

**THE CHIDAKASHA GITA OF
BHAGAWAN NITYANANDA OF GANESHPURI
With Commentary by Acharya Kedar**

1. Jnanis are mindless. To Jnanis, all are the same. They have no slumber, no dreams, nor sleep. They are always in sleep. The sun and the moon are the same to them. To them, it is always sunrise. The glass of a chimney lamp, when covered with carbon, is not transparent. Similarly, the carbon of the mind should be removed.

Commentary: A being who is immersed in the state of Supreme Shiva, the state of Shiva Consciousness, is a knower of the Truth. One who sees and experiences God in everything and everyone, everywhere is called a Jnani. To such a person, only God exists. For such a being, this world-appearance is neither real or unreal. It is a reflection of God's Bliss. A Jnani is immersed in Equality Consciousness and is the Revealer of that Equality Consciousness. Equality Consciousness is the vision that all sentient and insentient creations are the same because God exists in them equally. For one whose experience of Equality Consciousness is uninterrupted, the "Sun" of Supreme Awareness never sets. Such a being is always aware that the Revealer exists in that which is revealed. The physical covering is transparent for such a being. A Jnani is one who has destroyed the restless mind so that this Truth becomes a constant revelation.

2. There are three nerves in the body: the sun or the Sushumna; the moon or the Ida; the star or the Pingala. The first is red in color, the second, blue, and the third, green.

Commentary: Inside the covering known as your physical body, there are many channels or paths through which spiritual energy flows. These paths are subtle. Of these, there are three channels or paths of spiritual energy that are of primary importance to a yogi. And of these three channels, one is the most important. The subtle path that moves up inside your physical form through the right nostril is known as Pingala. The subtle path that moves up inside your physical form through the left nostril is known as Ida.

The third subtle path is the most important because it is the Siddha Path. It is through this path that the awakened Mula or Kundalini Shakti, once fully awakened, makes her journey through all the subtle spiritual energy centers of your being (Chakras) to union with Shiva in the Sahasrar. This is why it is called the Siddha Path, the path of the Perfected Beings. This is the subtle energy channel called Sushumna. This covering is also called the subtle body. This path begins at Muladhara Chakra which is the entrance to the Sushumna. This "gateway" to Sushumna, known as Muladhara Chakra, is red in color. This Muladhara is also the "gateway" to the subtle paths of Pingala and Ida. Depending on how a yogi directs his/her Prana (breath) through these three channels, one can experience various colors such as Green, Red and Blue.

3. Where these three nerves meet is the heart space. As we go on practicing

yoga, the Bindu-sound is heard in the head. This sound is one, indivisible.

Commentary: The Ida, Pingala and Sushumna paths within your being all merge in the Crown Chakra at the top of your head. When your conscious awareness expands to the point where you are able to direct your entire consciousness to become absorbed in this Crown Chakra, there is a sound that is heard on a constant basis. This sound is called Bindu Nada or point of vibration. Some sages refer to it as the ten different kinds of sound emanating from the Sahasrar. This sound is the Vibration of Divine Consciousness known as Spanda or Chiti. It is called "one" or "indivisible" because it is the very frequency of God from which this entire cosmos is manifested. On becoming absorbed in this sound, one sees the Light of Divine Consciousness that falls downward from the Sahasrar. This is Prakasha, Lord Shiva's Pratibha. It is most excellent.

4. Just as camphor is consumed by the flames of fire, so also, mind must be consumed by soul-fire.

Commentary: When camphor is consumed by flames, it burns completely and not even the seed of camphor remains. In the same way, for a yogi who wants to merge with his/her natural, free state of being, the restless mind must be burned in the fire of Shiva Consciousness. When the mind is silent, the impressions left behind on the mind still remain in subtle form. These impressions rise over and over again to make the mind restless. In the fire of a yogi's daily spiritual practice, by the Grace of a Sadguru, these impressions left behind on the mind are destroyed completely and the mind also dissolves in the fire of Shiva Consciousness.

5 . The copra, detached from the shell, makes a dull sound when shaken; so also the body and soul must be thought of as separate. The first is light; by that light, all vices are consumed.

Commentary: When we remove the coconut kernel (copra) from the coconut shell, we do not mistake the shell for the kernel. We know that the copra is not its shell. In the same way, a person seeking to know the Truth should cultivate the understanding that the physical body and the internal soul are separate. One is a reflection of the other. The internal soul is actually the light of Divine Consciousness. The body is merely a shell that this internal soul parades around in. When a yogi has this realization on a constant basis, all the ego attachments created by the mind and the senses are destroyed.

