

ASCENT TRICONFLUENT

(English Version of Sadhan Triveni)



Manav Seva Sangh, Vrindavan

ASCENT TRICONFLUENT

(ENGLISH VERSION OF SADHAN TRIVENI)

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Manav Sewa Sangh Prakashan

Vrindavan

- *Publishers :*

Manav Sewa Sangh
Vrindavan (Mathura)

© **Publishers**

- **First Edition : 2010**

- **Price : Rs. 35.00/-**

- *Laser Typesetting :*

Graphica Computers
Meerut.

- *Printers :*

Paawan Printers
Meerut.

PRAYER I

My Lord Almighty,

By your immanent grace —

Ambrosial, omnipotent, spontaneous

And sanctifying,

Grant the indomitable spirit of surrender to

The miserable,

And eager verve of service to

The joyous

So that they may be released from

The bondage of joy and suffering,

And become saturated

By relishing your immaculate love.

Om Anand

Om Anand

Om Anand

CARDINAL PRINCIPLES OF HUMANITY

1. Self-introspection or being attentive to the body-mind as well as the ego-consciousness in the light of innate wisdom in order to observe one's weaknesses and shortcomings.
2. Take a solemn vow not to repeat vices previously committed and to pray in simple faith for its observance.
3. Exercise of discreet circumspection on oneself and reposing trust in others, that is to say, pronounce sentence on oneself and offer love as well as forgiveness to others.
4. To revolutionize and transform oneself by mastery of the senses, service, meditation on God and exploration of truth.
5. Not to misunderstand and misconstrue other's duty as one's prerogative, other's generosity as one's own quality and weakness as one's own strength.
6. Interactions with persons in concordance with familial feeling irrespective of kinship, caste, class, race and nationality, that is to say, there should be an affectionate cohesion despite diversity of work or calling in life.
7. Offer one's active services to persons of adjacent society of people to the best of one's capacity.
8. Moderation in diet, recreation for the upkeep and well-being of the physical body with self-dependence in performing daily schedule.
9. The body should be diligent, the mind disciplined, the intelligence luminous with discrimination, the heart vibrant with love and the ego emptied of vanity so that one might blossom into beauty of elegance and grace.
10. The human being ought to ascend to the space of consciousness where greater value is attributed to the object than to currency, more to the individual than to money or object, to the light of wisdom than to the individual and more value to Truth than to any wisdom whatever.
11. To relinquish or transcend the whirr of futile thought so as to make a creative use of the present for the evolution of a radiant future.

PRAYER II

My Lord Almighty,
By your immanent grace—
Ambrosial, omnipotent, spontaneous
And sanctifying,
Grant dedicated reverence to
All mankind for
Their intrinsic light of wisdom
As well as the capacity to
Transmute force of energy to good use.
And O ocean of compassion !
Demolish forthwith the structure of
Attraction and repulsion
By your unbounded compassion.
Let the life of all be replete with
Fulfilment through service surrender-love.
Om Anand Om Anand Om Anand

Things are drawn to the earth
And man to the Infinite.

DEDICATION

ASCENT TRICONFLUENT, English Version of
SADHAN TRIVENI, is reverentially dedicated to
Sadguru Swami Sharananand who awakened the
everlasting awareness of oneness of Guru and Govinda
while initiating me into Nitya Yoga, Unbounded
Consciousness and Infinite Love.

Sadhaka Padmakar



FOREWORD

It's heartfelt joy to enable Satsang-loving readers avail of the latest publication of Manav-Sewa-Sangh by the spontaneous grace of the supremely kind Lord. Compiled here in 'Sadhan-Triveni' are the life giving thoughts of Swami Sharnanandji Maharaj, a great philosopher of the modern age, a prophet-mystic, a pre-eminent saint mingled in oneness with the Brahman.

Perceptively noteworthy and observable everywhere, in the discourses of the originator-saint of Manav-Sewa-Sangh, is the glory of man along a stream of thought useful to everyman all over the world, free from pertinacity of sects, creeds, dogmas and their insistent differences. Human being is the nucleus, the axial centre of his stream of thought. Man unexceptionally is an inborn sadhaka. When he realizes humanity, he attains to a status higher than that of deities, otherwise, devoid of humanity, he falls to a subhuman level, more wretched than that of an animal.

Consummation of life inheres in humanity blended with service, sacrifice and love. Swamiji has sung his encomium for exalting only this glory of humanity at apposite junctures in his discourses and invaluable dictations made into everlasting literature of Manav-Sewa-Sangh.

Integral perfection of human life is epitomized in the body becoming beneficently used up in service to the world, the heart being filled up with love for the Lord and attaining self-contentment by being free in spirit through renunciation. Human being, the most beautiful creation of God, can be useful to the world by service, useful to himself through renunciation and useful to the foundation and Lord of all through ecstatic love for Him. The aim of the Manav-Sewa-Sangh is individual welfare and building up of beautiful society. Along with attaining felicity of welfare for himself, man can be helpful to solve the problem of world-peace.

With the goodwill that this book, 'Sadhan-Triveni' might illuminate the path-to-life of brothers and sisters on the path of sadhana —

—In humble submission,

Adwait Chaitanya.

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SOME SALIENT NOTES FROM THE TRANSLATOR

'Sadhan Triveni' compiles eleven discourses by Swami Sharnanand affirming that human being, the most beautiful creation of the Supreme Spirit, can be useful to the world through service, to himself by renunciation, and can offer bliss of delight even to God Himself by making dedicatory oblation of love to Him. Swamiji has sung gushing hymns of eulogy for this glory of humanity at pertinent junctures during his discourses and dictations.

A pre-eminent Sant Sadguru is a veritable rebirth of the Shastras. Swamiji relives the timeless Tao, the ageless Rit, in his unique ascension to the Spirit brightening the sky of consciousness like the astronomical supernova. Holy words, Mantras and Mahavakyas of the old paradigm cast off the dust of their abuse on the rut of time and gain a fresh buoyancy of meaning to inspire mankind to realize the goal of peace, enlightenment and love.

'Sadhan Triveni' published by Manav Sewa Sangh, Vrindavan during Holi celebration, 2006 is the latest addition to the rich, extensive, far-reaching literature of the Sangh created by the prophetic Sadguru and Divyajyoti Deoki Mataji, his chief disciple and the prime exponent of its spiritual philosophy.

The present work is a humble attempt at translating 'Sadhan Triveni' into English and the version that emerged in the process has been named only tentatively as 'ASCENT TRICONFLUENT'.

The first discourse, entitled 'The Truth of Life', elucidates Swamiji's philosophy that every human being is innately bestowed with the faculties of strength, inmost awareness and faith. These three faculties can be put to good use to gain further strength, to open out to enlightenment, and to blossom into love for God. But the faculties in their basic essence are not earned by human effort at all; these are gifted to everyone by way of divine dispensation.

Strength, energy, is usable for well-being of the world; in most awareness for spiritual freedom through transcending ego-centric 'me mine', desire and attachment, and faith for dedicating oneself to a soulful relation of kinship with God.

Single-minded resoluteness to abnegate abuse of one's strength, renouncing the fruit and pride of its discreet utilization don't require aid from the body or the world.

Thus, that which is done on one's own, unaided, independently, is called Satsang. It is everyone's inmost religion which makes for breaking of attachment to the world. Although the world as such is no obstruction, man's dependence on and his entanglement in it, is the stumbling block in sadhana. Breaking of this attachment to the world results in demolition of the stumbling block.

Human being, the born sadhaka, finds serenity of self-contentment in his own inward being by accomplishing Satsang on his own. What is the fruit of self-contentment in the being? One will realize life without beginning and end in the self-contented being, his own Supreme Spirit, release from all suffering or the innate bliss of ecstasy within will be realized by him. This is predicating the same realization according to many beliefs and opinions. Otherwise, the sole reality is that every sadhaka rid of evil and renouncing the fruit and pride of beneficent goodness realizes everything in his self-contented being.

Swamiji clinches high-powered affirmations in order to highlight invaluable pertinence of realized, self-contented being of the sadhaka by underlining it as the highest common factor in the supreme realization of the greatest Mahasadhakas of India. Self-contentment, he asserts, is the highest common factor in the 'Nirwan' of Bhagwan Buddha, the Self-bliss of Acharya Shankara and the climactic love for God in Chaitanya Mahaprabhu. These three truths will be realized only in the self-contented being of the sadhaka. One can find oneself contented in the being only when one is released from attachment to the world. One can be free of attachment to the world when purged of evil and get beyond seeking the fruit and pride of doing good. This is the sequence of the sadhana of whole life.

Inability to work out this schedule of sadhana should not make us hopeless about the sole demand of life. It should awaken instead the prayer of the God-loving, the sadhana of the spiritualist or generosity and compassion of the materialist.

Man becomes a religious soul by getting rid of evil on his own, can become enlightened by being free of the pride and fruit

of being religious and can become a devotee of God by sacrificing even the freedom of enlightenment. Rid of desire for anything from God we can unfold our authentic love for Him and likewise we can become generous to the world also. Purged of thralldom to desire we become magnanimous to the world and guileless lover of God.

Bondage proliferates from establishing ownership on riches, abilities and objects of pleasure. There is no restlessness if we don't cherish them as our own. Then there is peace and freedom without which we cannot be generous, loving and desireless.

With peace and freedom the intellect becomes equable in the light of inmost sense of discrimination, the heart affectionate and loving and the ego emptied of pride. For divine love to manifest we require accepting a soulful relation of kinship with God, just as we accepted our mother as mother, father as father and brother as brother.

Just as we regard the glory of wealth in the sense that when it comes to us, our work will be manageable, likewise should we accept the glory of God and feel the need to realize Him. Acceptance will be by the innate faculty of faith already bestowed on us. It is not any doing but the mode of being of man.

Swamiji affirms that our inmost awareness, meditation and life should become one. The same kind of love should uphold and animate our meditation and work. These are inseparable modes of sadhana. It is not that meditation and inward awareness are distinct modes of being. Light of inmost wisdom or awareness inspires us to be rid of 'me-mine', to be rid of desire. Meditation unfolds and instils peace. Let us work in peace and get rid of 'me-mine'. Then work, meditation and inward awareness become one.

Work as such happens with dependence on the other and labour of exertion. This makes for service to the other-service to the body, family, society or the world. Service inheres in work unhurting and harmless to the other. Work done to the detriment of other beings or things is only self-indulgence. Not to be evildoing is service to the world. Doing good, being beneficent, is service to the family, society and the country; to be desireless is service to oneself and to be loving is service to the Lord.

The body is subject to the powers of the world. We have to

do the assigned duty on time applying complete energy to it reverently and with purity of feeling. Thus, let us expend subjection to powers in service to others. Work without detriment to anyone will be transformed into service.

Offer active service to endearing beings of the neighbourhood and emotive service of empathy to the whole world. Not to wish ill of anyone measures up to empathetic service and to help the other according to one's capacity is active service. Not to think ill of anyone is emotive, empathetic service. Not to be evildoing is active service. Not to wish ill, harm or evil measures up to emotive service.

A brief outline of the system of Sadhana in Manav-Sewa-Sangh through Service, Renunciation and Love is epitomized in the foregoing elucidating how man, the born Sadhaka, can be useful to the world, to himself and to God.

The space here doesn't permit writing out the summary of the remaining discourses which feel like nascent, reincarnated version of SRIMADBHAGVADGITA. They encapsulate Holy Words, phrases and formulations, condensed and compressed with original meanings. The Holy Writ of Manav-Sewa-Sangh created by the phenomenal Sant-Sadguru, mystic-philosopher and prophet-visionary of Indian Renaissance is a unique blend of the old and the new paradigm of spiritual literature.

Swami Sharnanand epitomized in Manav-Sewa-Sangh and its philosophy is both ancient and modern as well as timeless. His Holy Writ is plentiful comprising discourses in the form of books and audio cassettes or collection of highly perceptive replies to letters from avid seekers of Yoga, Awareness and Love.

Swami Ram Sukh Das confesses he fulfilled himself in his holy association with Swamiji whom he pronounces to be the most outstanding Acharya of the three Yogas-Karm, Gyan and Bhakti advocating the last as the quintessence of the three. He accepts to have learnt the secrets of Karm Yoga from him and acknowledges deep impact of perusal of 'Manav Ki Mang' on him. He avows to have been a prolific proponent and propagator of Swamiji's ideas and insights as a great path-finder for the evolution of human consciousness.

In a condensed summation of his views on Swamiji he has categorized him a unique saint of the class of an Avadhut Mahatma, utterly egoless, who had absolutely renounced resort

to doing and material objects never accomplished by any saint in the past. He affirms that the essential wisdom in Swamiji's message is that nothing is personal in the world and that there is absolutely nothing except the One Unequivocal Omnipotent Existence.

It is beyond the ratiocinative mind of man to comprehend the mystique of relationship between the Sadguru and his prime disciple. Such was the origin and evolution of archetypal relationship between Swami Sharnanand and Prof. Deokiji of Psychology at Ranchi Women's College. Deokiji, an eminent professor and deeply aware of the latest developments in the psychology of mid-twentieth century, was a lonely soul with a delicate sensibility suffering, ironically, from the chronic modern predicament of what is known as 'existential angst'. I quote an English version of her anguished articulation of it later in life : "When all my self-effort to erase vacuity from my life failed, it began to strike at my heart if only I could come across a saint who knew of the door to the House of God, he could point out even to me the Path that led to It. I felt this need avidly and the saint I looked to, met me." This was how Swami Sharnanand came to Deokiji not long before she was transformed into Divyajyoti Mataji, the most invaluable Chief Disciple of the Sant Sadguru.

Her sequential evolution to sainthood in a brief course of two decades, from mid-nineteen fifties to mid-nineteen seventies, is a resplendent illustration of the truth that the surrender of a genuine sadhaka at the feet of the Master brings about his climactic fruition in the ever-new infinity of Divine Love realizable through Nitya Yoga and unbounded Awareness. Sri Krishna's eternal guideline,

‘तद्विद्धि प्रणिपातेन परिश्रमेण सेवया ।’

was deeply and firmly established in her.

‘उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः’

(Bhagavad Gita 4.34). Guru Tattwa rooted in the Sadguru responded with limitless compassion through two hundred and sixty-five letters in 'Patheya' are flashing lights on the inward path to life without beginning and end. The Supreme Being alone, whom Swamiji Maharaj loved blissfully as eternal Friend, is the sole Guru of all beings.

‘स सर्वेषामपि गुरुः कालेनातवच्छेदात्’।

'Patheya' has its unique placement on the bibliographically broad spectrum of Manav-Sewa-Sangh literature. Its authorship is correlational between the eternal Guru and the archetypal disciple. It is a veritable asset to Manav-Sewa-Sangh primarily because it has turned out to be an invaluable compendium of the three major modes of Sadhana and their subtle variations. It is a penetrating exploration of depth psychology and exposes lucidly the circuitous, insidious manipulation of human ego as formidable obstacle to all Yogas.

A dedicated perusal of Patheya cleanses and dissolves the 'limited ego' and transforms it into its pure, atomic essence to evaporate into its origin in the Infinite. Divyajyoti pronounces every reply to her letter from Swamiji pure, immaculate and sacred like the tulasi leaf. The unique Master anticipated her next question prior to its appearance in her eager, yearning mind. Swamiji's egoless insight plumbed the depth of the psychic and philosophical obstacle coming up against the sadhaka before she actually encountered it. The epistles written sequentially during two decades, enshrine timeless jewels of spiritual wisdom. Divyajyoti cherished them as provisions on the Path to peace, enlightenment and love. Replies to her letters by the Guru were like particles of nectar on the path, intensely awaited; they were, and are, mirrors to the meaning and purpose of life. It is a luminous, lucid rebirth of SRIMADBHAGVADGITA which enabled her to cross the whirl of angst of suffering to the other shore of bliss and ecstasy :

यज्ज्ञात्वा मत्तो भवति स्तब्धो भवति

आत्मारामो भवति ।

जा०भ०सू० ॥६॥

'Patheya' is a veritable asset to Manav-Sewa-Sangh Scripture because it qualifies to become a universal bedside guide-book for every sadhaka of any denomination whatever. It requires to be translated into global English by the sadhaka who has already become 'useful' to himself.

Mataji made a consolidating, historic contribution to Manav-Sewa-Sangh literature by editing, compiling and writing on her own a large number of articles elucidating ideas, ideals, philosophy and the system of Sadhana in Manav-Sewa-Sangh by publishing its Silver Jubilee Souvenir in 1977. Her 'Path-Pradip', discourses in cassettes as well as in several volumes in 'Jeevan Vivechan' and exhaustive, expository introductions to Swamiji's books or SANT VANI are doing a lot to promote understanding

and expansion of the philosophy of Manav-Sewa-Sangh. Her life exemplifies perfection of humanity through empeccable realization of the goal of Nitya Yoga, unbounded awareness and infinite Love. Swamiji himself has acknowledged indebtedness of Manav-Sewa-Sangh to her for making so momentous a contribution towards enrichment of Manav-Sewa-Sangh literature. She commanded a high competence in expressing effectively the authoritative, fearless utterances of her oracular Master.

The current torch-bearers—Swami Adwait Chaitanya and Sadhwi Arpita are worthy, indefatigable champions of the prophetic refulgence of wisdom in Manav-Sewa-Sangh scripture addressed to the new millenium. This wisdom is a grand synthesis of the old and the new paradigm in man's momentous quest for peace, enlightenment and love. Both of them have had the unfailing blessing of the unique Satsang with the Master which led to the awakening of innate Sadhana in them. They have imbibed and live spontaneously the vibrant sootras, Mantric phrases, Upanishadic Mahavakyas which formed the radiant aura of the Sadguru. The perennial vibration of their meanings, the soft lights they shed on the path to enlightenment and love, encapsulate in them the blended harmony of Bhagwan Budha, Acharya Shankar and Chaitanya Mahaprabhu. While Adwait Maharaj has a rich experience with print media as an established editor of a highly thought-provoking 'Jeevan Darshan' and writer of profound, penetrating articles on staple themes of the Sangh philosophy and sadhana, Sadhwi Arpita has been writing more frequently interesting, inspiring articles on identical themes in the Sangh magazine. Both of them are usefully complementary to each other for the Sangh by way of Divine dispensation because each is already 'useful' to oneself. While the sadhakas are benefitted by their discourses on the philosophy and system of sadhana in Manav-Sewa-Sangh, their printed articles compiled in book form will also be highly useful. I cherish a warm, loving regard for them, for their dedicated devotion to the perennial ideals of the Sangh. I bow down to them as I bow to the pervading Presence of the Sadguru. They remind me of the Sanskrit guideline,

‘गुरुवत् गुरुपुत्रेषु’।

Now, some introspective recollection of the arduous, though absorbing, work of translation won't be stepping beyond the frontiers of 'Translator's Notes'.

To translate means to express the sense of a word, speech, writing, discourse etc. in another language. Neither transliteration nor transcreation, translation may have to draw on some interpreting, sort of decoding of the body language of the speaker, to make the original script intelligible.

Many a time during the ongoing translation sadhakas with prolonged standing in Manav-Sewa-Sangh pointed to me the superb untranslatability of Swamiji's discourses or dictations in the forms of 'Hindi books of Manav-Sewa-Sangh. Frequently during standstill for words, phrases, clauses to sustain continuity of sense or meaning I would get lost in brooding over assiduous stalemate, deadlock.

“शिवोभूत्वा शिवं यजेत्”, the inner voice would caution and warn then. One can't translate Swami Sharnanand's supremely nameless experience unless one arises to his Divine mode of Being ! Despite apparent inability to plod on the challenging way to translate, there were rewarding moments of unearthly joy, and the glow of the initial hunch to do the Himalayan assignment remained alive by a palpable grace of the Unknown.

A close friend marking out my seriousness about the translation, commented, citing his professor of literature, with a flustering remark : 'there is an Italian saying that "Translators are traitors" Uniqueness in all great genre of literary art, including holy discourses, has an aura of untranslatability in it. Nevertheless all great work of arts and sciences, of religion and spirituality are translated in different languages of the world despite apparent unfeasibility of its transference in the other linguistic medium. English translation of the Bible by fifty-one scholars in the regime of King James I, signed by him in 1611, as Authorized Version, has proved to be a greatly popular scripture down the ages in the Christian and other English speaking society all over the world. So is the case with 'The Gospel of SRI Ramkrishna' and other translations worthy of elevating human consciousness. The Gospel of Swami Sharnanand encapsulated in Service, Renunciation and Love cries out for extensive dissemination to the present humanity in ardent search of its soul. Swamiji as prophet-seer, oracular, egoless Awadhut and Sant-Sadguru lived what he preached for decades to man, the born Sadhaka. His gospel in Sant Samagam, Manav Ki Mang,

Jeevan Darshan, Manav Darshan, Mook Satsang, Tatha Nitya Yoga, Jivan Path etc. require translation by abler and more effective translators.

All this, however, does not justify the overt inadequacies, failures and errors in my rewarding of the epoch-making, transparent discourses in 'Sadhan Triveni'. I confess it has been a leap or a shot in the dark. 'Ascent Triconfluent' is a humble translation of a magnificent compilation of discourses for the new millenium risked in the hope that it is correct.

This prolonged work originated from a luminous hunch way back at Veenendu Niwas, Ranchi, in October 2006; it was continued next at Gold Nest Apartment, Bangalore and ended in November 2008 at Shrivasa, my Chapra house. But the manuscript could be readied for submission to Manav-Sewa-Sangh, Vrindavan by the end of February, 2009.

Acknowledgement is primarily due to Swami Adwait Maharaj and Sadhwi Arpita for their graceful encouragement and inspiring concern for the self-assigned plan to translate the book and its assiduous, prolonged execution. I could not come through the ordeal without their sustaining support of holding me from beneath.

Late Radhakrishna Bhai, now in bliss of love with grace of God, always heard me empathetically as I reported to him about the arduous process of translation of SANT VANI. From time to time he would convey the message from Vrindavan that the work should be completed at the earliest. His warm concern for me and the work evokes nostalgia for the nonexistent past.

Sri Janardan Prasad 'Suman', endearing ex-pupil turned good teacher, a kindred soul and promising sadhaka, has done a soulful job while transcribing a sprawling manuscript of Ascent Triconfluent in an outstanding, impeccable calligraphy during indefatigable hours for months despite his hectic routine. 'Sumanji' has accomplished God's work without letting anyone, except the Lord, know when and how he did it ! His reliable understanding of the philosophy and system of sadhana in Manav-Sewa-Sangh has transformed him into an asset to the Sangh. The Lord Himself rewards the promising sadhaka like Sumanji.

I am grateful to Sri Kapildeo Prasad, illustrious teacher of English, for continuing to encourage and inspire me to keep the initial hunch in me to do the work in vibrant condition. He devoted many a fruitful hour to make the final version precise for effective communication.

Sri Shiva Shankar Singh, close friend and unassuming Sadhaka-Satsangi of the Chapra Branch of Manav-Sewa-Sangh, has been taking a live, supportive interest in the ongoing progress of the seemingly unending work. His enkindling interest in completion of the work has always helped me go ahead in route to the end.

My wife's warm care and concern during prolonged translation with rummaging out words, recurrent revisions and readying the manuscript for submission to Vrindavan Ashram have been supportively invaluable. And all the children have had a live, loving interest in the completion of the work. I acknowledge their loving regard which has spurred me on this path to fulfilment.

And above all, my cherished acknowledgement is due to the rapt attention with which the yearning sadhakas of Chapra Branch of Manav-Sewa-Sangh listen to discourses in the light of SANT VANI on Sundays and Ekadashi days. They have always been an inexhaustible source of verve and inspiration to spur me on to the goal of awareness and love.

I hope the name of the translated version as ASCENT TRICONFLUENT will be agreeable to everyman as reader of the book in English to whom it is submitted humbly.

au revoir

Translator :

SADHAKA PADMAKAR

26 February, 2009.

TRUTH OF LIFE

That which is the truth of your life is not the fruition of your travail, your laborious effort. It is innately proffered to you. It is realized in awareness that nothing is mine, I don't want anything whatever. That I don't possess anything is a realization through awareness. And you have been endowed with this awareness. Accordingly the truth that God is my own is realized in faith. You are already provided with this elemental essence of faith.

Similarly, the problem of world-peace is resolved by bringing strength of energy into beneficent services to the people; strength, energy is already granted to you. You are endowed with energy, wisdom and faith. This quintessential strength, wisdom and faith in your life is not the fruit of any of your special work-done by diligence of self-effort.

