going out of hand, in vain!
 But all effort so based on such despair,
 Never succeeds in any way,
 no light of consciousness rises in it! 31–32





How intriguing and complicated are some of the ways
of self-interest!

How difficult to recognize and so rare to identify!
And yet if one is smart, expert and practical,
Such a one can then easily identify them all! 33-34

In adverse circumstances, like sometimes,
Self-interest staggers, wavers, shrinks and lets go easily
things out of hand, but it never gives up totally;
It may even be defeated at times, and yet remains all
loyal to its own interest, permanently! 35-36

“He alone who is fully liberated from all of self-interest
shall know its true and perfect form”.
How can the one who is deeply sunk in selfishness
appropriately judge or recognize its true nature?
It's never possible by any means whatever!
(It's impossible by all means absolutely!) 37-38



ॐ
HARI:OM

Chapter
7

**THE ACTIVENESS OF
SELF-INTEREST**

Self-interest is alone its own best guide,
Whatever it wants, by itself, can easily find.





How this world keeps ever moving owing to self-interest!
No one can do without it, or do anything without its help!
Not a single move is ever made by anyone in its absence!
How self-interest thus acts supreme,
as the sole Sadguru of all! 1-2

Self-interest meddles everywhere,
how firmly with conviction.
It is the prime motive, in this world,
behind all action! 3

And in its absence, mind and intellect will all fall short,
Its mere touch can make them all intense and taut,
Give birth to restless nights and days of conflicts,
With arrows, thorns, how pierced they are,
our mind and intellect! 4-5

Self-interest feels offended too, it feels even ignored,
How addicted it is to ruminating, worrying about the past!
How sadly it laments even all that is lost, more often,
And how its miseries, bereavement and clashes
all increase twofold! 6-7

In self-interest are concern, care, agility,
enthusiasm, freshness, industry!
How all these are self-generated in self-interest!
How self-interest thus acts as a prime motivator!
Where it is deep, touching the core of the heart,
It goads and prompts in many ways,
by stages, constantly. 8-9





When one is struck by self-interest, so deep at heart,
 How can then one remain idle, sitting alone in the world!
 And when its qualities assert their presence,
 as all are manifest,
 Where it is active and assertive,
 it becomes prevalent! 10-11

When touched by self-interest,
 one falls madly in love with it,
 And until it is fulfilled, its vigilance remains in force!
 That vigilance in order to make it manifest,
 Keeps urging on, leading and motivating,
 How such is the process of self-interest! 12-13

When one is deeply touched, infused by self-interest,
 One easily gets active in such subjects of interest.
 And how restless, madly yearning one becomes,
 In being, ALL one, at heart,
 with the object of its own interest! 14-15

With the soul, the teacher self-interest acts as an expert,
 It need not go to learn how to accomplish its aim,
 Art, skills, insight, dexterity are all within its grasp,
 It holds the key to unlock every lock! 16-17

How selfish is such self-interest towards achieving perfect
 fulfillment of its aim, and of all action!
 How intense, acute it becomes while probing deeper,
 It's crafty, shrewd, expert in managing all tricks,
 It never is deceived, though deceived it seems to be!
 How in this world there's always a match to everyone!
 (No one can go scot-free but meet one's equal sure)
 And may be, once, occasionally,
 it does get deceived too! 18-19-20





How then, sometimes, in this our world, the moves of self-interest get complicated, unfathomable, hard to judge!
And true it is, to master it or grasp its true intent,
How easily and blindly too, one gets just duped! 21–22

In one who has caught intense, active self-interest,
Its symptoms, qualities and dynamism
become instantly apparent,
The power of self-interest is such as
cannot be trounced, eclipsed,
It drives, propels the soul towards
fulfillment of its aim! 23–24

Self-interest never sits silent, lying down,
it cannot remain concealed!
To pressurize, propel, it makes one run and run in game,
Its readiness, caution and alertness are all assured,
How self-interest remains alive,
in all its vigilance! 25–26

It uses every remedy, all means, available at hand,
It leaves no stone unturned in order to fulfill its aim,
In case of being thwarted, frustrated,
it does not wait at all,
But once again, girding up loins,
ventures out on enterprise! 27–28

Facing all hardships, eyes fixed on them,
It remains committed, armored to the hilt.
Fighting with all its force, to fight to the last,
Keeping its head in hand, as if ready to die,
It plays the game of death, enjoys the fight,
not caring for the end! 29–30





How values, attitudes of self-interest just change,
 When self-interest changes, its values also change
 and everything is different then.

Self-interest is its own sole guide and director—
 Whatever it needs, it will surely find! 31–32

When profound self-interest strikes one in the heart,
 One's respective beliefs, likes and dislikes are forsaken,
 Within no time, one's ego also is laid down or set aside,
 And how all one's prejudices also begin to melt! 33–34

Even in despair, it is not disappointed, sad.
 How excited, enthused it always is!

By industry, patient and perseverance!
 It may even appear lame, But lame it never is, nor weak,
 How industrious, diligent, zealous in all respects,
 it always is! 35–36

The aim of self-interest is to reach the other shore,
 to get it all across;

Self-interest never likes to halt midway,
 And if at all it has to halt, or hesitate, or wait,
 how deeply it is grieved at heart!

Its anxiousness is then acute,
 its restlessness intense! 37–38

One goes rather out of mind or mad,
 While fighting, facing difficulties, obstacles, crises,
 and conflicts;

How upsetting they all are indeed!
 To withstand them all, to be steadfast and consistent—
 How immense they are is difficult to tell! 39–40





Its sole purpose and justification of aim is :
 “to do only what is to be done”,
 “achieve own fulfillment”

How it remains indulgent and completely absorbed
 in fulfilling its aim!

Without struggle and strife it cannot live, it can't survive,
 It's prowess is increased by fulfillment and
 further fulfillment! 49–50

Self-interest manages to get involved with
 whatever all there be connected with duty or
 action in order to fulfill its aim.

What insightful, artistic gifts of persuasive power it has!
 It's like making rain water go up again to whence it came!
 (Proverbial idiom : make rain water go back to the roofs!)
 51–52

With progress in one's self-fulfillment,
 one develops farsightedness and foresight,
 all experienced as one progresses in achieving one's aim!
 One continues to learn on various occasions
 much more of science and of art! 53–54

It helps in transforming totally one's nature or outlook
 and also helps to melt in right action
 one's intelligence and mind also.
 And through engagement in action as destined,
 Even when defeated, it admits no defeat at all! 55–56



The strategy of self-interest is secret,
it's quite well-concealed
It wins your confidence, comes close to your heart,
Elicits all it wants and so achieves its aim!
How clever self-interest can be and also is in getting
what it wants!
No one can go to teach it, it knows all! 57-58

And when there are disputes, protests or sweet quarrels,
How in fulfilling itself, self-interest gets so perplexed!
And then how intellect in toto gets convoluted , entangled,
And how it falls into a quagmire of confusion! 59-60

How the intellect is inspired with selfishness
in all manner of self-interest!
In order to achieve its aim.
The Intellect shows the way and remedies to self-interest.
How self-interest in itself then becomes
consistently confirmed,
and it shall help achieve full concentration!
in all matters pertaining to self-interest! 61-62

When the heart is struck by self-interest
which enters deep within,
it (self-interest) activates the heart making it well-prepared
to achieve its aim through action. 63

The measure of self-interest keeps increasing
as it begins to be fulfilled, Its power is on the rise.
With increasing intensity,
it settles down in itself self-contained. 64



In times of difficulty, self-interest sits not idle,
 How soon it readies itself to find the remedies!
 To complete tasks begun,
 self-interest is concerned so well,
 It cannot be lying lazy folded in bed,
 this self-interest! 65-66

How varied and so many are
 the (levels) stages of self-interest!
 How different regions obtain there,
 operating on many planes! 67

How much variety, infinite, applies to self-interest!
 And yet in its application and its aim,
 how unified and harmonious it is!
 In this our world which is also unified true charm oozes
 (emanates) from self-interest!
 Those indulging in such self-interest alive,
 keep rolling in the joy of self-interest! 68-69

The territory of self-interest is borderless and endless.
 There are no stops. Though dandy-like and gaily indulgent,
 it lives without constraints!
 Though being one, it mixes easily with everyone!
 It knows very well how to manage
 its own interests! 70-71

How multifaceted and well disguised is self-interest!
 The different disguises are all its different forms!
 Sometimes it acts as if to vanquish all,
 to let all feel as if the Earth is burning,
 It never knows any kind of self-restraint or
 embarrassment! 72-73



ॐ
HARI:OM



THE ATTRIBUTE OF SELF-INTEREST

The type of self-interest one has makes one fixed or glued
in its own object,
It never lets one free oneself from the strong paste
or plaster sticking to the skin in the form of liniment
solid and strong as steel!





