



DROPLETS OF WISDOM SUBLIME

Swami Shantananda Puri

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A WORD ABOUT DROPLETS

The "Droplets" found within these pages are direct quotes from Swami Shantananda Puri. They are from either taped conversations, answers to direct questions, or notes from his own hand during the time he was in silence (mouna) at Sri Ramanashram, as well as during long cold night trains traveling towards the Himalayas, these times which by the way, produced the most eloquent verses.

What I am sure that you will notice, as do I, is that the content in the vast majority of these quotes are extremely practical and deep. The words of Swamiji are inspired and direct the reader to a very real and profound direction of Sadhana. Therefore they are not simply 'cute and cuddly', that is they do not, in many cases make the reader feel good about his or her present state, but rather inspire one to go forward, upward, inward and deeper.

The amount of material in the taped conversations and Swamiji's hand written notes is enormous. I could easily compile thousands of quotes. There is only the minutest amount of editing required for sentence structure. In the cases where questions evoked the droplet

of wisdom, the question has been omitted. This is for the simple reason that if the answers can cause yearning and direction for internal change, which means spiritual progress, nothing else is needed.

Most of the material is of a more serious nature, speaking of matters that true Sadhakas are not afraid to consider. Therefore, Swamiji called those the 'straight whisky'. He mentioned to me that for most who have set their hand to the plough of spiritual ascent a little (or a lot) of 'soda' needs to be mixed in to the whisky for the purpose of smooth digestion. The soda of course dilutes the mix, but with it one feels nice while encountering the 'whisky'! Even in yoga, human nature (though admittedly one of the head dacoits to spiritual growth) requires that the spiritual eatables be tasty!

As I am sure the reader will agree, the spiritual truths and content found in the words of Swamiji are rare and unmatched by most present scholars and pundits. The truth of this lies in the undeniable fact that if the draft causes an internal change towards purity, then the proof did come from the 'pudding'.

The question does remain, "Do the readers possess a genuine thirst for these Truths?" In my experience, the answer to this question does not really matter. When one who is seeking spiritual growth encounters inspiring words of Truth, that Satsang-that Grace of God creates the thirst in them for more and more. From this thirst comes prayer, from prayer comes Grace, from Grace perseverance in practice, from perseverance the final

Goal- Purity, which contains all that is Purna- perfect irrevocable and unselfish Love of God.

Though separating the droplets into various subtitled sections such as prayer, grace, self effort, surrender and the way to find God do aid as a map, the practice they inspire which will lead to *experience* lays the first and most essential foundation for what the world has come to define as 'religion.'

It is important to understand that although Satsang is not included as a section, it's essential and invaluable presence was the source for each and every "Droplet". Therefore, one should always 'seek' Satsang, and thus they will surely 'find' that which transforms from within.

In the Bhagavad Gita, the Lord Sri Krishna exhorts Arjuna to "be a yogi". In our more 'modern' age Bhagavan Sri Ramana Maharshi has uttered clarification to the sometimes seemingly gargantuan task of "becoming a yogi", much less successfully reaching the Goal. His words were concise and spiritually most profound, as are all the original Sanskrit verses in the Gita itself. Bhagavan said, "EFFORT IS NECESSARY. IN FACT EFFORT IS ITSELF YOGA". Bhagavan Ramana further clarified the sometimes-assumed philosophical posture that 'self effort is just another movement of the Power of Grace', therefore God will perform the effort in His own time.

Though effort and Grace are undeniably both originating from the Lord, Bhagavan Ramana's words declare what can be taken as the Alpha and Omega of Yoga:

"PRACTICE IS NECESSARY, THERE IS GRACE!"

May these 'Droplets' inspire the practice that makes us Perfect. OM. OM. OM.

Swami Sadasivananda

Tiruvannamalai 2006





*Swami Shantananda (right) and Swami Sadasivananda
enjoying the Bliss of a gentle rain of "Droplets" on a cold
night train to Haridwar.*

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SECTIONS
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THE GOAL- OBTAINED THROUGH PERSERVERANCE	8
SADHANA- THAT WHICH IS NEEDED	22
GRACE- THAT WHICH IS	35
PRAYER- THAT WHICH WILL DO A LOT	40
SELF EFFORT- GOD'S PUSH AND PULL ON US	45
SURRENDER- GIVING YOUR KITE STRING TO RAM	59
PURITY- THE ALPHA AND OMEGA OF YOGA	64

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THE GOAL

OBTAINED THROUGH PERSERVERANCE

{1}

Liberation or Moksha is a posthumous child. It is born only when the 'I' dies. "YADAA NAAHAM TADAA MOKSHAH" – ASHTAVAKRA

{2}

The greatest miracle is the Ego ('I' sense) which having no existence of its own, makes such a big show that it enslaves us all.

{3}

One of the main hindrances to our spiritual progress is deluding ourselves at various stages that we have reached the goal of God Realization or Self Realization. When we reach it, we will not be there to announce it. Go forward until you disappear from the stage.

{4}

Be thankful always for a slight glimpse of the Bird, even if the song is not heard.

ॐ

{5}

Suffering comes from the desire to possess, and a craving to enjoy that which is unattainable and beyond satisfaction. Being caught up in illusion, we become like ghosts grasping for 'stuff' in thin air. We have fooled ourselves into believing that 'next time I will catch it, a little more effort and I will be happy at last'.

{6}

Spiritual practice gives us the insight to examine the real contents of our worldly 'larder'. After lifetimes of fruitless worldly endeavor, we always find it is only full of frustration and sorrow.

{7}

Though we ultimately come to understand that even this frustration and sorrow is part of the drama script we are handed and directed to act out as we stepped upon the stage of life, this knowledge impels us upwards and closer to our goal.

{8}

Though this forward movement toward the goal is truly great, in Reality it is only the first step. For it means that that which is True and Eternal in us begins to seek for the exit door off the stage!

ॐ

{9}

True humility comes when we realize that even the exit door is beyond our reach, no matter how hard we try. True humility comes to us when we give up, and become still, but not quite! When we throw down the script on the floor and begin to cry." Mummy, Mummy!", then the Divine Mother comes.