Had it been the upshot of special effort, some skilled exertion, you could have constructed the machinery to produce and procure faith, awareness and capable strength. Nevertheless, it is a truth proved through experience that strength flourishes by prudent, beneficent use, freedom is attained by reverence for awareness and devotion to God is earned through abiding by faith in Him. Thus, the basic power of energy, strength, is gifted to you. Accordingly, intrinsic awareness and faith are granted to you. So that you should be useful to the world by the power of your given strength, energy. You may get release from the feeling of me-mine, desire and attachment and get liberated, enlightened, by innately given luminosity of awareness. The primordial faith gifted to you can be quickened enough to transform you into a soulful kinship with God to become His devotee. Now, look ! you have worked out the three life-projects on your own. Which are the schedules, the projects on the path ? you have decided not to misuse your energy or have decided to eschew the vanity of putting it to good use and renounce its consequent fruition. You have accomplished the sequence on Your own. You didn't have to take help of the body for making your mind not to misuse your strength. You didn't have to derive help from the world for its execution. You didn't require the help of the body and the world for refusing to seek the result of the beneficent use of your energy or any boost to your ego for this abnegation.

Thus, that which is done by oneself in harmony with the truth of life is called Satsang. What else is Satsang ? It is autonomous, self-reliant, independent fulfilment of responsibility. Satsang emanates from the intrinsic centre, the mode of being of man. Satsang is the Swadharm of man. As you awakened, eschewed misuse of energy; gave up the result and the vanity of putting it to good use, your attachment to the world was broken off. But look, your entanglement with the world is dismantled; you are not alienated from the world, it is not deserted or given up. Moreover, your being enmeshed in the world obstructed the sadhana, not the world itself. Our entanglement in the world is the obstruction in sadhana bringing it to inert standstill; the world itself is no hindrance on its own. Therefore, with the break-up of attachment to the world, whatever has been the barrier in sadhana, is eliminated forever.

Now that obstacles are eliminated in the above mentioned way, let us consider a bit the sequence of evolution in sadhana. As you steer clear of the misuse of innate energy, its fruit and the pride of it, you will realize for a while a contentment of calm placidity in your inner self. The consequence of detachment from the world is that man realizes a calm content within himself. Now, what is the result of realizing this calm content within oneself. He will find the innate, existent life in him.

He will obtain the live ever-presence of God in him or the unbounded space of consciousness free from all traces of suffering will unfold within him or he will be graced by the shower of his own inward self-bliss.

This predication of a singular, unique realization in many ways has been made because of many concepts derived from variety of spiritual experience. Otherwise, the plain fact is that eschewing all evil, renouncing the fruit of doing good, transcending its pride as a good Samaritan, the sadhaka, the spiritual aspirant, realizes all things in the content of inward being in egoless consciousness. This much was adequate to state the unique, impeccable experience beyond words. But the listeners'—the sadhakas' minds are imprinted, programmed, with different concepts in this regard so that commentary according to all angles of observation is required.

Stating in a layman's way the Buddhistic 'Nirvan' means an enduring state of bliss in which there is no suffering or desire, and no sense of self. This 'Nirvan' of the Buddha cannot be a

realized experience without inner contentment, without being cheerfully serene within oneself. The self-bliss of Shankaracharya couldn't have been his proven experience without self-content of the inward being is serenity. The exemplary Divine Love of Chaitanya Mahaprabhu couldn't have been his vibrant experience without this inner self-content of desirelessness. It is only when we find ourselves self-contented, serene and cheerful in the inward being that these three truths of the Divine experience will be proven in veritable realization. And you will find yourself contented in your inward being when you are free from thralldom of the world. You will be freed of subjection to the world only when you get rid of evil and eschew the fruit of doing good and being proud of it. This, in reality, is the sequence of Sadhana of whole of life submitted to your service.

Now think over the issue of your willingness for riddance from evil and your inability to be freed of it. Or that you want to give up the fruit and pride of beneficence but are unable to do so. That is to say, you are unable to act in accordance with wisdom or inner light of discrimination. What should follow from this inability? The consequence should be that although unable to do the needful we should not be hopeless about fulfilment of this genuine demand of life. If we don't get listlessly hopeless and find ourselves incapable of working it out on our own, a grief of contrition will awaken on its own. Awakening of remorse from failure to do the prudent act and the grief triggering from it is the prayer of the theist, this compunction is the ascending endeavour of the spiritual seeker and this suffering of the materialist is his flowering into magnanimity and compassion. What sorrow of compunction? It is the anguish of failure to attain the goal of life, the sorrow caused by realizing one's want of energy, ardour and will-power that must be awakened.

If you maintain that you have done all that should be done and as such you have no regret of missing out effort, then you will realize the goal. After your realization of peace, enlightenment and love you will have the anguished concern of compassion that all who seek should obtain the goal. It was in order to point out this concern of compassion that a certain author had cited Lord Buddha as saying that man with birthright to a life where captivity, restlessness, inertia, want and boredom can't even enter, man who deserves rightfully such an elevated life, the same human being by his own omission, grovels like

vermins and insects on the earth. What is this ? Isn't it a pained concern of compassion ? I was submitting that those who realize the goal of life by discharging their right duty are inspired by the benevolent concern that all might realize the goal of integral fulfilment.

Such individuals distressed by anguish of debasement in others were marked greatmen by the society. Never did society regard them great in whose life responsibility for the well-being of society was not called forth. Society never disliked, disregarded, those who created the faith and confidence in it that the life of unbounded awareness and bliss they have experienced can be realized also by all of them.

Therefore, celebrated beings, by getting rid of evil with self-effort alone you can get to the religious soul in you, and be blessed with spiritual freedom by eschewing the fruit and pride of evolution to the religious being. And then, you can be transmuted into the devotee of the Lord God by rising beyond freedom of enlightenment. Ecstatic elixir of Divine devotion can manifest in you by your dedication to it and God Himself is thrilled when you offer the bliss of ecstasy to Him.

It follows from the above that the rapport of man with God is not for begging something from Him, it is to be metamorphosed into His lover-devotee, and the relationship of man to the world is not to take anything from it but to remain generously responsive to it. Now, let us reflect on our potentiality of becoming a lover-devotee of God and generous, magnanimous to the world. How or when can it happen ? It can be realized only when we don't want anything from the world nor do we seek anything whatever from God.

Now see the point : would he be restless who wants nothing for himself ? Would he be under any state of subjection to the other ? Would he have any vanity of the body caused by identity with it ? His vanity of the body will melt away, his subjection to others will vanish and his restlessness will disappear. All his impurities will dissolve and he will be self-fulfilled in oneness with a life of sterling purity. If considered with this viewpoint, your human life is blessed with stupendous importance. You can be generous, open-handed, to the world, a lover-devotee of God and desireless for your own self.

But the meaning of being desireless is highly complicated. Let us imagine a situation to illustrate its complexity. There is pain in the leg and the doctor is present. How can I speak to him, how to consult him, how can I tell him there is pain in my leg, examine it. Why ? If I complain about the pain and he doesn't attend to it, I shall be grievously insulted. But the feeling of insult will be registered only if I conceive the leg as my own, belonging to me. But the truth is that the leg belongs to the One to whom the doctor belongs. So that if the doctor does not attend to your trouble, he violates the law of God. Then in that case, does he insult the Supreme Spirit or does he insult you ? But if you deem it as an insult to yourself, it is so because you regard the object of God, your leg, as your own.

If someone offers you physical service, you regard the beneficence valuable not because he has rendered service, you deem the help valuable because you believe the body to be your own. Similarly, if the helping person feels he has obliged you, he does not actually serve. In fact, he has become dishonest by believing Divine gifts as his own, he indulges in false pride and displays it in the world. Thus, I was submitting to you why all these truths don't get translated in our life ? The only reason is that we don't live desirelessly, free from the egoistic sense of 'me' and 'mine'.

If we were keen on being desireless, if we would rise above 'me-mine', and as such there would be nothing as our own and we would require nothing at all from the world, what insult the world would deal out to hurt us ? It will neither insult nor harm us. The world insults when we thrust our right on its objects and want something from it. To expend the resources or objects of the world for utilizing to serve it or even to beg from it for doing good to it is neither insult nor bondage.

Bondage is self-made, self-induced, fomented by egocentricity. Those who regard wealth, abilities and objects as their own to serve their selfish ends have put themselves in bondage. If they don't regard them as their own, they would be free of it. It would be clear that there is no bondage in abnegation of ownership. There is no restlessness in renunciation. If there is no bondage in forgoing, in letting go, what then remains ? Only peace, only freedom remains.

In the inner ambience of peace and freedom we can be transformed into lover of God and afford to be magnanimous to

the world. In case there is no peace in our life, no freedom we can neither be truly generous to the world nor a Divine lover nor a desireless aspirant.

In this way, when our intelligence, luminous with innate wisdom, attains to equanimity, the heart will get enamoured of love for God and the ego will get absolutely free of vanity. For manifestation of love you ought to admit and recognize your innate rapport with God, the Supreme Spirit. This acceptance is no action nor ritual doing of any kind at all. The Lord God is mine just as my mother is mine, my father is mine, my brother or my friendly fellow-being is mine.

Just as you cherish the glory of wealth so much so that if it is plentiful, all your needs will be fulfilled, similarly, accept the triumphant magnificence of all-powerful God and feel the need of realizing Him. This acceptance or commitment in faith will be a choice of your own, an accomplishment of the core of your being. Look ! If such a soulful need for God could be fulfilled mechanically, through ritual exercises, the hi-tech scientists of today could have devised instruments to prove the esoteric power of the Gayatri mantra. But brother, how can that which is a realization of the inmost being, on one's own, be effected by mere ritual of doings ?

I want to submit to you that your knowledge, the mode of your being, your meditation and life should become one and identical. Just as meditation happens in the inward ambience of loving adoration, work too should be done with identical attention of love. Work should be done as loving surrender of worship exactly as meditation should happen. These are not isolated happenings. Our conception of regarding awareness and meditation as distinct and isolated is not true. Both are identical, going deep into the inward being. Awareness inspires you to be free of me-mine and get desireless. What does meditation inspire you into ? It inspires to be poised in peace and serenity. Work in peace, work as well as remain centred in tranquillity and rise above me-mine. Then, awareness, meditation and work become one.

Work is bound to happen with dependence on the other involving effort, labour. Work means depending on the other, labour, exertion. Labour and dependence on the other are

apposite to the service of the other—service to the body, service to family, society and world. Any work that doesn't harm the other is service. Any work done by harming other is self-indulgence. You are free to serve the other, but not to yield to pleasure of self-indulgence. Labour, exertion and dependence on the other should be put to good use for serving the other. While serving the other you may do good to anyone whoever but don't be evildoing to anyone. Doing no evil, offending none is service to the world; doing good is service to the family, society and the country; to be desireless is service to oneself and to transform oneself into a lover of God is service to the Lord. So that you can serve anyone yourself, your family, society, country and the world. Don't worry if you have no space of leisure to serve God forthwith, serve yourself with desirelessness. If you are unable to serve your own self for want of leisure, serve the body for its upkeep, the society and the family for their well-being, but don't harm anyone.

Look ! you are accountable, and under subjection, to the office for sometime—for six hours—but you are free for eighteen hours. Who falls in subjection ? The worst subjugation is the sense that I own something. He is the most tightly fastened to the bondage. The feeling that I want something is a greater bondage than that. Only those who are fearless and desireless become free. Otherwise all are in thrall of circumstances.

Deliberate and see : the body exists under the forces of the world. Complete the office work on time, properly, applying total energy to it, with reverence and genuine feeling. Thus expend obligation to duty through service to the other. Problem arises only when there is no goal of the work done.

If you discharge your duty righteously in this way, the problem will be considerably eased off. If you do the work avoiding harm to anyone, it will be transformed into service.

Look ! Germany was dismantled during the War but Hindustan emerged a free country. The Germans performed the schedule of ten-to-twelve hours of work during eight hours only and the factories there gained lacs of benefit of deutschmark whereas the Indians began demanding bonus. They minimized working and there was a loss of lacs of currency. Whatever the

job allotted to you, perform it methodically, honestly to the point of completion. You are not in the role of a managing contractor of the world. In no case can you do more than your allotted schedule. You don't have disposition to work after doing the work for eight hours. Recently, a man coming from America reported that there were two days of leave a week there but work-schedule a day was of eight hours. Thus they work for forty hours a week there. But here in India we work worth only twenty-five hours a week. Here, we have only a day's leave, nevertheless we don't work for more than twenty-five hours in any case. This difference is because of the method of working.

Render active service to adjacent near and dear ones and empathetic service to the whole world. Don't wish ill of anyone—this is an empathetic service and help someone as much as you can—this is active service. It is active service to help anyone according to one's capacity. Not to think of anyone as evil is a service of empathy of emotion. Refusing to commit evil amounts to active service. Not to wish ill of anyone amounts to empathetic service.

CALL OF THE SAINT

Every object of the changing world is burning incessantly in time in the likeness of fire; therefore, one should try to be identical with the Divine Beloved making effort in the present itself in accordance with one's ability.

OUR URGENT NEED

Man is a born sadhaka, innately, a spiritual aspirant. What confronts him as prime problem comes to the fore by considering what the needs of the sadhaka are in this regard. One of the fundamental questions that faces the sadhaka, it appears to me, is that of dissolution of conceit of the body. The second question is his brooding on a situation that does not obtain. That is to say, thoughts on non-existent circumstances should leave off. The third question is that there should be no apathy, no listless boredom, no monotony in life. The fourth question is the tortuous feeling of want. The sadhaka should address himself to the four problems which are likely to be solved.

There is no measure to get rid of vanity of the body except getting free of the sense of belongings and desire. There is absolutely no other way out of it. No amount of austere tapas, nor cultivation of abilities nor stubborn resort to many kinds of spiritual practices can do for attaining non-attachment to possessions and desirelessness which alone ensure the demolition of the conceit of the body. That is to say, this requires an unflinching determination by the aspirant that nothing belongs to him, he wants nothing.

Identification with the body alone gives rise to vanity of the body which in its turn breeds the sense and feeling of 'me', 'mine' and desires. What is the result of vanity of the body—the sentiments of 'me-mine' and desire. How can one get rid of these? Let us examine the matter in a wider perspective. Consider perceptually the creation as a unity and contained within it alone is the allotted body, the object and the ability. Either call it creation or object, ability, power—What difference is there?

The error we lapse into is that of forgetting that the creation is an entity on its own and make a separate personal world of our own within it. Whereas the natural creation is a monolithic unity of oneness. But we fabricate a self-image within it—I am so-and-so, this belongs to me, this is mine. Desire of many kinds proliferate in great number where there is 'ego, I' and 'this is mine'. Mushrooming desires precipitate situations of joy and sorrow born of their fulfilment or non-fulfilment. Feelings of joy and sorrow alone strengthen identity with and conceit of the body. So we have to ponder over the consequential situation as a spiritual aspirant seeking release from vanity of the body.

Today I happened to hear of an incident with a woman aspirant who was angered at being addressed 'Mataji' by a sadhaka. She blurted out with acerbity, "Why did you call me 'Mataji' instead of calling by my name?" I submit to you that we heard from religious beings during our childhood of this as right etiquette of address as Mataji, elder Mataji or younger sister when regarded as equal to us. We knew of this even from the illiterate as proper manner with apposite feeling to unacquainted woman. In a similar case a sadhaka was called 'servant' by someone else, as I heard of it. I have to submit to you that it is a serious blunder to disregard the sadhaka as if he were a servant.

Manav-Sewa-Sangh is established with the vision to be an Association of sadhakas, the spiritual aspirants. The sadhaka is the owner, the master here, whether visitor for a day or coming here for a thousand days, whether working here already for four years or joining work just today. The sadhaka means the owner of the Manav-Sewa-Sangh simply because it is an Association of sadhakas not of any individuals whatever. I heard that the above-mentioned sadhaka was deeply hurt by being called 'servant'. That lady was pained by the address of 'Mataji' and this sadhaka by the appellation of 'servant'. I want to point out to you the genesis of this agony. Is there any reason other than the vanity of the body ?

This vanity of the body, born of the delusion that 'I am the body' makes one deaf to facts antagonistic to one's personal inclination. I can't point out to you the extent of biting words, inordinately vitriolic, which those who have renounced and live on begging have to hear. How do those Mahatmas remain unruffled in face of bitter words of anger and fury of vitriolic words. On the other hand, in the cases of happenings with the two sadhakas, they were ruffled by perturbation. My mind was led into reflection on the cause of it. Look, according to the system of sadhana of the Manav-Sewa-Sangh careless unconcern or omission as inattention is the root of suffering. If there is no lapse of attention, there can't be any suffering at all in our life. For example, it was heedlessness of the woman to lose temper on being called 'Mataji' identifying herself with the body of three-and-half hand's of measure. Likewise, it was inattention of the sadhaka to fly into rage when called servant becoming just a body of three-and-half hands. So that I want to submit to you in

utter humility that the first question before the sadhaka is to get rid of conceit of the body. You are not the body in any dimension of time, irrespective of your belief or disbelief in the truth of it. Never previously in the earliest past, were you the body nor will you ever become one in the future. It is because we have stirred up self-pride in identity with the body that the first problem before the sadhaka is to get rid of the vanity of "I am the body".

The measure for getting rid of vanity of the body is putting honour and insult to good use. Had I been in place of the sadhaka with the angry woman I would have responded saying, "Good, Mataji, you corrected me. Whenever I have to ask, I will call your name; I beg to be excused". I would have remained absolutely unperturbed. Let me affirm that it is a misunderstanding of the people to protest against being called mother, sister and daughter. It is an utter misapprehension. I want to offer a counsel to that sadhaka also who flew into rage on being named 'servant'.

Were you actually a servant if someone called you so?" If someone a millionaire is addressed 'indigent,' "Will he laugh or get into rage?" If someone calls the affluent millionaire a needy, poor person, he will laugh it away because the man doesn't know, he is ignorant. And it's not the inner disposition of a sadhaka to be affected by the comment of the ignorant. What causes the fire of angry reaction, then? You never come to me for interactive Satsang. You neither know on your own nor listen to the call of the saint.

None becomes owner, master, or servant merely by performing work. The master of creation is One, only One; He is not an individual. And, brother, he who wants anything—think a bit seriously, don't take ill of it—he who wants anything is definitely the servant. What is the difference between the servant and the master? The only difference is that he, the master, doesn't want anything in lieu of the service rendered whereas the servant is characterized by pointing out the price of the kind of service performed. It is clear, then, that he who is not desireless is the servant whether anyone else or I.

He who has placed his faith in the Supreme Spirit as the Master of creation is not subject to conceit of the body. I want to

ask if the object, ability and power are given away to you by Someone or are earned by yourself? If these are given, who is the Master—He who has given away or yourself? The Master of creation is one; He can't be two because the creation is a single entity in wholeness.

You can have faith and accept that the luminescent source and foundation of creation is the one Spirit-Power even if He has never proclaimed that the creation is His. You opine instead that the body, mind, the pranas, the vital forces, belong to you; you are able; ability and capacity are your own. Those who personalize and misappropriate the given object as their own—What should I predicate—theirs is the first name among the dishonest, they are also thieves. The biggest thief, the most dishonest in the world is he who misapprehends the given object as his private estate. "I have such a big deposit of money, I can see through what I want to happen". So does the process of increase of ego get stirred up in them. Oh, brother, you enjoy the pleasure of peace from subjection to money, the pleasure of freedom from subjection to might and pleasure of devotion from subjection to ability. This is delusion, theft and dishonesty.

I am urging on you the truth of life; I am not blaming anything on any individual in particular. If you don't realize the urgency of emancipation from vanity of the body, today, when will it become your compelling need, the only problem before you, crying for solution? It won't assume urgency in future, slowly, at some alternative time. As soon as you diagnose and pinpoint that vexation is caused to you by self-conceit, anger flames up in you, desires arise and multiply because of it, you should wake up to alertness and resolve carefully to let it become the prime question of your life not to rest so long as identity with, or vanity of the body is not demolished. The yearning for demolition of conceit of the body should be total, complete.

CALL OF THE SAINT

"Singularity of devotion consists in realizing one's divine Beloved in the Self alone by withdrawing from all directions."

SERVICE : THE ONLY QUINTESSENCE OF LIFE

He who is deathless exists also without origination. Who is deathless ? He who is ever Unborn. He who has awareness of origination is not subjected to birth. He who has cognizance of the origin, the genesis, has become and remains the Unborn. That indestructible core of Being is the Unborn. Accepting intimate kinship with that Unborn and immortal Being or realizing oneness with that alone is Satsang. Viewed alternatively, clearing away all evils from the mind, speech and action is also Satsang. To become desireless too is Satsang. To realize that nothing is mine, nothing belongs to me, is also Satsang.

It is a truth that there is nothing personal at all, that all desires are not fulfilled and that alone is True which pertains to all, is eternally now and everywhere. Therefore discourse on the True goes on the foundation of faith and religion; that which is known as the content of the mind is not enlightenment. It is only by virtue of intuitive light of wisdom that knowledge as content of the mind is acquired. Who is really the witness with awareness of all this ? The process of birth-dissolution goes on. There is no balance of stability in creation, no poise of equilibrium, it is just a process of birth-death. It is the mode of True wisdom by which this fact of the creation is apprehended in awareness.

Accept or realize this truth of creation either through inward awareness or innate faith—it is called Satsang. Getting rid of evil from mind, speech and action is compulsory. This emerges from the native insight that none should do evil to us. Abnegation of deed opposed to wisdom is highly essential. This is Satsang. What will be its follow-up ? We shall become religious and dutiful. Accordingly, forgoing faith in conflict with the light of wisdom is a truth of life. Faith in God will emerge as soon as the faith opposed to wisdom is given up. Similarly we wake up to the awareness of our real relation as soon as we renounce relationship antithetical to insight of wisdom.

Thus, we can be transformed into a religious soul by realizing exactly what is unworthy of doing. We can be enlightened by renouncing attachment opposed to light of

wisdom and evolve to a devotee of God by refusing to admit faith in conflict with inner light. It emerges, therefore, that every human being is absolutely free to become religious, enlightened and a devotee of God. This is truth of life.

Viewed in this light, acceptance of truth of life is sadhaka's own religion, the supreme object for his self-exertion. When dedicated to our own religion of commitment to truth, sadhana expresses itself on its own, that is to say, it becomes integral to life. What is sadhana ? Sadhana is the consequence of communion with the truth of life. The religious soul in you opens out as soon as you renounce the action antagonistic to wisdom. You get enlightened by renouncing faith in conflict with the light of inward awareness. And you become the devotee of God by self-denial of kinship contrary to wisdom. Man is ever free for effecting the three sublime aspirations of being religious, enlightened and devoted to God.

Affirmation not to misuse but to put to good use has been made in order to point out the truth of only this innate human freedom. Faith in God becomes lively only by the positive use of innate freedom. Freedom leads to enlightenment and he who is enlightened becomes the devotee of God. It is by putting freedom alone to good use that the religious soul is unfolded in man. So that we should always utilize the freedom allotted to us.

What is evil ? In fact, it's only perverse misuse of freedom given to us. Look ! Had it been a divine dispensation for speech to be blocked forthwith as we tended to tell a lie, could we get the semblance of it when speaking the truth ? What is your opinion ? It is why God did not allow it to come to pass. He did not let it come into force in order that man, by using allocated freedom, should realize on his own that he is a religious being, enlightened and devoted to God. So that the degree of being religious, enlightened or devotee of God is not for 'this', the world, to give, it is cognized by man himself in his inward awareness.

This light of awareness, essence of faith and element of strength serviceable to man are materials for sadhana and man is the sadhaka. You have already been given the implements of sadhana as well as the freedom to use them. Nevertheless the fact that we don't become dedicated to sadhana is really strange and curious. It is not due to any particular circumstances, it is due to our own want of attention, our own carelessness. Despite all the

in-built equipment for sadhana and the freedom to use them the failure to implement is due to our own confusion of negligence. Not to put these to good use is our own inadvertent omission.

We are subjected to the other, to want, restiveness and monotony only because of our own fault of inattention. None else subjugates nor binds us to want; restlessness is not thrust on us; we alone have fomented the perversity in our life. If we accept this truth of life, all the self-fomented perversities can be eradicated. Are we willing to admit this truth? You deserve the specification of the sadhaka in case you are willing to admit this truth.

He alone who accepts the truth is called a sadhaka, a human being. None devoid even of the freedom to accept truth, of the mere awareness of it, is a human being; it is just a living being of the origin confined to perception of pleasure and pain. It will enjoy pleasure and suffer pain under compulsion. It is not congruent to the appellation of sadhaka to enjoy pleasure and bear pain under coercion. The name of sadhaka commences only when we accept the truth of life.

Now consider the psychology of enjoyment in view of the fact that whereas it feels good in the interim, does it keep going consequentially? Isn't it natural to dislike it outright with its uninteresting consequence? Is it the mark of a sadhaka not to keep an eye on the resultant and regard indulgence in pleasure as fulfilled life? Is there any pleasurable experience without sorrowful origin and end? Does enjoyment originating with perturbation of pain and ending in sorrow, with only a brief interim of pleasant perception, amount really to sorrow or joy? It is only sorrow. Indulgence will peter out, the energy to enjoy will diminish. If we accept the overt truth of life, does enjoyment reckon with happiness?