When self-interest is flaming wild like
 an all-consuming fire,
 It turns everything around into a leaping single flame.
 Its intensest desire thus becomes all one, only one!
 The existence of other desires in it is all nullified! 1-2

Thus when one's heart is fired by intense self-interest,
 Everything else in it is swept away along with it.
 However great one may be,
 still one is surely swept in the strong current
 and rarely will a soul as such be saved! 3-4

The noblest significance or deep symbolic meaning of
 self-interest is rarely grasped by anyone in our world,
 It hardly dawns on one (like us, who are worldly souls),
 But there is surely in life such type of sublime self-interest
 That has helped countless sinful souls to reach the other
 shore, or to swim across! 5-6

How once such noble self-interest strikes a soul,
 it just keeps burning, by itself, all burning bright;
 Then none needs to try to kindle it again...
 How fiery are its hissing flames all leaping out!
 It never rests at a single place,
 nor can be extinguished! 7-8

[The word 'vajralep' used by Pujya Mota means a solid thick ointment (paste) used by local bonesetters in the plastered bandage using hard cardboards. It has nothing to do with 'vajra', a strong mythological weapon in a symbolic sense. The sense here applicable is the strength of the thick ointment sticking to the skin. True self-interest acts like Fevicol on the soul.]





When self-interest catches one just in a casual way,
 It cannot lie still, idle like an earthworm,
 in one place,
 How one so struck by self-interest
 has to struggle hard,
 To achieve one's aim
 through sheer perseverance! 9-10

How ready to handle risks, all eager is such self-interest!
 Possessing qualities of push and zeal,
 perseverance and diligence!
 (How pushing, zealous, diligent and tenacious It is!)
 When defeated in game,
 It does not bend or bow its head,
 It never likes to curl and crouch or
 sleep in idleness! 11-12

In self-interest we find, as in others, qualities
 both good and bad,
 But as you see its merits, they mean a lot...
 Virtuous noble souls see only the bright side...
 And hence to regard self-interest as important
 is justified! 13-14

Accepting self-interest as a means to sublimate and
 to raise it to the level of divinity,
 To achieve that state, whosoever so nobly aims,
 How beneficent will self-interest prove to such souls,
 Self-interest then will help to boost in them
 the qualities of Merit and Being
 ('guna' and 'bhāva'). 15-16





The sound resonant deep is felt,
 of such self-interest, in the heart.
 And how one feels all selfishly, yearning profoundly,
 for oneself!
 And how such yearning then becomes one with oneself,
 as in an endless chain!
 And how then by such yearning greedily
 one becomes truly involved! 17-18

Then one feels just obliged to set aside or even let go
 what one has felt as vital, firmly held, believed....
 And how to some extent, thus becoming detached,
 One learns, by chance,
 yet one is never aware of it! 19-20

Self-interest being blind, would look in one direction only,
 It does not care to look at all at the other side.
 It makes no mistake in looking at what's all its own,
 And is quite cautious in getting that fulfilled. 21-22

Self-interest turns all round and round
 like the oil-miller's blinded ox, within a closed circle,
 Though hard it labours, toils unwittingly,
 It never gains at all anything new in truth,
 Remaining where it was, while producing,
 as it might, tons of oil,
 by grinding millions of tons of seeds! 23-24

Self-interest's echoes resound and reverberate far and wide,
 Its shadows also make a deep impact!
 It never gets lost, separated from the soul and life,
 How joined inseparably by birth,
 pair-tied with soul it is! 25-26





Self-interest makes one glued and stuck to whatever
It is interested in!

It never lets one free oneself, as it sticks
like a plaster of liniment on skin!

How at times, in action or duties of life,
it meets defeats, disappointments,

Yet rising everytime from such despair,
it starts its toiling once again!

27–28

Full faith and loyalty it has in an ample measure,
Nonstop struggles and tireless striving are in its nature.

It dares to plunge itself desperately
in a mood like “Do or Die”,

Keeping its aim full front just straight
before its eyes!

29–30

Self-interest keeps nothing at all
so vague, unclear or casual,

It likes to show things clear as if under lamp-light;

When self-interest is keen on keeping things so vague,

It would do so, for which it needs
no instructions at all!

31–32

Self-interest has bad odour, it also smells so sweet,
There is a wall of difference,

demarcation between two types of self-interest;

How thirsty greedy it often gets, there is end to its desires,

One desire after being satisfied leads on to another
still to be satisfied!

(A desire already satisfied gives birth to another
yet to be fulfilled)

33–34





In every age and epoch, there are ups and downs
 in the course of self-interest!
 In some period its level is superior or supreme!
 It assumes the special form of
 whatever application you make!
 It helps man achieve true communion with self,
 the real Experience! 35-36

Self-interest never cares for anyone or anything at all.
 Pursuing own interest, it steadily advances on its path.
 It trusts no one and never likes to rely on others, too.
 It trusts itself alone absolutely,
 relying on none but Self! 37-38

It makes a scene sometimes, like hallucination,
 in desperation; when faced with obstructions or
 opposition, it sulks like a trance, but easily endless!
 How restless then and petulant, irascible it gets!
 Such scenes are worth watching for fun indeed! 39-40

Self-interest within no time feels offended or slighted.
 Its pranks and puckishness are limitless;
 It can even be unscrupulous, treacherous, ruthless or rude,
 And yet like self-interest there is none so good
 at concentration, self-centered! 41-42

There's no one so charming in this world like self-interest!
 It clings absolutely to whatever it likes or takes to heart!
 And once it clings, its grip is so tight, it's never loosened,
 It holds one fast, in close embrace,
 like a skin-louse! 43-44





How bright and brilliant yet sometimes how modest it is!
When the occasion demands, it relents and relaxes!
It manages to get things done in any suitable way!
How crafty, shrewd, perfectly skillful
self-interest ever is! 45-46

Apart from fulfilling itself, self-interest has no part to play,
How all its attitude, instincts and vision become
one in the same object!
Other than own action, duty, it has no side-interests,
or diversions,
It never offshoots itself externally to dilly dally,
such is its trait truly! 47-48

It knows no flirting, side-trekking or distractions,
Solid results to be achieved straight is all its aim;
The single aim of total fulfillment is at its heart,
and sound knowledge of all the steps
that lead to it! 49-50

How deep it can dive, the deepest possibly
in what it is interested, its bottom it will touch!
How easily it finds its way from amongst
all odds or contraries!
How fully alert, awakened and forewarned
as it always is! This self-interest! 51-52

It adapts its behaviour all properly to altered conditions,
In tune with each type of self-interest,
it behaves accordingly,
And all of it is spontaneously, induced and pushed by self,
In profound awareness of intense self-interest, as felt,
It adopts the proper form that best suits
its purpose! 53-54





Self-interest falls madly in love with self-interest,
 head over heels and how at times
 its madness gets exposed!
 How the cryptic code of secret selfish script
 remains unwritten as it were!
 But when deciphered well, it's all easily understood
 and still the self-interest feels unashamed.
 How unembarrassed self-interest truly is! 55-57

Self-interest on the path to Divinity is open-eyed
 and watchful
 It carefully observes the way it walks.
 When self-interest strikes so deep, it won't sit idle,
 silently doing nothing at all! 58-59

And how just helplessly, all options closed,
 self-interest chooses to sacrifice!
 It sacrifices only when there is no other way, reluctantly!
 Self-interest on a sublime plane renounces willingly,
 cheerfully!
 The sacrifice thus made by sublime self-interest alone
 is done truly through self-knowledge! 60-61

How true its renunciation is when self-interest is
 struck by self-interest!
 Its desire to relinquish, renounce its all, remains
 even after renouncing everything.
 Without such true self-interest deeply felt and experienced
 life remains all hollow as it were,
 And the Vital Being, the Soul Divine, remains unmanifested,
 or not truly revealed! 62-63





How the air is filled with eagerness, all fervor
filling the firmament!

For self-interest to roam freely,
it needs the medium of itself!

And how self-interest alone can make Itself
rejoice so freely!

How conscious It is at heart of
Its own inner self-interest!