6. Just as we draw water from a well, we should draw breath. When we breathe out, it should be like letting down the bucket into the well. When we breathe out, it is the carbon (the impurities of the body); when we breathe in, it is the breath of Omkar. Breath of Omkar is the manas (mind).

Commentary: In our Siddha Path, the breath is called Prana Shakti. The internal soul comes and goes on the movement of this Prana Shakti within your being. When you breathe in, the mind is born and creation manifests. When you exhale, the mind begins

to calm down as the impurities of the body and the attachments of the mind are expelled from your being. The primordial sound, the mantra OM, is the cause of the manifestation of this Universe. When you breathe in, this act of creation occurs within your being due to the vibration of this same Omkar. The coming and going of Prana Shakti inside your being is the creation, sustenance and withdrawal of this world-appearance.

7. Manas is Jiva; but their positions are different. Jivatman is Paramatman.

Commentary: In our Siddha Path, Manas is a word for the Mind. The mind is considered to be the Jiva, the individual bound soul. When, by the Grace of a Siddhacharya (Siddha Guru) and your own daily spiritual practice, you are able to turn the mind within to make it merge with the Absolute, the mind becomes Jivatman, the reflection of the Supreme formless Absolute in the body. One who has fully realized God by merging his/her mind into Shiva Consciousness is said to be Paramatman, the Supreme God Consciousness, while still in the body.

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8. A man or woman should be educated. What is education? Jiva should know the secret that He is the Paramatman.

Commentary: Education in mundane life is limited knowledge. True education is complete knowledge and experience of That by whose light all things shine. This is the only real knowledge since it is by this knowledge that all other things are understood. Every individual should embark upon the path that will uncover the secret that he/she is really God himself.

9. Paramatman is in Jivatman. The real Mukti is to know the subtle in the gross.

Commentary: The one Universal Experient, the one God who is worshipped by so many different names, is actually the same one who takes the form of the individual bound soul. There are spiritual paths that espouse that Mukti or Liberation occurs when you achieve complete silence of mind while sitting for meditation. This is not Deliverance or Liberation. It is not the real Mukti. Mukti is the constant awareness that the subtle, the Supreme Shiva Consciousness referred to as God, is contained in all the gross objects of this world. Mukti is the constant awareness of that fact.

10. We should leave off the gross sleep and sleep the subtle sleep. We should enjoy the sleep obtained from the practice of Pranayam.

Commentary: My Gurudev used to say that sleep is death. In the gross sleep, you experience the state of deep sleep where you are not aware of anything at all. The subtle sleep is one in which, while in the state of deep sleep, you are able to maintain the awareness that you are God and that your deep sleep is merely one of God's coverings. The way to enjoy this subtle sleep in which you are actually fully aware (and therefore fully awake) is by means of Pranayam. Pranayam is the practice of controlling

and directing your breath so that it enters the Sushumna Nadi and moves about there, rising and falling, without the necessity to take any air in from the outside.

11. The upgoing breath is like the wheels inside a clock. Its movement is inside. When the movement of the breath is internal, one will see the world in himself.

Commentary: Prana Shakti is your breath. The upgoing breath is the Prana when it moves inside the Sushumna Nadi, rising through the Chakras. This is what causes Kundalini Shakti to rise after Kundalini has been fully awakened by a Liberated Sage. Just as the wheels inside a clock control the movement of a clock, the upgoing breath controls the creation, sustenance and withdrawal of the entire Universe. When a yogi, by the instruction and Grace of his/her Guru, is able to direct and maintain the Prana inside this Sushumna Nadi, without taking any breath in through the nose or mouth, such a yogi experiences all 36 Tattvas (stages of manifestation and withdrawal of the Universe) inside his own being.

12. Just as we see the sky reflected in the water in an earthen pot, so also, to the internal vision, the sky of consciousness becomes visible.

Commentary: The water inside a pot has the ability to reflect the sky above. But when doing so, the water, which is the reflecting surface, does not become the sky. It remains as water and the sky remains the sky. This is due to the reflective nature of the Supreme Subject (Parama Shiva) who becomes the internal soul of all sentient and insentient objects. One who knows this from the personal experience gained by Guru's Grace, is able to attain the internal vision by which Chidakasha, the great inner expanse of Divine Consciousness, becomes completely visible.