{10}

The louder we cry, the sooner She comes and takes us out of the dream drama, lest it disturbs the other actors on the stage and causes them to wonder, "What the hell is he all about?"

{11}

The highest teaching of Sanatana Dharma, the most profound religion known to man, declares that this form of crying is indeed true meditation.

{12}

In the final analysis, all worldly enjoyments are only thoughts. Pleasure and pain are only mental, not physical.

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{13}

It is true that blessings do encourage us, but finally all things seen and enjoyed are as true as this body only. We have to unite wholly with the Spirit. That is the goal!

{14}

All experiences are false. The final one is of non-experience. All experiences are with the mind only.

{15}

It is difficult to recognize a Saint, unless you become one. The necessity then is a mute point, for you then see all as Saints.

{16}

How is one to understand the words of a Guru? You shake all of the sentences he has told you until all of the words fall off. What remains is the essence of his teaching- absorb it.

{17}

The moment we leave the world, peace ensues. The problem is we are intoxicated with the world -- and the intoxication is high.

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{18}

Whatever road one has to take in spiritual pursuit, if it is internal it will lead to God. All roads lead to Ram!

{19}

The Lord responds tenfold to our practice. We take one-step toward Him; He takes 10 steps towards us. As He approaches, we perceive His Divine light. This experience impels us to go forward.

{20}

This perception is experienced in the mind as contentment and joy. When we experience this, we should know that we are on the right path. However, one should not savor the bliss -- but constantly strive to move further inward.

{21}

One hour of meditation is equal to 1000 rituals. There is no doubt about it, is a simple fact, if the goal is within then the effort must be within. Any effort that is external ultimately must be dropped.

ॐ

{22}

The highest and final goal is Moksha, and it cannot be attained through any action, or by a combination of knowledge and action. The experience of Knowledge (Vedanta Vijnana) alone is the means to liberation. That knowledge can alone be gained by an inwardly turned mind.

{23}

The Lord never denies us, we deny Him.

{24}

Both in the Upanishads and the Gita it has been told that all Vasanas- including sex will not be completely annihilated until one knows "Who he is"- i.e. The Reality.

{25}

Truth is to be attained in silence by an introverted mind. That is what is to be done! Otherwise, we will be lost in the jungle of words.

{26}

Japa and Meditation are the best and fastest way. When we approach God step by step, deeper and deeper in meditation, He draws nearer to us leap by leap, within and without.

ॐ

{27}

Every one moves toward the Lord in their own way, and in their own capacity. That is why the life in, and leading to the Lord, is called the Pathless Path, and the choiceless Choice.

{28}

The secret of life is to choose the Giver of the gift, rather than the gift itself.

{29}

It is absolutely true that the Divine Mother is manifested everywhere in all things that compromise the external world.

{30}

However, until that understanding stands revealed in once awakened spiritual consciousness, it is imperative to guard yourself from that which is earthly.

{31}

Spiritual life unfolds progressively, much as a small seed brings forth life and grows to a mighty tree.



{32}

While spiritual growth is at the sapling stage, it is imperative to hedge it about and protect it from all that would impede or even destroy its life.

{33}

If one is following a path that begins to bring about spiritual awakening, some degree of bliss and joy can be experienced from the very early stages of sadhana.

{34}

One must be careful that this feeling of inner contentment does not put one off guard and complacent as to the dangers of the outer world. Many of the greatest saints have continued inner spiritual practice, even after the attainment of the highest degrees of life in the Spirit.

{35}

There is a school of Hindu thought, which advocates that the world must be considered as crow droppings. For they say that the moment you consider the world is real, it becomes impossible to overcome.

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{36}

It is said that unless the mind understands the world to be nothing but a dream, and is thoroughly convinced of it, then only can one come out or awaken from it.

{37}

Sri Ramana Maharshi, in his '40 Versus on Reality', teaches an alternate approach. In truth, no one knows whether the world is real or unreal, though there are an infinite number of opinions on the subject. The Maharshi therefore says, "Why do you worry whether the world is real or unreal, whether the world is conscious or unconscious? The entire question is absolutely unnecessary; one should concentrate on to whom this appearance or illusion is manifested".

{38}

When one yearns for the Mother to come, that yearning itself brings the dawn of the advent of Her light. The perception of that light creates a yearning for more light. One then begins to understand that that light is most clearly perceived in the depths of meditation. Thus, the yearning invokes more depth of experience in spiritual life.



{39}

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{40}

Possibly the greatest wisdom of the Hindu scriptures can be found in the fact that it fully understands that God can in no way be described.

{41}

Any description or attribute that can be given to the Lord inevitably is wrong. For since we truly do not essentially know who God is, any description of Him is simply our own idea, derived from a limited vocabulary of an illusory mind.

{42}

To demonstrate this, the ultimate Self or God or the Guru is described to be "not Jada", meaning not unconscious or inert.



{43}

To say that God is consciousness would be to limit that which has no boundaries and therefore no definition.

{44}

Successful spiritual life is constantly discriminating and making every effort to disassociate from that which is Jada, or inert.

{45}

When we attempt to say this is happiness and that is unhappiness, we are inevitably in error because our vocabulary and powers of description are so weak.

{46}

There may be 100 distinct states of mind between happiness and unhappiness, of which since we have not experienced them, we are unable to describe them.

{47}

What is to be done when we are asked to described what is a state of spirituality or even who is God? The best answer would be I do not know.



{48}

Our goal should be to arrive on the shore of liberation, and not to describe the scenery along the way.

{49}

When we turn our minds inward in meditation, we attempt to have our true inner Self stand known and revealed.

{50}

If the method we use is correct and produces practical results of transformation and elevation of the lower self (or mind), then we will go forward.

{51}

Spiritual progress therefore, is simply recognizing and annihilating our emotional reaction to that which never existed in the first place.

{52}

Most religions of the world are dealing with the same 'problem of life' which is to annihilate the ego, or to realize that there never was one to begin with.



{53}

Therefore, the only misfortune that can cause harm is the misfortune that we have dreamt up in our false world of relationship.