I have been urging intently on every sadhaka, brother and sister, to study exactly the truth already known to them, to ponder over and accept them. Think and look! Hunger appeals when we believe we are hungry. Then does the feeling of hunger appear pleasant or not? As we keep eating the capacity to take will diminish. The food-stuff will undergo demolition, only the temptation to indulge will remain.

When temptation for pleasure goes away from life or you abnegate it yourself, the fear of pain also departs. It is because he

alone who indulges in pleasure is bound to suffer pain. Does sorrow come whenever we wish or does it come on its own? Should we not adopt instead the edifying import of suffering which comes on its own? After indulging in pleasure we begin to wallow in the mire of agony exclaiming 'Oh! We are seriously anguished.' Thus do we tend to wallow in suffering instead of assimilating its import. If we adopt exactly the edification of wisdom from suffering, it will demolish only our temptation for joy, not the joy itself.

Can attachment to pleasure survive the demolition of fascination for it? Well, does fear of suffering obtain after adopting the influence of wisdom instilled by it? It is worthwhile that there be no fear of suffering, no lure of pleasure; let pleasure come and go away, let pain come and pass of instilling its guidance. Viewed in this way suffering is only the stuff, the implement, of sadhana or is it anything else? Accepting all anguish as mere material for sadhana we can become eligible servants of the people by abnegation of indulgence in pleasure.

Look, brother, we will have to suffer an anguish of impoverishment in case we turn the wealth at our disposal into daily food regarding it for ourselves. This our strength is not for our own sake; it is meant to be at the service of the weak. Once the disposition to serve wakes up every physical undertaking is converted into service. Then feeding becomes palpable to him, not taking meal himself. He knows helping others drink water remaining unaware of quenching himself. Isn't there a chasm of difference between the two? Service is such an exceptional feeling as every undertaking gets transformed into service by it.

Service culminates in renunciation which attains its repletion of fullness in inward awareness and divine Love. Therefore, spells of joy are meant for offering service and durations of suffering are intended to demolish the lure of joy by their influence. They dismantle only the lure of pleasure, not pleasure itself. When does the temptation for pleasure exist? Only so long as we enjoy ourselves. It does not obtain in those who offer service. And all suffering ends on its own when the lure of joy is eradicated. Whosoever is free from the wishful hope to live is free also from the fear of death. He who does not luxuriate in the pleasure of gain is not afraid of the fear of loss.

What is the wrong we are exposed to in this dualism of joy and sorrow ? Instead of utilizing them as material for sadhana we are misled into taking them as stuff of life itself. On the other hand joy and sorrow are implements of sadhana in accordance with human nature or the dispensation of nature. If it is cognized to be true, interesting, agreeable and even endearing, it should be taken for granted that the same life is attained either by putting joy or sorrow to good use. Can't we then attain to equanimity of even-mindedness between joy and sorrow ? Can't we obtain the aspired life, immortal, free, blissful, of pure awareness beyond joy and sorrow by means of them ?

This resolute firmness of faith that I can obtain life which is free, immortal, of pure awareness, transcending the duality of joy and sorrow, is an input of great utility. This faith is of high usefulness. If we acquire this reliance on faith today accepting the truth of life that immortal, free, blissful life of pure awareness is attained by utilizing joy and sorrow, we should get replenished with the aspiration for it. Is there no demand for immortality in life ? The audience replies with 'yes, there is'. There is a compelling need for freedom, an innate demand for ecstatic bliss. That which evokes compelling aspiration must have an absolute, independent existence. There is no aspiration for joy; we have only an inclination to indulge in it.

The solemn vow of service is an important sadhana in human life because service is the operative anatomy of love and renunciation is its core of perceptive wisdom. Life attains to its mellow fruitfulness only in the quintessence of love. It does not gain perfection so long as there is no identity of oneness with the kernel of love. Service and sacrifice are the means to realize the quintessence of love. Love is not attained in the absence of service and self-abnegation. Suffering inspires us to surrender, to forgo and happiness inspires to render service. Accounting this way service and renunciation are modes of sadhana and the sadhya, the ideal, is to realize quintessential love.

It is absolutely erroneous to conceive that someone or anyone is incapable of effecting service. Can't he generate goodwill enough not to wish ill of anyone ? Can't he be free from evil ? The audience replies he can be. Can't human beings as a

whole, then, afford to offer their services in this way ? Service begins with getting clear of evil, by doing good in accordance with capacity in the interim of joyous spells and being desireless at the end. Service can't come about with desire for the fruit of it; nor can it be brought about unless evil is cleared away. Thus, not to desire the fruit of doing good and to get rid of evil this epitomizes the identity of service. It is service to cherish goodwill for all and offer co-operation according to capacity. I am unable to point out to you the extent of greatness of service done by the individual who cherishes goodwill in his heart. If a lame, helpless fellow unable to walk comes across and empathy to the effect of feeling to reach him there, to safe resort rises in the heart, isn't it awakening of generosity in you ? This is reaching out of the heart to serve, to extend the helping hand. It is clear, then, that service is the dimension of sadhana, the spiritual path everyman can embark upon.

But what is painful to notice is how some people opine that spending money becomes equivalent to service. Some people misunderstand that labour put in work amounts to service. There is a marked difference between work and service. Work is performed with motivated concern for personal pleasure and comfort whereas service is rendered with concern for well-being of the other. He who wants the welfare of all is eligible to offer service. On the other hand is he who seeks personal joy by formal abnegation of home and hearth, goes a recluse to the forest, lives on alms, enjoys himself greatly when alms are received conveniently and repines in sorrow when not available ? Does such wilful renunciation measure up to any service ? This amounts not even to service of the body, nor to service of the mind, not even to vital breath of the being.

This your body, even this is given to you. Serve it, serve yourself. Can you serve yourself unless purged of the sense of ownership and desire ? Can you serve the world unless you become magnanimous ? Can you serve God unless with feeling for Him as your closest kin and becoming Divine lover ? What is the meaning of attaining the quintessential love ? It is identical with service to God. And what is the import of renunciation ? It

amounts to serving oneself. Thus, you can be serviceable to yourself, to the world and to God. Service alone is the quintessence of human life. Our attention doesn't get on focus in this regard. We don't think this way. Let us sing the glory of God, the dispenser of freedom with which we can serve the world, ourselves and the Lord Himself.

SAINT'S AFFIRMATION

"Supreme asceticism consists in enduring cheerfully the difficulties facing up to the observance of one's own inmost religion."

SATSANG : MAN'S OWN INMOST RELIGION

I acknowledge my feeling of great obligation to the audience as well as the convenors of the meeting here. People of Karnal and Delhi joined together to convene it. I pointed out to Satsang as man's own inmost religion. Satsang is man's own inmost religion, the prime object of his existence and effort.

Satsang alone brings about the destruction of delusion antithetical to Sadhana, does for its revelation, and unfolds the oneness of life and sadhana. It behoves man to effectuate Satsang. What is the definition of Satsang ? Resolute decision not to abuse strength is Satsang. Not to disregard the light of innate wisdom, or dismiss the luminescence of inward awareness, is Satsang. That I will not adulterate faith with alternatives of doubt is Satsang. This ought to be the unflinching, solemn vow of the human being.

Three initiatives are required for fulfilment of any sacred vow—asceticism, atonement and prayer. Fulfil the three vows with austerity, penance and prayer. Devotion to duty will come on its own, once you stop the abuse of strength. Dispassion, detachment will come about when you stop disregard of the light of discrimination.

If you eschew dilution of faith with alternatives of doubt, ambiguity, you will gain spiritual identity of kinship with God. Devotion to duty will make life useful to the world. Dispassion and detachment will make it useful to yourself. Spiritual identity of kinship with God will enable you to attain supreme love which makes life useful to the Lord Himself. It is why, I have emphasized the need to embark on Satsang.

The gist of Satsang is that we won't do what is unworthy of doing. For example, it is not important if you are unable to do good; only don't be an evildoer to anyone that you might become devoid of evil, and be transformed into good. When matured into the good, beneficence will automatically emanate from you because action originates from the doer. You will realize spiritual freedom when you surrender even the fruit and self-conceit of the good flowing spontaneously from you. Two excellent essential elements of sadhana emerge naturally in life with this freedom of the spirit—there is dawn of magnanimity to the world and love for God. All this is the fruition of Satsang alone.

And affirmation was made even to the effect that all problems which come up in life can be settled by Satsang alone. And Satsang itself was underlined as your own inmost religion; no mechanical practice of a given exercise was pointed out as the penacea. You are an extraordinary alchemy of three elemental constituents. Don't be irreverent to the element of awareness germane to you, don't abuse the element of vigour, verve of the body-mind and don't allow contamination of faith with alternative options through doubt and uncertainty. What are the excellences in terms of sadhana attainable by virtue of the three elemental essences of our organized being? Devotion to duty is contingent on right use of the strength of the body-mind; dispassion, detachment is subject to reverence for inward awareness and loving oneness with God is realized on condition of faith absolutely untainted by doubt.

It amounts to identical predication whether you call it dutifulness or the Science of Religion or the philosophy of Materialism. Accordingly again it is the same thing whether you call it dispassion, detachment or the concept of spiritualism. And again it is the same thing whether you call it a soulful kinship of identity with God or the philosophy of Theism. The materialist attains to perfection by dint of devotion to duty, the spiritualist by dispassion and detachment and the theist by inward, intimate kinship with God.

Do you understand exactly as I say or do you misconceive it arbitrarily? Tell me, therefore, your perception of what I have said. Doesn't refusal to abuse strength appear prudent and right to you? And what about refusal to disregard the light of wisdom? And not to pervert faith with alternatives? The audience agrees with the affirmation that the same light of wisdom should not be disregarded but poses some interruptions on account of delusion and the egoistic sense of 'me and mine'. Swamiji replies with the aphorism that delusion and the sense of 'me and mine' are by-products of irreverence for the inward flame of awareness. Delusion and egoism erupt from inattention to the inner light of wisdom.

Freedom from delusion, from the egoistic sense of 'me and mine', from desire itself will come when you embark on the path of reverent attention to innate wisdom. Purged of the sense of 'me and mine' you will still be able to work for the family and the society. Even if desireless you can go on performing work. Delusion and the egoistic sense of 'me-mine' don't happen

initially at all; these follow from irreverent negligence of inward awareness, resulting from the mistake of carelessness. The delusory sense of 'me-mine' is not innately natural at all. Offer your services to the family, whatever the meaning of me-mine. Conserve the right of the family and take away your selfish right of ownership over it. This itself amounts to self-denial of renunciation. It will come out as the path of awareness if you withdraw your own right and emerge as the path of materialism if you accept or believe in the right of the family. If you choose to remain with the world as sole truth, safeguard others' rights, and renounce your own right in case you want to rise above the world. Don't disregard nor condemn the family. Everyman is sufficient and superb in his position. This is so because spiritualism is sure to emerge when materialism reaches its last limit, its culmination. And theism is bound to come from the climactic fullness of spiritualism. The three paths are triadic with difference at the outset but don't they culminate as excellences in a singular, unique life ?

Materialism, Spiritualism and Theism are aspects of only one complete, indivisible wholeness of life. These are standpoints or viewpoints to look at an integral wholeness. You can embark on sadhana from either of the three points of commencement flowing from accomplishment of Satsang. You may begin with either Materialism or Spiritualism or Theism. None is easy; it is incumbent on you to define your choice in harmony with inner liking. One will have to do all the three at the outset. One will have to begin with Materialism when faced with urgency to live on bread. For freedom of the spirit or enlightenment one will have to believe in and begin with spiritualism. Theism will have to be adopted with profound faith in God as starting point in order to blossom as lover of God.

Either be a lover of God, get enlightened and fulfil your duty or be devoted to duty first and realize divine love. Or get enlightened, be dutiful and realize divine love. You may launch out on any of the three points of commencement.

SAINT'S CALL

"Bring to an end all those desires which you can't express fearlessly before the society of people."

FREEDOM, MAGNANIMITY AND LOVE

Your psyche will undergo all round cleansing through devotion to duty and you will attain inner peace in the purged psyche. If predisposed to faith in God love and liking for Him will arise and emerge from the inner peace. In case you are inclined to spiritualism, you will attain the serenity of self-contentment. If you are a materialist, necessary power and fortitude will be available to you from inner peace.

Peace does not proceed from some mechanical practice of any ritualistic exercise. Peace is not attained through labour, toil nor strain of exertion. No labour is required at all to obtain peace. I had presented to you an outward simile to illustrate the point of automatic happening. I had pointed out that when you give up evil, goodness flows freely out of you. For example, you resolve not to tell a lie, you will involuntarily speak the truth. Spoken this way truth will benefit the listeners and protect their right. But no pride is to be extracted from the fact that one is speaking the truth. Accordingly, if you don't thrust harm on anyone, you will naturally help someone. But don't seek the fruit of extending help, no self-righteous pride that you help someone.

Don't solicit the fruit of charitable, philanthropic, humane help you extend, and don't inflict the evil of harm on anyone. Warm-hearted help will automatically flow from you once you stop wishing or doing ill. Pride does not usually issue from spontaneous benevolence. However, we should not ask for the fruit of it. It purports that we get devoid of evil and free from desire. I don't want anything, nothing belongs to me, because if I regard the given thing as my own I can't afford to be desireless at all. For example, I delivered a speech, if I regard it to be something as my own, I can't be desireless. In order that desirelessness should ensue, it is compulsory that the thing with which magnanimity is effected is not regarded as one's own. This is the least to a small extent only that is compulsory. This is so because the truth is that no object in the least belongs to anyone whoever.

Consider and attend to the reality that not even an object is subject to be personalized. As I go on talking, could even a single word be formed and uttered devoid of the ambient space? Your eyes are intact in the sockets but can they see irrespective of the ambient light? Pronounce your view, Doctor Saheb, can the eyes

see unaided by the outer light ? Can the ears hear without the ambient sky ? Can powers of the body, of sense organs etc. do without collective powers of the ambient world of nature ? Yes, pardon. No, they can't do without cosmic or psychic centres of collective powers. What is the purport of this cosmic devolution of power ? Doesn't it mean that the body too is part of the collective, cosmic source of power ? And this collective, cosmic source of power, therefore, does not belong to any individual being.

Does it behave you, then, to harbour self-conceit because you turned energy to account for abnegation of evil ? Had the power to do good been ours we would have been justified in asking for its fruit or entertaining pride for it. The meaning of what was affirmed was that nothing indeed is personal to man. So that it is not genuinely acceptable nor advisable to be vain or feel self-important for doing good, benevolent deeds with the energy and goodwill already given to us. We have an innate wisdom and fortitude to invoke desirelessness. We can get purged of all evil. The good, the magnanimous can ensue spontaneously after elimination of evil and you will be eligible for being free of desire.

We realize peace through desirelessness. Look, let me point up the most straight, expedient measure for peace—it is attained by termination of the structure of desire itself. Therefore don't desire nor long for anything. The power of intelligence not to long for anything originates from the inward awareness that nothing belongs to me. Awareness of the truth that I own nothing personally gives rise to the power to realize that I want nothing. That is to say, nothing is mine, I want nothing and as for evil, you renounced it already.

You got rid of evil—this guarantees that you are useful to the world. And inward awareness of the truth that nothing belongs to you, you want nothing elevated you to the freedom of spirit and unfolded the harmony of peace in you. Freedom of the spirit releases an ecstasy of bliss which is the yearning of the human soul. There are three-to-four sources of even this ecstasy of bliss. Magnanimity, a highly generous disposition, emerges from freedom of the spirit in man who is transformed then into a lover of God. This is the fruition of spiritual freedom. This trifluent bliss streams from generosity, freedom and love converging respectively on the world, self and God.

Magnanimity is meant for the world and divine Love converges with focus on the Lord Supreme. Who is generous to the world and overflowing with love for God ? He alone who has attained the freedom of spirit. Who becomes free ? He who understands and realizes the truth of life that nothing belongs to him and he wants nothing. He alone evolves to freedom of the spirit. And when he becomes free, magnanimity and love manifest spontaneously.

The man who becomes generous, magnanimous, wakes up to regard all as his own. Brimming with empathy he begins to be pleased on looking at the happy and compassionate to the suffering of the afflicted. And when love reveals itself in the same man, the world gets hidden and the Supreme Lord manifests Himself. So long as man does not evolve, mature and reach out to the freedom of spirit, he does not become generous to the world nor loving to God. Such is the Providence of God. And so long as one is not devoid of evil, the mind does not become pure, immaculate. And man does not become desireless and free of the sense of 'me-mine' so long as the mind is not purged of all evil. Thus each inner excellence of the psyche is interlinked to the other.

Deokiji clinched a very nice point as she affirmed to you that love dawns upon the heart of a human being. The organ in which love rises, expands and glides alone to God is called the heart. For example, the organ with which we see is called the eye, similarly, that in which love originates is called the heart, which becomes pure only when we become desireless and free from the egoistic 'me-mine'. Look, not the object but the attachment to it contaminates—not the object, but the desire for it desecrates the heart. While desire for the object breeds restlessness, egoistic attachment to it arousing me-mine thrusts stupefaction and insensibility. If there were no attachment to the object in egoistic terms of 'me-mine' and no desire for it at all; nothing belongs to me, the sense of me-mine is gone; I want nothing, desire for the thing is gone. So that no inert stupidity nor hyper-active restiveness keep going in the heart once one gets saturated in the truth that nothing belongs to one, and one wants nothing. Look, it is the truth of life, pristine and absolute, that inward awareness of God and God alone holds out in the heart freed of insensibility and restlessness. God is pure, vibrant consciousness, alert and alive; He is not inert at all.

By forgoing attachment to 'me-mine' went out stupor, the inertia of unconsciousness; highly-strung restlessness disappeared with forgoing desire and craving. With weeding out of slothful insensibility and fidgety restiveness from inside the heart what continue to live on are consciousness and peace. Consciousness epitomizes immortality whereas peace symbolizes the power of energy.

Immortality, attainment of immortal, never-ending life can be accomplished solely on the foundation of peace and pure, inward awareness.

I was urging upon you the need to realize the truth of life that 'nothing belongs to me' and as such 'I want nothing.' The third truth following in sequence is that I have to do nothing for my own sake. Nothing belongs to me—the first truth; I want nothing—the second truth; and the third truth is that I have to do nothing for my own sake.

Freed of the egoistic sense of 'me-mine', desireless, and effortless, you understand what I meant by freedom from 'me-mine' he who owns nothing is called 'freed of me-mine'. He who owns nothing personally is absolutely freed of the sense of ownership. He who wants nothing is called desireless and he who has to do nothing for himself is called effortless.

With the extinction of egotism, desire and egoistic disposition of 'me-mine' with these three accomplishments, Deokiji pointed out, our heart will turn pure, soft, mellow, honeyed and inward awareness will come about. Insensibility, inertia of torpor, will be eliminated; discontented, fretful unrest will be uprooted. All suffering melts away when stress of unrest makes its exit. The world itself leaves off from the inner perspective when sloth of inertia is gone. Thus, man will be released from suffering and the world. We are emancipated from the world with the exit of lassitude of inertia. And God is realized by awakening to inward awareness. Inertia made its exit and stress of unrest disappeared. Why did the fever of unrest go away? Simply because I don't want anything Why did inertia make its exit? Because I don't own anything and I haven't to do anything for myself. Three matters of consequence came up, didn't they? I haven't to do anything, I don't want anything and nothing is mine. You accepted, adopted three consequential truths on your own, by the 'I' in you: I own nothing, I want nothing and I haven't to do anything.

How does this acceptance come about ? How does the capacity to work out the three commitments come into force ? The empirical rationale to effect the acceptance by defining the sequential steps may be recalled once again. When purged of evil you become good; beneficent deeds and wishes of well-being begin ensuing from you on their own. So long as you remained the evildoer, you could not become even good. When you abstained from evil, you became good and when you rose beyond the vanity of being and doing good, you were truly worthy of affirming that you own nothing, you want nothing, you have to do nothing. He who wants nothing, what has he to do ? He who owns nothing, why should he have any fear ? What harm can the whole world inflict on one who does not possess anything ? Can anyone upset the man who does not want anything ? Can there linger any identity with the body anywhere in one who has nothing to do ? The attachment to the world is broken just as we realize that we don't want anything. How does one get detached from the body and the world ? Only the light of wisdom that enables us to understand clearly that nothing belongs to us, we don't want anything, we have not to do anything for ourselves, makes for detachment from the body and the world.

We became good when freed of evil and served the world with its object just as we worship the Ganga with the water of the Ganga. So that the world was served by the world itself. Abnegation of evil empowered us to be turned into a catalytic medium to let the world serve itself by its own resources. If the world is set upon serving on its own, no room for personal vanity remains open, does it ? The world was served, we became desireless, freed of 'me-mine', unchained from egotistic sense of doership. Devoid of egotism, the chronic identity with the body is demolished, the world is foregone with desirelessness and attachment to the world is dismantled with emancipation from 'me-mine'. Thus three excellences of spiritual life emerge in the human being—inward awareness, peace and freedom.

Magnanimity and love arise out of that freedom of the spirit in man. Magnanimity emerges when attention turns to the world and love emanates when it gets withdrawn from the world. Love and magnanimity are characteristic attributes of spiritual freedom alone; these are obtainable where freedom abides. So that when you become free, spiritually enlightened,

you become generous and loving. Now ask God, the Supreme Spirit Himself, or anyone else about the kind or nature of His Being. None will say in response that God is not supremely magnanimous, not absolutely free and not overflowing with supreme love. It is this essential character of God—freedom, magnanimity and love—which manifests itself in man.

Thus does the triconfluent sadhana originate and culminate as generosity, freedom and love. Generosity makes life useful to the world, freedom promotes self-enlightenment and love makes life worthwhile to God. The quintessence of life, genuine and everlasting, consists in magnanimity, freedom and love. There is no life elsewhere. Where is the origin of generosity, brother? Who can afford to be generous? He who is free. How can one, under subjection, afford to be generous? And who will rise to the spirit of freedom beyond all subjection? Spiritual freedom of pure consciousness, immaculate awareness emerges only in the inmost being of those who want nothing and own nothing.

Now look! That the room we have been lodging in is ours is only so to say, but in reality we know that it is not ours. Accordingly, this body is not ours. Nothing belongs to us, nothing belongs to me, I want nothing—it is only after realizing this truth of life that we mature to freedom of the spirit. And look, it is through freedom of spirit alone, in pure consciousness, that immortal life is realized. It is by freedom alone that God is realized. It is in freedom alone that magnanimity and love manifest themselves.

Are we under any subjection in order to blossom into the freedom of unbounded consciousness? In no case is there any imposition of conditionality on anyone aspiring for freedom. But are we aware of the unconditioned avenue to freedom? We don't like to be drawn to the redeeming truth that we are not free in any other matter except to burgeon into the freedom of spirit. We are not free to go on with slavery and subjection. Am I free to keep on speaking forever? Are you free to go on hearing forever? We are not free to speak and hear forever. So long as talking and hearing are still useful, incomplete, we should keep on speaking and hearing. So long as we don't abnegate evil altogether something residual remains to be done. All doings go so long as the renunciation of evil is not accomplished. They reach their culmination when we become desireless, devoid of me-mine, freed of egotism, that is to say, we blossom into the spirit of freedom.

And when we blossom into freedom, we are blessed with the attainment of God who is manifest in the mould of freedom itself, with magnanimity and love as His spontaneous nature. He who is absolutely free has been called the Supreme Spirit. Can the world become free ? No, it can't be. It is because God is absolutely free that His generosity is unsurpassed and He is the abundant treasure trove of supreme love. So that if we have to attain God, can He be realized without the unbounded consciousness in freedom ?

Is it that someone can attain freedom slowly, gradually ? Can someone else help him attain it ? None else can help him realize it. Well, won't he become free by being rid of desire and 'me-mine' ? Will he become free or not by getting rid of egoism ? Can't you get freedom by realizing the truth that nothing belongs to you, by accepting that you want nothing, by having faith in God within you, your own eternal relative, existing in the now ? Life will achieve its integral fulfilment only through freedom. It can't gain completeness at all in any other way.

Now consider and mull over the following points. Will any fear pop in the mind so long as you remain poised in the experience that you own nothing ? Point out any fear that might pop out. Well, point out any unrest, or nervous uneasiness so long as you realize that you don't want anything at all ? Does any unrest remain while there is no want ? Does any subjugation to dependence on the other stand out so long as one remains steadfast in the wisdom that one has nothing to do for oneself ? Does any fretful fever of fear survive absolute renunciation of ownership ? So won't fear, restlessness and subjection be obliterated ?

These can surely be obliterated. What, then, are the measures to effect this ? Nothing belongs to me, I want nothing, God is my own, within me, and existing in the now.