13. If food is prepared in a gold vessel, the dog eats it. If it is prepared in an earthen vessel, then also the dog eats it.

Commentary: A dog's only interest is food. Regardless of what the food is cooked in, the dog will eat it because it has become absorbed in food. A person who desires after sex, only wants sex, regardless of the context. One whose only desire is for money, will eventually pursue money, regardless of the means. You get what you meditate on. One who desires only God becomes God.

14. The sunlight is reflected in the salt water of the sea. It is also reflected in the clear water of a tank at the top of a hill. It is not enough if we see with the eye but we should experience it.

Commentary: Eventhough sunlight is reflected in water and other surfaces, to experience the sun directly, we need to sit in the sunlight. We can't get a tan by starring at the reflection of the sun. In the same way, it is not enough to have the intellectual understanding that God exists in His reflection as the various forms of this world. If we want God, we have to experience Him directly by going to His source, *Spanda Shakti*, inside our very own being.

15. On a tree grow numberless flowers. The flowers all perish but the tree does not perish for a long time. The visible is like flowers, the invisible is like the tree.

Commentary: This world-appearance is like the flowers growing on a tree. Just as the flowers wither and die and then take birth again in an endless cycle of birth and death, but the tree remains as the source of birth and death of the flowers; so too, this world-appearance and all the objects in it perishes and is born again by the power of God which remains changeless. Objects (people, places and things) are visible like the flowers. God is subtle and not readily visible to those who do not have the subtle discrimination.

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16. There are matches in a matchbox. Fire is produced only when the match is rubbed against the side of the box. So also, the Manas is the match; intelligence (Buddhi) is the side of the box. We should rub the Manas against Buddhi and then we get the kingdom of Self which is the same as the liberation from the cycle of birth and death.

Commentary: Buddhi (will) has two aspects; transcendental and immanent. The transcendental aspect is Lord Shiva's Svatantrya or God's sweet will. When we align ourselves with God's will we attain the kingdom of the Lord and are able to bask in God's Grace all the time. We become God's responsibility. This is a state that dawns on a person when the mind is merged in one's natural, free state of being. When the mind is "rubbed" against the higher intelligence of Buddhi, it becomes God. For this to happen one needs a Guru and a spiritual path.

17. A man should be quite indifferent to honor and dishonor. He should not have the least love for his body; such a man will see the Supreme Being in everything and everywhere.

Commentary: To experience the state of Bliss, Joy, complete Inner Peace and total Freedom, you have to rise above praise and blame. You have to become immune to the perceptions created by words and your ego has to be destroyed so that it no longer responds to virtue or vice. This is Vairagya, dispassion. By cultivating Vairagya, you are able to destroy the notion that you are the body. Once this limitation of the ego is destroyed, you merge with the Supreme Being and see only him in everything and everyone, everywhere.

18. The Supreme Light and the Universal Light are identical.

Commentary: *Shiva* and His *Shakti* are identical. God's transcendental and immanent aspects are two parts of the very same Consciousness. There is no Shakti without Shiva and there is no Shiva without Shakti. This world of forms is identical to the *Supreme I-Consciousness* that created it. Only God exists.

19. From a plank, are manufactured tables, chairs, etc. So also, Brahman is the primordial substance from which numberless worlds are formed.

Commentary: Planks of wood are used to manufacture wooden chairs and tables. Yet the chairs and tables remain essentially wood, even though they seem to have taken on a different form. Without the wood, there would be no chairs and tables. In the same way, this universe is not separate from Brahman (Divine Consciousness) because Brahman is the substance from which this universe is created. Therefore, this universe of forms is essentially that same Shiva Consciousness fashioned into what we *perceive* as this universe.

20. Manas and the Atman are the same to all people. At the final stage of the universe, all is one. At the present stage, there is difference in their mode of breathing, thinking, and their mental tendencies.

Commentary: There are four ages known as Yugas (Satya Yuga, Treta Yuga, Dvarpara Yuga and Kali Yuga). These four form one world cycle. We are now in the fourth age known as Kali Yuga. At the end of this age, the entire Universe will be dissolved and reabsorbed back into the formless Absolute. When this happens all activity ceases, as all objects (people, places and things) are withdrawn into one formless Absolute. Prior to this cosmic dissolution, the Universe would seem to be full of duality and diversity, full of many different forms, seemingly independent of each other. In Truth, they are not. Only the One who creates, sustains and withdraws actually exists.

21. Fire, air, water, and earth are common to all. These may be used by all people alike. Similarly, well-water may be used by a brahmin, a pariah, and children alike.