{54}

Regardless of the fact that we simply want to escape from sorrow, the Lord's method of assisting in this is to utterly destroy that which produces sorrow.

{55}

Usually, we endeavor only to get out of the mud puddle and wash ourselves off, never to endeavor to remove the mud itself.

{56}

The mud of the world is removed when we drop the veil of ignorance, which blinds us to the fact that our sorrows and miseries, our happiness and unhappiness, our purity and impurity, are all illusion and 'Jada'.

{57}

In recognizing the illusory nature of the world we are then endowed with the one and only choice that is our human inheritance, the choice to turn



inwards and regain that which was lost. As Arjuna said in the Bhagavad-Gita, "O my Krishna, I have regained my memory, I am firm, and believe Thy Word."

{58}

When forgetfulness of our True nature; the forgetfulness that comprises the world we 'create and then live in' is destroyed, we regain our memory of who we are, we experienced the light of the Self revealed.

{59}

This is the purpose of all human endeavors. This is the pearl of great price. This is Self-Realization.



SADHANA

THAT WHICH IS NEEDED – THE ROAD TO RAM



{60}

Meditation is the main Sadhana for Self-Realization. It means keeping all thoughts relating to worldly objects at bay. When all thoughts are stopped and mind is thus reduced to Zero, you remain only as the Self. "YOGAS CITTA VRUTTHI NIRODAH" – PATANJALA YOGA SUTRA

{61}

Many Sadhaks are misled into thinking that some ideas that come to their mind are inspirations from God Himself. Until the mind is entirely purified of all impurities caused by the Vasanas (latent tendencies due to impressions of past actions) and rid of the identification of the Self with body-mind complex, it is the Vasanas which propel our mind to think so.

{62}

Many Sadhaks who have some out-of-the-body experiences or see some strange colors or lights or hear some sweet music in their meditation or encounter some miracles in their life are deluded into thinking that they have reached the goal and are Self-Realized. What all we see, hear or think are all unreal.



{63}

It is a fancy or fashion nowadays for both young and middle aged people (both married and unmarried) to seek to become sannyasis and wear the ochre robes. They are not prepared to sacrifice (shave of) even the hair on their head not to speak of renouncing their money, house and relationships with their relatives and friends etc.

{64}

In the Bhakti Marga, meditation means concentrating on one thought, which could be a name of a favourite Deity (Rama, Krishna, Siva, Divine Mother etc.), or any Mantra given by a Guru during initiation.

{65}

Service to the Guru does not comprise of attending to his personal requirements like washing his cloths or providing him with a car, a bungalow, excellent food arrangements or money to run his Ashram. The real service is adherence to his spiritual instructions, doing intense Sadhana and finally attaining Self-Realization.

{66}

Everybody wants a top Guru, preferably a realized soul, but few tarry to consider whether they themselves have all the qualities prescribed for a



{67}

good disciple enumerated in scriptures like Viveka Choodamani of Sankara. After all, one only gets the Guru that he deserves.

{68}

The Infinite God has infinite paths of approach in order to cater to the need of various seekers with different taste, likes and inclinations. Any intolerance or condemnations of paths other than that followed by oneself is tantamount to limiting the glory of God. God is the path and also the destination.

{69}

True meditation, preceded by prayer, is the experience of perceiving the Presence of God. In prayer we talk and God listens, in meditation God talks and we listen. The deeper we immerse ourselves in listening to That Silence, the more eloquent and profound our experience becomes.

{70}

Whether it is chanting of a Mantra, meditating on the Lord, or doing Self-enquiry, if we keep our attention towards the spiritual heart, which is on the right side, it increases the efficacy of the Sadhana.



{71}

When the movement of the mind ceases, God appears from His hideout.

{72}

Theoretically, God or the Self residing in the Heart is Himself our Guru capable of guiding us in the Spiritual Path.

{73}

As Mahatma Buddha has averred, 'desire' is the main cause of all miseries. It is the desire for wife, children, wealth, name and fame etc., which motivates thoughts of methods of attaining them and their safety and maintenance after attainment. Elimination of all desires will lead to God-Realization.

{74}

How to eradicate desires?

There are four main methods:

1) Find out the defects or faults in the enjoyments of objects desired and how ultimately all things like wife, son, nice eatables etc. lead to sorrows and sufferings. (It is called DOSHAANU DARSANAM).



2) Pray with intense feeling to the Lord and weep before Him begging Him to remove all the desires. There is no Sadhana more effective than sincere prayer.

3) Repeated Satsang can annihilate all desires in due course. Guru's Grace can remove all desires in an instant.

4) Continuous chanting of the mantra given by the Guru (if the mantra has been selected appropriately according to the Vasanas of the disciple) can dispel all the Vasanas and desires.

{75}

Fill your mind so much with any one name of the Lord (like SRI RAM, JAI MA, ARUNACHALA SIVA etc.) by repeating it night and day while walking, talking, eating etc., that no place should remain in the mind for any other name and form.

{76}

Indiscriminate reading of too many books and involvement in arguments and intellectual discussions should be thoroughly abandoned.



{77}

Develop love for God completely and exclusively and be obsessed with that Love. Constant remembrance of God, chanting His name and praying ceaselessly will automatically lead you to Self-Realization.

{78}

Implicit and full faith (Sraddha) in the Guru and the scriptures is the most fundamental factor essential for any progress in the spiritual path.

{79}

In chanting the Mantras or names of God (Japa), the number of times chanted (the arithmetic of it) is not as important as the faith, exclusive devotion and love of God of the seeker who chants.

{80}

The seekers on the spiritual path should partake of limited food (limited in quantity-Mitaahaara) and should also be Saatvik in quality (Hitaahaara) as elaborated in detail in the Bhagavad Gita.



{81}

If one can write in a notebook early in the morning (preferably) Ram Nam (writing Sri Ram, Sri Ram etc., 108 times) the benefits that accrue are innumerable. Children from the age of 3 years and all old people should be encouraged to write Ram Nam so that it will protect them in times of need and danger.

{82}

Constant chanting of the Lords names will both purify the mind and create Love of God. If you are unable to love God spontaneously, you just pretend and tell the invisible Lord daily hundreds of times that you love Him dearly. The day will come when God will tire of the lie and make it the Truth.