Now look at the emerging situation with focussed attention. Is there any need to resort to labour or to drudgery of exertion to attain to the foundation of one's own inner being ? You will readily agree that no labour is required to feel the pure, unbounded consciousness. When will egoism be toppled down ? When you have faith in the pristine realization that God is within, He is your own and exists in the now. This is purely a matter of faith. That I own nothing is the matter of awareness. I

don't want anything nor have I to do anything for myself is a matter discretionary willingness. Four solemn promises emerge to be undertaken—I own nothing, I want nothing, I have to do nothing for myself—these three commitments are to be pledged by oneself for the sake of one's own self. The fourth is dedication to faith with absolute, unadulterated reliance on the reality that God makes the core of my being, He alone is my own with immaculate presence in the eternal now.

If someone has to realize God and get emancipation from the world, a guideline of single aphorism should be pointed out to him so that his boat sails across at a stroke of one effort. Don't desire anything, don't do anything, don't collect nor keep anything as your own—what will happen with these three undertakings is that God will be realized forthwith and one will be set free from the world. Will the two materialize or not? Did you follow the point of the matter?

You have to get freed of evil in order to live in the world. To get rid of evil is the greatest service to the world. It is the apposite mode of living in the world. Service to one's own self consists in realizing the truth that nothing belongs to me, I want nothing and I have to do nothing in the interest of my own self. God is my own, exists in the nucleus of my being, ever-present in the eternal now—this amounts to the most magnificent service to God.

Not to keep an eye on faith in the presence of God just now amounts to a stupendous blunder, not to look upon Him as one's very own is a more critical omission and not to regard Him as the underlying anchor of one's being is the biggest of all transgressions.

Our affinities with God, our rapport of relationship to Him, are those of intimacy of kinship, of privacy of inner like-mindedness. Doctor Saheb, do you hear? Do you get my point? That is to say, not to trust in God as one's own, not to regard Him as bolstering up one's inner being from within and not to look to His presence in the immediacy of ever-now amounts to a stupendous misunderstanding. God is one's own, He abides within as pure, unbounded consciousness, He is an immediate presence just now—this is subject to faith, there is nothing else to be done for this. One has to remain alive to the

awareness that nothing belongs to me, I want nothing and I have to do nothing for myself. Live in the world renouncing all evil. These three panacea will unfold the eyes of the heart. God will be realized by the simple faith in His being within, in the immediate now, as the closest kin.

SAINT'S CALL

"Don't allow yourself to be ruled by joy and sorrow coming and making their exit naturally."

THE SCIENCE OF RELIGION

What I affirmed previously was to persuade you not to indulge in pleasure but to be useful and serviceable. Discharge the duty assigned to you at the office, your work-site. Offer the salary received in lieu of it to the family and feed on whichever item of subsistence you get from it. Don't try to impose your right on the family. Whoever is free from lust for imposing his right and inspired with devotion to duty, is invulnerable to any difficulty whatever. Believe it, let me implore you here and now, that you have to launch into the journey of life with the awareness that all—the whole world—have their right on you. And, in order to safeguard that right, you have to be freed of all evils, known to or committed by you.

Then whichever happiness, expediency and strength might accrue to you subsequently should be harnessed to doing needful work. The purport of needful work is that it should be compatible with wisdom, capacity of the doer and insistent requirement of the society. Discharge the duty entrusted to you by society with appropriate care and concern. Do the just, fair work of the society for eight, ten, twelve hours but don't do believing it to be your personal work. Carry on the work in the same way that it belonged to society and regarding God as Master of the society. So that you have to carry out God's work belonging to Him bearing His trust in and reliance on you.

Essential love for God will arise out of the culmination of work performed with such sensitivity of ardent passion. Vibrant recollection of God will be aroused to resonance in place of feeling aloof from Him and if already responsive to His nearness, an intensity of divine love will be awakened. So that enlivening reminiscence of God and intensity of impassioned love for Him should spontaneously arise from the grand finale of work. This fondness of love reaches God, becomes available to Him; He avails Himself of it and refunds it only to you, multiplied several times.

But the difficulty on the path is that instead of attending to duty we go on asking for right, recurrently, in the interim. We get muddled with vanity for carrying out duty and get attached to its fruit. Then comes out this difficulty, this hindrance. Let us consider and look at it. He who does not tend to be an evildoer

does not have to face any difficulties. What difficulty has he to face who is no seeker of the fruit of doing good ? What difficulty faces him who has no vanity for discharging duty ? Difficulty emerges as we tend to do evil. Or it might have to be faced when we demand the fruit of goodness. Or difficulty might hinder when we flaunt the vanity of doing good. So that we have not to commit evil at all, not to look for pride or fruit of doing good and make offering of love to God-seeking nothing in return even from Him. We have to serve the world with its resources, wanting nothing in lieu of it. No problem, no hurdle, no difficulty emerge if we adopt this mode of service.

Consider, look into the matter, and understand clearly the reality that whatever object, ability and capacity you have are all given. Although you are able to work today, you were not born so mature as you are at this stage. You were unable to do anything at the time of birth. You were provided with nursing, nourishment and education before you were eligible for working something. When you became able to discharge duty, you escape from safeguarding the rights of society, or want something in exchange when you protect these or indulge in self-pride for doing it. Then are you exposed to difficulty. Otherwise you should go on returning what you received. Live cultivating an intense, inward sense of belonging to and dependence on God—this brief guideline will do.

In the event of your failure to follow the guideline as stated above and yielding to self-indulgence in pleasure two consequential factors will stand up before you. One will be the diminution of the vital energy to enjoy yourself and the other will be the destruction of the means and material for enjoyment. What will you do then ? What will be the consequential predicament ? There will be no pleasure of self-indulgence, no enjoyment at all, only the temptation for indulgence will survive and loom large. This is called the epitome of subjection or servitude. The ideal state of consciousness is free of drift towards indulgence and feeling sulky for want of it. It is why I have affirmed the guideline forbidding indulgence in pleasure and utilizing the torment of suffering.

Joy and suffering are two states of the mind. Both are provisions for the implementation of sadhana. Happiness comes to win you over to generous disposition, agony of affliction visits to persuade you into renunciation of lust. Suffering beckons and

leads to become desireless; happiness inspires generosity. In case you mature to generosity; you will be released from the bondage of joy. And you will be freed of the anguish, of fear of suffering, if you slope upwards to desirelessness. In case you have decided wilfully not to ascend to the desireless mode of being, not to mature to magnanimity, you will be compelled to suffer the agony of torture. This I have affirmed already.

The problem of difficulty on the path endures only so long as we do not accept the truth that we should be generous under condition of happiness, desireless in the state of suffering and always with ardency of love for God. Keep alive these three guidelines before yourself that I will offer service when I am happy, become desireless when suffering befalls me and I shall proceed on in loving kinship with God. I don't want anything either from God or from the world.

You cannot carry through the process of attainment without ascending to desirelessness. And to be desireless is not something to be effected by mere talking about it. It involves meditation on the truth, in the light of wisdom, that there is nothing at all as 'mine' in this world. Why? Had something been mine it could have remained with me or I myself could have lived with it. Is there any brother or sister devoid of identical experience to this effect? There is none, brother or sister, unaware of the reality that no object of the world can remain with me forever. We abandon even the most beloved object, or individual, however lovely or pleasing, when we get to sleep. We don't say then that we are not going to bed, we will talk together and relax. Nor do we say at sleep-time that we shall go on viewing the beloved object or spend time over using it instead of sleeping. It does not happen this way.

It emerges from the above that you can do without an object and the object can do without you. This is your experience in daily life. If you get inclined to respect your experience, it becomes incumbent upon you to become desireless. It is only by virtue of being desireless that you can utilize the given object not misuse but turn it to account. When you get desireless, your family, your society will be pleased with you. None will interfere with you, none will hinder or hamper you. You will yourself become happy, cheerful and glad when you get desireless. No obstruction will perturb you any more. But the difficulty is only that although the object is given to us by society we nurture a

vanity while giving it back. We demand the fruit of the mere return of it. We want honour and prestige in lieu of it. How do we long for the return ? This is fallacy of misapprehension, a lapse of misconception. Otherwise, why should I be vulnerable to fear if I have nothing of my own at my disposal ? Why should I be exposed to unrest in case I don't want anything ? Look at the fact of the matter; what is the origin of fear ? Fear is likely to be born only of the belief that I too own something at my disposal. There will be fear of its passing out of sight, fear of its being snatched away or the fear of its deterioration. If I could accept as valid the fact that the received body is not mine, it will terminate in nature from which it has been received and of which it is composed, there will be no problem of fear at all. However, we have the right to utilize it. Therefore utilize genuinely whatever object, ability, strength is available to you, to whatever little extent. Don't inflict harm on anyone by these resources. Be advantageous, useful and worthwhile to the other; this sums up the whole matter.

This is called the science of Religion. This is what the world wants from you that you should be useful, beneficial to it. This is what your family also wants from you that you should be advantageous and invaluable to it. Your society also wants that you should be competent, effective and worthwhile. So that you should absolutely have no tendency to exploit society and the family for your individual self-interest.

You may argue that whereas you proved yourself useful to the family and society but these in their turn failed to be beneficial to you. What harm will ensue from it and to whom ? If your family does not satisfy the need of your body properly which it should do, its physical structure will not endure long. The harm will be a diminution to the society, what harm will it inflict on you ? But don't turn the matter of unresponsiveness of your family to the service of your body into a foodstuff for your thought. Don't harbour the expectation that your family should serve the needs of your body. Then there will be no problem at all, but in case you harbour temptation, numerous difficulties will confront.

Lure of right, authority, privilege emerges as the root of hindrances or the cause of difficulty is hidden in the narrowness not to allow the deserved right of the other. Or the root of difficulty emerges to be brooding on doing what we can't do, not

to do what we can and to jump at doing that which we shouldn't do. Challenges of hardship come out of these transgressions. In reality, we have absolutely never to blunder into doing that which we can't do nor to do that also which we shouldn't do. Thus you become freed of evil when you abstain from doing what you shouldn't do. And no hurdle or difficulty confronts while doing what you can and what you ought to do. You open out and evolve to the desireless being when you abnegate the fruit and pride of doing this way.

The human being attains to Yoga by way of devotion to duty and acquires the capacity to become desireless. To become desireless is the gateway to the inner sanctum of spiritual life. The guideline for devotion to duty is meant for accomplishment in material life. Initially, I set forth only these two guidelines. Whatever the circumstance, wherever you may be, in whatever mode, do the work at hand with immaculate sense of discharging duty or, alternatively, by way of sadhana or with worshipful regard for God. By the sadhaka on the path of faith in God the work should be done as if it was God's, by the sadhaka who is spiritualist the work should be executed with the pure motive of sadhana and by the sadhaka who is materialist the work should be done as if it belonged to the world. Each of the three trifluent streams of sadhana—spiritualism, materialism and theism ensures exemption from the lure of attachment to doing. So that work with the sole motive of sadhana ensures exemption from attachment to doing which ushers the sadhaka into a stillness of inner repose. One is also liberated from attachment to doing by way of working with devoted adherence to duty which enables one to attain the poise of peace. Accomplishing work as worship out of devoted kinship to God is also a guarantee of release from attachment to doing and being in the inner ambience of waiting for His invaluable love.

Do the right work and acquire the inner constancy of non-doing ensuing from it. Doing also must come to its end. So that there will be an end to doing after accomplishing the right work. The equanimity in the poise of non-doing is called Yoga. This yoga is the epitome of awareness and love. Yoga is communion with God. The world is a fellowship for indulgence in joy and suffering. Therefore, make a choice of liking for Yoga, and nurture a disposition of dislike for the consuming world of pleasure and pain. With climactic dislike for pleasure, the

relation to the world will break; only duty towards it will survive. We can fulfil duty even after break down of relation to the world. Duty alone is designated as the Dharma. Duty alone is named the Science of Religion. It is the real science of Physics, of Materialism.

The world cries out for the religious being, the virtuous soul; the religious being has no demand from the world. The reason is that the religious being can never take over nor appropriate the right that belongs to anyone, he rather safeguards the rights of all. As for himself, he remains free of the lust for personal right or authority. The philosophy of pure materialism is a realization in the inward being of the sadhaka, the spiritual aspirant, when he is free from dependence on the world, whereas the world requires him urgently. This is the genuine lifestyle to be adopted to exist in the world. The office where you work should like you, the society should like you, and you remain freed of all seeking from the world because whatever you require for yourself is already present in your own inmost being.

Spiritualism inculcated in us the exalted message that we have already present in our inmost being that which we earnestly long for. Therefore we should not want anything from the world in the interest of our own self. So that we ought to realize in our own life the truth of what the world can give us. Now that, for example, you cherish the yearning for immortal life, the entire world taken as a whole cannot give you immortal life. You aspire after independent, emancipated life; you cannot get it from the world, nor the deathless, everlasting life. That is to say, you can't get from the world the fulfilment of the intrinsic need of your soul. It exemplifies and confirms the truth that freedom and infinite life, which are in demand, exist innately within you. Therefore, muster the object, capacity and ability you have received and invest these in service to the world. This little in trivial measure is your responsibility.

Supposing the world remains dissatisfied still and demands more, speak to it honestly that you put to use whatever you had, now you beg to be excused. Then the world will not be angry with you. The family will not be angry with you. But when you blurt out to the family claiming you work for eight hours, overtime for twelve hours, and it pays you this wretched return of service, then you too will become aggrieved and the family

also will pine away. Those in the family will retort saying you display your vanity of serving whereas you only discharge your duty and impose obligation on them. So that it is desirable that you should not derive any pride of doing good nor impose obligation.

Vindicating themselves self-righteously the parents of today assert highly that they lend themselves generously to nourishment and nurture of the children. Now, ruminates a bit, why did you produce them? Were the children produced without you, without your sweet will? He may not be fit, competent, let him be worthless. What were the guiding counsels implanted in him, prenatally, during his genesis? One ought to be aware that the child born of lust for erotic pleasure will grow into a repertory of lustful desire. He cannot grow up as anything else. After all, the child was not produced after attaining the desireless mode of the mind. I had been an apologist for the rights and privileges of the society, the family and the world. Even the religious dispensation in the scriptures has mentioned to this extent. Let me now mention to you in this regard the affirmatory message in the Vedic mantras. The Vedic mantras are transcendental, surpassing religious scriptures, uncreated, without beginning, eternal, divine icons in holy words. Mention is made there to the astonishing extent that the husband who does not reciprocate with his wife with double in amount and intensity of love from her side is condemned to become a woman for four generations. What does it mean? Give love, be loving to your wife, abnegate self-indulgence in pleasure for the welfare of the children. This little trifle is the point. Don't nourish the family at the cost of inflicting harm on the society. Serve the family without harming the society. Don't establish authority on the family in lieu of service to it for the sake of your body. Give up your personal needs to the sweet will of the family. Then will you realize the extent of peace you get in consequence.

You want to eat according to the fancy of your mind, put on clothes according to your mind's fondness and tend to rule over the whole family. You look for only your personal joy in it. With such a motive of personalized self-interest there are difficulties at every step. What is happiness? Other people should continue to remain useful to me—this is named happiness. What is service? I should continue to remain useful to other people—this is called service. Those who indulge in pleasure are bound to suffer pain

because they have already made their joy subservient to the usefulness of others.

It is impossible that the world will give up its predilection and satisfy instead the fond craving of your mind. On the other hand, you may serve to satisfy that special preference of the world which is compatible with your wisdom and capacity. Look! The universal reality is such as even the cumulative effort of the entire world cannot satisfy the fond craving of the mind of a single man. It can never happen. But if you so want you may satisfy those predilections of the mind of your relatives which are compatible with wisdom and capacity. You beg to be excused for those beyond capacity and refuse to fulfil the likings opposed to inner wisdom. Explain yourself saying that you can't work in opposition to wisdom and beg to be excused and explain further that you are unable to do the work beyond your capacity. Don't say that your demand is wrong. Saying so will erupt in a quarrel. Don't announce that the demand is wrong. Don't impose authority on anyone. Imposition of authority will be defeating. You cannot hold up anyone. However, you can advise like a friend.

Stupidity and ignorance have not been obliterated as yet by measures like governance, legislation, counselling and persuasion. The agony of eating by extortion through clash and conflict will be more grievous than death by starvation forced on you by the family. Because the body alone will suffer pain during death by starvation whereas living on meal extorted through clash of conflict will agonize the mind. And the mind will go along onward with you into the unknown excursion of life after death. Whatever I affirm is correct and genuine. I authenticate it in the light of my personal experience. Panditji, let me submit to you that I too live in the family. I don't live at all outside the walled up confines of the family. [Panditji observed I too have had several experiences, issues get so seriously aggravated inside the family that they become inflamed beyond endurance. What should one do then—should one yield to the counterpoint or should one abandon them ?] Swamiji responded answering the question posed by Panditji—what and whom will you give up ? None is your own at all, none absolutely. The question of giving up arises only if someone were one's own. The honest truth of the matter is that one has to go on in life following the wise,

ineluctable, unavoidable guideline of admitting that nothing belongs to me and as such I don't want anything. Undergo the experience and realize the truth of life. Reform or transform the child if you can. I have not seen them getting reformed.

I have continued to hold the belief that the government could not effect reform by legislation, the parents could not reform by counselling and persuasion and the teachers could not reform through education, who does not want to be reformed. And your attempt to persuade becomes useful only to him who tends to reform himself. Such a man will surely get reformed. Influence towards reform also issues from the life that is already reformed.

Look ! the other man hasn't become heartless to the extent that his conscience will not be stirred with warm concern for your right even if you go on effecting benevolence and give up your own right. Such a situation does not come up. One should not opine that the other people are so evilminded, so degenerate that there remains no fragment of goodness in them. Such a plight hasn't come about. If he is responsive to your regenerate life and ameliorates himself, it is all the better, otherwise why should you concern yourself with it ? Supposing the family did not provide for maintenance for convenience to the body, it will decay sooner than later. In that case, you soon got release from the body, what harm was caused to you ? No harm is inflicted on me if the world does not provide for my food. What harm will be done ? Wouldn't I die even if I went on eating ? I died without eating. Died putting on cloth or died naked. Died on a couch in a room or died on the ground. It is no matter of any special difference.

My Guru has drawn my attention to an invaluable wisdom. I never doubt in the veracity of his intelligence. And the more I assimilate it the truer, the more authentic, it seems to me that if man becomes really free-call it free, emancipated or desireless-even this nature spread out before us, the inert nature-tree, fruit, flower, wild, murderous animals-even these muster, and come together to safeguard him. This is asseveration of the Guru, a Gospel truth, like Vedic utterance. This is truth of life.

I had been submitting to you guidelines to Sadhana to the effect that you have to be magnanimous to others, attain freedom for your own sake and become lover of God for His sake. But you

should absolutely have no concern about what God will do with the love received from you. You have freedom to be free, liberated, and becoming generous, you can be useful to the world. You can be loving to God and become useful to Him and if you get free, you will be useful to yourself. And becoming either of the three you will become all the three simultaneously. You will have to be free, emancipated, first of all, out of the three.

One has not to starve oneself to death in order to be free, nor to live naked nor to take resort to forest giving up one's home. One has only to realize in the light of wisdom that nothing belongs to me and resolve firmly that I want nothing. He who wants nothing becomes free very easily. He alone who owns nothing resolves firmly that he wants nothing. The capacity to become desireless emanates from getting free of 'me-mine'. And the capacity for detachment ensues from desirelessness alone. Such is the statute, the legislation of life.

Enjoy the delight of liberation-in-life through non-attachment, the delight of peace through desirelessness, the delight of purity through freedom from 'me-mine'. So that the beauty of purity of the mind and supremacy, affluence, of desirelessness can be attained by you. Who can be equal to the greatness and glory of the desireless ? He alone who wants nothing is the greatest in the world. Therefore, I have been appealing to you for self-contentment through freedom from 'me-mine', desirelessness and non-attachment by virtue of the innate light of wisdom.

Liberation-in-life is identical with non-attachment accomplishing contentment in one's inward being and this alone leads also to the realization of God. God is existent now in the immediate present because He is eternal, existent within my inward Being because He is Omnipresent and I am related to Him as my own because He belongs to all. The Being who is not just now, in the immediacy of the present, is not called God, and He who is not akin to my closest relative, my very own, is not called God, and He who is not in my inmost Being is not called God. So that God is just now, my own, in my own Being. By being just now, does He leave room to be attained in any sort of the future ? Where will you look for Him with the awareness that He is the nucleus of your own Being ? He is sure to emerge the most endearing, the most lovable, likeable. So that God's loveableness, likeableness, His being the nearest and dearest is realizable only in the palpable, pulsating 'now'.

Whatever be the work of myriad kinds carried out all over the world, they all hang on to hope, to the future, but this is not the matter about attainment of God. It is effected instantly in the present. Neither the body, nor object, nor capacity nor ability is of any use to help us attain God. That is to say, you require no material, provision, no implements at all in order to realize God. When no implements nor materials are required, will you conserve the body to pickle in indolence? It will not do for the realization of God.

Serve the world of the Supreme Spirit in accordance with power, potentiality and opportunity. Be mindful of these three main points. Serve in accordance with power, potentiality, opportunity—render active service to neighbouring dear ones, and emotive, heartfelt service to the entire world. Don't wish ill of anyone, don't think anyone black-hearted and don't be an evildoer—all this amounts to emotive, heart-felt service. And active service is rendered by promoting welfare and well-being in accordance with one's capability. Doing good will protect the right of the family, society and the world—this will be goodness of promoting welfare. Serve the whole world, the movable and immovable, by getting purged of evil. Don't think anyone evil-minded, don't wish ill of anyone, don't be evildoing to anyone. Service to the world will be accomplished only by abnegation of evildoing, abnegation of wishing ill of anyone, and getting free of the thought that someone is evil, mischievous.

Your stuff of the mind will be purified and you will be calm within. The family and society will be pleased with benevolence done to it and you will become free by eschewing the fruit and pride of it. And it is an invaluable service to the world when you get free and the family and society get delighted. This is the epitome of the science of Duty or the Science of Religion.

SAINT'S CALL

"Surrender all the world, your all-in-all, for the sake of quest after truth.

Pray to the Divine Beloved with fervent, impassioned intensity to obliterate weaknesses."

WHO IS A TRUE SPIRITUAL ASPIRANT ?

It seems we go on in life only confronting, coping with, our real, basic needs. Consequently, we are unable to fulfil that which is our obligation. However, it is the benedictory dispensation of God that authentic spiritual aspiration is fulfilled and we are competent to accomplish obligation in this regard. You consider and look into the matter—no object, ability or power is of any use or required to fulfil the obligation of the aspirant. The reason is that the seeking for the kind of life in demand is not fulfilled through any laborious measure. The demand for life without beginning and end is fulfilled through rest, stillness, freedom and love. This is the sadhana for fulfilment of spiritual aspiration.

Now looking forward to peace in rest, would it not be obtained if you discharge the obligatory duty at hand unconcerned for any requital and dispense with superfluous work ? Peace, stillness, is surely obtained if you do away with inessential work and discharge essential duty for nothing in return. There is such an inherent, unearthly, transcendent power in rest as it blends us in identity of oneness with spiritual freedom which confers love upon us.

Now think if any thing or object is required to attain freedom. What is the opinion ? "No". Bodily need is not our own real, genuine, intrinsic demand. Bodily need is spontaneously fulfilled by means of social service. The demand of the body is satisfied by the generosity of society, and it is not met by our doing. The resolve to keep up, to maintain, the body is for the sake of service to society. God is not realized by means of the body; enlightenment, liberation-in-life, is not attained by dint of the body, everlasting peace cannot come about by force of the body.

I had submitted very humbly to you that the needs of the body are distinct from the real, genuine demand of man. Feeling of hunger, eating meal, sliding into sleep are not the genuine demand. Because going along with eating daily the situation of no-eating is bound to come about. It is why I am thrashing out the issue of genuine demand. As for needs of the body, these are fulfilled in two ways—either by someone's generosity or by way of performing social work. If you prove to be of use to someone, he turns out to be useful to you. For realizing effectuation of real,

genuine demand are required peace of stillness in rest, freedom and love.

For rest are required discharging obligatory duty and giving up dispensable work. There are three-to-four points to attend to regarding what makes any work obligatory. It should not be discordant with one's capacity and wisdom. That which should not be done is not an obligatory work and even the one which one is unable to do is obligatory. The work which you cannot accomplish is also not obligatory. For example, none expects that you will donate a lac of rupees for charity. Does anyone? "No", so beg to be excused for that which is beyond your capacity to do, saying you can't go beyond your resources. If someone insists nevertheless, beg to be excused pointing out that it would be in conflict with the wisdom of commonsense. There is both an innate awareness of as also the required capacity for that which is worthy of being accomplished. Therefore, there is neither subjection nor dependence in the way of discharging obligatory duty. And one should never take up superfluous work.