Commentary: Just as all beings use fire, air, water and the earth and claim these as their own, regardless of race, creed, color, caste or past deeds; God belongs to everyone, regardless of race, creed, color, caste or past deeds. Also, anyone seeking the means to experience God in order to become a Liberated being, may do so. The water from the well of knowledge of Divine Consciousness may be drunk by all. On the spiritual path, no sincere seeker should be discriminated against. God wishes to redeem ALL His children.

22. Manas is the gingilly; Buddhi is the oil mill; Amrita (ambrosia) is the oil.

Commentary: To extract oil from a seed, you have to grind the seed in a mill. Then you get oil. In the same way, to extract the ambrosia of the Supreme "I" Consciousness, you have to "grind" the mind in the mill of Divine Intelligence. The restless mind must be made silent. This happens when the mind is fed to the Buddhi and devoured by this Supreme Intelligence.

23. Buddhi is the king. Manas is the minister. Manas should be subordinated to Buddhi.

Commentary: When the contracted intellect (Buddhi) of the individual expands and merges with *lccha* (Shiva's Will), Buddhi then becomes the channel for real Intelligence. When this occurs, the mind should be subordinated to Buddhi so that the yogi always has access to That which is real knowledge, to That which is worth knowing. A yogi must learn to follow God's Will. That is what being a yogi means.

24. When a road is crowded with five or six thousand people, it is almost impossible to drive a horse carriage along the road. The driver must be careful in driving the carriage. A cyclist's attention is not directed towards himself but towards the passerby.

Commentary: Being a yogi, being a disciple on a spiritual path does not mean being a "space cadet." One who follows a Siddha Guru and engages in daily spiritual practice must also take responsibility for his/her worldly life. A yogi should become very focused and make his/her mind very sharp through Meditation. Such a person should perform his/her daily mundane activities masterfully and in a way that is the heritage of sages.

25. When a man is entirely sunk in cold water, he no longer feels the cold of the cold water. A perfect man is not subject to anger.

Commentary: If you stay in cold water long enough, your body becomes indifferent to the cold and you are able to remain in the cold water without being affected by it. In the same way, a yogi should remain in the world without being of the world. A perfect yogi is one who is not swayed by anger or the other emotions that are common to this world. A perfected being does not lose his/her equipoise even for a moment, even though he is still immersed in worldly activity. He moves through this world as a spectator, remaining indifferent and unattached to that which is experienced by the body.

**THE CHIDAKASHA GITA OF
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26. When a seed is fried, it cannot sprout. When a lamp contains no oil, we do not call it a " lamp." When the sun is shining, a gaslight becomes dim. It is the sun that gives light to the whole world. If Manas is regarded as the king, Buddhi may be regarded as the prime minister. When a tree does not bear fruits, it has no beauty. There is no effect without cause. In darkness light persists. Darkness is ignorance. Light is Jnana (knowledge). One must see oneself . One must return to the place from whence one started. We must return the thing we have borrowed.

Commentary: This entire Universe manifests, is sustained and withdrawn due to the existence of the Supreme Subject, the One Absolute God-Consciousness we call Shiva. Without this light of God nothing shines and nothing can exist either. Can you see yourself if there is nothing to reflect your form? No. In the same way, all objects in this Universe are reflections of that Supreme Subject. Without the Supreme Subject, the

object cannot exist and, in fact, objects (people, places and things) do not simply reside here in this world. They exist inside the body of Supreme Consciousness. Even darkness needs Divine light to be recognized as darkness. The form we are in is on loan from Shiva. We must follow a path and Master that will allow us to realize this fact completely. Only then can we go home.

27. A Guru (spiritual teacher) will lead any sort of man from a thorny path to the royal road. Such preceptors are of two kinds. One is the primary preceptor and the other, the secondary preceptor. Mind is the primary preceptor and the other, the secondary preceptor. One is not the preceptor of the other. He is only the secondary preceptor. The secondary preceptor is one who shows the water in the well. The guru who exists in the heart of all beings is the Jagad-Guru (universal preceptor).

Commentary: On the spiritual path, the Guru-Acharya is the means. A Siddha who has the power to bestow *Shaktipat* can lead any person from the ignorance of his/her own delusion to the royal road to God-realization. *Shiva*, the universal Siddha, is the primary Guru. He exists in the heart of all living beings. The Acharya is not the Guru to Shiva. The cosmic mind, Shiva-Shakti, is the primary preceptor. The preceptor in the physical form of the Guru-Acharya is the secondary preceptor. The secondary preceptor is the Guru who gives you Shaktipat and guides you in spiritual practice, until you are set on your own path. The secondary preceptor is that Master who shows you the Self. The One Absolute Supreme Being takes the form of the Acharya to bring you to Him.