64-65

How just at times self-interest sits coiled up within itself!

And yet it takes no time to be up and alert again!

How self-interest is the seed of the inner faith and
strength of self-interest!

No fence can keep it in, no borders too!

It knows no restrictions!

66-67



ॐ
HARI:OM

Chapter
9

**THE SUBLIME WORLD OF
SELF-INTEREST**

When self-interest reaches in one its highest level,
the noblest plane,
It connects itself with the soul or the Supreme Being,
Such self-interest alone is of true value and merit!





So long as self-interest does not arise,
 there is not charm in it, no worldly gain.
 In order to make it rise, we need culture's imprint,
 In our heart such cultural imprints* are possible only
 through proper study (exercise or meditation),
 They help you go upwards, when on the rise,
 and accelerate your speed! 1-2

When perfectly such self-interest is touched
 by self-interest at heart,
 It ensures one's total involvement with it!
 And when self-interest reaches in one its noblest plane,
 It connects itself with the soul, the Supreme Being,
 Such self-interest alone is of true
 value and merit! 3-4

How formless, firmly established,
 well-set in form it truly is!
 And yet so easily assumes the form of self
 as known to us!
 How mysteriously manifested then it is,
 embodied like us all, in the form of self-interest!
 And hence it is in the form of 'Prakriti' (Nature)
 because of that self-interest! 5-6

The soul's self-interest mingling with
 whichever various forms,
 Assumes such different shapes, still remaining one,
 By entering into all and sundry and giving them all,
 Its own features and traits (qualities, properties)
 Achieves its own expansion, development
 as One through all! 7-8

*Samskaras – cultural imprints – impressions formed through past actions, the environment, etc.





Nature (Prakriti) and the soul have all too
different types of self-interest!

The natural type will fix one in the natural bond,
Whereas that of the soul, which is the light of Heaven,
in our consciousness—

The soul's self-interest, embodied as it is,
is made of purest Consciousness! 9–10

And as to the purpose ('nimitta') for
which the soul becomes so manifest,
The soul adapts itself to it, spontaneously, simultaneously,
and that is its self-interest! 11

In each respective type (of self-interest) the consciousness
of Aim determines the type and extent of its fulfillment,
In association with Prakriti (nature) where self-interest is
of the spiritual type—of the higher region of the soul—
Where the soul has come to be embodied for its
own superior experience,
There trying to free itself from Prakriti at its own distance,
What fierce battles the soul is forced to fight! 12–14

For the lonely soul, so touched by the divine or
higher self-interest!
How many shackles, bonds of Prakriti there are!
But when such self-interest is burning like a volcano,
It easily transgresses, conquering the Mountain of
Mountains, the highest of all peaks! 15–16





The self-interest of self-interest from self-interest
is judged by self-interest.

When realized at heart, truly perceived,
its mystery becomes revealed,

When the mystery is solved, its secrets
no longer remain secrets,

And all of it is clear as if in full daylight! 17-18

The first type of nature-born (allied with 'prakriti')
self-interest is of a lower type,

The divine and highest type is of course the other in
true manifestation of the soul,

That immortal self-interest is always free and liberated,

That is the truly beneficial, Consciousness-oriented
self-interest! 19-20



ॐ
HARI:OM

Chapter
10

**THE MAGNANIMOUS
MASTER-MERCHANT SELF-INTEREST!**

He alone loves truly who lives for others' well-being,
(i.e. who lives for benevolence, philanthropy, charity)
Such type of self-interest in life is the noblest and divine.





How some people voluntarily, willingly employ only
the purest means like honesty, etc. to achieve their aims,
They never even by error or default adopt any unfair
means, or resort to fraud, deceitful tricks and so on;
In such people alone true 'Bhāva' or 'Being'
is likely to be inspired.

Such souls alone are likely to receive Grace! 1-2

There are still some people who really believe that
in order to achieve one's own aims, interests,
the use of fraud, deceit or craftiness is unavoidable.
But even in our own current times,
there are such honest souls,

Who prefer to lose, invite 'ruin' rather than compromise
with their values, their 'moral qualities'. 3-4

Such souls alone are truly notable ones,
the strength and sustaining spirit of this world.
They serve as glaring examples of "true being",
thus living noble lives.

How truly transparent, perfectly pure they are!
How blessed are such souls who guide
and instruct the other souls! 5-6

Though no one may know or recognize such souls
possessing the noblest qualities in pursuance of self-interest,
Yet they shall enter truly in essence, the heart of Truth,
the ultimate Truth, and by living so well and nobly,
They shall illumine this world!
They shall make it bright! 7-8





While serving their own self-interest such souls shall never rob or deprive others of anything, but on the contrary shall be prepared to lose their own all willingly, if necessary! They shall never create any hurdles in the path of others, or interfere with their interest.

They shall forgo their own interests
where they may not succeed.

(They shall let go or quit for fear of failure ahead) 9–10

How such noble benevolent souls still exist in our world, and how they do help in lessening
the burden of the earth!

They continue to teach the world by their own proper behaviour and provide unspoken instruction

without effort to the other souls! 11–12

How such people who are always so simple and honest have to suffer a lot! And yet they never withdraw or beat retreat, even though their own interests are not served!

How brave and patient they are and suffer it all so lovingly! They never grudge or grumble about anything!

And how their faces shine with joy and self-contentment
all the time! 13–15

Of all the selfish souls in this our world,

how few exceptions there are,

Who lead lives full of inspiration for others, they do;
by being exploited completely, the juice they ooze (give)
becomes a source of happiness for all—how the world is
what it is because of them, such noble souls! 16–17





When one is obliged to live surely
 for self-interest in the world,
 How then must one reverse one's self-interest,
 or toss it off!
 When the selfish do get selfish absolutely,
 it's no wonder!
 Yet how blessed they are who remain immune or
 untouched by self-interest! 18-19

It's difficult to live unselfishly in this world,
 And yet prevalent in our times
 how many exceptions there are!
 Such people help truly in maintaining the worth
 and value of Being (true feeling, 'bhāva')!
 And by their lives how many are obliged
 in gratitude! 20-21

And yet while living along with self-interest if one can
 live as if with no interest, that truly is the noblest type,
 ascending type, interested in the well-being of all others!
 True indeed is such living,
 in which the only interest is the interest of others;
 and only such self-interest is the noblest
 and divine! 22-23

Thus the interest of others alone is the only self-interest!
 It's truly benevolent, philanthropic!
 Such brave and valiant souls are rarely seen!
 Courage, patience, calmness, valour and adventurousness.
 Such are the merits, qualities well-ingrained
 in their lives! 24-25





The types of self-interest governed by lust or sex,
greed, avarice, infatuation or fascination etc.
are considered as the lowest one.

But when true self-interest is all benevolent,
interested in the welfare of others more than of self,
it is the noblest type.

When one aspires to the state of knowledge and
devotion at the same time, that too is the noblest type.
And the one who follows such ideals is truly blessed,
in the noblest self-interest! 26-27

How self-interest and benevolence are twins!
They live together, two-in-one!
And hardly will there be one
who wishes to transcend them!
It is the vision of Consciousness
which passes through and shows everything clearly.
But rare indeed are such few souls! 28-29

How worthless are the cares, entangled
embarrassments of the worldly self-interest!
Even the best of people dare not middle with it or interfere!
But those who are experts and very bold
even such may fail and fall, and suffer setbacks on
the way when faced with confoundment! 30-31

The one who searches deeply into self, explores, fathoms,
realizes, masters the self and then serves one's self-interest,
is truly known as the King of Devotees!
In such a one's life self-interest steadily reaches the top!
Of such a one, the noblest is the self-interest! 32-33





How exhilarating, proud and self-righteous
is the feeling of such freedom!
For the one who has enjoyed truly and
relished its juice (essence)!
Few truly blessed, brave and jubilant are such souls!
We too get blessed by the simple touch of
such a self-interest! 34-35

The best and noblest is the life of such a one
who lived without all self-interest,
who gave prominence to the well-being of others
above their own!
The one who lived absorbed in toto
in such benevolence, the good of all, very few,
indeed, such blessed souls are still alive! 36-37



ॐ
HARI:OM

Chapter
11

**THE ARTFUL SPORT (Leelā–Kalā)
OF SELF–INTEREST**

How transcendent and visionary indeed is self–interest
in seeking its own fulfillment!
What different means or ‘instruments’, all new,
it uses all the time!