{83}

Night and day people work all their life to earn material comforts. They do some so-called meditation or Sadhana half-heartedly for an hour or so each day for four or five years and get frustrated that they have not been able to achieve spiritual progress. This state of mind refuses to get concentration. What a wonder!



{84}

Since our tendencies from previous births compel us to live in an externalized manner, we must adopt an equally habitual practice for counteracting and reversing the direction of our thought. This is the purpose of Sadhana!

{85}

Concerning puja, the interior motive is what counts. If our motive is purely to fix our minds on remembrance of Him, then it is as good as meditation.

{86}

It cannot be overemphasized that our Sadhana must be regular, and without interruption. For as soon as one releases control over the monkey of the mind, it will always revert to the practice it has known for lifetimes, which is leaping from tree to tree, from object to object, in the world of desire.

{87}

Through Sadhana alone and seeking the Grace and Compassion of the Mother, can we hope to awaken from the control of such a rascally and deceitful mind. Karma is an action of the mind. It can be said that it is an extension of the mind. Therefore, karma need not be fulfilled or acted out.



Only the mind needs to be changed, or brought into complete abeyance.

{88}

Lust and anger are our enemies. They are mainly mental or psychological but they result out of the frustration of the senses to get what they want.

{89}

To begin bringing them under control, at the outset start from the senses and control their outgoing tendencies, because we cannot control the mind at the outset.

{90}

Whatever the mind desires is put into action through the senses. Therefore, when the mind sees that whatever it desires is aborted by the senses being controlled and not put into action, the mind will automatically become calmer.

{91}

However, this will be only temporary; ultimately, we have to go directly to the controlling of the mind.



{92}

How does one control of the mind? As per the Gita- only two methods are indicated in the verse: "ABHYASENA TU KOUNTEYA VAIRAGYENA CA".

{93}

First, practice again and again Japa, or breath control or Nama Japa (Name of the Lord), or trying to watch the thoughts and thus ultimately reaching the no-mind state.

{94}

Secondly, practice DISPASSION towards all objects of this world and the other worlds. The digression of the mind is because of its attraction to the world. If that attraction is taken off, the mind subsides, and begins to turn inwards.

{95}

Whenever a sensuous feeling touches our senses, withdraw it like a tortoise withdrawing itself into its shell. However, my own feeling is that if we have a competent and Realized Guru, invoking his Grace gives us the strength to bear.



{96}

Secondly, taking the Name of the Lord continuously at such times will make these feelings subside.

{97}

The best time for prayer and meditation is in the early morning hours between 3:30 a.m. and sunrise. This is because a particular beneficial ray comes from the moon called the 'ray of nectar'.

{98}

At such times our nerves and our entire subtle body is most fit to receive the subtle transforming power from above, be it the higher self or the Lord himself.

{99}

This time of the morning is also called the Brahma Mahurt. Mahurt means auspicious, thus it is the most auspicious time to reach Brahma.

{100}

When one is sitting for meditation you might find the mind uncontrollably active, then instead of trying to suppress the activity of mental imagination of the mind, spend this energy on the Lord. Sit and



very intricately imagine every detail of the form of God that suits you and is most fond.

{101}

Take special notice of the Lords eyes, full of love and compassion, and His ears which are long for He wants to hear the complaints and needs of all of his devotees from one end of His creation to the other. You will find that the mind will lose its savor for the external world as you practice this more and more.

{102}

What is the use of remaining awake for 24 hours and forgetting God? It is better to remain awake for one hour and remember God.

{103}

When the imagination of the Lord is full and complete in your mind, you will then tend to dive deep and replace the image with the name of the Lord, which has transforming and deifying power.

{104}

If one's mind is still unsettled and therefore unable to concentrate in meditation or the recitation of the Lord's name, then doing a mental form of worship of the Deity is helpful in calming and concentrating the mind.



{105}

It must be understood that this form of worship is merely a preparation for the true offering that is most pleasing to the Lord. This offering, or pearl of great price, is the complete absorption of the mind in meditation.

{106}

Regardless of how formal and elaborate the imaginary or even physical worship is, it is merely a preparation for the real work, which is done deep within in silence and stillness.

ॐ
GRACE
THAT WHICH IS
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{107}

It is only the Guru who can give you right vision, right thinking and right understanding.

{108}

After nearly 80 years, I can tell you this concerning the jivas power to conquer the attraction of the world: In my case, my Divine Mother never trusts me alone, lest I hug the world again.

{109}

As Patanjali says in the Yoga Sutras, when the waves of the mind, the vrittis of the chitta, are suppressed and eventually annihilated, the all-knowing Knower of all fields of existence naturally and spontaneously begins to manifest within.

{110}

One should not be concerned with the shortcomings or even 'sins' whether of the past or present. What is essential is to remain within and attach yourself to that which is dwelling within.



{111}

Ultimately, the day will come when the Lord in His compassion gives us what we lack, and truly becomes our comrade in arms. A firm belief in this ensures that victory in spiritual life is within our grasp.

{112}

No one has ever been successful in winning this war with the externalizing mind unaided by the help of the Lord. The time will always, and in every case, arrive when the Lord comes and His Divine light, in a moment, will banish all darkness.

{113}

God comes sooner, if we pray for His coming. He comes later, if in His compassion He desires an end to our illusory suffering. The Divine Mother will always come to Her children in need or despair.

{114}

We perceive this Grace in the form of joy and contentment that permeates our entire being. The more we persist in our spiritual efforts, though sorrow might arise because we also begin to 'imagine' a distance between the Lord and ourselves, contentment will overpower and extinguish the sorrow.



{115}

It is true that a wrench must occur in our awareness, as we attempt to fully and completely reverse the direction of our thought. Except with Saints and Sages, whose realization comes in an instant through the Grace of God and merits of past lives, virtually all of us undergo a long period of 'wrenching'.

{116}

Many write because of a woman behind them. The Divine Mother was behind me when I wrote all of those books.