28. People generally think that a teacher's body is guru. A man does not become a guru by simply wearing sandals and counting beads on a rosary. One who talks "Brahma Jnana" and gives stones to his disciples is not a guru. Whatever a guru speaks in words, he must show it in action. First one must practice and after realization, he must begin to teach others.

Commentary: The Guru is not the physical body, but rather the Grace-bestowing power of God at work through the Guru. Someone who has been ordained a monk and wears the clothes of a Sanyasi should not automatically be considered a Siddhacharya (Siddha Guru). Someone who teaches from the scriptures and tells you that he/she is all knowledgeable but cannot give you a direct experience of God and the guidance necessary for complete Liberation, must not be considered a Guru.

Even someone who is appointed a successor to a Siddha's lineage should not automatically be considered worth following. Know the true Guru by the fact that his own actions are in alignment with his Liberated state and the teachings he espouses to you.

The Guru-Acharya is one who has attained the final state through his own spiritual practice, having followed the instruction of a Siddha Master. Once Liberated, this person has an obligation to teach others and offer the guidance that will help people attain the same state of union with God.

29. One who has thoroughly wiped off the idea "I am the body" is fit to be called a guru. There is none higher than such a one. There is no god above such a guru. Such a guru is God, and God is such a guru.

Commentary: The Guru is one who has risen above body-consciousness and remains in a state of total ecstasy, in a state of complete intoxication with the Self. Such a being is one who has merged his identity in the Absolute. For a Siddha Guru, only God exists and this world does not exist. A Siddha has risen above the limitation of the ego. Such a being knows from direct experience, that the body is merely a covering, a vehicle by which God comes and goes in this world-appearance. A Sadguru is not attached to his/her body, nor the senses. A perfected being such as this is God. God expresses herself through such a being to His children back to Him.

30. If you keep sugar apart from us, we cannot have experience of its sweetness. If we eat it, then only we know its taste. A man cannot get Mukti if he simply repeats "Rama, Krishna, or Govinda" for a thousand years. He must repeat it heartily (knowing the secret).

Commentary: Sugar, apart from its sweetness, has no taste. We can only experience sugar and know what it is by tasting, and not by repeating "sugar, sugar" over and over again. Likewise, it is not possible to experience Mukti (Liberation) by simply repeating "Rama, Krishna, or Govinda" for even a thousand years (if this were so, Liberation could be had from simply reading a book, something we already know is not so). No matter how hard we try, we will not attain Liberation unless we are able to realize the potency of these mantras and the secret to their power.

The potency of the mantra is understood through Shaktipat and the instruction of an Acharya in the use of Mantra. And the secret to the power of Mantra is Devotion to the deity of the mantra and complete identification with the deity of the mantra when repeating it. These are easily understood through the instruction of a Siddhacharya.

31. Cow milk can never be bitter. The stone fixed in the earth cannot speak. By visiting places of pilgrimage like Benares and Rameshvaram, a man cannot attain Mukti. What is essential is keeping the mind steady for a moment by introversion. Seeing earthen and stone images is not seeing God. It is mind's hallucination when you regard images as God. Without true Jnana, Mukti cannot be attained. Our taking the human birth is the effect. Giving it back is the cause. We must know the cause and effect. Likewise, we must know the good and the evil; the right and the wrong. Knowing all, peace must be attained.

Commentary: Everything is ordained by God. God's law dictates how things work. Cow's milk has its own taste which is recognized by the fact that it is not bitter. Stones can't talk. In the same way that God has ordained that cow's milk is not bitter and stones don't talk, God has also laid down the means and approach for attaining Him. God cannot be known by worshipping an object. Pilgrimage to holy places is useless

without direct knowledge of the inner Self. The true pilgrimage, the real Dhyana and worship, is the act of fixing the mind steadily on the Supreme Being inside yourself. This practice causes the mind to become quiet, and eventually to dissolve. Once this occurs on a constant basis, one merges with his/her natural, free to state of being inside and such a person becomes the place of all pilgrimages, the holiest of places.