How infinitely anxious and eager is self-interest in itself!
It keeps silently grumbling all to itself
too much when it is alone!

How cruel its glances are at times! How envious
and seriously avaricious is self-interest! 1-2

Self-interest has a wonderful art of persuasion!
It knows the tricks of winning others easily to its side!
It surely tries to make its own one who is roaring
aimlessly, here and there, encountered casually! 3-4

At times, self-interest prefers to lie concealed, never to be
fully exposed; it honours others by maintaining
safe distance;
it reveals nothing. And how like a veteran expert,
proficient, it tries to take one on, take one for a ride,
by showing something far from genuine! 5-6

It never likes to stay prepared, to start, or begin,
And yet gets ready all at once
at the right opportune time;
When there is no chance of winning the entire game,
It likes to win even half of it and
so how eagerly it plays! 7-8

Self-interest is desirous of total self-satisfaction.
And how anxious, impatient it is in trying to fulfill its aim!
It never affords to wait or halt at all;
even for a while, but when it feels the need,
it surely halts and waits! 9-10





It never thinks twice before admonishing someone,
 Even blurts out thoughtlessly sometimes,
 any nonsense!
 But when discretion is needed, or gentle speech,
 It practises self-restraint, indeed!
 How practical it is! 11–12

And how self-interest is prone to forsaking, deserting too!
 “What others will think of it”—it never cares!
 And how often it flounders, bounces, blindly!
 It gets its bones broken, but never improves! 13–14

It never agrees to give up its tricks and moves—
 And if at all, success be possible through other means.
 It's ready to deviate.
 It's ready to lose its all in order
 to accomplish its aim by gambling
 How selfish and unassuming
 yet it then becomes in self-interest! 15–16

While bent on pursuing it never likes to halt.
 It affords no idleness at all or just doing nothing.
 Continuing to work always and
 persevere in doing something
 Such is the temper of self-interest
 which cannot remain concealed! 17–18

At times how hard and worthless is its engagement!
 So self-interest has got to find a solution
 to intricate problems!
 It will not like to leave things in the lurch, half-cooked!
 At every step its aim is only in self-interest! 19–20





How often on its path are storms and troubles!
 Hardly will then self-interest like to bend, relent or
 give in willingly its own interest!
 Watching its time, opportune circumstances,
 It will be up, erect, it takes no time!
 How cautious and alert self-interest is! 21–22

How self-interest gets desperate to achieve its aim!
 Makes some silly moves that prove it to be a fool!
 And how at times it commits serious errors, falls victims,
 And sees all tables turned against its self-interest! 23–24

Poor self-interest suffers severe setbacks many a time,
 Yet feels no 'shame' or loss of name or prestige,
 It knows no scruples, has no qualms, nor hesitation,
 It keeps a low profile and it has the art of adjusting
 itself well with altered circumstances! 25–26

How proud is self-interest, arrogant impudent!
 Does make mistakes, going all out on the wrong track!
 It divulges its secrets, all at once, inadvertently!
 How it invites unwanted enmity at times!
 How fierce and dangerous traps, entanglements are
 created by it all unaware! 27–28

Self-interest has not one or a single head,
 it is multi-headed,
 And hence, in all manner, it often speaks at random
 whatever comes to mind.
 And even in denying what it has already said,
 It feels no hesitation, or no shame! 29–30





Though rigid about maintaining dignity,
 self-interest has no self-respect.
 It acts firmly, when it is bent on serving own interest.
 But while its interest is being served, it is not firm!
 How it prefers to turn or bend
 all willingly and heartily! 31–32

How undefeated ('Not-out') remains self-interest so!
 And how it keeps on harping on its single self same theme!
 It doesn't like to terminate debate.
 It goes on arguing, prattling like a gobbler
 repeating the same theme a million times.
 It never stops but fights for the last word! 33–34

How firmly it holds its own! This self-interest!
 It holds so fast till it breaks down at last! Too adamant!
 And still when it reaches the breaking point at last,
 how cautious it gets, at heart and gets all its acts in order,
 well in time! 35–36

It knows how to guard its own, what's worth guarding!
 It knows the art of conserving it all.
 And when it is turned down or rejected,
 it is not shocked.
 How it gives the way, lets go!
 It behaves as if it had no concern at all! 37–38

In order to serve its own self-interest, it gets fully involved.
 Behaves as if it was an old acquaintance intimate.
 Mingles, mixes, swallows insults,
 It feels not like a stranger at all;
 then serving its own best interest, in all action,
 Self-interest knows so well! 39–40



Though apparently self-interest looks like
a simpleton or dunce,
There's none so beguiling, pretentious, a great hypocrite!
Though it may also often be beguiled and is!
Yet it feels no sting at all! 41-42

It routs and throws out whatever obstructs its path
And yet it behaves as if in a friendly, unoffending way!
It does not hurt, Such is its art! "In self-interest,
all goes just well"—that is not true.
It often gets all wrongly, cut not true to measurements.
(as in a tailor's cloth). 43-44

Self-interest is inconsistent. It brooks no monotony.
How serpent like it goes on a zigzag path.
It's wonderful to see!
Its gait is unpredictable, arbitrary!
It walks like a King who keeps no rules, Obeying
only under very compelling circumstances! 45-46

How accustomed self-interest is in swallowing all taunts,
insults, irrelevant talk, silly nonsense and all!
It takes no offence so far as its purpose is served!
How needy and obsequious it is for all worldly affairs!
It has no match! (For self-interest, necessity has no law!)
47-48

How fault-finding it is and querulous!
It is finger-pointing and nagging by nature!
It only proves that a good dancer finds
no fault with the stage.
But when she does not want to dance,
the stage proves all unfit for her. 49-50



In the art of finding excuses, it's expertise is useful,
 When it is not interested in doing anything.
 But in times of stress or at critical moments,
 It has no match, No one at all can
 beat it in its cleverness! 51–52

What vigilance and alertness, caution
 and watchfulness it has!
 Preparedness for action, cleverness required
 in all worldly ways!
 Self-interest is so far-sighted. Its plans are all well-made!
 And hence it's always well-organised in
 whatever it has to do! 53–54

Its thinking is inconsistent. It has no fixed ideology.
 Self-interest is easily adaptable to circumstances, or flexible!
 Whatever it finds as expedient, serving its purpose well,
 It has the knack, ease and expertise
 in doing accordingly! 55–56

How thoughtful it has to be to fulfil self-interest,
 to plan it all,
 In thinking of it all, it is so methodical, well-organized.
 The plan is made appropriate, to suit its purpose well!
 But there is nothing in it to be found of knowledge's
 Self-interest! 57–58

It knows quite well how to earn prestige, good name.
 It knows also how to make itself endearing, beloved.
 And how often too it becomes not favoured, not dear!
 In all such acts it has no fixed behaviour,
 code or attitude! 59–60





Self-interest knows how to behave unpredictably,
 just as it likes.
 But all of its behaviour remains
 strictly controlled by 'Prakriti'
 No one can beat it when it is alert! What mastery
 it has in the art of logical reasoning! 61-62

It needs not ask or inquire of anyone for anything!
 It is intelligent enough to seek its solution in time.
 How hundred-pronged its attention is also!
 How much lies hidden in self-interest,
 no one can measure! 63-64

Self-interest keeps itself quite well-informed
 at the right time,
 It has the well-laid plot contained so neatly in its scheme!
 How apparently it behaves like the prince of fools!
 Yet it judges the right moment and
 acts quite properly! 65-66

Self-interest knows the art of hoarding, accumulating.
 And yet it can divert itself when such a need there be!
 Self-interest can't be influenced
 by negative or unfavourable advice.
 How proficient it is in transgressing
 all boundaries! 67-68

Self-interest gets alert and active all at once
 when it is pushed in front.
 And when it is set to deceive, again it feels no resistance!
 When retreat or withdrawal is well-advised, it does do so.
 It has no problem in adopting
 any appropriate moves! 69-70





While making its moves towards its fulfillment,
 Self-interest lets not others guess about the moves.
 Its style is like that of Chanakya,
 Its moves are strong, strangely wonderful, unpredictable!
 So powerful is self-interest in the field
 of its chosen game! 71-72


When self-interest feels ever let down, if that be so,
 It feels no shame at all, it artfully avoids or
 circumvents such areas deceitfully,
 where it is likely to be suspect! 73-74