{117}

Knowing that it is the entire Lord's drama, one should not be surprised to find not only the hero, but the heroine and villain as well. For the Lord as the very best of stage managers produces only the very best drama.

{118}

The sister of this sorrow is joy, for a heart yearning for communion with the Lord is ever surrounded by Grace from on high. That Grace comes in the form of light, which can be experienced even by a beginner in spiritual life.



{119}

The highest illumination of the true knowledge of the Self comes only with the advent of Grace upon us.

{120}

Whether this Grace manifests as our ability to meditate and do japa constantly, or to love the Lord with all your heart, it must come.

{121}

When Grace has come on to us and we are transformed by the light of That countenance, then it matters little as to the amount of value we hold for the physical world. For as Grace comes on to us, the world departs from us. That is what happens!

{122}

It is only the Divine Mother who can lift the veil and stop the insatiable drive that commands the senses of the human mind. No one can understand Her ways, for she holds the key to every creature's salvation.

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{123}

For many, the very fact that the Divine Mother is in control of all liberation is enough of an assurance that liberation from the cycle of birth and death will come.

{124}

It has been said that the desire for union with God is greater than the union itself, for it is Grace that creates the desire.

{125}

Grace will then come upon us quite naturally and in stillness we will possess our souls (that which is not Jada).

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PRAYER
THAT WHICH WILL DO A LOT

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{126}

For all problems, whether spiritual or material, prayer to the Supreme Lord is one infallible remedy. Try it with all sincerity and you will be amazed at its efficacy.

{127}

If you are unable to meditate, if the environment is non-conducive, or if you are unable to get a proper Guru etc., pray to the Supreme Being sincerely from the heart and all impediments or problems will vanish.

{128}

Our mental tendencies from previous births, (Vasanas) are formidable foes and are quite capable, from lifetimes of practice, to overwhelm even a yearning heart that wants to move upward spiritually. Therefore, prayer in all cases is the most essential ingredient for successful spiritual accomplishment.



{129}

It is said that the Lords ears are long, for he yearns to hear the prayer of his devotees. Moreover, He is quick to respond to the yearning of a heartfelt prayer.

{130}

Our unswerving persistence in maintaining forward (or inward) moving progress itself becomes a goal. In ancient Scriptures, a great truth can be found which says, "A sincere yearning and faith that union with God will occur, is far greater than the Union itself."

{131}

The whole thing in a nutshell is that humility is what is essential. It is for this reason, that when Sri Anandamayi Ma was asked by the devotees to give them a prayer that should always be repeated to the Lord, she replied that one should pray thus, "O Lord, keep me always in my service!"

{132}

The effective practice of sadhana actually occurs after the mind is put on the thought of God, for its nature is to usually become distracted. The practice is redirecting the mind inwards in prayer, while it is in the state of forgetfulness.



{133}

One should never regret the tendencies of one's nature. When our minds tend to run after the things of the world, our only occupation is to bring it back, bring it back, and bring it back to the thought of the Lord.

{134}

When difficulty is experienced in attempting to reverse the train of thought in the mind, we should always resort to the greatest weapon in the human arsenal -- prayer.

{135}

One can pray, "Oh Lord, my mind is as hard to control as the wind. Therefore, please help me. For thou art the struggle, and thou art the victory."

{136}

Prayer is essential. We must be truthful, and clearly admit to ourselves that for most of our lives we have danced with the world. We should not be surprised when we are in a time of great need and finally turn toward God for help that God seems to be slow in coming.



{137}

Why should the Divine Mother come dance before us when all of our lives we chose the world as our dancing partner? She will wait and see if we are earnest in our desire for Her Presence.

{138}

If we get into the practice of calling for Her, and incessantly go on repeating our call for Her, then only She will come.

{139}

If we are not in the practice of attaching our thoughts and hopes on the Lord during times of tranquility and ease, then we will forget to seek Him when trouble and sorrow surround us.

{140}

When waging war on the mind a two prong spear should be wielded; practice and prayer!

{141}

Even if the practice is not proceeding well, then one should increase the amount of time in prayer. At such times, prayer should be included to the Lord for His aid in help in successful sadhana.



{142}

If a spontaneous prayer does not come to the mind, then take out the prayers of others on loan, but it should be done with bhava (with sincerity).

{143}

Even if one's prayer is done mechanically, it will nonetheless cause Grace to soak into the mind. When the water is kept running, soon the whole place becomes wet!

{144}

Even if one is praying in a language foreign to his understanding, the important thing is to concentrate on the presence of the Lord your trying to invoke.

{145}

While praying to the Divine Mother in Sanskrit, without understanding a single word, just concentrate on "Mother, Mother, Mother."

{146}

After all, you are not trying to impress upon Her your understanding and eloquence, but rather you are trying to impress upon Her your dire need for Her presence. That presence is found in the Divine Mother's name!



SELF EFFORT
GOD'S PUSH AND PULL ON US



{147}

It is mainly the Grace of God or Guru which takes one to God-Realization, but one's own efforts in the form of Sadhana are essential in order to draw the Grace which is ever flowing.

{148}

Out of 24 hours, people claim to spend daily an hour or two for God (in meditation or worship or prayers). When you spend more than 20 hours in the world, how can you expect God to dance before you!

{149}

Love God first, others next, yourself never, but your Self always.

{150}

Speech is the vehicle of communication with the world. Silence is the medium of communication with the Self.

{151}

Past events never happened but in a dreamlike imagination of the mind. All in the future is only a



mental projection of the past. Remain always in the present. This is the characteristic of liberated Saints.

{152}

Whatever action you do, see whether it will not have any inconvenience or hurt to others. Extreme consideration for others and not being bothered about one's own rights at all times is a sure sign of one's progress in spirituality.

{153}

In Savikalpa Samadhi (considered a super conscious state), one is enabled to have a vision of the form of the Lord whom he worships or a Divine Light etc. It is still unreal as long as duality persists. Nevertheless, attainment of this state will eventually lead one to Nirvikalpa (unconditioned and undifferentiated) Samadhi.

{154}

The magician disappears when his magic is projected. The Self disappears when the World of imagination is projected.