It emerges from the foregoing that the body has innate kinship with duty; it is not akin to yoga. We commit the indiscretion of omission of obligatory duty. Assuming you have adopted the solemn vow of living on alms-giving and hunger for food subsequently, I want to know if you, as a beggar, have the privilege to crave for the kind of food you want? "No". Responds the audience. And would you expect to get it in the nick of time? You have no such right if you are committed solemnly to live on alms-giving. To cherish thought that 'I hunger for food' I should get it despite the vow to live on alms is a violation of the solemn commitment. Whose fault is this? It is an offence of the beggar himself. Well, the beggar has a body so that his first vow should be not to be evildoing with it, the second vow should be to conserve goodwill for all, and the third solemn vow should be that, if he can do something, he should fulfil in some fragment some requirement of society. For example, if someone asks you something regarding a certain matter, point out to him the answer if you know and beg to be excused if you don't know. I want only to highlight the guideline that you can meet the obligation of duty in any situation. Isn't it so?

Look ! Will someone distinguished for his renunciation, intent and focussed on it, have to stoop to entreaty for alms ? Will he meet someone drunk with delusion of 'me-mine'? Will earning wealth alone do for society ? Society has some claim even on those who don't earn nor produce wealth. The minimum expectation from them is not to appear indolent, with no evil resolve rising in them; he should infact have no desire at all. Considering the case of the spiritual aspirant committed to renunciation, his first obligation is not to have any of his own desire. Can anyone attain peace retaining any desire of his own ? One can't attain it retaining desire.

Now imagine that fruit will be obtained when there won't be any traces of desire within oneself. The sense organs of such a man tend to get de-objectified, the mind optionless and the intelligence equanimous. Now, the emerging question is whether optionlessness of the mind, equanimity of intelligence and deobjectification of the sense-organs are realizable through society or do they come about on their own ? The answer is that they happen spontaneously. So that can't the aspirant intent or focussed on renunciation attain the life without origin and end, life everlasting, which is attained in spontaneity. Won't that life be realized ? Audience—"It can be realized". The spiritual aspirant committed to renunciation, intent and focussed on it, should see for himself whether he obtained that everlasting life so spontaneously realizable ?

Otherwise, what difficulty do you apprehend in regard of rendering service when you know you can't help doing as you go on in life. You apprehend difficulty in offering service, in keeping guard, and you have no problem with making tea. What an obtuse manner of life is this ? I meant to impress upon you that society is generous, so large-hearted, that it has never refused to respond if we do properly what we can and discharge duty devoid of the desire for any returns ? Audience—"No", it never refused." It establishes that magnanimity of the world, good-will of saintly beings and benedictory compassion of the Lord abide by the spiritual aspirant. So that, is the aspirant deserted like an orphan if his position is viewed from this angle ?

Don't all belong to us as our own is some kind of relationship ? Well, brother, once accepted as our own, would you look at them with eyes filled with love or with the abandon of unconcern ? Audience—"with eyes steeped in love". And

when uttering speech, you will speak words drenched in love. I wanted to bring forward the reciprocity of relation between individual and society to pose to you the question if it will be feasible to expect generosity from society remaining indifferent to our own obligatory duty ? Well, will the society be failing in liberality if we discharge our duty and remain desireless, unconcerned for its return ?

But we are neither able to emerge desireless nor do we fulfil our duty. Unable to become desireless, we don't even fulfil our duty. Unable to become desireless we miss even to fulfil duty and feel justified with the flimsy thought of being hermits given to mendicancy. What is the point in depending upon uncertain alms, giving as a lover recluse focussed on doing no work. Does someone who performs no work at all deserve to be called the man of renunciation ? Live life purged of desire, in quiescence of peace, in freedom and transformed as lover of God. Does society dislike the human being who is desireless, peaceful, loving and free ? No, society does not dislike such an outstanding being.

Manav-Seva-Sangh has highlighted another excellent feature of the truth of life—freedom from desire, peace, freedom and love—attained by outstanding aspirants. The reality of the idea brought into prominence is that the truth which is attained in our own life permeates, gets diffused through the society. The urge to be purged of desire will be aroused in society by the paradigm of our achieved freedom from it. The urge to be loving to God will be awakened in society by our example of being lovers of God. The yearning for freedom of the spirit will be accelerated in society by our realized freedom. Feeling for getting freed of 'me-mine' will be stirred up in society by our ascent to the egoless being.

Becoming free of egoistic 'me-mine', getting rid of desire, attachment, and burgeoning into unfathomable love for God amount to high-powered service. We can be serviceable only by virtue of such a life given up to sadhana.

Can any kind of fear crop up in the heart of a man the urgency to serve has taken root in whose inmost being ? Can any anxiety come about ? Can any botheration fluster him ? He who hungers for food and does not get the meal feels cowered; thoughts on food are stirred up in him. If you think of measures to be released from the fear and the thought, why don't you think of the proposal to serve others ?

Once someone asked J. Krishnamurti, a great thinker of the modern age, about where he put in his services. He responded saying : "Duty I surely discharge. My duty, my work, is immanent in my intrinsic relation to society." People in society cherish a longing to converse with him. Does it measure up to social service or not ? "My need for bread is fulfilled spontaneously by this work itself." To the question on why he did not marry he replied saying that he did not require marriage. Did you ever look at his outer picture? His going to America is as easily usual as our going to Agra. Why? Invitations keep on coming to him. People of the world remain yearning to talk with him. Then, does it or doesn't it turn out to be service to society? We have numerous small, odd jobs before us but we don't remain eagerly inclined to do the work. We only long for fulfilling our urgent needs. If you have to renounce, and be a recluse to live on mendicancy, shouldn't you forget your personal needs ? Shouldn't you abnegate them? The predicament becomes ironical in view of the fact that we neither abnegate our petty personal needs, nor become useful to others and assume to have become a lonesome hermit expecting to live on comfortable alms-giving.

I have already counselled you to do without physical labour if you adopt the path of renunciation. Then why to look for means thinking. I will shift here, go there, do this, do that ? We don't abnegate this fretfulness of the mind nor lend hand to some project of society. Besides, society of the people expects that they will get to hear some true commentaries on living from you, they will get solution to certain problems of life. For instance, if someone aggrieved comes to me, can I eliminate his suffering by wealth ? That I cannot do. But can I lend him the light of right counsel or not ?

I even maintain that even if a man be seated in placidity dispensing discreet guidance with only a little patience, not much, to the effect that if society wants to see me hungry or starving, I will prefer to die in grand composure of serenity instead of stooping to do something that society doesn't want me to do. But we are never disposed to think out this way. Doesn't society remain longing to fulfil the requirement of Krishnamurti ? What is your opinion ? Certainly, it remains eager to fulfil his wants. If you can break bread with hand and eat, you may discharge even some work with it. Didn't ascetics and hermits offer their services ? How can you do without

service? How can you do without self-abnegation? How can you do without love? If you neither serve, nor renounce nor love God, how do you become eligible to be named a sādḥaka? In fact, to tell you the truth, I long earnestly for spiritual aspirants eligible to get on the path of renunciation. Let some winsome son of a splendid mother worthy of going aboard the ship of self-denial, renunciation come across. You are after all a human being and as such you ought to nurture your ideal. We tend to vacillate to whatever pleases when-ever; is it a pilgrim's progress to an ideal or just a frenzy of madness? You ought to be decided, resolute and positively steadfast on your mode of living in life. Let some ideal of yours unfold, evolve and emerge clearly defined. To be apathetic and disregarding of the available and to brood upon what is not available; to be interested in what is not at hand and to be disinclined to the available—this is diagnosed to be a mental ailment by the Manav-Seva-Sangh. This alone is mental ailment of psychosis consisting in loss of contact with reality.

I was conveying the point that it was a very good choice if you set your heart on the path of renunciation as a spiritual aspirant. I am profusely pleased. No matter can give greater joy than that you get desireless, effortless, free of thoughts, worries. These are indications marking out the sādḥaka, the aspirant; there are no marks characterizing the siddha, the man who has realized the ideal. You first take on the solemn vow, "I own nothing." Then comes the vow that I have to do nothing for myself. What will happen after getting desireless, devoid of possession and effortless? One's relation of identity with the body will be broken if one has nothing to do for oneself. Restlessness will be eradicated when one becomes desireless. No perversity will sprout up in anyone who gets devoid of the sense of possession. You will be purged of perversity, realize peace and freedom by virtue of these three measures—being desireless, devoid of the sense of ownership and effortless.

Belief in and owning upto the truth that 'nothing belongs to me' means that even the body is not mine. Therefore serve the world by means of the body or other objective resources of the world in accordance with your capacity, not incompatible with it, and surrender the body to the mercy of the world. This little is the substance of the guideline. What is the system of work for the aspirant on the path of renunciation? They give up their urgent

intentions to the collective will of the world and render service to society, after building up their character, in whatever mode, through total inward silence or through edifying, elevating conversation and discourses. Social service is accomplished even by character-building, by wholly inward silence, and by adopting sadhana in one's own life.

The ostensible meaning, the purport of the spiritual aspirant is that he should be useful to all and useless to none whoever. If you never happen to be useless to anyone, demonstrate this truth to us, the society, by adopting it as your purpose of living in the world. You may not work as you tread the path of renunciation, don't do anything at all, but don't expect that bread should be available to you in the right manner. Live on whatever you get. Is it the mark of the aspirant on the path or of the Siddha, the realized one? It is infact the mark of an aspirant.

I am hungry and as such I must get bread and I must get it respectfully and as for doing work, I am not interested in it, how can I do it? The program for working sponsored by the Manav Sewa Sangh to be done by aspirants here was not intended—even we here are scheduled to go on the path of renunciation—to mean that you are bound to work. The program was sponsored—if you want to know honestly—because you can't do without, can't manage to live without working. To think that you can manage to live without doing is mere delusion.

It will be a nice, ideal happening indeed if someone among the sadhakas can manage to be peaceful in non-doing. Don't do it then. But don't do improper, wrong work if you can't live without working.

When does meditation happen to me, when is it brought into focus, when do good thoughts arise in me? They arise when I walk alone, so does someone opine. I want to know if others don't walk on the path you walk along. What is your opinion? Audience—'It happens so under circumstances.' What do you mean by circumstances? Audience—'We talk only under some circumstances.' You don't talk any salient point; you can't do without, can't help talking. You go on finding fault with others and remain indolent, averse to exertion. Have you seen any man who goes away from here to such a place from where he does not return at all, does not reach back at all. You can surely imagine but can't demonstrate it in action. I submit that it is a case of

psychosis; it is not renunciation of the sanyasi. The world goes after ascetics, runs after the man who has truly renounced. The world is fond of him, it cherishes a longing for him. The spirit of overwhelming dispassion, of intense passion for self-denial has gripped a celibate of the Ramkrishna Mission here. He lives at Vrindavan itself. People are so captivated by his charm that they chase him, run after looking for him. People are so preoccupied with longing for seeing Shripad that they keep on looking for him. His dwelling place is uncertain; his address, his whereabouts is unknown.

Awaken your aspiration for the realizable; enliven your inner demand for the ideal, the goal. You should have burning interest, intense yearning for the life of freedom and enlightenment. Even the arousal of the inner demand that I cannot do without freedom will bring about the demolition of desire and lust for enjoyment. Spiritual aspiration will be fulfilled if desire or lust for enjoyment is demolished. So that the aspirant has not to brood on any unavailable circumstances nor unobtaining material resources nor should he abuse the available situation and resources. Then see and make sure if the mind gets still or not, the intelligence becomes equanimous or not and if supernatural, divine excellences rise up in you or not. Even divine powers can rise in you.

It emerges from the foregoing that the Manav Sewa Sangh Ashram is a veritable laboratory. You are invited to resort here as aspirant; sit up, experiment, observe and realize. It is not an institution meant to teach you Vedant or devotion. You may learn according to your willingness, inclination, but observe and make sure by experiment.

People complain that the sense of discrimination and distinction does not get obliterated. It is not that distinction and discrimination are not demolished, the underlying point, the reason, is that we don't give up desire. Will it get demolished unless we become desireless? Can one become desireless until rising beyond attachment? Can one become non-attached until getting devoid of the sense of the egoistic 'me-mine'? We don't rise beyond 'me-mine', we don't become desireless, we don't transcend attachment, we don't wake up to magnanimity, we don't aspire to be virtuous, religious, we don't want to be devotee of God: how can the sense of distinction be uprooted? It cannot be knocked down by mere chatting about it.

I was urging upon you, noble-minded gentlemen, this empirical philosophy of life initiated by the Manav Sewa Sangh. In case you ponder, find it genuine, get inclined or tend to like it, there should either be no particle of outward drift, meandering of the mind, even in any of your single moment; you should either remain committed to resolute renunciation or waves of beneficence for the welfare of all should rise in you. This philosophy of life converges on the pointed guideline that you either undertake to serve or be tranquil, calm or still. Then will you realize the culminating wealth in the form and substance of love. None devoid of devotion to service and resolute renunciation can reach the peak of love. He who is blessed with wealth of love is enriched multidimensionally in the sense that the world too is fond of love, it is the focus of one's own inner liking and the Divine Spirit too cherishes and longs for it. It is the soaring climax along each of the triconfluent streams of sadhana. If you are a spiritualist, melt away in the fascinating love of the Atman; if a theist disappear in the infinity of Divine Love; if a materialist, get saturated in love for the world.

I maintain that great men of the world who have served the people, were already transformed into loving beings. The cleansing, transforming power of Lord Buddha's compassionate love manifested itself in the metamorphosis of Angulimal into an outstanding, majestic devotee of Bhagwan. Bhagwan Buddha convened his twenty-four tetra-monthly holy assembly of Satsang at the same venue, that is to say, he kept on coming to the same place for twenty-four years. Audience—one among the audience intervened by saying that is was an individual difference. Swamiji retorted saying that your individual difference is limited to continue feeding on the earning of society and doing no work. Those who work for social service don't ask for its price from the Ashram. What work does he do? He works under the spur of a mood, a whim, on the spur of the moment or gives it up. He is in an inward trance, a blithe Baba as it were. He is unaccountably self-denying. How widely trotting, roaming and peripatetic he has been! Now that he is seated on a single location, hasn't a veritable fair assembled around him? Look at the site—how much service he renders! Spiritual aspirants get their meal two times; worship and moving of light and camphor circularly around the idol is ceremonially conducted there. I wanted to submit to you that if you wanted to become an aspirant devoted to and intent upon self-denial, you either become committed to renunciation or you may surrender or be

devoted to service. On this path of being intent upon an unflinching commitment to renunciation, however, even going more than eight miles a day is prohibited. You are allowed utmost a journey on foot for eight miles commencing after sunrise and ending up in sit-down before sunset. An embargo is imposed on going to any monastery, temple, to any house or Ashram. Is there any beloved son of a mother who can tread on the path of renunciation under these mind-boggling prohibitions ?

Therefore, my down-to-earth guideline was—don't forget your inner demand, don't be inattentive to and, forgetful of, your responsibility. Your demand will be fulfilled and your responsibility is only to the extent that you can carry out honestly. You have the responsibility to become generous for the world, to become free for yourself and to become loving for the sake of God. Realize the urgency to become generous, free and loving. It is undebatably true that you will certainly get success. Besides, together with this, the aspirant has the support of the kind grace of God, the generosity of the world and goodwill of the saint all along the path. No aspirant is deprived of the kind support of the Master.

The aspirant has to get rid of the egoistic sense of 'me-mine'. What did you make out the meaning of egoistic "me-mine?" It is not called 'egoistic me-mine' if you acknowledge all and sundry as your own. And if you regard someone as your own, your kith and kin, and think of others as alien, it is named separative discrimination issuing from 'me-mine'. How can this 'egoistic me-mine' be forsaken ? Two measures have been pointed out in this regard. The first measure is to realize instantly, in the light of one's own innate wisdom, the truth that nothing belongs to me in the right sense of the world. Which is the object I have come upon or who is the companion going around with me that can't do without me or I myself can't manage to exist without them ? Therefore, I should not regard anyone as our own with whom no everlasting relationship can subsist. I should be serviceable to him. We are mistaken in that we regard them, the relatives and friends, as our own but don't become serviceable to them. For example, here is the body which can't exist with me for ever nor can I remain with it for all time. So that I should serve the body, not mistake it for my own. So are the relatives. All relatives can't endure with me for ever nor can I go on with them for all time. The egoistic sense of 'me-mine' is

demolished by rendering service, not by regarding those who are served as our own. The fruit of being so serviceable is attainment of immaculate purity. The mind-stuff becomes purged of all defects and perversities. Immaculate purity of the mind can't be attained until the egoistic 'me-mine' is eradicated.

Now you may argue that we may get rid of attachment issuing from 'me-mine' in regard of the nearest and dearest by serving them and not regarding them as our own but how shall we be free of attachment to the whole creation? Service to the whole creation can't be effected. We can get rid of the attachment of 'me-mine' with regard to the entire creation by cherishing goodwill for it and ceasing to regard it as our own. After all, you can offer only limited service confined to the neighbourhood.

So that it is feasible to render active service to the limited area while cherishing goodwill for all the world.

Now, what is the meaning of service? It is not the kind of action we exchange for indulgence in joy, for enjoying ourselves. For example, you have rendered some service and it seemed to you that you were a greatly generous man for having offered a great service. You did this, you did that. Now that you extracted big pleasure out of the initiative, it did not prove to be service but turned out to be sheer self-indulgence. This alone is the enormous difference between service and indulgence that whereas service is meant for the welfare of others, indulgence is focussed on self-display or self-aggrandizement. We must do what ought to be done, but should not exchange it for enjoying ourselves. If we derive personal enjoyment in exchange, it will be named self-indulgence—and if so, what shall we get in effect—utter delusion and attachment, So that we ought to be discriminating and consider if we like and tend to fall into the mire of delusion and attachment. We will surely be bound to the convolution of delusion and attachment if we seek indulgence in ego-boosting and self-display. Otherwise, if we are resolutely given to serve others for their benefit, welfare and enhancement, we shall be united into oneness with unbounded awareness and divine love. Now look for yourself, on your own, if you should adopt the path of service or yield to the temptation of self-indulgence.

How should one undertake and accomplish service? One ought to deliberate even in regard of this issue. Service should be rendered in accordance with one's sense of discrimination and

capacity. Service is offered in harmony with one's capacity and innate wisdom.

Service in conflict with innate light of wisdom should not be undertaken and that which is beyond capacity can't be rendered as a matter of course. Service means distributing one's own happiness. It is not to hand to fulfil someone's need; it is within reach to dispense and dole out one's joy. So, whatever be the object of happiness at our disposal—if we have physical happiness, offer service with the body, the mind full of goodwill and remaining devoid of evil. This is called service. If we get free of evil in mind, speech and action, it is regarded as service to the entire world. And it becomes service to the society if we begin to be useful, helpful to others in accordance with wisdom and capability. And if we become desireless, it measures up to being invaluable serviceable to our own self. If we attain to, obtain or realise loving fondness for God, it is specified as service to the Divine Lord.

The foregoing deliberation clinches the mode of service in four urgent imperatives. That is to say, we have to serve the world, the society, serve our own self as also the Lord God. Now, the question about how abnegation of evil-doing alone measures up to rendering service might crop up. One may argue that, after all, one did not do any good, anything beneficial to someone. The fruit of being devoid of evil in mind, speech and action is that we become good. Firstly, we become good ourselves. By forsaking evil the man who forsakes it becomes good. When he becomes good, beneficence as well as well-being flows spontaneously from him. Didn't it come out to be service? If we become good, virtuous, morally excellent, it is impossible that good deeds of beneficence and benevolence would not ensue from us. It is a ponderably serious matter to contemplate. For example, someone protested at my call for service saying he was seriously disabled, what service he could render ! I eased his problem encouraging him to learn to get rid of evil. I won't think of being malevolent nor evildoing to anyone. I should not be mentally hurtful and harmful to anyone, not even in my working. When I don't think that someone or anyone is bad, unworthy or deplorable, I myself get rid of evil and become good. Beneficence and well-being emanate spontaneously from the aspirant

epitomizing goodness and worthiness of virtue. And by being free of craving for the fruit of doing good, by being utterly desireless one becomes serviceable to oneself.

Now, three empirical facts on service as sadhana come up before us as crux of the foregoing deliberation. If we become desireless, we can be serviceable to our inner being; if we get freed of evil, we will be serviceable to the 'ego'; and if we do good becoming beneficent, supportive and helpful, we become serviceable to the adjacent nearest and dearest.

Thus society is served by getting purged of evil in mind, speech and action. When there is no swirly evil thought in the mind, no evildoing at all, no effort towards stirring up of evil, perverted thought in any manner, it is appraised to be service to the 'I'.

Questioner—What is the difference between 'I' and 'ego' ?
Swamijee—Ego as fundamental element, as quintessence, is meant to epitomize and convey collective totality, the wholeness of all—it is chinked in Mahavakyas, holy phrases of meditation, like 'Vishwoham', 'Shivoham', 'Jagatoham'. It includes or encompasses the world whereas only 'I am' is subsumed under 'I'. So that by being devoid of evil in mind, speech and action the whole world is served and as such 'I' become good. Thus the 'I' is served by virtue of service to the world. And when I became good, the family and society begin to be benefitted and enhanced by the diffusion of goodness. And as I don't crave for anything whatever in return, it becomes equivalent to serving myself, my inner being.

Service to oneself reaches to the climax of spiritual freedom devoid of egoistic separateness and personalizing. We will realize peace. Oneness with unbounded, unbroken awareness in spiritual freedom is service to oneself. If we recognize, adopt and go for God as our own, we will be metamorphosed into a lover-devotee of God. The Sadhana of service is four-dimensional. To be transformed into a lover is service to God, to be free is service to oneself, to promote welfare and well-being is service to society and to get rid of evil measures up to service to the whole world.

Audience—Does service bring about success ?

Swamijee—Yes. I was faced with such circumstances. I had

absolutely nothing as my own. It belonged only to the One to whom I rendered my services. And He regards the services as my obligation on Him. It is a matter of serious grief. What should I tell you about it ? The mystery of service is highly bewildering, strange. Let me illustrate it with a sad, sanguinary episode. Someone wounded someone. There was a violent scuffle and the wounded man was quite on the verge of death. The police came to the sanguinary scene and enquired about who inflicted the killing blow on the dying man. Now, listen to his response. He affirmed that he knew very well his widowed mother would be deeply aggrieved by his death, his wife and innocent children would have to undergo intense suffering. All this calamity will issue from the tragedy of my death because I can't be saved now, Nevertheless, I don't want that the mother, wife and the children of the man who inflicted the murderous blow on me should suffer likewise. What is the purport of this ? **Audience**—The response of the man under the circumstances is great for its nobility, magnanimity and power of discrimination. **Swamijee**—It is great indeed, but could he continue to exist, supposing he had named the killer ? Could you notice the point ? There was no alteration in the fact of his death under the circumstances, but what is the import of the whole episode ? This epitomizes warmth of goodwill for all, that is to say, it has the quality to spread out all over the world measuring up to service to the whole world. Isn't it warm goodwill to be devoid of the evil of ill-feeling of revenge ? It is, therefore, service to the world.

What emerges to be the standard of moral behaviour for the aspirant, what should he do in response to atrocity or evil inflicted on him ? Look ! Man will do good only when he becomes good, he is transfigured into oneness with the good. It is a very complicated issue. The fault we commit is that we make self-willed, deliberate effort to appear good instead undergoing the transmutation for being good. For example, one can be spontaneously generous only when one is utterly greedless. But we don't undergo the requisite purgation to be greedless and make instead wilful display of generosity. This comes about as just a pious deed, it does not measure up to genuine service.

When our country became free I had put to Dr. Rajendra Prasadji a question that I wanted to know where would the servant of the people come from when the leader would be

crowned minister ? Now ponder a bit if Jay Prakash Bhai had chosen to become minister, could he steer the course of leadership today ? He could not guide the movement of the day. I, therefore, want to submit to you the issue of service in the sense that if goodness or beneficence were accomplished by you and you wanted nothing in return, would this have its impact on the heart of others or not ? It measures up to lasting service, if any of our sacrifice, surrender of valued self-interest, brings about invaluable change of heart in others.

DISCRIMINATION AND FAITH

Don't disregard discrimination, the innate light of wisdom, that is to say, accept what you know to be true by virtue of this unearthly light. What do you know ? You are aware that none should be evildoing to you. So that you should not inflict an evil thing on anyone. This comes out as Sadhana. None should have illwill against me, as such you should not wish ill of anyone. None should look upon me as bad, so that don't think of anyone as bad. This is truth of life. What will result from following this ? The world will appreciate and like you. Which is the next truth ? You know that no object subject to birth can abide with you forever nor can you remain with it for all time. Do you know it or not? Therefore, nothing at all is mine, I own nothing at all, because that can't abide with me forever nor can I abide with that forever. This turns out to be reverence for the light of discrimination. What is the purport of the foregoing ? The world becomes fond of you because of your getting rid of evil and you rise above attraction and liking for the world by a lucid understanding of the truth that nothing belongs to you here. Why should I nurture a liking for, under the circumstances that nothing absolutely belongs to me ?

Now consider the fun of the situation emerging from the world's being lured into a liking for you and your own disaffection for it. Imagine the ensuing fun of the kind of enjoyment from it ! With disaffection and detachment from the world, you get free of greed, delusion, pride, inferiority and separative aloofness. Purged of all perversities, you will become completely pure. And you endear yourself to the world because you are neither evildoing, nor bear anyone illwill nor opine that someone is bad. Such a man alone is winsome, loveable and likeable to the world.