Often it takes considerable time to rise into eminence.
 But after that, its awe is admirable, wonderful.
 How its countenance undergoes a radical change,
 When it is flourishing! But when it meets with no success,
 It feels not embarrassed at all! 75-76

It is all engrossed in whatever it has to do.
 It is not at all so cowardly as to flee from opposition.
 It fights ever so bravely as it must, all unafraid,
 And fights even desperately,
 more often, when it must. 77-78

Self-interest is the Sadguru, Teacher Supreme!
 Expert in doing what it will!
 How expertly it acts in doing even all menial things!
 It feels no hesitation in doing just anything! 79-80






Self-interest thinks not twice
before insulting any one scornfully,
Once its own interest is fully served.
It may even give a push insultingly (throw out)
when it has no need as such!
Where honour or respect is due, at a proper time,
Self-interest gives it all! It acts always appropriately
in time when it is due! 81-82

While self-interest is on the rise, Greed also rises with it.
But self-interest alone is capable of
strengthening its attitude.
Self-interest is notorious for guarding
its own selfish interests.
Other than its own benefit or interests
it does not consider. 83-84

Its strategy is well laid-out. Its crookedness
is also difficult to grasp.
Its playful, deceitful world is non-transparent,
and inviolable!
And yet there may be some who grasp
the secret of that world! 85-86

How “ever-green” and perennially young is self-interest!
Its youth is in full bloom-in the filed of its self-interest!
The “gay abandon” spirit of self-interest is never so blind;
Its aim is ever fixed, in place, quite consistently! 87-88

Self-interest is not one-eyed. It has so many eyes!
It explores all possible view-points
thoroughly from all angles!
Having weighed in balance the situation’s pros and cons,
And judging everything so well, it last decides! 89-90





How radical it is, this self-interest, in achieving its aim!
 And how different means or instruments it does employ
 all new! Its far-sight, always active, is ever alive!
 Its sharpness increases with each repeated use! 91-92

How self-interest towards own fulfillment,
 prepares for a Do-or-Die!
 Its interest is centered only on success
 in action at any cost!
 Its form changes in accordance
 with the type of action it is to take!
 When it feels the need of plunging desperately,
 it surely does! 93-94

It can't afford to spend its energy on activities
 regarding Knowledge or Belief!
 It is exclusively concerned with its own gain!
 Whatever comes to hand, it surely helps and raises high,
 enabling to rise or swim across!
 How eagerly it works!
 How efficient self-interest is! 95-96

It knows all tricks of the trade, intrigues and stratagems!
 It uses appropriately whichever suits its purpose at a time!
 It never hesitates even in beheading someone!
 And still no one can grasp its artful strategy! 97-98

How many different facets self-interest really has!
 How is it ever possible to learn about them all?
 Its comprehensiveness being so exhaustive,
 A detailed explanation of it all is difficult indeed! 99-100





Self-interest has a clever art of speech!
It speaks one way in the presence of someone,
and quite another way in their absence!
In both those acts there's a vast difference,
like that between the earth and
the firmament (Heaven),
Self-interest speaks the way it likes! It has no rules!
How can there be any restrictions
on its freedom of speech? 101-102

Self-interest never likes to probe or waste its time
in looking into what it feels is quite opposed to it!
When confronted by casual encounter,
it does not even care to look;
But when it feels its own interest involved,
It gets absorbed in it all thoroughly! 103-104

How in our world the struggle or
Tug-of-war of self-interest is of various kinds!
When confronted, one feels as
if it is bone-breaking or staggering!
But it is not cowardly, when challenged, how manly, it is!
In comparison to it, the bravery of
all others is just nothing! 105-106

When self-interest is truly interested in one or anything,
It surely maintains perfect friendliness!
How willingly it engages in good wishes
or abject entreaties!
But self-interest looks through it all and judges
what it thinks is superficial! 107-108





Self-interest can truly cast off or brush away
 when the need is felt,
 None is so brutally frank like self-interest;
 It does not hesitate when it must reprimand or scold;
 Self-interest is too tough to be dazzled
 by anything! 109–110

How self-interest is interested only in itself!
 It does not like to look about or look just here and there!
 Once it fixes its aim or sets target,
 it deeply concentrates on it, is all absorbed and how hard
 it tries its best at heart, to achieve it! 111–112

Though self-interest is all selfish, true to its name,
 yet in order to achieve its aim, how all absorbed and
 centered in attention fixed, it chooses to remain!
 Though it is all alone, absorbed in its action,
 yet how dynamic and diligent its sacrificial outfit is!
 (Its nature as an ascetic is hard and dynamic)! 113–114

Self-interest is ever so self-conscious,
 aware of its right duty,
 It never loses sight of its aim, Its fixed target,
 So fixed is its attention on aim! Without winking an eye!
 How intense is its activity in order to achieve
 its aim! 115–116

Those who have renounced the world, and accepted the
 austerity of 'Sanyāsa'—Whatever is achievable through
 action is all because of the 'blessings' of such noble souls—
 Self-interest is ever intent on accomplishing its own benefit,
 and hence no power on earth can ever
 make it budge! 117–118





How insentient self-interest can be,
and stick to its own action!
Its total loyalty to the Given Task is all assured!
Its steadfastness and faith in its action
is quite incomparable.
And how jubilant and passionate its nature is
once this loyalty is all assured! 119-120

Self-interest never feels estranged or neglected
wherever it is!
It has the knack of creating its own right atmosphere!
It manages all well to get whatever it desires.
And while clinging to its object,
how steadfast it just remains! 121-122

Whatever it needs it never asks for openly,
How subtle are its ways indeed to secure everything!
Whatever it needs or aims at, by whatever means,
In obtaining or fulfilling completely
it takes not a moment's rest! 123-124

May be, at times, self-interest resorts to simple tricks,
and easily achieves its aim!
Though seemingly it looks even dishonest,
yet in worldly ways it is so deft!
It never allows its original form to be exposed.
It just pretends, acting disguised,
how clever like Chanakya! 125-126

How secretly it indulges in its deceitful activity!
Without getting caught or trapped,
such are its kills and strategy!
By tricks and artful devices, subtlest, most mysterious,
Its knack in fulfilling its aim is unrevealed! 127-128





Self-interest likes to put its trust in everyone,
 Wherever deep interest is felt, trusting entirely,
 Maybe at times, it experiences breach of Trust,
 Yet never gives up its action,
 its quest, for fulfillment! 129–130

How clever, artful, bold is self-interest
 in serving self-interest!
 Its peers in boldness, artfulness are none!
 How pushing on in self-interest and
 enthusing all hearts, it always is!
 None can ever escape its clutch and inspiration! 131–132

Too difficult and quite beyond our reach it is!
 To expose or even understand
 all artful tricks self-interest plays!
 It never feels disheartened, discouraged, so clever it is!
 And still, in case of any defeat, if it be so,
 it never shows itself discomfited! 133–134

How self-interest stays in company equally
 with Knowledge and with Ignorance!
 The self-interest of Ignorance can get one trapped,
 ensnared, while that of
 Knowledge keeps one certainly free.
 The self-interest of Knowledge—imbued with qualities of
 the soul, of power, of Light and all! 135–136

The deep concern of self-interest is other's well-being,
 It does not lie only in meditation,
 contemplation and so on!
 To achieve total fulfillment and success, self-interest taking
 in its hands its various remedies, Remains engaged
 in action, at all hours, steadfastly! 137–138





The self-interest as seen being deeply engaged as if it
plays or acts in self-interest is truly all absorbed.
It never affords to cast a glance loosely here or there!
Its mind, intelligence and all instincts are totally absorbed
in the action It has on hand! 139-140

How often self-interest behaves erratically
as if in anger and violent gestures,
with lofty bursts of passion and so on!
If knows how to accommodate itself just so!
Of acting in accordance with various situations,
Self-interest has the knack and art and
deep insight! 141-142

The nature of self-interest is truly outspoken!
It often fumbles, gropes in the dark and spoils the show!
It also speaks what sensibly can never be said,
and even acts like an idiot or half-wit! 143-144

Self-interest never admits of hollowness or shame!
What has to be obtained it struggles hard to gain!
How firm it is and resolute, never giving up its pursuit!
When meeting with little success,
it prefers to keep quiet! 145-146

It feels no fear, is never awed by anyone!
Feels free absolutely without all care!
Though sometimes rude or impudent,
it shows discretion and respect;
It prefers to pay people in their own coins,
all frank and blunt;
It cares for none,
so carefree true is self-interest! 147-148





How puffed up with pride, at times, self-interest is!
 It hangs itself on the cross of likes and dislikes!
 How trapped, ensnared it is in feelings
 such as greed, avarice, infatuation, and all!
 Its moves are intricate and unforeseen! 149–150

How self-interest is the best and noblest type of
 a hunter in pursuit of his game!
 How eager and alert it is in taking proper aim!
 What restlessness and yearning it sure has!
 Is self-interest so greedy or hungry or starved?
 Its power is immense!
 Its running range all limitless! 151–152

How the wings of self-interest are quick
 to open and fly so fast!
 It takes no time to be on its wings to fly!
 And how far, beyond our reach, too, it can fly!
 It has to halt on the way so many times, before reaching
 its destination, and yet it knows no tiredness, fatigue!
 It pursues on its journey endlessly.
 Its journey has no end! 153–154



ॐ
HARI:OM

Chapter
12

**THE WAR OF
SELF-INTEREST**

The self-interest that has stricken deep in the heart,
and is all intensely felt,
Won't give up until it meets the end!