{155}

Sanyasa is not running away from worldly life but is abandonment of its ignorance. One has to go beyond attachment and detachment, as both are ego-based. One should cultivate indifference and absence of reaction towards worldly objects and events. This is the advice of Ashtavakra Samhita.

{156}

Make God a partner in all your efforts and call on Him for help. He is certain to respond. You cannot bribe your way into God. He is vulnerable only to sincere love.

{157}

There is no use seeking a place of solitude in the Himalayas. Seek solitude inside yourself by getting rid of all tenants like desires, attachment, passions, anger etc.

{158}

In India we extol hundreds of Sacred places as the manifestation of the Lord in Person so that people may be entangled an at least one place or another.



{159}

When the Father and son are one, and we are all the sons, the legacy has to come and fall on our lap one day or other. If you want it earlier, then please you're Father.

{160}

Never, never apply to others, that which you apply for yourself. The path that one follows by which results come for one may reap no results for the other.

{161}

One must avoid denying a spiritual truth by simply shirking it off with the attitude of "that path is not for me, my way is different." As has been said concerning prayer, it is universal, and though many may pray in their own manner, it is an undeniable fact that prayer works.

{162}

Live by one maxim- Attach to God, and repeat! It is helpless and fruitless to try to detach yourself from a dream world. That which created a dream will perpetuate the dream, for we are simply actors on a stage, and the script is written for every act and every breath we take.



{163}

All beings who seek union with God find that what is required is not learning something new, but rather remembering that which was forgotten.

{164}

It is important to understand that the Knower of the field is the Divine Self that lies within us all. It is the Knower of all fields of existence, even the Knower of that which is Unmanifest.

{165}

Anyone who has begun any endeavor in spiritual life knows that the path is wrought with danger and great struggle and sometimes even outright war with the mind. In battling the external mind, one must wield a two-edge sword, one edge of persistent effort and the other of sincere prayer.

{166}

We think and believe that we are limited and bound. We tend to gloss over the fact that is expounded by virtually every major religion of the world that the mind is the problem.



{167}

It was once said, "What we need to do is to barter this seemingly substantial shadow for the shadowy seeming substance. We need to either kill the ego or realize that there really isn't one." We need to squarely face off with our 'thought processes', whether we label them the ego, ignorance, or even go so far as to call it sin. At the point of confrontation, unmasking needs to occur, and whether one discovers reality or illusion behind the mask, it needs to be renounced.

{168}

We must come to the realization that persistence is the key to success. Our repeated practice leading to spiritual transformation must flow like oil, uninterruptedly and with a natural fluidity.

{169}

Our spiritual effort will always, and in every place create yearning, which our heart transforms into faith. This movement of the heart invokes the Grace of the Mother.

{170}

At this age in spiritual development we must be skillful in adhering to right understanding. This understanding enjoins us to know that it is God who is doing the practice; it is God who is both the



victory or the fall and the contentment as well as the sorrow. With this understanding we remain, for we know that it is in truth God's speed.

{171}

What is essential in spiritual life is to wake up from the dream world of illusion that we live in. Although we may through our spiritual practice endeavor to continuously cry 'wake up, wake up', we find that the dream rolls on.

{172}

We know that we will wake up from the dream that we experience in sleep, for awakening occurs spontaneously as our awareness shifts to the external world. It is not an easy thing to wake up from the dreams of this external world. This is because it is the Maya of the Divine Mother that we experience in our waking state.

{173}

It is her dream drama, and we are merely actors upon Her stage. It is by spiritual practice, and God's Grace, that we come to understand that She is the only stage director.



{174}

The gift of this knowledge presented to us by the five senses, is no more than a drama of the Cosmic Dreamer. It does not solve the question of why we suffer in the dream.

(175)

We have been giving attention to the mind and nurturing it so long that it has become a habit deeply ingrained. The only way to become victorious over such a deeply rooted foe is to, again and again, make repeated efforts to give attention to the Lord and make that a habit.

{176}

So long as the 'I' continues to remain and say "I had an experience", know that it is not the stage experience of 'Ananda' as perceived and enjoyed through the five senses, it is all imagination. To revel and enjoy in visions and feelings of imagination is called 'rasaswada' (tasting of the flavor). This is listed as one of the obstacles to meditation.

{177}

This rasaswada of Ananda is as great an obstacle to meditation as 'akshaya' (old Vasanas cropping up) and 'laya' (the mind going into a stupor).



{178}

In an effort to tame the mind and senses, some people torture the body in various ways. These efforts have only a very limited effect. Only by invoking the Lord's Grace thru satsang, japa, prayer and meditation can mental upheaval be subjugated. When a body is shaken with passion, for most even Inquiry or Vichara becomes powerless.

{179}

Vasanas in the archives of the mind stimulate desires in the mind. The results are good or bad actions. The power of Vasanas are threefold: Ichha Sakti – desire (I want to eat), Jnana Sakti – knowledge (I know where I can go for good food), Kriya Sakti – action (walking to the restaurant). To stop the desire, you must catch hold of it by the neck and nip it in the bud when the power of Ichha Sakti first arises. Then the action needed to satisfy the desire will be stopped automatically.

{180}

How do you stop the desire? The Vasanas must be eradicated. How can this possibly be done? This is accomplished through the persistent practice of satsang, japa, prayers and meditation, along with vairagya, which is cultivation of distaste for worldly sensual objects.



{181}

Here karma is of two kinds. Firstly, new activities due to Vasanas and desires; secondly, reactions from past karmas in the form of events or happenings. Regardless of the source of troublesome events, everything ends in the control of the mind—hence meditation, prayer and satsang (hopefully with Saints) are the most effective methods to employ.

(182}

Do not fall prey to despair when the mind urges you toward worldly enjoyment. By any means, turn your attention toward the Lord. Do not prohibit by force a child from doing some wrong act, show the child something more attractive and turn its attention elsewhere. "Lalayet Chitta Balakam"—persuade with indulgence the mind, which is a child.

{183}

One can reason out by illustrations from the Biographies of Saints to the mind how the way to the Lord will be more beneficial. "Oh mind; let us try this way for some time." The Lord is a strong haven; practice, prayer and satsang are His support.