If you are bound by solemn vow to be a spiritual aspirant, you have no right to consider that someone is bad. This is not meant to convey whether anyone is bad or not; it is not an assertion in this regard. I am a committed aspirant. I know I will take it to ill-tempered if someone considers that I am bad. Therefore I will not maintain the view that anyone is bad.

I won't bear anyone illwill; I won't be evildoing to anyone because I know I won't like if anyone is evildoing to me. I won't like if anyone is harmful, morally offensive, to me. So that I shall

neither opine that someone is bad, nor wish ill of anyone nor shall I be evildoing to anyone. And as such the world will feel attracted to you and become fond of you. And you will have adequate convenience for subsistence to this body of yours when you have become endearing to the world. That is to say, the world will hold dear even the taking of meal by you. It will cherish even putting on clothes by you; even your remaining just alive will be appealing to the world. It is a normative rule that the world serves such an endearing and captivating aspirant the utmost, in accordance with its capacity.

This is about the goodwill of the world of individual beings and as for the world of primordial nature it offers its unconditional services to all. He who is evildoing can't exist at all, if the world of elemental nature ceases to serve it. Thus, there are two forms of the world—one is in the elemental form called natural powers, and the other is of the general form called human society, the society of animals and creatures. Even the world of animals and creatures likes and holds dear the man free of evil and the unmanifest world likes all unconditionally.

Otherwise nature could withdraw the power of speech from one who wanted to speak. No work takes place without the support of collective powers. Man's personal power does not perform any work so long as the collective powers don't come along with it. The collective world, the unmanifest world, allows sunlight even for the thief, even the thief can breathe, water quenches the thirst of the thief too. The primordial world of universal ambience does offer unconditional services to all, but the world of human, vital beings behaves generously only with one who do not behave badly with anyone, does not opine that someone is bad nor bears anyone illwill.

Do you follow this budding of awareness, wisdom or not? Which is the situation that emerges from the foregoing consideration? What name should be ascribed to it? If someone does not opine that anyone is bad, is not evildoing to anyone nor wishes ill of anyone—I did not say whether he is beneficent or not but only that he is not evildoing—such an aspirant is called a religious soul in the language of Manav Sewa Sangh. An aspirant with a religious soul is he who does not wish ill of anyone, does not opine that anyone is bad and is not an evildoer to anyone.

The aspirant with such religious soul doesn't attain enlightenment; he attains to Yoga.

Another kind of spiritual aspirant established in radiant awareness that he can't remain with the world forever nor will the world abide with him for all time was pointed as the man of discrimination. The discriminant was pointed out a step ahead of the religious soul on the ladder of sadhana. He reveres the light of discrimination, becomes aware that nothing belongs to him, he wants nothing and he has to do nothing for himself. His outgoing effort of energy becomes useful to the world. If the outgoing effort of energy is converted into becoming useful to the world, the aspirant is marked a religious soul, whereas the man of discrimination is characterized by the wisdom that nothing belongs to him and he has to do nothing for himself. The aspirant with radiant discrimination gets enlightenment, liberation-in-life. The religious soul attains to yoga, the discriminating aspirant gets enlightenment, that is to say, liberation-in-life. Although evolving to the religious soul demands as much reverence for the power of discrimination as is required for the steadfast awareness that nothing belongs to me, I want nothing and I have to do nothing for myself. It is absolutely alike whether you call it reverence for discrimination or for the wisdom of inward awareness.

You can become even a devout soul as well as a man of discrimination by virtue of reverential fostering of innate wisdom and become even liberated. You can obtain everlasting peace and get rid of all perversions by virtue of discrimination. You can be released from greed, delusion, constricting sentiment of me-mine, attain equanimity and unbroken cheerfulness by dint of reverential focusing on the light of discrimination. You can appear endearing to the world by virtue of being a devout soul and can obtain Yoga. Call it yoga or liberation, you will obtain both the peaks of excellence.

The opportune moment for accepting relationship to the Lord comes when the steadfast awareness that nothing belongs to me in the world and I want nothing from it triggers off breakdown of all attachment to the world. Attachment to the world is in conflict with the light of discrimination but it is not in support of relationship in regard of God. The idea that God exists can't be proved by the light of discrimination or intelligence. That one can realize freedom in life is provable by the light of discrimination. That one can attain utter purity of the psyche and realize complete freedom from all suffering can be

shown to be true by the extraordinary light of discrimination. That magnanimity may become a reality in life is established by discrimination. We have the support of discrimination and innate wisdom in all these matters but there is no support of discrimination for the idea or experience that "God is".

Besides luminous discrimination you have been granted also the fundamental potentiality of trust and faith. So that you can acknowledge by faith that God exists and renounce attachment to the world by virtue of the light of discrimination. Renunciation of attachment to the world is effected by discrimination and acceptance of God is engendered and enshrined in the heart by trust and faith alone. Do you follow this reality, don't you ? Then, how is affinity of relation to God brought into being, how is it made alive and effectual ? It sparks off from the alchemy of faith alone. How is release from attachment to the world effectuated ? It can only be accomplished in the lucidity of discrimination, of intuitive intelligence.

It is now essential to deliberate also on the tendency to do good, to put energy and ability to good use, that follows from getting rid of evil. When you cease to be evildoing; can you remain without doing anything at all ? Then will you be inclined to do good, because you can't exist without doing ? But what shall we do good for ?

For example, let us assume, imagine for a while, that some donor wants to donate, but can he afford to be charitable if there is no beggar ? So that doesn't the beggar come first in order, for the donor to become charitable ? Think if the donor or the beggar was the benefactor of the other. If the beggar is discriminating, a devout soul, would he be beneficent to the donor, or the donor would be beneficent to him ? Tell me—he is discriminating, desireless, generous; he has no seeking from the world. Yes, what happens when both are discriminating ? If the donor be indiscriminate and the beggar discriminating, whose benefaction would it be ? The beggar's. In case the donor is discriminating and the beggar indiscriminate, whose benefaction, service would it be ? The donor's. The meaning of the foregoing catechism is that it is the law of life for all to be discriminating and devout.

It is opined today, our Government asserts it, that money should be wrenched away from those having more than enough of it, by imposing taxes on them. Proponents of the Sarvodaya advocate distribution of wealth by persuasion. The Manav Sewa

Sangh entreats persistently not to regard wealth as one's own. Now think which is the most effectual principle among these? Don't you resort to taking legal consultation on the Income Tax Act when the Government wrenches off wealth by imposing taxes? Moreover, is the money snatched by the Government utilized honestly and totally? If not so utilized, what higher viability remains with the device of imposing taxes? If, instead, we abide by the doctrine that "nothing belongs to me, I want nothing" of the Manav Sewa Sangh, won't it yield better service than by imposition of taxes or by the Sarvodaya method of persuasion? Those rendering service should be motivated by the idea that they can't help the urge to render service. And those receiving service should think that they receive it for the pleasure of the man who serves.

No responsibility is allocated to the miserable in the modern dispensation of socialism; laws are enforced only on the happy or the lucky. The happy are pressurized to be miserable but the miserable are not motivated for self-abnegation. Consequently, there is a breeding of counter-reaction and counter-violence against socialism. Thus it is noticeable how great a change has come about in current socialism compared to the initial one.

In this connection, the Manav Sewa Sangh affirmed that we should follow the epitome of our own inward awareness that I don't want what I don't have and that which I have is not mine. Look! If man fosters reverence for innate discrimination, there is no need for assembling a country, there remains no clamour for leaders, no clamour of cry for a Guru from beyond one's own inward being. Please ponder a bit over the point. Is there any need of a country if we don't regard the given as ours and don't abuse it nor desire for what is not given to us? Is there any need for an external Guru in case I don't regard the given as our own? Is there any need for an external Guru if we relinquish the desire for what is not given to us? It is only when we become irreverent to the innate discrimination that we feel the need for external Guru, the protection and patronage of the country or the direction from the leader. If human society evolves to the level of being reverential for innate discrimination, it can be liberated from bondage of the country, the leader and the Guru.

Let us now consider the real issue in the foregoing regarding its practice by mankind down the ages. Does anyone accept and become concerned about the need of the country, does

he honestly follow the direction of the leader or the indicative guidance of the Gurus ? Look ! Mohammad, Guru and leader rolled into one, once available to human society, revealed that there is nothing except God. Didn't he reveal and affirm that he is the friend of God and we should remain honest forever. Did all the Muslims accept his revelation ? Could the Guru from outside prove himself effective, useful ? Jesus announced a truth, did the Christians abide by it ? The Buddha pronounced a truth, did the Buddhists follow it up ? The Hindu Acharyas propounded a truth, did the Hindu realize it in life ? What do you have to say about the predicament ? Thus the fact, honestly speaking, is that human society could not accept and assimilate the revelation of truth propounded by the external Guru, the leader or the country.

Manav Sewa Sangh exhorts mankind to be guided by one's own inner light of wisdom, one's own inward Gyan Guru. This light is epitomized in axiomatic aphorisms such as the following : "That which is given is not mine; I don't want what is not given to me". In case we imbibe and realize this truth, we attain to Yoga, to absolute release from sundry perversities of the mind, and to noble generosity of the heart. So that Manav Sewa Sangh pronounced : O Man ! 'How will you burgeon into a right, positive human being ? It is feasible only when you revere and abide by the innate light of discrimination, listen to the inward Gyan Guru and get transformed into the lover-devotee of God. Only when you evolve into a devout soul, a genuinely religious being.

Man can be high-spirited enough even to become the lover of God. He can even be large-hearted, magnanimous. He can even be free, enlightened. He can even be devout, religious to the core of being. Is it possible or not ? How can it be feasible ? What is the measure to get to these culminations ?

The measure is to revere the light of discrimination. Look at the line in the prayer of Manav Sewa Sangh : "The sportful Gyan Guru in the space of the heart". Our own inward awareness is called discrimination. Discrimination itself is called innate wisdom. If you adopt and follow the Gyan Guru, the light of discrimination, you can do without the external Guru of physical identity. Would you require him ?

Well, you become religious to the core of being, realized Yoga, became liberated. The innate light of discrimination

coordinated, helped so far. What benefit ensued from being free, liberated and devout ? Being religious, you became beneficent and useful to the world and what was the benefit of getting enlightened ? You obtained repose of detachment from the world. Thus the two aspirations were fulfilled. You were useful to the world by being religious; You were liberated by virtue of being inwardly aware and discriminating.

But enlighten me on one point—where did the light of wisdom you received originate from? It can't indeed be the fruit of some action because the freedom to act, to work, is given only after one is born a human being. Therefore, whoever might have granted you birth as man—what action of yours as such resulted in this human life ? It can't be an eventuality of any specific work of yours.

Can it be the fruition of some work of ours ? It can't be. The kind of capability that acknowledges the Being that granted us human life is called the fundamental element of faith. This power of trust exists in man as the faculty of faith, the innate bent of the being that accords acceptance to the unknown.

Look ! Discrimination is the gifted faculty of knowing; power is the faculty of doing, and the faculty that places reliance on the unknown is called faith. It is by virtue of this faculty of faith that you accept your creator. Why ? Why do you accept the creator ? In order that you might burgeon into the lover of the unknown, the divine creator. Note down that the bliss of freedom or enlightenment is immortal, the bliss of Yoga is immortal, but the bliss of divine love is infinite. After attaining freedom you require devotional surrender to accept the Supreme Divine as your own, abiding in the core of being as presence in the immediacy of now. No help from the world outside is required for enlightenment, no aid from the world is required for peace, no need of help to be devout, no assistance is required for effectuating public welfare, no help from the world is required for liberation-in-life, no coordination of the world is needed for ever-lasting peace. Then the devotee of the Supreme Divine, enlightened and liberated, pronounced that the Supreme Being who gave you human life is your very own, abides in the core of being and exists here in the ever-now. But the truth of the matter is not provable by discrimination. Tell me. Prove it, if you can, by the power of discrimination. Even liberation-in-life is realizable by discrimination, release from miseries of life can be attained by

discrimination, everlasting peace can be attained by discrimination, even the religious mode of being can be realized by discrimination. But the mystique of the Divine Truth that the Lord is our own, abides within us, existing in the ever-now is realized only by faith in Him. And the capability of faith is inbuilt in you. The quintessential power of faith is already inbuilt in you.

In case there were no fundamental element of faith in us, even the usual onward go of the world could not be ensured. When the mother conveys to the child, "M-A-N" "man"; 'man' means 'Admi' the child only relies on it, what else? What I mean to say is that the Guru saturated in faith is only for stimulating the germinal element of faith in us. You can either trust the word of the Guru with lively faith or trust the word of the living saint with faith in God. Even the word of the saint whose body is no more has power to stimulate the seminal faith in us.

Even saints living now in the body with words of wisdom to inspire faith may be available. So that the Guru with faith is required only in order that we might trust in and rely upon the existence of the Supreme Being.

We are innately imbued with the power of faith, the power of knowing and the power of doing. The utility of faith is to accept God. Why? Not to seek to obtain something from God. For, God has already given us the light of discrimination to obtain liberation and evolve to the fullness of the devout soul. For offering service he has already bestowed on us the power of strength or energy. However God can't be realized by the power of strength or the light of discrimination.

Some people opine that false, faithless, theism has given rise to atheism. Even the scientists affirm that they do without theism. In fact, science doesn't reach out to God. It can only augment the stretch of strength. For example, even as I am speaking just now, science can extend my voice to thousands of miles. Science coordinates, helps, extends the reach of the work performable by the body. Does science help beyond this? It doesn't, does it? That is to say, science is a kind of strength or power. And the truth of life is that unrighteous use of strength is pernicious, and the righteous use of strength accomplishes genuine service. So that if the scientist is not discriminating, won't he bring about destruction? Therefore, power and strength should work under the light of discrimination. So far you can do

without faith in the Supreme Lord. You can attain peace, liberation and become a devout being without faith in God.

If you regard this much as life, you have absolutely no need to have faith in God. But in case you have seeking for life beyond this ascending to the finale of being useful even to the supreme Being, who made us so beautiful, then are we eligible to accept faith in God at the initiative of the Guru with immense reliance on Him. Then will we adopt the initiation from the Guru flowing with faith in the truth that the Divine Being is our own, abides in the core of our being and is present just now in His glorious eternity.

What I want to urge upon you is that yearning for faith in God is required for transmutation of the aspirant into a lover-devotee of God. Fostering regard for discrimination will do for freedom and enlightenment. Reverence for discrimination will do for attainment of peace. Cherishing discrimination will work for transformation into a devout being. Active service can't be rendered without the power of strength. Reverence for discrimination, absolute optionlessness in respect of faith and putting strength to good use—this alone is mentioned as Satsang. Life can be useful to the world by putting strength to good use; it can be useful to oneself by reverence for discrimination and it can be useful to God by faith that is absolutely optionless. This is the grandeur of Satsang.

CALLS WHICH AWAKEN

- *Let the heart be purified by pining for the Divine Beloved and contemplation of the fundamental truth of life.*
- *Contemplation of benevolence is greater goodness than doing good, because contemplation brings about unswerving steadiness.*
- *Let contemplation of God be your spontaneous nature in order to demolish the thought of desire and lust.*
- *Let it be natural to you to render service so that self-effacement is effected, because selfishness is eradicated by offering service.*

HINDRANCES ON THE PATH OF SADHANA :

IDENTIFICATION WITH THE BODY AND THINKING OF NON-EXISTENT SITUATION

Human beings without omission are imbued with the radiance of wisdom which is useful to or serviceable for knowing, understanding or being aware is called the radiance of wisdom. Think in the lucid interval of the mind : Do you perceive that the body you've received is called the "I"? Do you speak 'my body' or 'I body' ? Do you speak 'my hand' or 'I hand' ? Do you call 'my ear' or 'I ear' ? Do you say 'my eye' or 'I eye' ? Can you describe that as the 'I' which you perceive to be 'this' ? So that we, initially, in the inner light of our wisdom—it is an illusion to think of light of wisdom as ours, it belongs to none—it seems we experience the body as 'this'. Well, that which is 'this' can't be designated as 'I' and that which I can't possess freely as my own can't be mine. Can any brother, sister, even great scientist or artist prove that anyone has free possession of the body which is given to us. There is absolutely no monopoly. Thus that which I don't own with absolute freedom doesn't belong to me at all.

So that assuming awhile that I don't know who I am, I certainly know this much that I am not the body nor does the body belong to me. Don't have we the awareness that the body is not mine, that I am not the body ? If we realize it to be acceptable, why is it that this awareness doesn't endure constantly and steadily ? Why don't we imbibe the impact of the truth that the body is not mine ? I had heard the truth in childhood. In fact, the spiritual aspirants don't accomplish Satsang these days, they finish with hearing only the talk on truth, the Sat. Whereas only the man who never misses this awareness is worthy of being called the sadhaka. He remains always alert in this light of discernment in every situation. That alone which remains effective forever is called inward awareness.

I had heard of a gentleman going on garnished in suit, with his boots on. From the opposite direction was coming a lofty sage free of physical ego-sense and drunk in bliss of the inner being. Both of them collided, each dashing on to the other. Those garnished in suit with boots on, those with pride of the body born of identification with it, lose their temper on the spur of the

moment. This does not mean that suit-wear causes anger. It only means that those who garnish the body, those garnishers of the body are possessed by more physical vanity. So the gentleman lost his temper forthwith. He blurted out : "You don't know who I am ?" The lofty sage spoke with great love, "Yes, I know". "What yes." "I know very well." "What do you know very well ?" He goes on blurting out of anger but the sage responds with cool-headed composure that "I know very well—you are the one by looking at whom at the time of birth the urge to vomit out of disgust comes about; presently you are only a bag of excreta and ultimately just a heap of ashes. Sir, I am aware of the three foundations of your becoming."

So, I have been submitting to you that by cherishing discernment, by effectuating inward awareness, on the path of sadhana, the vanity of the body is demolished. It is not smashed up by ascetic austerity. It is not annihilated by any abilities. So long as you don't revere innate wisdom, the luminosity of discrimination, the identification with, or the vanity of the body will not be demolished. Then, is the austerity of asceticism meaningless ? No, it is not futile. Austerity brings about strength, power and capability. Force and energy are accomplished by asceticism but whenever identification with the body or the vanity of it will be liquidated, it will happen by attentive reverence for the light of discretion within. It will happen by according regard to that wisdom whose radiance is pointing inwardly toward you. Where does this radiant signal come from, who is transmitting it to you—these themes demanding serious elucidation will be taken up sometime.

Today I am only submitting to you the realization through radiance of this wisdom that I have no independent authority over the body and that the body is not the 'I'; it is 'this'. Only in this light of wisdom did we realize that the body is not separable from the creation. The owner of the body and the creation is one and the same; I am not the owner of the body. Whoever accepts the truth of the matter, his identity with, or vanity of, the body will be dismantled.

No time as duration is required for liquidation of identity with the body. Your unflinching awareness of the real owner of the body precludes the need for practice of any exercise in sequential time. What you require is self-observation to beware of lapse into irreverence for the light of innate wisdom. Do I get

excited with joy or not if somebody comes forward to honour me ? Do I get perturbed or not if someone insults me ? If I am elated by honour and upset by insult, I get mixed up with the body, I disdain the light of wisdom, the sense of the discrimination. So that I have to be alert to observe keenly myself, the egoistic consciousness, to find what causes elation by honour and annoyance by insult ? What is the rationale of my liking for joy and dislike for sorrow ? Attentive self-observation will reveal clearly that disregard of the light of inward awareness precipitating vanity of the body is the genesis of this tension of like and dislike.

Therefore, it is the considered mode of spiritual practice of the Manav Sewa Sangh to become aware of one's lapses and not to repeat them. We became aware that honour gave us joy and insult or dishonour afflicted us. We are pleased by the fulfilment of our inclination and pained by its getting thwarted. We enjoy the favourable and are pained by the unfavourable. If we become aware of such a pattern of reaction in us, it amounts certainly to a blunder, a serious omission on our part. We will have to give up this grave fault. Where will the strength to be summoned up to renounce the blunder we repeat come from ? Those with resolute faith in God will pray to the Almighty Lord seeking His grace to transcend it. Those with confidence in self-effort will make the unflinching resolve not to commit the blunder.

You know the second cardinal principle of the Manav Sewa Sangh, "To take up the solemn vow not to repeat the fault already committed and to pray with simple, unassuming faith." I am trying to affirm the point of view to underline both prayer and firm resolve as self effort not to repeat the error already made, not to disregard the light of wisdom again. You should both pray as well as be firmly resolved. Firm resolve is indicated to let us contemplate that the sole demand of our life is to get rid of fault and there is no other demand of our life. If you take the solemn vow with firm resolve of this kind and pray to the Lord of creation, the illuminant, the fundamental basis, the knower of creation and the witness of all with faith in Him on your own, you will become faultless, purged of lapses, pure and immaculate.

What, after all, is the total import of prayer ? Prayer epitomizes yearning, entreaty, intense aspiration. And such yearning, intense seeking devours desire. It is for you to decide

for your special mode of prayer, if you want to, I haven't to intervene here at all. But prayer is directed to strengthen and intensify the spiritual seeking, the demand of the soul. It gets at the resolve that now I can't be at peace with myself so long as I don't get rid of fault or rather I will begin any other work only when I am utterly faultless. Prayer is the name of this kind of firm, unflinching need, unflagging seeking of impeccable faultlessness. This absolute, solemn vow is a must for those with faith in God—the theists, for those with loving regard for the world—the materialist, as well as for those aspiring for inner enlightenment—the spiritualist. Because it is only the intensity of seeking that devours desire. The splendour of the great truth is that spiritual demand of the soul liquidates lust and desire. And as soon as the longing of the soul devours desire, it gets fulfilled on its own. Just as when fire burns out wood completely, does it remain intact itself or gets burnt away? It gets burnt out, reduced to ashes. Likewise, when our real demand burns out lust and desire, it gets fulfilled on its own.

What is the meaning of desire? It signifies the pleasure derived from dependence upon the other or the pleasure accruing from the labour of exertion. Someone blurted out some harsh word and I was pained; in case he gave honour, I was pleased. So that deriving pleasure from depending on the other or pleasure accruing from labour of exertion is called desire. In case, however, when desire or lust is annihilated, the bliss of dependence on God or the bliss of dependence of stillness of the inner being or the bliss of absolute non-dependence becomes available to you. Therefore resort to absolute non-dependence if you are a materialist, to stillness and freedom of the inner being if you tend to spiritualism and resort to God if you are inspired to surrender to him. Life which is genuine, without beginning and end, is attainable by surrender to God and tranquillity, by resort to the inner being and in enlightened stillness and by utter non-dependence and in restful repose. Why? Because that unbounded life is free of want, listlessness and subjugation to the other.

What I had been making out was that vanity of the body is a major hindrance in the life of the aspirant, the sadhaka. Similarly, thinking of non-existing situation is also an enormous obstacle in sadhana. Everlasting, immortal and independent life beyond all circumstances is attained by putting the available

situation to good use. Then, why do we think of the situation that doesn't exist now ? The sadhaka, the spiritual aspirant, should deliberate deeply in this regard also. Every circumstance or situation is precipitation of a kind of natural justice meant to promote our evolution, not desolation and destruction.

Therefore we should make a discreet, righteous use of the obtaining situation. There is no positive gain from getting involved in thoughts on the future and the past. It is a hindrance in the life of the spiritual aspirant. You might opine why we think that it is a futile involvement. The view that it is futile for the mind to vacillate between past and future is taken in respect of the aspirant's goal which is the unborn essence beyond birth and death. And that which is beyond birth and death can't be realized by means of that which is subject to birth and death. But then it is feasible that we can rise beyond circumstances subject to change by moulding them to good, creative use.

But it is impossible that the truth of life will be attained by someone by virtue of this strong body. Nor is it possible that someone with great abilities and talent will attain the truth of life. These are good assets : with robust body one can serve many people; with abundant ability and talent one can serve those deprived of these assets. This is probable, feasible. If you are given meagre strength, you will be serviceable with whatever meagre capacity you have. If equipped with special strength, you will render service with special power. But it is not feasible that one will realize the good of life by virtue of one's special strength and the other with meagre strength will not achieve it. It is not likely to happen.

So that instead of thinking of a non-existent situation we should make untiring effort to put to good use the obtaining circumstances. Imagine a blind, ailing man like me and, on the other hand, a healthy man with eyesight like you. Where will the difference between us in regard of sadhana come up against ? Won't the blind man realize unbounded life beyond the senses and mind if he renounces the lust for recovery of sight ? This sense of importance and urgency of the favourable circumstances bears hard only on the life of those devoid of the faith that there exists someone Else distinct from this visible ambience of the world. And if you look into the ambient surrounding or even in ~~the interiority of circumstances with discernment, you will find~~ that the goings of the world are sustained by an interacting

coordination of the strong and the weak. The wheel of the world does not roll by the strong alone. If a competent physician is in demand, an ailing patient in need should also be there. Suppose there is a qualified doctor and there is none ailing, how will the doctor get going? Where someone is rich with abundant wealth, someone impoverished is also required to be there. Will the rich do without the poor ?