The self-interest of self (soul) is to discover eagerly or as early as it can, for the soul (which is) manifest,
 The power of Consciousness which is present everywhere, in all we can see, pervading the entire Universe.
 But it is not conscious of itself or its own Being
 Hence the failure or the inability of its Rise, uplift! 1-2

How full of contradictions (paradoxical) is
 the self-interest of the soul!
 The best name it can be given, mostly right, is Light!
 The two types of self-interest as known are
 called Sublime and Mean or High and Low!
 To show this difference here is
 what has been hurriedly said! 3-4

Otherwise the soul has no kind of
 self-interest to any extent at all!
 Its light just spreads itself, by nature, on its own.
 Its natural easy process is all
 spontaneous and self-motivated!
 (It all happens by itself, and that all is all its own!)
 5-6

When such and truly powerful self-interest
 has sticken one deeply in one's heart,
 Their eyes and speech do all become kind and clear.
 Such a transformed speech and the sight or vision
 are a result of the Experience!
 They have a definite, electrifying influence and
 an intoxicating fragrance! 7-8





How many eyes has self-interest?

How many hands it has?

Its legs and feet know no fatigue and

never need any rest!

Self-interest can never afford to think of relaxation.

It is workaholic!

It has no peer or equal anywhere!

9-10

And on smelling success or its fulfillment,

How greedy it becomes? And as a result of such success
how tempted and attracted to the path it is!

It's all allured!

And yet the Higher type of self-interest.

Which is Noble, is never at all thus infatuated!

Though attracted it is, it is never blind!

11-12

The self-interest that has stricken deep in the heart
and is all intensely felt,

Won't give up until it meets the end!

How self-interest continues bombarding, ceaseless
and fierce firing on the centre point,

the heart or core of self-interest!

13-14

When self-interest gets all too excited and desperate,
It declares out of bounds (exiles or excommunicates)
some forces out of favour with itself.

It keeps only those with it which are of use to it,

and such forces or elements it very efficiently puts to use.

(It is an expert in exploiting them!).

15-16





And the total achievement of its aim is also not easy,
 With more and more success,
 it finds the horizon receding far away,
 The aim which was achieved at one place,
 remains altogether unachieved at another place.
 The Aim expands, such is its true nature too. 17–18

With more and more success or achievement,
 the Aim goes on expanding, changing size,
 and gradually it seems to go higher and higher, all beyond,
 Its total fulfillment has infinite limits. 19–20

Self-interest has so many branches, twigs and leaves,
 But the Trunk is strongly attached with the Roots,
 By climbing higher and higher with the help of the Trunk,
 How self-interest can scale great heights
 in the firmament and aspire to go beyond! 21–22

How many tricks and intriguing intricacies has self-interest!
 The lowest type is the worldly self-interest.
 The divine type is that which has no likes-dislikes.
 What mighty wars are fought in it between
 Good and Evil, the demons and the gods! 23–24

There have been many such forces, countless and strong,
 To fight against them or to win, one must be ready to die,
 And thus by continuous sacrifice,
 while winning or losing and so on...
 On the path, by winning in the End,
 One enters the domain of Hari's feet!
 One obtains divine grace! 25–26





The history of self-interest thus is too ancient and vast.
The few and rare or chosen ones
 who proved valiant in total fulfillment
 were those who had their 'heads' held in their hand.
And those who were all just prepared to see it through!
(Note : They were ready to die even if need be,
to reach the other shore.) 27-28

How much the Cautiousness, advertence, attentiveness,
Have gone into all efforts that were made—
How much of vigilant consciousness, ceaseless,
 imbued with true feeling of Being and Passion
 attached with it... and then)
Consequent success is achieved at last
 in fulfillment of self-interest! 29-30



ॐ
HARI:OM

Chapter
13

SELF-EXPERIENCE

Whatever Endeavour One undertakes for others,
Without one's own 'Interest' in it,
Is likely to be all in vain! No benefit ever accrues from it!





How blessed have I been with self-interest like God's own
one who guided me and pushed me on,
pointing at the right Path!


A total strangers, unfamiliar, I was on that way,
But how I was helped to walk along safely on
the right path! 1-2

To cure my ailment, my self-interest urging me
to take His name,
Just spurred me on to remember Him of and on,
By that humming and remembering, all deep at heart,
I was so touched that the music of His name,
often repeated,
taught me His songs, devotional tales, awakened in me,
A blessed awareness of being One with Him! 3-4

How that yearning made me starved and pine for Him!
In order to serve my self-interest, I pounced upon it,
rushing in!
One's longing, interest achieve such an intensity
When such self-interest strikes,
how impatient it makes! 5-6

Selfishness fills one's heart, clings to it,
owing to self-interest!
And how It creates a deep longing, a keen interest in it!
How impatient it makes, in preparation,
To turn everything upside down, to toil to reach,
Zeal, perseverance and dashing push to go ahead,
Are all products of self-interest! 7-8






Well, oft I was taken to task, to do many sit-ups,
And reduced to look like gravy, liquid food,
But all that helped to mould my frame, at a right distance,
At the feet of the One,
Who made me do it all,
I bow my head and dedicate myself entirely! 17–18

Sometimes midway I felt like lost, I went on still
wandering directionless, but by His grace,
I was saved and shown the way!
Those whose hearts are all absorbed
 in His Interest and Love,
They shall alone live truly and survive, and conquer
 Time : Today and Tomorrow, all ! 19–20

Immense patience is required on this path,
On this pursuit, the quest of Truth,
A little haste can spoil the entire game,
How much time is spent in improving oneself,
Only those who have suffered are aware! 21–22

When self-interest strikes deep indeed, it tosses one,
I was tossed all up and down, reverse and straight,
 side ways and all, during pursuit.
Making me struggle hard, struggle still more,
Turning all round and round,
What I was taught has enabled me to rise! 23–24





Acting in accordance with what
 I was taught by self-interest
 I could see the way ahead, by the grace of God,
 the right, new way.
 And I was pushed from behind, to make me move ahead,
 Forward and farther on
 where a new domain was seen! 25-26


A deep and intense yearning to view the land divine
 was burning in my heart, like a wild volcanic fire aflame,
 And how that yearning made me struggle incredibly
 I dare not describe even in dream,
 how fierce a struggle it was! 27-28

The endeavour which is without self-interest at heart,
 Goes all in vain and bears no fruit at all!
 Where like a flame of fire self-interest burns,
 Sweet are its fruits and sweet
 the taste of all such endeavour! 29-30

Such self-interest as struck me deep at heart was
 clinging like a skin-louse too tight to be pulled out.
 It kept me rushing and pushing so hard daily, and
 enticed me towards new views along my paths. 31-32

The frenzy of such self-interest just made me mad,
 Kept pushing me further and further on,
 taking good stock,
 and how inspiring me with zeal and zest,
 It made me use new, changing means, by will! 33-34






Where the path itself stopped or diverted,
The yearning at such halts threatened and scared me,
Pushed me on.
Wherever I stumbled or faltered, supporting me,
It kept me run and run non-stop along the way! 35-36

And how on that dreadful path I was confused
and ran into difficulties, but everytime
self-interest showed me the right remedies.
Each problem has its own solution, a definite way out!
It becomes all easy only if you consistently try! 37-38

At times I was surrounded by some deep despair,
And total darkness enveloped my heart all through,
In such a serious state of unconsciousness,
how could I see or even feel at all?
But self-interest awakened me and
kicked me on! 39-40