{184}

All events good or bad, pleasant or unpleasant are 100% pre-determined by the Lord- the author of the Dharma Script. You cannot avoid it; therefore, there is no use in trying. Why should you try to prevent, avoid or ameliorate a drama inconvenience?

{185}

All actions and their fruits have been pre-determined. If the Lord wants you to know beforehand the consequences of your actions, he will make them known to you. He never plays 'Hide and Seek'- it is we who do it, and then say, "He complicates it".

{186}

Our only duty is to concentrate on the Lord without motive, without asking for revelation or reward. Whatever is required, He will do. Let us confine ourselves to this one duty-directly. This one-pointedness will make the path smoother.

{187}

Japa is the easiest approach, for through japa one is easily brought to meditation. When one becomes more and more accomplished in the practice of japa, they find that they are becoming more and more absorbed in the Samadhi state.



{188}

Prayer also leads to the calm state and stillness of the mind. Therefore, one should have the practice of doing all three.

{189}

One begins by saying prayers to the Lord, and then with eyes closed and seated comfortably, one should begin taking the name of the Lord mentally in the mind. As one becomes more proficient in this practice, and according to one's own personal temperament, meditation will always ensue.

{190}

Always tell the truth, but never a harsh truth, for the Lord tolerates all, and we should understand that it is all His play.

{191}

God tolerates everything! We should tolerate with patience all that comes to us, even those things that bring great sorrow and pain.

{192}

Regardless of how formal and elaborate the imaginary of physical worship is, it is merely a preparation for the real work, which is done deep within in the stillness of meditation.



{193}

The experiences of visions and temporary bliss in meditation are only short excursions to a picnic ground from which you must return 'home' to body consciousness.

{194}

Purchase a plot at the picnic ground, build a house and then merge there in Sahaja, or natural persistent meditation.

{195}

Even if we are desperate and seek the Lord for the removal of our sorrow as a last resort, we might find that though the Lord comes, He will be slow in removing that sorrow. For the Lord, in his great mercy, understands that the sorrow is all that reminds us of Him.

{196}

If you think you have trouble with your mind now, try taking up the practice of meditation.

{197}

In the effort to wash the mind, the water will always turn dirty.



{198}

It is only with patience that we keep changing the water, by bringing the mind back to the remembrance of God, which will ensure that the goal will be reached and will remain permanent.

{199}

We cannot make the world depart from us by our own efforts, for we have been stuck to it like tar on a baby for an unnumbered amount of years, even incalculable lifetimes.

{200}

If we allow our energies to be constantly directed outwards, and constantly in touch with sensual enjoyment and gratification on every level, we will find ourselves constantly enticed by that to a deeper and deeper degree.

{201}

In the end one then becomes virtually bound by that which is without any real substance or reality. This is truly living in illusion.



SURRENDER
GIVING YOUR KITE STRING OVER TO RAM



{202}

Abandoning all doer-ship (Karta Bhava) and experience-ship (Bhokta Bhava) and to remain without any reaction to any incident, happening or event irrespective of whether it is good or bad is surrender to the Self. Whatever action takes place, one should consider it as being done in the Totality and not by any individual.

{203}

In Bhaktimarga, one should feel that nothing in this world, not even the least movement of an atom, can take place except by God's Will. Our body and mind are used by the Lord as His instruments.

{204}

Having complete faith in the Love and Compassion of God one should have confidence that what all happens, even if they are calamities or dangers, takes place by God's Will, everything being for our ultimate good. Like a newborn child dependent on its mother, we should be totally dependent on God and God alone. This is surrender.



{205}

A complete surrender is giving the irrevocable and absolute Power of Attorney to God so that when problems face us, we seek no redress or remedy from any other source. We are then prepared to face any consequences good or bad as the Lord wills.

{206}

If you are treating people alike with the same love and are able to have immense mental compassion towards all distressed people, the needy and the poor, it is a sure sign of progress in spiritually.

{207}

The day we recognize from our heart that "I" am nothing, and my entire body and mind is being used by the Lord as the instrument of His will- the surrender starts. When once we surrender, we cease reacting to sorrow or sufferings. We can't ask Him- "What are you doing Lord?" Therefore, "I" leaves off doer ship; I do NO action. I am a witness. Where I do not do the action, I am not concerned with the good or bad results. They are all left to the Lord, we reach the Witness Status.



{208}

Bhagavan Ramana was once asked, "Which is the most important verse in the Bhagavad Gita?" He said, "Verse 62 in the 18th chapter, if we understand and **practice** it, it is surrender." Verse 62 is "Seek refuge in Him alone with all your heart, O Bharata, by His Grace you will gain Supreme Peace and the Eternal Abode".

{209}

We surrender our false sense of individuality and know that everything is done in the Totality.

{210}

Always give; never take, including help in need. If in an unconscious state someone helps you, there is nothing to feel grateful about, it was your destiny. Yes, every moment let us be grateful only to the Lord.

{211}

By clinging to the "I" and dogging its footsteps hither and thither, you can be led unknowingly to its dark hideout. There, being attracted by its allurements, the sadhaka transforms a beautiful "Story of Romance of the Soul with God" into a detective fiction.



{212}

It is the mind that is the ego, the individualized soul. It is what runs you. Do you fight with your own shadow to remove it, or do you simply step into the Light?

{213}

One becomes exactly what one thinks; in fact, one is at that moment, exactly what is perceived to be present by the mind alone.

{214}

A great spiritual practice would be to simply close your eyes and say "all thoughts get out, especially the thought of the body, and you sit and realize. I am That, I am part of the infinite consciousness, ever pure." Don't think "I am that"-be That.

{215}

The highest teaching proclaims that all desires must go, even the desire for liberation.

ॐ

{216}

Therefore, in the process leading toward this state, one should hold on to one desire, that being of God. Here one's prayer should be, "O Lord, may this desire turn into love of Thee, and let this be my last desire."

{217}

Simply attaching to the Lord is sufficient. If one tries to detach from the world, there will be no end in detaching.