Thus the weak do coexist with the strong. Joy and affliction are inseparably coexistent. This joy and sorrow, this strength and weakness remaining in coexistence is named the human situation, the circumstances. In case we are weak, we should embrace and adopt the path of desirelessness. In case we are strong and powerful, we should be generous and largehearted. The weak attain the same truth by desirelessness which the strong attain by generosity. The eternal, immortal life realized by desirelessness is the same as the life realized by generosity.

Viewed in this light all circumstances, are in the form of raw materials for sadhana. The circumstances, the situations are not the form of life. This is so because there is no force of strength that is indestructible. All power and strength are bound to decay and die out. There is no ability that is not vulnerable to diminution and deterioration. I affirmed that instead of looking at the present circumstances we begin thinking of non-existent situation or rather remain exclusively involved in it. We go on getting pleased or displeased in the process. So that the Manav Sewa Sangh pointed the path of putting to good use the obtaining situation as a must to the sadhaka and not to get enmeshed in brooding on non-existent circumstances.

You may want to know if the unfavourable circumstances will continue to remain bearing down forever. No, it does not remain so forever. Spiritual advancement proceeds equally from turning to good use both the favourable and the unfavourable situations. The fault with us is that we deem the circumstances to be our real life instead of occasions to be utilized for sadhana. We tend to evaluate our life on the shifting ground of circumstances. A certain man is a very important person. What is the matter, how did he become so big ? The answer is : "He owns several mills." In case someone becomes big by owning mills, then who is the big man—the owner or the mill ? What do you opine ? I have to affirm that such an illusion exists even amidst our society of mendicant sages. This society of the sadhu also holds on to the

deluded view that we shall earn speciality by understaking pilgrimage to Kailas or by remaining naked. That they can be comfortable with less of luggage is admissible. It is genuine that those living upon other's earning, taking shelter in society, should have the least of their personal needs. This is well-intentioned but to think that I can't realize the Truth of life without remaining naked or sojourning in the forest is merely an illusion. Because you can't live in the forest forever. The situation will change even if you adopt this exclusive measure. No object, ability nor capability can remain alike forever; it is bound to suffer change.

Therefore we ought to undertake an ingenuous and exact study of our present situation and then put it to good use. That which is born and dies out is not called life. Life is not the name of such an object subjection. That is not the culmination of our spiritual discipline. That is not our goal—that shackling of birth and death. The Supreme Being so called is not that which is attained by some special object or ability. That which is attained by some special capability is not called God. That which is realized by faith is called God. That which is realized by innate light of wisdom, of inward awareness is called peace. Release from all suffering is not effected by any circumstances; it is attained by being desireless.

I have been submitting that our spiritual evolution is not subject to any circumstances. We can realize the life which is immortal and free beyond all circumstances if we get animated by intense aspiration and by making worthy use of available circumstances. If only we have strong liking, an intense yearning for this extraordinary life, no circumstances can prove to be an obstacle. If only we could understand the matter with lucidity and human society could trust in the truth that worthy utilization of circumstances is much more significant than change of circumstances, there would have emerged a new awakening of enthusiasm, a new consciousness in the life of every brother and sister that he or she can realize the unbounded life without beginning and end that has ever been realized by anyone. With the emergence of inward awareness that attainment of everlasting life is feasible, the path of Sadhana would have become cleared of doubt and option intensifying the demand for realization. ~~The seeking for the goal of everlasting life could burgeon to high intensity in all of us. And the structure~~

of desire and lust is dismantled when the seeking for the goal gets inflamed. The seeking is fulfilled as soon as the structure of desire is demolished.

If we consider the issue with the foregoing viewpoint it is feasible that we can realize the life which is free of want, restlessness, apathy and dependence on the other. All of us can attain to that unbounded life simply because we are human beings.

What are the characteristic attributes of a human being? The meaning of being born man is that we are recipients of the light of wisdom, the essence of trust and faith, the fundamental of power and strength. The element of power or strength has been given to serve the weak, the deprived. It is not said of service that those with special capability will procure special result out of it and lesser result will come out of service offered with meagre strength or means. It does not happen this way. The fruit of service is equal in either case. Either provide just a glass of water to someone thirsty according to your capacity or install waterworks if you are wealthy. Either offer some assistance to an ordinary student or establish a university for numberless students. There is no difference so far as the value of service is concerned. The only import of service is that the heart of the servant gets rid of attachment to personal joy and attains to the inner space of spiritual freedom. Not even does attachment to the fruit of service remain in him.

The fruition of service, truly speaking, emerges in renunciation and love. If service is rooted in your system of life, it is sure to branch out into renunciation, blossom into wisdom and fructify in love. It should never be deemed that the man seated on throne offering service by commanding others is rendering a greater service than the one who obeys the order. There is absolutely no reason to fall for such an illusion. The fruit of the service of a guard is identical with the service of the Prime Minister. The fruit of the service of a man in an ordinary condition is equal to the fruit of service of the man placed in extraordinary situation. Because the true servant does not seek anything from service; for him it is only an occasion to give up, to forego what he has at his disposal.

As I went on with the foregoing affirmations on the meaning and spirit of service, I want to know if we are ready to go into a mutual consideration of this reality of service. Of

course, you are ready to give it a hearing, you do come over to lend your ears to this discourse. So that we ought to consider the ongoing issue whether we can't realize everlasting life absolutely free of subjection to object, individual, condition and circumstances even if our body has become weak and we are faced with want of wealth. An enormous obstacle from the path of the sadhaka can be eliminated if we wake up to this reality of service becoming alert and careful in this regard.

It is mere moonshine for the aspirant wasting away on fancies that worship and adoration will be managed when good cottage is procured, when comfortable seat and posture are ensured and provision of food is made properly. All this is mere delusion. Why ? Could the aspirant who managed to procure all this become effective enough to accomplish prayer and meditation ? In fact, worship and meditation flourish only when we accept soulful identity with the Being that is the object of our service and meditation. Service, worship and meditation come about only when we are desireless in mind and free in spirit. Can adoration and devotional prayer be accomplished with object, ability and capability ? No, it doesn't emerge that way. It crystallizes in freedom, desirelessness and devotional love for God. Love doesn't ensue from any circumstances. It is the need, the intrinsic demand of the soul of the individual human being.

Aren't you aware that you are naturally drawn to someone who is loving, affectionate. Aren't people drawn naturally to their own lovers ? And won't all beings be drawn to one who is the lover of all, of all the world and its Master ? Are we, you and I, under any subjection not to regard and look at all beings with the eyes of love, speaking to all with words of love and hearing all with ears of love ? There is absolutely no subjection, no hindrance to open out to the sky of love.

The lover endears himself to all. Likewise, you may find that he who is free, enlightened, desireless endears himself to all. Similarly, he who is magnanimous endears himself to all. Thus magnanimity, spiritual freedom and love are the basic entelechy, the fundamental elements, of the human being. So that attaining to these quintessential elements is not dependent upon any circumstances. What is your opinion ? Does the best picture, the most excellent feature of human unfoldment that we can endear ~~ourselves to all by becoming generous, independent, and~~ abundantly loving to all hang on to any circumstances ? No, it

does not hang on to any circumstances whatever. The only blunder we commit is that we tend to advance on the path of sadhana by dint of circumstances.

I don't opine that you should convert your happy, favourable situation to a miserable one. This is not what I mean to say. What I mean to say is that whatever be your circumstances, it will have only two significances—you will either feel happy to some extent or miserable in some allotted portion. You ought to render active service during the happy situation and empathetic service when faced with a miserable one. The fruit of the active service is the same as that of the service of empathy and compassion. But if you opine that when placed in happy circumstances, you will earn a great merit by offering big charity and doing lots of work, it will not result that big way. The merit, the fruition accruing to you will be as much as the one from a meagre capacity in any adverse situation. The benefit coming out of putting to good use the meagre, tenuous capacity is the same as the one derived from the positive use of some extraordinary capacity. The merit, the advantage of utilizing meagre ability is the same as the one from utilizing special ability. Why? The only answer to the propounded question is that the supreme godsend for man, the spiritual aspirant, is to rise above his involvement in matters like capacity, ability and objects and his pathological subjection to them.

Never did you see anyone in the world who doesn't know something, doesn't have faith in something nor did you see anyone who doesn't do something. Have you seen any? One can certainly do something, does something certainly, knows something certainly and has faith in something certainly. These three modes of energy exist in everyone, what if partially, tenuously, or what if in special measure? The mistake we make is that we expect great gain from special grant of these faculties in abundance. This expectation is a false delusion. And so long as this delusion is not demolished, the affirmation that the Supreme Being belongs to all and that He is realizable by all will not be proved true. Nor can the fact that everyone without exception can get everlasting peace and can evolve to a devout soul be proved true. It is not a fanciful notion. All can't evolve even to a devout being nor attain enlightenment in life nor be transformed into a devotee of God in case you deem these realizations as subject to any circumstances. In case you cease to regard them

subject to circumstances, the Truth independent of circumstances emerges as realizable in all circumstances. All of us are places in some kind of circumstances or situation.

I have been dwelling persistently on the spiritual practitioner's enormous obstacle of continuing to brood upon the situation that does not obtain. Consequently, he becomes unable to utilize the obtaining situation. Because the given measure of energy is limited, you have deployed and lost the limited energy in brooding upon non-existent situation so that realization is bound to be delayed.

So that the time, the energy we waste away thinking upon non-existing situation, when creatively utilized to put to good use the obtaining circumstances might bring about the extraordinary, astonishing life which transcends all circumstances.

But the serious fault we commit is to miss out utilizing the available opportunity and get shackled either by slavery to pleasure or fear of pain as we yield to dependence on the circumstances. It is an appalling irreverence for human life to remain bound to slavery of pleasure and fear of pain. It is a sacrilegious insult to human life. So that if we are happy, let us deal out joy among the miserable; if afflicted we will adopt renunciation and rise above affliction. We should neither get bound to the slavery of joy nor to the fear of pain.

The wrong with us lies today in our failure to imbibe the moral influence and dignity of suffering as well as in the inability to utilize our happiness. Consequently we get bound to slavery of joy and fear of suffering to a certain specified or unspecified extent. Think and ponder : How can man attain the life beyond joy and sorrow, utterly impervious to slavery and fear, so long as he is lured by greed for pleasure and fear to pain ? This establishes that we should put to good use, to positive, creative use both the states of joy and suffering.

Why should we bother about unfavourable situation and why bother that the favourable one was not given to us, when we are aware that both joy and suffering, favourable and unfavourable—all circumstances—are only raw materials for sadhana. This bothering cogitation lingers on in the life of the sadhaka only so long as he does not realize the urgent need for the real, genuine, everlasting life.

So long as man, the spiritual aspirant, is entrapped in the slavery of joy he remains frightened of suffering only till then. If he does not get entrapped in slavery of joy, he is under no compulsion to get frightened of suffering. Therefore whatever be our circumstances we should utilize it positively taking refuge in Truth with patience, zest and faith. Once I heard from people close to Pt. Jawaharlal that when they wanted his answer to the question : "Brother Jawahar, you don't have faith in Spirit or Supreme Spirit and as such what measure do you adopt when faced with some adversity such as death of the father, mother or wife ?" Jawaharlalji gave a very good answer saying, "Look, brother, I adopt forthwith the path intuited by percipience whenever faced with any difficulty whatever."

Therefore I submit to you not to get lost in the labyrinth of circumstances. Don't misuse joys and sorrows ensuing from the existing circumstance. What is the misuse of adversity ? To get bound to the fear of suffering. What is the misuse of happiness ? To get bound to its slavery. Let us put to good use joy and sorrow, the favourable and the unfavourable. Both the kinds of circumstances will come up—sometimes favourable, sometimes unfavourable—we should make good use of these. Everlasting life beyond the circumstances is attained by utilizing every circumstance. If any brother or sister thinks otherwise, with alternatives and options, let us get clear about it. What is the basic element that we gain from the circumstances? Let someone point it out so as to enable me to know. But you people have cultivated only the fondness of a hobby to hear and all of you want to speak individually on your own. But you slump into unresponsive silence when there is need to exchange views promotive of use to life. This is a mistaken approach.

The Manav-Sewa-Sangh is not at all any kind of propaganda. It is in fact an association of sadhakas, the spiritual aspirants. The society of sadhakas must take up and engage in mutual exchange of thoughts and views among themselves. Because mutual exchange of viewpoints brings home to us our own truth. We make the mistake that instead of placing our own truth before us, we go out of the way to make others understand it. We ought to imbibe our own truth ourselves and as we go on assimilating it, we proceed onward—on the path of evolution. Society will get an example to look to us as we evolve and get transformed. It will get an example to understand, contemplate,

the alchemy of transformation by absorption of truth. And it will generate the energy of enthusiasm in others.

Who is the greatest preacher, then ? He who demonstrates his preaching by exemplifying it in his own life. He alone is the greatest speaker, the supreme pandit, the most eminent reformer. And who is the worst preacher ? He who goes on preaching through giving out gossips in which he prattles on other persons and people. He only talks sometimes of situations or gossips only on individuals. Therefore, I have been affirming only what is essential and useful to the seeker of spiritual life. The only pertinent light on the path is to put the obtaining circumstances to good use. What is the hurdle on the path ? It is only brooding on non-existing situation or wasting upon evoking it.

Now ponder awhile—it is a very serious matter—if you would or won't get peace or rest in case you eschew brooding upon non-existent circumstances and put to good, positive use the existing one. Certainly, you will get rest and attain inward peace. And when rest abides, Yoga too is attained, inward awareness unfolds itself and you also attain to efflorescence of love for God.

Question : Your excellency, Swamiji, let me tell you a matter of my own life in this regard. There is some impact of habituation also in this wasting over non-existent situation.

Answer : Habit is fomented by stupidity, carelessness and inattention.

Panditji : Whatever be the cause, what will happen in case the habit is already formed ? Great efforts are being made these days to provide pleasant situations which stimulate sinking in the mire of habit.

Swamiji : Already, I have thought intensively of this issue. When engaged earlier as a political activist, I worked onward with the mission that the country would become beautiful with the exit of foreign power. Let me submit an apology to you that I don't want to trigger any agitation; I choose to initiate an inward revolution. The only revolution required in human life is an awakening of the lucid wisdom that whatever our circumstances of poverty and destitution caused by whatever factor—collective destiny or ambient society is not important at all—it can never be eliminated by usurpation of the wealth of the rich, if not by constructive, creative utilization of penury and scarcity.

Likewise, I hold on to the lucid law of life that you can't utilize any special power and capacity at all if you can't put your meagre power to good use. You can never put to good use your extraordinary joy if you are unable to utilize your little joy. Therefore, it is befitting that your evolution inheres only in making the best use of the situation available to you, whether miserable or happy is indeed an individual matter.

CALLS WHICH AWAKEN

- *Renounce the happiness which turns out to be a distress to anyone.*
- *Embrace cheerfully the suffering which ensures someone's benefit and welfare.*
- *None can protect and safeguard life as much as truth does.*
- *No greater harm is caused by anything else than by the evil of falsehood and untruth.*

THE UNIQUENESS OF DIVINE LOVE

With his metamorphosis into a lover of God the sadhaka becomes useful, salutary and invaluable serviceable to the Divine Lord. The culmination of what Deokiji affirmed was that love of Human heart is so endearing to the Lord, He cherishes it so much, that although limitless, infinite, shoreless in cosmic continuum Himself, He gets delighted in receiving that love and multiplies it several times. What is the signification of the Supreme Spirit ? That, indeed, is called the Supreme Spirit to whom anything whatever offered comes back to oneself, the giver, multiplied several times. Had God eaten up the offering of edibles to Him, people would have stopped worship with eatables. The magnanimity, the munificent largesse of the Lord, is such as whatever is offered to Him returns to oneself multiplied several times. That is also the essential character of this world. You sow a single seed in the field. People would have desisted from scattering seeds in the field in case it returned the proceeds of a single seed just by a single grain. The field endears itself to you only because it returns several times the seeds sown into it in the form of harvested grain. Benefit and goodness rendered to others happens to us multiplied several times. Likewise, offerings to God also return to us preponderating over in terms of gifts multiplied several times. What would you proffer to God ? What will you do ? Of course you will offer, surrender or give up your own self. You will make an offering, an oblation of your ego. You can make only an offering of the feeling of 'me' and 'mine'. I own nothing, nothing belongs to me—this is worship of God. I want nothing—this alone is the worship of God. God is my own—this is His worship. I belong to God—this belongingness is the worship of God.

There will be manifestation of Divine Love in your heart if you effectuate this concept of worship in your life. The Gospel of the Guru pronounced the message that unbounded life for the aspirant with unflinching faith in the Lord is enshrined in eternal sport of bliss between the Divine lover and the Supreme Beloved. That is to say, love is the core of your being and the Divine Lord is the shoreless ocean of love. Your love is an imperishable entelechy and the Supreme Beloved is also an immortal Quintessence. Love is an infinite element and the Beloved too is the infinite Quintessence. Love is the elemental essence of consciousness and the Beloved too is the elemental core of

awareness. There is innate, cognate oneness between the Divine Lover and the Divine Beloved. They belong to the same identity of kind and class. So that he in whom love arises—the lover-devotee of God—becomes indistinguishable from love and worthy of offering ecstasy of bliss to the Supreme Beloved. This astonishing uniqueness is characteristic of human life alone. But it is not earned, obtained as reward, for work or merit by man himself. The creator of man Himself has made you so beautiful that you can earn the grace of eligibility for Divine Love by offering Him bliss of love, and by doing His work. The Supreme Lord as the Beloved is the singular focus of our love.

Therefore, brother, He who is eternal, omnipresent, the sole kindred-kin of all, he alone is our own, He alone is the quintessential interiority of our being, and He alone is existence in the immediacy of now. The Supreme Spirit is no absentee at all; He is the epitome of presence. It is not that God is withdrawn, alienated and away from us, not an outsider somewhere else. He who is never estranged from us is named the Supreme Being. The Supreme Spirit is never alienated from anyone whoever. It is because of this intimate kinship and unfathomable permeation of the Supreme Being that I entreated you in the last talk not to be worried about inadequate life-time, little ability, meagre strength or tenuous capacity at your disposal as regards your worthiness for realizing Him.

Instead of assuming to be its contractor, be transformed into a servant of the world. If you assume to be its master, you will be apprehended. Be cooperative with the world, be its helper. Don't feign to be its master. Beware of presuming to be its master for you will be unable to do anything. This is so because all things and beings belong to the Supreme Lord. I too belong to the Lord alone. I am not deprived of my Master because I belong to the Lord. Nor is the world without its Master because it belongs to the Lord. That all things and beings belong to the Lord, I too belong to Him, can be realized by effectuating the power of faith. It can't be realized and proved by intelligence and wisdom.

Therefore renounce attachment to the world by virtue of discriminating wisdom and accept relation of kinship with the Supreme Being by dint of spirited faith. You have to accomplish only these two schedules. Sever attachment to the world in the light of wisdom and cement relationship to God with exuberance of

faith. Severance of bondage to the world will bring about a three-dimensional flowering—release from all modes of suffering, everlasting peace and enlightenment in present life. These three dimensions of unfoldment will be yours even if you don't accept God nor talk, utter and discuss about Him. You have only to let go your attachment to the world for release from suffering, peace and enlightenment. And you will be blessed with devotional love for God in case you get connected to Him in intense relation of kinship. Devotion to God is a nectar of ecstasy, a spiritual bliss, a sweeping trance so sweet, so beautiful that even the unqualified, absolute Brahman incarnates, manifests Himself to partake of this astonishing bliss of love. It might as well be stated, in the language of the devotees, that even Brahman descends to the identity and status of an ordinary being. Even the release from all modes of suffering, realization of peace and enlightenment exude such a metamorphic, elevating bliss that the ordinary being rises to ascension of the spirit and identity to the Brahman. Heightening of awareness elevates the jiva to the infinite spirit of the Brahman, faith and love of the devotee causes the descent of the Brahman to the finitude of jiva. Brahman only descends to the incarnated semblance of jiva, He does not become the ordinary being at all, and that too for partaking of bliss of nectar of love for Him.

CALLS WHICH AWAKEN

- *Infinite power is inherent in the annihilation of ego.*
- *Awareness of nature and character of the world is inherent only in being disillusioned with it.*
- *Grief for what is not coming about triggers off its happening and affliction for what happens spells its automatic demolition.*
- *The work-schedule of only the one who is useful to others, culminates in fruition.*
- *He alone with no personal need of his own is wanted by all.*

WORLD-PEACE

What is the meaning and connotation of world-peace ? It can come about when there is peace and tranquillity in the individual being. Peace can be obtained if there is no mutual opposition and conflict. When will there be no mutual conflict? When the human being becomes so beautiful, benevolent as there is no taking over of anyone's rights by him and there is instead a safeguarding and upkeep of the rights of all. So long as every brother, every sister does not adopt and go for this generosity of virtue, this abundance of goodness, world-peace is an illusory vision; it is not reality.

Think out what man can do. The minimum he can do is to eschew committing the evil he knows to be one, desist from repeating the wrong already done, stop conceiving of anyone as bad, rise above wishing ill of anyone or doing bad to others. Every brother and sister should adopt and observe this moral discipline. I want to make an affirmation in this regard : to be absolutely rid of evil is the sole, the only service to the world. Complete abstinence from perpetrating known evil and its repetition on the levels of mind, speech and action, to my mind, is the only inner discipline to be effectuated in the life of anyone willing to serve. In this way, to be free of evil is the epitome of service to the world.

After eradication of evil from body-mind, from thought, speech and action, the innate goodness of the individual becomes operative on its own in a certain fragment whatever. This spontaneous activation of goodness is service to society and family. It is a genuine service and if the servant gets beyond pride of self-esteem and the fruit out of it, he emerges to be effortlessly serviceable. What is the meaning of effortlessness ? To remain poised in desirelessness. That is to say, serve the world by getting rid of evil in the body-mind, serve society by doing good to it and serve the inner being by being desireless.

If this guideline flashes to you as your own insight—not as my formulation of a maxim—then it embodies the truth of life for you.

If I want that none should consider me a bad guy, I should never, and will never conceive of anyone to be bad. It does not mean whether anyone is or is not bad.

What I have to affirm is that in case you have an ardour of reverence for peace with yearning to realize it in individual, family and social life—the measure to let it happen is not to think of anyone as bad. You may argue why should you desist from thinking one to be bad in case one treats you badly? Answering to the argument I have to plead with you to think on the question as to why does one fall into doing bad, perpetrating ill-treatment? One does bad, commits ill-treatment because one bedevils oneself before doing so. So that no evildoing issues from anyone so long as one hasn't degraded and debased himself already.

Man today is not agreeable to admit himself a human being in the right spirit. When asked of his whereabouts, someone introduces himself by his caste, some by class, some by a certain religion and someone else with a certain ideology. None introduces himself with 'I am a human being'. What are the meanings of being a human entity? To be human is to epitomize three modes of energy. You embody some element of power or strength by dint of which you do something. You contain some essential innate flair of knowing by virtue of which you know or are aware of something and you enshrine an element of faith by dint of which you repose your trust in something.

There is an inherent element of faith in you, then only are you impelled to believe and trust. Consider and look at the reality of how you learnt reading; m.a.n. man, 'man' means 'Admi'? Don't we believe the early teaching—'man' means 'Admi'? What does this mean? That there is an element of faith or trust in every brother or sister. Likewise, there is an element of knowing as well as even the strength to do. And as such you can have faith in something, you can know something and do something.

These three modes of energy exit in the life of every brother, every sister. These three modes of energy abide in every human being educated or illiterate, irrespective of distinctions of class, country, religion, ideology or philosophical point of view. Do all of us agree with this reality or not?

I was submitting that the human being is an epitome of these three modes of energy; three dimensions of energy-field abide in him. Let not man abuse these faculties, modes of energy gifted to him; peace will obtain and abide in the world by our refusal to abuse these faculties. Peace may obtain in the world

but our thinking that it will issue from our philosophy or some program of ours in an illusion.

When will world-peace come about, then ? When there is an awakening, an awareness in every brother, every sister—that I am a human being first, Hindu, Christian, Muslim, Parsi, Communist, Socialist and what not only afterwards. I will not abuse strength because I am a human being, an Insan. Now ponder, there is no tension or distraction in society even if you do or don't do good but won't restlessness be fomented from evil doing by you ? Reflect upon the reality that the cause of tension and restlessness is not the inability to do good but the mischief of wrongdoing.