Self-interest leading to that path divine, of freedom,
liberation, is a sign or token of His grace!
With love, I was awakened, and awakening in me such
divine self-interest through subtle miraculous means!
(I too was woken up with love through
subtle miraculous happenings!) 41-42

When self-interest was deeply set on achieving its aim,
through me, to make things possible (dreams come true),
What terrible efforts I was compelled to make!
It would not let me lie in bed or sleep for a single moment!
How I was tightly yoked,
by self-interest like its bonded slave! 43-44





It would not leave or let me alone for a single second,
 And made me struggle hard at heart, plunge deep,
 Inviting risks, adventures all, making me bend and
 bend too low,
 Unfearing and just near to death, and still,
 To what terrible depths I was made to jump! 45–46

I knew no day or night, but forced to walk,
 How long I walked and walked, non–stop,
 I never knew,
 Not allowed to take a moment’s rest, and
 I too never asked for it, wished not to sit at all.
 How great His grace!
 Only the Experienced can realize! 47–48

I just walked on, never thought of when to stop,
 “When all that might come to end?”– I was not allowed
 to ask or even think of it!
 Such was my plight and such empowerment!
 Self–interest has all enabled me to achieve the impossible.
 What can never be done, achieved by thinking
 and thinking alone,
 And I was so empowered that I progressed steadily,
 but cautiously! 49–50

I was made to walk by self–interest,
 self–blinded, eyes closed,
 And how it made my eyes open only inside,
 These naked eyes remaining closed,
 my inner eyes were opened by His grace!
 Wide open, through hard struggle,
 probing deep and deeper into my heart! 51–52



Self-interest gave me quite new eyes, as it is truly said,
Eyes attached to the back of the neck,
 just under the head,
And how it made me see forward, backward
 and all around,
Blessed be the self-interest and thanked!
It has enabled me to obtain what otherwise
 I never hoped to gain! 53-54

True self-interest made achievements possible,
By its grace alone, I could advance, and hence,
For me, in life Self-interest achieved
 the status of my Sadguru; It guided me in all!
Whatever I was able to grasp, realize and achieve
 through Self-interest.
No other power on earth could ever give or
 grant as much,
How grateful hence I am to my Sadguru,
 the Self-interest! 55-56

It made my struggle, taught me how to close my eyes,
and having closed, made them truly open again!
My eyes remain, on the one side, fully closed;
 and on, the other, all open! 57-58

Regions beyond our ken,
 which lie beyond the power of imagination
Such regions I have seen, about which no one knows,
It made me mad, my mind reeling in a vertigo,
and whenever I was confused, unable to look ahead;
Even there this self-interest pulled me up
and took me to the shore! (the other end!) 59-60





The self-interest that kindled in me such a burning desire,
 Rousing in me a volcanic flame of fire,
 Desire to scale the Divine, Self-interest all divine,
 To accomplish such aims,
 how hard I was made to struggle by it,
 How the story is full of occult
 experiences and mystic elements, all profound! 61-62

On so many occasions there occurred such things
 as made one defy all faith, truth, belief!
 But when discretion deep at heart was my sole resort,
 by deriving or through inference,
 on the path of consciousness,
 and treading softly, delicately and cautiously with
 the help and cooperation of my mind and intellect,
 I was able slowly to proceed! 63-64

It was because of self-interest that I have been able to
 fathom deep and probe into my heart,
 the treasures I have seen, mysteries so revealed are all
 due to His grace!
 His greatest kindness to me, which made this blind
 fellow able to see!
 (Which gave me the inner vision) 65-66

Such self-interest while so strong and all alive in me,
 made life sweet for me, all pleasant, full of joy...
 It lived in me as if it was my little heart-
 and how it also made me taste all various,
 tasteful delicacies (spiritual experiences)
 which defy all comparison! 67-68





It is salt that makes things sweet and tasty.
 Self-interest acts like salt, making endeavouring and
 struggle all so sweet.
 How the heart remains yearning for that
 which is unseen,
 (What great attraction does the unseen hold for the heart!)
 And similarly how human souls,
 so swept away in the flood get drowned! 69-70

But self-interest keeps one assured of awareness of aim,
 What one has to achieve is held up all alive at heart,
 So long as self-interest is alive,
 it keeps pulling and pushing one on-
 quite definitely-That is the sole sign and
 true standard of self-interest! 71-72

My wandering to strange places, propelled by self-interest
 How through that all I came to learn
 of wonderful things at heart!
 (What wonderful education I received from Self-interest)
 It has tutored me to develop new interests,
 new attitudes, new vision to be able to learn
 good things from everywhere,
 That has enriched the soul! Ennobled me! 73-74

And what new treasures I did find
 because of intense self-interest!

**O Hari!, Thou art alone the Saviour of all sinners
 who have lost their all!**

Self-interest made relations possible,
 how self-interest did make me mad,
 affectionate, dearly loved!
 How can I forget all such benefits,
 received through His grace! 75-76





It was all so good for me that I was sticken so deep
 and intensely by such a self-interest!
 Or else I would have just stayed where I was in life,
 How self-interest pushed me on and
 made me jump along the path!
 At times I even limped, made lame
 by errors mine! 77-78

How often I had been defeated on the way!
 And yet self-interest made me rise each time.
 How charmingly it called, enticed, inspired me and
 showed me the hidden pot of Nectar, and thus
 It kept me all the while under Its rule! 79-80

How varied, all numerous,
 are the categories of self-interest!
 Some are superior and some mean also!
 On the path are encountered tendencies high and low,
 But self-interest makes you jump
 over all such obstacles! 81-82

For the soul, such a self-interest is like a two-edged sword,
 Sometimes one gets erased or cut through here or there!
 It fears no one, it is silent, still and unafraid!
 It speaks mysteriously through a cryptic art and code,
 Without using its speech,
 and doing nothing at all! 83-84

As its eyes are all behind, on the back of the neck,
 It can observe all things, nothing remains for it unseen.
 It is all so clever in worldly ways and practices,
 That It never misses Its aim; how great is Its marksmanship!
 The heart that such self-interest chooses to favour,
 is all blessed indeed! 85-86



How charming and alluring too this self-interest is!
There is no other attraction ever
 so strong as one offered by it!
How often this poor soul can also get waylaid by it!
But on the path revealed is its divine discretion! 87–88

While I was on its path, what shelters or
 diversions could I experience!
Sometimes I was so beguiled
 that I was thrown into pits, sunk deep,
But when one is on the right path,
 and struggling also hard,
It takes no time to wake one up, and once awakened,
 One soon gets up, to rise! 89–90

With a heart full of fragrance,
scenes of different stages in progress were seen,
And all that taught me how to walk
 with care along the path,
Obliged to halt sometimes, and running fast also,
How I was chased and made
 to keep running ever by self-interest! 91–92

Hari has given me greatest love and favoured me,
By self-interest propelled along the path,
 how I have been pushed and driven along,
Not a moment's rest allowed, intoxication strong!
I was made to run and run,
 as on a trial or penalty in a game! 93–94



How self-interest is all outspoken,
 It clearly explains all.
 Its aim is sharp in fulfilling its own interest!
 And it has all the clear knowledge of anything expected,
 So how much aggressive can it then be
 towards all! 95-96

How the soul in self-interest because of self-interest by
 stages has been successful in fulfilling such self-interest!
 That has been known. And consequently in the heart,
 Such confidence takes birth, and its awareness makes
 the soul hold up its head erect, in uprightness! 97-98

Self-interest plays deep in the heart,
 It concentrates on one and one along
 in deep meditation everyday.
 When self-interest is strong, embedded in the heart,
 It makes its essence felt and
 known in the heart! 99-100

When the soul is engaged in the fiercest battle,
 of life and death, at heart,
 To win and conquer everything that's on the enemy's side
 The strength it needs, and the courage it shows,
 how original and superhuman it seems!
 And then by turning tables against the enemy,
 its victory is won! 101-102



And when, in case, inspite of desperate efforts,
 success is not achieved,
How again and again it endeavors, persevering!
It might have suffered severe defeats
during such endeavour, and yet not relenting
 or giving up,
It has been triumphant! 103–104

I tried to change whatever I though I could,
Keeping in view the ideal goal to be reached,
and how by the grace of God, I succeeded in finding
all appropriate remedies to suit the various conditions,
the occasions and the Aim! 105–106