PURITY
THE ALPHA AND OMEGA OF YOGA



{218}

The only impurity of our mind and the greatest sin ever perpetrated by us is our thinking that "We are the body". It is like the electricity inside the Zero Watt bulb identifying itself with the bulbs resistance and being unhappy about its limitations.

{219}

The Electricity inside a bulb remains always connected and identical with the electricity in all bulbs and also the electricity of huge and unlimited power in the Generator. The body is the bulb and electricity is the Consciousness which can be termed as God, Siva, Vishnu etc..

{220}

The light in a bulb does not come out of the limited bulb but comes out of the TOTALITY of electricity in all the bulbs and the generator. Similarly, you are not an individual confined to a particular body but you are the Totality- the all powerful Pure Consciousness.



{221}

Without cleansing the mind first of its impurities like passion, anger, desire, jealousy, pride etc. through worship, meditation and prayers any attempt to get God-Realization straightaway will become futile. The antennae should be set right.

{222}

Love God to exclusion of everything else. Be obsessed and possessed by God day and night. Think of Him constantly and chant His name. All your impurities will dissolve and God will reveal Himself.

{223}

A realized person is one who is free from all impurities. He is beyond the pair of opposites like joy and sorrow, heat and cold, bliss and pain. Such a person cannot have any action externally to any worldly object, like the opposite sex, money, pain, etcetera.

{224}

If such a person by chance is exposed to an object of enjoyment, the person remains unaffected by the object. In addition, he gets neither happiness nor unhappiness.



{225}

If a realized soul is living in all material comfort, and somebody massages his feet while he is sitting on a golden throne surrounded by all luxuries, he will have no reaction. If some luxury comes to him unasked, he neither denies nor rejects it. He shows no happiness in its coming. If something comes, he lets it remain. If something goes away, he is not sad at its departure.

{226}

The problem of human life is that this Knower of the field becomes identified and assimilated within the field that "is seen." The external movement of the mind toward objects of sense causes this identification. This is the only impurity.

{227}

The only way to eliminate this false and illusory identification with the external world is to, by some means, turn the mind inward.



{228}

One living in a state of higher awareness is like a person who is a dry leaf. Though he is moved about by the circumstances that surround him, he is completely unchanged with every direction taken. He floats through life. His mind is not modified and therefore is not assimilated into the world around him.

{229}

The higher mind knows the unreality of that which is experienced through the senses, perceiving only the unmoving silent state of the seer. Remaining in this state his consciousness ascends inwardly, and in that poise, his higher or Divine self begins to manifest.

{230}

This revelation occurs naturally. For once the mind turns inward and becomes unaffected by all external stimulus, the Divinity of ones true nature begins to unfold and manifest from within.

{231}

The mind of higher awareness is without wants or passion, its true nature will be perceived by observers as of one possessing complete contentment at all times and in all conditions.



{232}

It has been said that a fully realized being can be recognized by one true mark- a profound state of calm and undeniable contentment, purity and joy. It may be called bliss by some, or the calm of meditation by others. This pure joy comes from the Divine, and is completely contagious to those around it. One does not have to understand its nature to be affected by its Presence.

{233}

While we live, utterly caught by the external stimulus of the world, any momentary revelation of the divinity lying within us is usually perceived as an annoyance, for when our consciousness confronts that which is Pure and Divine, the unreality of all external things becomes undeniable.

{234}

Refraining from reacting and engaging in the dream world of the mind is the beginning of purification.

{235}

As spiritual practice continues, and our awareness becomes more and more pure, we begin to relax our hold on the world. The world does not grip us- we grip it.



{236}

With love of God in the heart, it becomes natural to ignore and not react to all that happens in the world.

{237}

We should live as if we were only guests in the 'house' of the world. A guest will always endure serenely all of the family quarrels that go on in the house, for he knows that in truth they do not concern him.

{238}

As we become detached from the drama of the world, we will naturally begin to become attached to the Creator of the world. Loosen your hold of the world, and tighten your hold on the Lord.

{239}

Do not bother yourself with the philosophical question of whether you are holding onto the Lord, or the Lord is holding you. The pure embrace is all that matters!



{240}

When our Divine consciousness begins to awaken within, we find that we rise above the things of the earth. Not only do we lose our attraction to the desirous things of nature, but in an advanced state we literally become unable to grasp such low things.

{241}

In this state, all of our senses are completely detached from the world. One then moves throughout the world in a desireless state, completely unaffected by pleasure or pain, gain or loss, praise or censure or purity or impurity.

{242}

Though in the world, this Sadhaka is never part of the world. The things of the world simply do not stick to him; they roll off his mind like water off the Lotus leaf.

{243}

To one who has meditated and dived deep in japa and prayer to the Lord, and whose being has become as pure as the Lotus, the world is not considered as crow droppings. It is seen as the manifestation of the Lord's play or drama.



{244}

Then the world is not experienced as a field of sorrows, for as the knowledge of the light of God's purity begins to dawn upon those engaged in spiritual practice, contentment becomes the first fruits of the labor.

{245}

With the increase of knowledge also comes the increase of a type of spiritual sorrow. However, this is not a sorrow of remorse, but rather one of yearning to draw ever closer to the light of God and be absorbed into it.

{246}

Mental renunciation cannot happen so long as there is one thing deemed of being valuable in the world which perishes. This practice is usually given as an individual instruction and not common for all who strive in the Spirit.

{247}

The true definition of wickedness, or the answer to the question, "Who is a wicked man?" is one who willfully and for his own benefit does harm to others -- that is a wicked man.



{248}

One should be perpetually on guard in watching the mind to immediately notice and banish the attitude of service to God devoid of feeling. For one's feeling is the essence of their faith.

{249}

The more we go towards the Lord, and keep company with only decidedly good souls, automatically the Vasanas will not rear their head, and purity will ensue.

{250}

The movement of the heart and attitude of the mind alone will set you in firmness. If you have purity in firmness and faith, you have it all.

{251}

Through wrong habit we appraise God as the least attractive goods! Thus, when real Sadhana begins in us, it is solely due to the Lord that we are chosen as His customers.

{252}

In reality we are even incapable of true misery. Yes, "human life is full of misfortune, most of which never happened!"