So that if you and we are committed to the austerity that we should not inflict evil, even if unable to do good, we shall absolutely abstain from evil-doing, then are you participating fully in the process of world-peace, your cooperation with it is complete. Why ? Simply because you eschewed evil-doing. Two facts inhere in abstaining from evil-doing. As we are not free in regard of doing, we can work only in accordance with our capacity. For example I am not free to go on talking as long as I like; but aren't I free to stop talking ? What is its significance; what comes out to be the truth of life ? The truth is that we should not fall to evil-doing. And as such let us be resolved not to do evil, no matter whether someone is good or bad. Because we don't have complete knowledge in regard of the other guy and none remains always the same. Today you noticed me doing evil and deemed me to be an evil-doer. Suppose I eschewed evil-doing, then did your decision become wrong or not ? Our habitual tendency to go on forming opinion regarding the other is a misconceiving under a delusive view of life.

It is a truth of life that we don't have complete knowledge regarding the other man so that we should not fall to forming any opinion about him. That is to say, we should not consider anyone bad, an evil-doer. This noncommittal approach does not entail any physical labour. You won't have to work up any effort; you will have to govern and restrain yourself, persuade yourself by auto-suggestion that it is not just to form opinion on others. It follows that we have first to accept that we have no genuine right to take anyone for a bad guy, an evil-doer.

Look ! The evil-doer is set free from evil but he who takes others for bad guys, evil-doers, is not released from evil because

vice goes on emanating from him as he has fallen into the rut of visualizing the other guy as bad. What, then, is the foremost condition for peace to manifest, to come out? We shan't conceive of anyone as bad guy, an evildoer. The second priority for establishing peace is not to wish ill of anyone and the third one is the fulfilment of the vow never to lapse into evildoing. It emerges, therefore, that doing bad is a small evil, more unrighteous than that is to bear anyone any illwill and the most serious of all evils is opining that someone is sinful and evildoing.

So that if you have the eagerness that the problem of world-peace be solved, no longer remain just a fantasy, a dream, all of us will have to be committed to the vow of desisting from taking anyone for an unrighteous, an evildoing person. You may argue that even if we have committed ourselves to the vow, what of that, how will world-peace come into being? Let us go into the issue to visualize the pervasive impact of our chastening vow. The idea is that spiritual purity realized in one's life becomes wide-spread, extensive, percolating everywhere. It permeates by virtue of its subtlety and ubiquity.

Therefore, whenever anyone makes up one's mind not to be evildoing, a great step toward world-peace is launched through such a well-meaning commitment. Consider and look into the existential reality that the more a thing is subtle and delicate the greater pervasion it commands. Such is the pervasive virtue of deep moral resolve, the existential choice so sincerely made. On the other hand, that which is gross, more material, has a limited vibratory impact. For example, look at me speaking to you just now. Here, the volition of the mind is subtler than the tongue which utters words and subtlest of all is the predisposition of the ego which pervades the mind and the tongue. So that I will not regard anyone as an evil being because I am myself a human being who has either to participate in the process of world-peace or to regenerate himself. Self transformation is obtained through eschewing to think of others as evil and abnegation of wishing ill of others. Evil or vice ceases to emanate from one who does not think of anyone as evil and doesn't bear anyone any illwill. It is a universal legislation and fact of life. It is a veritable law of life. What will happen when there is absolutely no emanation of evil from the human individual? Look, what shall we do when we stop evildoing? Two consequences will come out—you will

either do good or remain, endure, in non-doing or be in the state of cessation of all doing.

This condition of non-doing is a highly subtle element epitomizing man's inward being. It brings about one's own felicity and welfare. The tendency to do the good and the right leads to world-peace. Peace spreads out in society from doing the right work. That is to say, performance of right work generates world-peace. One's own welfare, of inner transformation, is spelt out merely by non-doing. It is a unique, unequalled legislation of life. It is such an experienced, tried truth as all of us can cooperate for world-peace or bolster our own welfare of inner awakening and awareness in every condition of life. Look, the situation for father and son, uterine brothers and sisters is not identical. The situation for everybody is utterly individual and respective. Difference of ability, inclination and circumstances do obtain among human beings.

I was submitting that the outer form of human beings will be inimitably individual, under the condition of their working and doing. For example, let us imagine there is a factory. There is an engineer there, a manager, a chemist, an organizer and a clerk as well. The factory is run by the combined effort of all these people. Now if someone opines that the factory will be allowed to function when all of us become equal. How will the factory work in case all the functionaries become clerks? Will the factory run if all of them become the chemist? The madness that has spread out today evokes the concept of levelling the happy with the miserable amounting to the slogan that the happy must at least be pulled down to become miserable even if the misery of the afflicted is not eradicated. Such a violent imposition of manipulative equality is maniac.

What should happen instead? What is desirable is the understanding that the factory belongs to me and I will perform the job assigned to me so well as none can equal it. This is what the chemist, the clerk or the manager should have in mind. This in itself the mill-owner should realize that I shall perform the part entrusted to me so well as none else in my place can equal to my worth. And the emolument should be apportioned in accordance with one's ability to all participants. The residue after the due apportionment should not become the private property of the mill-owner to be distributed among his son etc. He should see to it that the mill at least goes on functioning. The name or

identity of the mill will change if it ceases to function on its own wealth. Someone nominated on behalf of the government will become its chief functionary. The perennial legislation of life is that if man has to exist and abide, he will have to remain honest. So that we have to realize and regard the entire creation as veritably unitary.

This idea of unity of the entire creation will be apprehended as reality when every human individual will discharge his assigned duty with utmost honesty. And what about my right, what is it after all? We ought to consider it with brevity and concision. My right is that I should realize peace, serenity and calmness. Today, all of you have forgotten this innate, innermost demand of your soul. No law of the country or the world could legislate the spreading out, the globalization, of honesty. No religion could bring about peace till today. Manav-Sewa-Sangh pointed out that if you have eagerness for world-peace, you should be aware of the two dimensions of your life—one is your external life you are living in the spirit of satsang and the other is your inner life to be looked upon as the bastion, the sanctum of peace. Your external life in the spirit of satsang is going on alright if you have realized peace in the individual interiority but if you are restless inwardly, you could not attain right Satsang.

What is happening today in the world-society, however, is a gloomy paradox. While there is a pathological aggravation of restlessness in individual life, you go on chanting the madrigal of world-peace. This irony of the situation can never allow world-peace to materialize. The problem of world-peace is likely to be solved if peace emerges in the life of the individual. Peace in the individual being will get a boost when you muster complete trust in the fact that life which abides in the equanimous harmony of non-doing, before taking up and at the end of work, is my own life in the equanimity of non-doing. And the life which obtains under the condition of working is our social life. If you miss to consider and manage yourself as a representative of the society while being a mill-owner, you can't enter the kingdom of peace. Every man of the society is potentially a complete participant in world-peace. That is to say, it will come off when everyman in society participates in it.

For this everyman will have to consider that I will safeguard the right of others by discharging my duty. What is the

world ? Consider a little. And what is an individual ? The individual is an aggregate of the rights of society which in its turn is the sum total of the duties of the individual. Therefore, so long as man does not awake to the primary relationship between the individual and the society—an unbroken, inseparable relationship—there will neither be peace in individual life nor in the family nor in the society nor will world-peace become a fact of life. Consider and look into the matter.

The prospect and prospective of world-peace emerges viable when we accept genuinely that we are really and fundamentally human being despite our many predilections, fancies and feelings, which bind us to splinter groups. But then, why, what for was I made man ? I am born, or created man in order that I will safeguard the right of others. I am a man intended for, called for giving up my personal right to the discretionary generosity of society and attain the innate, inherent imperishable life of unbounded awareness within my soul.

Look into the matter and consider the grim reality that someone's poverty is not eradicable by donation from the charitable; no structure of suffering of anyone is demolished by someone's generosity. Suffering can be eliminated from your life only when you are contented in the core of your being. When will you be contented within ? When you understand clearly, realize, and acquiesce in the stark fact that performance of duty relates you to the world outside whereas Yoga abides in relation to your own inner being. Speaking in the colloquial lingo I may affirm that doing is with regard to the world and non-doing is in regard to oneself, one's inner being. It is a matter of great mystery, of esoteric dimension, of highly elevated philosophy that spiritual, immortal, life consists in non-doing. The question of world-peace won't be solved so long as you don't evolve to the awareness of unbounded life which obtains in non-doing and to the truth that world-life consists in doing because our outer form involved in doing exists with the world.

Whether doing the smallest of the small work I too—a small part of the world likened to a garden—should have the regard of self-confidence that I am discharging my duty. Even man should have the self-respect, the pride, of doing his assignment, what of it if I am a labour, and what if someone is a mill-owner ? Even though a clerk I am as great a representative of society as anyone else is. But we forget this essential reality of the matter today and

tend to regard the mill-owner as big representative of the society and the labour as a trivial one.

Brother, look and consider, have you seen some machine ? Some part of it is very small and some other part is very big. But will the machine work without the smallest part ? What is your opinion ? Look at the body. The head is perched at the top and the feet at the lowest limit ? Then does the head rank very high and the feet the lowest on this count ?

Man today forgot that to be a man—his very existence in the identity of a human being—is a grandeur of life in itself and began evaluating it on the fickle circumstances. I am a big man because I have so much money. I am a big man because I have such a high placement in job; I am a big man because of overriding qualification. None becomes a great man by overriding qualification alone. The example of Jinna Saheb proves the truth of the matter. He was a very big man in the field of law. Someone wanted to know if he had faith in Islam. Jinna affirmed that he was an advocate of Islam but he didn't care to believe in it. Illiterate people took him for a highly well-read man. And one of his affirmations that men and women belonging to two religions can't live at the same place proved to be utterly false. Likewise, his view that people with allegiance to two religions can't live in a single home is not suportable. I have seen an Aryasamaji wife living at home in the same house with a Sanatandharmi husband. Similarly, in a single family, the son is a follower of Kabir and the brother belongs to some other sect. Thus two individuals of two distinct ideologies can reside in single family. And this crazy, stupid man says that people of two different religions can't live in a single country. Lacs of homes were devastated, overwhelmed with shock and ruin, when this crazy slogan was magnified and bandied about in Pakistan.

So, why should we attribute such supremacy to religion ? Why should crude muscle power and gross strength be so overbearing ? All this is far away from truth and we can't participate in the process of peace in this way. Therefore, that which is worth doing by you is only to get rid of evil and I too should be free of evil. You should undertake to do good, promote well-being in accordance with your capacity and I too should do good, promote welfare and well-being according to my power and ability.

Let us fulfil our duty, your and mine. You turn your circumstances to good use, and let me effectuate my situation to beneficent utility. There is no difference on this point. Shan't we all become one and identical in non-doing ? Don't we turn into sameness, oneness, when gone to deep sleep ? Shall we turn inward to interiority while staying awake or dreaming ? What is your opinion ? Never do we go inward in the states of waking and dream. So, just as we become identical, one and the same, in deep sleep, likewise do we become identical in this state of non-doing. Educated and illiterate, moneyed and impoverished, someone placed in big firm or in trivial company, all are equalized in the state of sameness in deep sleep.

What inheres in or is intrinsic to, this state of non-doing ? What is its entelechy, its inner essence ? Life abides in the being unfolded in non-doing. Unbounded life emerges in the being unfolded in non-doing. Life is oneness in three dimensions-consciousness, beatific bliss and immortality. That which is destructible is not called life, that which gives into insipidity, listlessness is not life and that to which is mangled, deadened, by inertia is cited as life. Life is indestructible, unbounded awareness and in the likeness of bliss. And you attain to that life in the contentment of your inward being. And you realize this contentment of the innerbeing when you get rid of desire, lust, by virtue of doing the right work. However, this sequence depends upon the individual, psychic disposition. Someone becomes desireless by doing the right work whereas some other performs the right work by virtue of being desireless initially.

Now are you at the coign of vantage to look at and identify the fundamental mantra of life which is only to do the right work and be relaxed in rest. We have missed the truth that life consists in calm repose in getting relaxed, and the truth that inner evolution is fostered by doing the right work. Evolution toward inward being is effected not by the fruit of work but by mere performance of the right work. And we can accomplish the right work only when we accept and realize that the work we have to do is meant for society, for the world. It is only when our every motivation to work is meant for the world that we can be assured of world-peace instead of its remaining a mere fantasy as it has turned out to be.

Why did the question of world-peace itself arise today ? Why did this doubt about it crop up in your mind ? Look at

anyone whoever, he talks of world-peace. After all one ought to become quiet and peaceful oneself before talking about world-peace or adopting measures to let it come about. But we become restless, uneasy and hyperactive ourselves before adopting measures to achieve it. It is a pious fraud, mere arrogance, to sing hymns of glory to world-peace while remaining restless and agitated ourselves. This garish, loud pretension amounts to self-deception. Peace is never feasible by such fraudulence and frivolity. For peace to become a reality, on the other hand, all your life should converge to the lone aspiration that there ought to emerge from the depth of life an inner space where labour and mill-owner, educated and illiterate, peon and Prime Minister all become one and identical. The Supreme Spirit manifests in such a space of the inner being. Peace becomes amenable, responsive to the Prime Minister and the labourer also, to the peon and the mill-owner as well in this inner equanimity of life. Therefore, so long as we don't obtain that space of inward awareness there will not emerge from within the abiding equanimity of peace in the individual, the family and the society. And when will all this happen? When we get ready to believe that the whole world is a single unit, all the world is a singular unity.

Let us consider the issue of peace in its wholeness. So long as you don't think over it in the widest perspective with requisite pre-eminence of involved matters that 'this' is one world and 'that' is one God, the question of world-peace can't be solved. Consider and look—you have to mull over three ideas: 'I' am, 'this' is and 'that' is. These three in combination make for the oneness which is a single, whole life. 'This' indicates the world, 'that' signifies the Supreme Spirit and 'I' embodies the soul, the spirit. So long as you don't regard everyman a global man, worldwide, the whole world as the state of a single man, as the situation of a single human being, so long as you and we don't accept unity with the world, peace will remain a figment of the mind.

Instead of accepting oneness with the world we identified ourselves with a small class, so that even the vaster entity of the country was given up. Even if identified with country we were alienated from the foreign country. When we were fighting for ~~the concern of our regional states, other states were treated as~~ alien. And when identified with and committed to a specific

ideology we became antagonistic to other concepts and viewpoints. Never will individual or world-peace ensue in case we remain bound to narrow, imaginary concepts and predilections. But if we accept allegiance to the widest, valid concept in the identity of a human being, theist or atheist, with acceptance or denial of the world, peace in the individual being and the world outside will surely come about.

And anything whatever that we may have to do as a human being should not excite conflict in society. As soon as you wake up from sleep you should muster the commitment to desist from doing anything that might generate conflict in the family or society. Nothing unworthy, unseemly should come out from, or be done by, you. Then you may rest assured of attaining world-peace and peace in your inner being.

I want to submit to you that the problem of world-peace can be solved only when it assumes the intensity of an individual question to everyman so that he realizes that he has to solve it on his own. It has not come about so far by trying to impose wilfully the ideologies of communism or socialism. Many religions and ideologies exist already in the world but peace does not obtain here. You can't affirm that poverty has been eliminated from the communist countries nor can you aver that labourers of affluent countries are more miserable than those of Soviet Russia.

I affirm to you that it is a delusive concept to think that suffering and restlessness are demolished by change of circumstances. Suffering is not eliminated by change in circumstances, brother ! Alas ! How should I express to you the somersault in our full-hearted belief that all problems would be solved when the country became free. Now look at the situation yourself, if all the problems have ended after the freedom of the country.

If these three humans get cautious and upstanding all the world can hold its ground. Entire creation can remain in equilibrium if the leader, the Guru and the woman beware and uphold. If the husband is assured honestly by his wife to get along with a commonplace sari, desisting the fancy one, he won't give into earn more by resorting to dishonesty. But the language I've used to make my point is deliberately jocular. Now, come to the prime issue under deliberation. Do you truly want to know whether world-peace is a fantasy or a reality ? In case you tend to escape the problem by the skin of your teeth using mere lectures,

religion and ideologies etc., world-peace is a delusive fantasy. But if you are committed to participate in the process bearing the brunt of it; then only is it a feasible reality. Is your question answered or not ?

World-peace is not a fantasy if anguish to work for it is invoked in the heart of every brother and sister with ardour to participate in the process. It is a stark delusion if you opine that it will come about by conversion to some other religion, change of ideology or circumstances because all situations whatever are marred by some lacunae. No situation whatever, no circumstance is peaceful nor peace-offering. Only righteous, positive utilization of the situation is peaceable and can lend itself to peace. Every circumstance embodies joy as well as sorrow; if there is suffering, there is also joy. The question of world-peace will be solved if the art of putting to good use the states of suffering and joy is learnt and imbibed. Be pleased with the joy of the happy and compassionate to the misery of the afflicted. You can't differentiate and segregate the body from the world.

The body has remained in the world itself, it will exist in the world itself, it can't go beyond the world. So, if we aren't pleased with the joy of the happy our desire and lust can't be destroyed. Our proclivity to indulge in fulfilment of desire and lust won't be eliminated if we don't empathize with the suffering of the miserable. And how can yoga be realized unless the tendency to indulge in enjoying oneself is not demolished ? How can Ram be realized unless desire or lust is demolished ? Let desire be eradicated before Ram becomes attainable.

I had been propounding to you that just as compassion rises in man on looking at the miserable, likewise he should be pleased to look at the happy. Your mind will get clear and pure by virtue of compassion and cheerfulness. The mind becomes pure by compassion as well as by cheerfulness. Desire, lust, is eradicated by cheerfulness so that the mind gets pure, and the lust for indulgence in pleasure is demolished by compassion and as such the mind will become pure. Rid of impurity, when the mind gets immaculate, peace will emerge in your individual life. And peace emerging from the individual being coming out of the pure, immaculate mind, spreads out everywhere in life because of its pervasiveness. Why does it pervade, spread out ? The reason is that the purified ego, in likeness to an atom, is highly delicate and profoundly subtler than the gross, massive entity of

the world. Look ! Subtler than the gross world is the subtle, minute world; subtler than the subtle, world is the causal world but the pure, atomic ego is the subtlest of all the worlds. Therefore, if the question of world-peace is cherished by your purified, atomic ego as your own problem and you take it upon yourself to solve it, it will surely be solved.

Four guidelines have been made out with regard to our mode of participation in working out of the problem of world-peace—the first light is to get rid of evil in mind, speech and action; then to do good in accordance with circumstances; then to expect no return in lieu of the good done and continue to live life as lover of the Divine Lord. These are the four lights on the path to help you participate in the process of world-peace.

These four guidelines are equivalent to four modes of service, of being serviceable in wholeness, in completeness. Getting rid of evil epitomizes service to the world; doing good, beneficence is service to the family, society and the body; to be desireless is service to oneself, the inner being, and to be lover-devotee is offering up service to the Supreme Spirit. Irrespective of faith or no-faith in God you do like, believe in and cherish love. You do have a fondness, a soft spot for love. You don't dislike in the least anyone's tendency to love you. And does love run short by giving or dealing it out ? It emerges, therefore, that love is service to the Lord God; to get desireless is service to oneself, to do good according to one's capacity is service to society and to be rid of evil is service to the world.

It is clear from the foregoing deliberation that peace in the world can obtain, prevail and be established only when you take to serve it. If you serve yourself, your inner being, you will obtain individual peace and if you rise, ascend to loving, you will realize life beyond peace. The Supreme Spirit, the divine Lord, is germane to a domain much beyond peace. He pertains to a domain that transcends freedom and enlightenment. Infact, The Supreme Spirit is served in the love-engulfed heart of the divine devotee, one's own inward being is served by desireless life, the world is served by the generous, bounteous life; the family, the society is served by doing good according to one's capacity or power. Therefore, serve the world in order to solve the question of world-peace, live desirelessly to serve the inner being in order to solve the question of individual peace and do good according to your capacity, that is to say, don't do what you can't, in order

to serve the society to solve the question of social peace. Look ! Satsang does not consist in the injunction to ask you to do what you can't or to do what you shouldn't.

Therefore, never fall to misusing strength, never disregard the inner light of discrimination nor weaken, dilute, faith with doubt. Desist from doing what you shouldn't. Don't do what you can't. What is it you can't do ? Don't do things beyond your power and capacity; don't do anything discordant with your sense of discrimination. Work opposed to insight and wisdom should not be attempted at all. You can't do matters beyond your capacity as a matter of course.

Abnegation of doing things opposed to wisdom will prevent incursion of evil in life and not to take up work beyond capacity will keep off despondency from your life. Why? One has done what one can do, what was to be done has been done.

And then the latter, the emerging prospective, of righteous accomplishment of duty, is the Science of Yoga, Yoga Vigyan. Yoga is attained by man when he has virtuously performed the right duty. Awareness is epitomized in Yoga and love is epitomized in unbounded awareness. The measureless bliss of limitless life permeates Yoga-awareness-love. Individual peace issues from Yoga; awareness, the vibrant space of consciousness in the core of being, brings spiritual peace, to the Atman, the peace of the Atman and love is made manifest in devotion to the Lord Supreme. Released from indulgence in lust, bondage to delusion and attachment, every brother, every sister can attain Yoga-awareness-bliss. Viewed in this manner with the individual being in the universal, global perspective, if the problem of world-peace becomes a matter of concern to all of us, to you and me, then only does it measure up to a genuine, real question. And so long as we don't feel concerned enough to regard and identify the problem of world-peace as our own-remaining bogged down to stipulation such as change of circumstances or globalization of a certain religion as solution to the issue, the ideal of world-peace, I believe, will continue to remain only a grim figment of the mind.

Thus have you found exhaustively, through the foregoing deliberation, that angst, alienation and unrest can't be wiped out by mere change in circumstances. The structure of restlessness, of ~~anguish and suffering, is demolished only by turning the~~ circumstances to a good, positive use. Therefore, you can afford

to be co-partners for effecting world-peace by utilizing available circumstances, by putting these to good use. And by remaining self-contented in the inward being you can abide in bliss with love for the Supreme Spirit. You may cherish and nurture love for the world, if you tend to be a materialist; you may seek absorbed ecstasy in the Atman, if you are a spiritualist, and aspire whole-heartedly for focusing on love for the Divine Lord if you are theistically inclined. The name of the focus of your inner convergence, the object of your love, will change according to your innate leaning but love itself the entity of love, remains one and the same. Isn't it? Love itself remains the same entity, isn't it? Love is the supreme peak, the climax of the sequence of evolution of the human being. Freedom and enlightenment precedes it on the second rung of the sequential ladder of evolution. Bounty, generosity or magnanimity originates the third rung of the ladder toward the peak-space of ever-new infinity of Love Supreme. The question of individual peace, social peace and world-peace will be resolved when all the three modes of evolution are effectuated, otherwise the poser of world-peace is but a stark, ornamental fantasy.

SANTVANI

(In the form of a letter to Spiritual Aspirants)

My dear,

Satsang alone is man's own religion, intrinsic to the core of his being, as well as the focus of his supreme endeavour of attention. We have been provided human life exclusively to realize and accomplish the purpose. Satsang signifies acceptance of, going for intimate kinship with the truth of life. Devotion to duty, non-attachment and soulful oneness with God are realized automatically by imbibing the truth of life and, immediately, man becomes identical with yoga, awareness and love. Therefore, man should tirelessly strive to do his best for effectuating Satsang in his life. All men and women without exception, irrespective of ineffectual differences of nationality, time, caste, dogma, belief or sect etc. are equally eligible and free to accept and imbibe the truth of life.

Man grows up, evolves, to a human being by sacrifice, wisdom of discrimination and devotion of love and, for want of these, he is a stark animal.

He who has expectation from the other counting on the separate or the alien can't accomplish sadhana.

Ascent, flowering of the sadhaka will be realized only as much as he can observe peace, or invoke, unfold and conserve it.

Om Anand !



SANTVANI

So beautiful, magnificent, is human life that one can take oneself off to confluence of intimacy with truth by revering one's own experience. Strike a loving rapport with that giver of awareness, foster faith in Him, nurture and conserve His remembrance; then all vices will be erased.

What is human life ? It is an epitome of duty. It is our obligation to discharge some duty to ourselves, to the world and to God. The freedom to accomplish this has been given to the spiritual aspirant.

Who is a human being ? He who looks upon God as his own and doesn't regard the world cynically as vile. He is the one who neither takes anything from the world nor from God.

Human life is not consequent upon any karma, any sequence of foregoing work. It is built out of the supreme energy of grace of the infinite. The origin of life inheres in the magnanimity of someone who is the Isness, the existence without beginning and end.

Human life was given to let us fulfil the purpose in the Divine Mind, but we took to fulfilment of the desires of our own mind. This alone is the omission of misunderstanding. Culmination of the materialistic philosophy consists in abnegating one's own right and safeguarding the right of others. This is the supreme perseverance of man. Life will become useful to the world by lending right to the other; it will become useful to oneself by renouncing one's own right.



ASCENT TRICONFLUENT



सन्त हृदय की करुण पुकार

हे हृदयेश्वर, हे सर्वेश्वर, हे प्राणेश्वर, हे परमेश्वर ।
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