In what great struggle did I come to be involved,
to determine what point of view was right!
And having determined that, I tried my best
 to keep it at having determined that,
I tried my best to keep it at heart alive, held firm;
I was able to do it because of the self–interest I had!
If there is anything then so noble in it,
 It's all the matter of self–interest!
 (It's worth the while!) 107–108

When self–interest strikes one deep in the heart,
 It gives one's life a new meaning
Such was my own experience!
It gives one youth and a prolonged life!
How fierce those battles were!
Difficulties galore I had to face!
But that I never cared or feared is all
 because of the Grace of self–interest! 109–110



I learned to welcome all the kinds of change
 in conditions, events!
 The only strong reason behind it all was self-interest!
 How deep in my heart, made heavy, It had clung—
 that I could fight courageously,
 transgressing all limits! 111–112

How is self-interest pulsating vibrantly in the heart!
 Great deadly wars to win, resolutely, were all begun..
 And win I must, at last, every single inch of the field.
 And hence to fight ferociously,
 how I was oft obliged! 113–114

The soul has battled against difficulties all in a chain,
 It was all so well ordained only to increase my strength;
 With such awareness of its aim, I accepted at heart,
 And so to serve my own self-interest!
 I have struggled so far! 115–116

That such self-interest had struck me was due
 to Thy abundant Grace!
 It awakened a strange hunger in my heart!
 To satisfy that hunger how much did I struggle desperately!
 and thus the struggle led to full satisfaction
 in my heart! 117–118

There's no such sweet nectar available
 anywhere like self-interest!
 The greed and infatuation of self-interest are
 all unique in kind!
 And the attraction it causes and one feels is also unique!
 The self-interest that struck my heart opened
 such gates of good fortune for me! 119–120





The great internal wealth I earned because of self-interest
It overflowed my heart, flooded it with pride,
And yet the kind of sublime self-interest that filled
my heart,
Keeping it grow, showed me new ways. 121-122

How much can I glorify this self-interest!
What sagas I can tell! What wonderful or superhuman
achievements were made possible only because of
self-interest by the soul!
That story can be of great interest! But all that is arcane.
Mysterious is that saga and how hidden is
its history too! 123-124

Whatever efforts were possible, I owed to self-interest!
And with persistent inquiry, inferentially,
Its quintessence was found.
The benefit of the way to God, the life of Merit and Being
(or true feeling),
Which manifested it by itself, from it all, I grasped
its true meaning and its vivid quality! 125-126

“Peace, cheerfulness and calm of mind a kind of mental
equilibrium-impartiality were felt at heart”-
That was its crucial test.
By noble self-interest how this life has all been driven!
What fell within Experience real, is the test of its calibre.
(What fell within Experience is the proof of its true nature)
127-128





When the heart experiences the growth and ascendance of
Merit and Being, what greater joy can it feel than the flood
of incessant delight!

And as the heart felt truly satisfied, so naturally,

By solid proof and assurance

it stays happy as ever!

129–130

A true perennial deep interest was born within—
of serving self-interest in self-interest by self-interest—
by lifting me from the path below I was placed

high up in space above,

The power that did it, how It has secured for me

a seat so lofty in the sky!

131–132



ॐ
HARI:OM

Chapter
14

CONCLUSION

Only the beggar's bowl alone is its beautiful ornament
What befits the beggar alone is its only true embellishment!





How gracious it is! Who made me write
this 'Swārtha' ('Self-interest')!

Herein it lies fully exposed and described in detail!
There still remain some aspects undescribed.
But it is hoped that those who are well-disposed
and good at heart will take this 'little'
written as if it is much!

(Note : Readers endowed with discretion will please take
this grain of sand as if it were the Ocean itself.)

I lack the art of hair-splitting. I like it not
to enter into minute details. It is no art! 1-2

As the occasion demands, the right type of Intellect
comes up (rises) to address the problem on hand!
God's grace has made me feel so confident at heart.
That this simpleton, idiot, has come
to scale great heights! 3-4

How much shall I thank who helped me
explain and manifest
Who put a spark in my intellect by inspiring devotion?
How much power is compressed in that single spark,
It's all well-known in worldly ways and
need not be expressed. 5-6

How my heart gets tossed in Hari's love
Profuse, profound, and spontaneously...
How in all absorbing communion (union with God)
To become one with Him (Hari).
What profound emotions had then filled my heart!
(How fondly had I yearned to become Hari's...!)

7-8





How can I forget this glorious saga of self-interest!
That made me what I am, so blessed, a pious soul!
People who scorned me then are now all here to praise!
It's all to the credit and to the glory of this self-interest!
9-10

It's only the Beggar's bowl that is its best ornament,
What behoves the beggar too befits it well!
How wonderful are the lessons learned by the heart,
ever and always new, because of self-interest!
It is its gracious gift that I have come to learn! 11-12

II HariOm II






**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 fewer and fewer of mistakes in life because by continuous prayer one is inspired to have always good thoughts.

– Shri Mota





A PRAYER

“Faith is easy to share
Belief not easy to own.”

How I crave to see Thee, Krishna,
Thou has taken possession of me,
Mind and heart, body and soul,
But I cannot believe a word of what
They always say about Thee,
Why can't Thou make me believe?

How can we all take Thee for granted?
Art Thou so free, how can we believe?
Though we must agree Thou does exist,
Or how can we all exist without Thee?

My prayer seems too forced, not free,
As it seems to rise from the intellect;
I wish it flowed from the depth of heart,
But mind and heart, Consciousness or Prana,
Are all now Thine, since I am possessed,
This I can know and absolutely avow;
There's nothing I can understand,
And nothing I can claim as mine.

I know these words have come from Thee.
In Thee they merge, and so must everything.

– Prof. H. G. Chhikniwala
(14/5/05)





DIVYA JYOTI **(A prayer)**

“I exist everywhere”

“I am omni-present”

– Shree Mota

*Dazzling divine, flaming light,
Enter through our eyes, O Mota!*

*Kindle our dormant hearts,
Awaken our sleeping souls!*

*Penetrate all beings everywhere,
Illumine all global existence!*

*Make our Consciousness sublime
Like Sadguru’s Supreme Sense!*

*True deliverance is only in Hari:Om
And serving God through humanity!*

Ahmedabad.
20-6-2005

– H. G. Chhikniwala





॥ HARIᅀ AUM ॥
CLOSING PRAYER
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 insult 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

- Mota

(Gujarati : Aarti - Translator : Babu Sarkar)



हरिःॐ आश्रम में उपलब्ध हिंदी पुस्तिका का लिस्ट

क्रम पुस्तक	प्र.आ.	८.	श्रीमोटा के साथ वार्तालाप	२०१२
१. पूज्य श्रीमोटा एक संत	१९९७	९.	विवाह हो मंगलम्	२०१२
२. कैसर का प्रतिकार	२००८	१०.	बालकों के मोटा	२०१२
३. सुख का मार्ग	२००८	११.	विद्यार्थी मोटा का पुरुषार्थ	२०१२
४. दुर्लभ मानवदेह	२००९	१२.	मौनमंदिर का मर्म	२०१३
५. प्रसादी	२००९	१३.	मौनमंदिर का हरिद्वार	२०१३
६. नामस्मरण	२०१०	१४.	मौनएकंत की पगडंडी पर	२०१३
७. हरिःॐ आश्रम - श्रीभगवान के अनुभव का स्थान	२०१०	१५.	मौनमंदिर में प्रभु	२०१४

हरिःॐ आश्रमभां उपलब्ध अंग्रेज् पुस्तकोनी याटी. ज्ञान्युआरी - २०२०

English book available at Hariom Ashram Surat.

January - 2020

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

॥ हरिःॐ ॥

THE MASTER-MERCHANT OF SELF-INTEREST

Chapter – 10 (Verse- Poem)

He alone loves truly who lives for other's well-being,
(He who lives for benevolence, philanthropy, charity)
Such type of self-interest in life is the noblest and divine.

Thus the interest of others alone is the only self-interest
it's truly benevolent, philanthropic !
Such brave and valiant souls are rarely seen !
Courage, patience, calmness, valour and adventurousness.
Such are the merits, qualities well-ingrained in their lives ! (24-25)

When true self-interest is all benevolent,
Interested in the welfare of others more than of a self,
It is the noblest type.
And the one who follows such ideals is truly blessed,
with the noblest self-interest. (26-27)

'Swarth', Page : 86, 89, 90

- Shree Mota