Taking a human birth is the effect of our past Karmas. The purpose of a human birth is to retrace our steps back to God. When we do this, we return to the cause, the source of all that is. The purpose of life is to realize God. Through this understanding you begin to cherish righteousness and Dharmic behavior. This is the way that peace is attained.

32. If a building has no doors, we cannot call it a "house." Without fire, we cannot heat water. Without air, fire cannot burn. Without food and sleep, a man can live for a few days but without air (breathing), a man cannot live even for a few seconds.

Commentary: Just as a building without doors cannot be called a house, just as water cannot be heated without fire, and just as a fire cannot burn without air, a person cannot live without Prana (breath). This Prana is the means by which the Supreme Being comes and goes in the body. It is spiritual energy. Awareness of this Prana Shakti is the basis for the spiritual path. It cannot be said that you tread the spiritual path until Prana Shakti is awakened within you by the receipt of Shaktipat. This Shaktipat is given by a Siddha. Having received this essential spiritual awakening, a yogi, by the Grace of the Master, learns the true Pranayam. Only such a person can be said to be truly alive.

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33. Destruction of the world means transforming it into Vayu (air with its blue color). Raja Yoga is the place of indivisible monism. If you enter the ONE, you lose sight of the MANY.

Commentary: When you dissolve your mind in Pranayam by directing Prana into the Sushumna Nadi and upwards to the Sahasrar, the world dissolves. This is what is meant by transforming the world into Vayu. True Pranayam is Raja Yoga. To have this experience and make it consistent, you have to receive and master instruction in Pranayam so that your mind becomes steadily absorbed in the heart of Shiva Consciousness. When your mind merges with the Absolute in this way, you lose all distinctions of "mine" and "yours." You see only the One Universal Experient in everything and everyone, everywhere. And then you realize that God alone exists.

34. In the infinite, there is no finite. To a Jnani, there is no Ajnani. To an Ajnani, there is no Jnani. If all the children beat a mother, she does not throw them away.

Commentary: In Truth, God alone exists. All objects (people, places and things) in this world are mere reflections of the Supreme Subject, the One, Universal Experient. Because God alone exists, there is no limitation, nothing finite, in this Universe. How can that which has no beginning and no end be finite? One who has become absorbed in

this Reality is a Jnani. Such a being sees only God in everything and everyone, everywhere. To one who is ignorant of the Truth (Ajnani), only ignorant people exist. One who is impure sees only impure people everywhere.

The Ajnani does not know that God exists inside himself and he does not believe the Guru-Acharya to be real. Still, like a mother who shows compassion for all her children, even those children who abuse her, God accepts and embraces both the Jnani and the Ajnani as the same and loves them both equally. This provides the Ajnani with an open door, an open invitation to address his/her ignorance by embracing God.

35. You must not leave the feet of a guru. Your mind should not flicker like the reflection of the sun in the shaking water.

Commentary: Once you have chosen your Teacher, the Guru, keep both your feet in his world. Once you have made the commitment to become Liberated from the bondage of ignorance, do not allow your mind to sway from the path and practices as instructed by the Guru. Vigilance is an absolute necessity on the path to God-realization.

36. The sea water is boundless. The tank water has a boundary. Our mind must be like the tank water. Mind is the cause of good and evil. A man may be good and bad according to his good or bad thoughts. God does not do good or evil to any man. The reason is, intelligence and knowledge are the divine faculties in man. A man protected by good thoughts, cannot be harmed even by a cannon shot. Without yoga, liberation from karma is impossible.

Commentary: Don't take refuge in your mind. Take refuge in that One God, that ocean of Divine Consciousness that is beyond the mind. This is the only way to purify your mind. It is the only way to bring the restless mind under your control (like water in a tank) so that you can begin to master all the energies of your life. The mind is the cause of all good and bad actions and, therefore is the cause of all Karmas. These Karmas bind you to the cycle of birth and death. Within your being there is Divine Intelligence that is superior to your individual intelligence. It is superior to your mind. When your mind comes into contact with that Intelligence, it desires to become pure (Sattva Guna) and then merges with the Absolute. Such a pure mind will protect you from all harm. This is Yoga. Without Yoga, liberation from the cycle of birth and death is not possible.

37. Without knowing the secret (truth), if we simply decorate the exterior skin, our karma will not leave us. One cannot be a Sanyasi by external signs if he is internally a hypocrite. What you think, you must speak. What you speak, you must show by your acts. Do what you say. Say what you do. Such a man is a Jnani. He is a Paramahansa. He is a Yogi. He is a Sanyasi. One who has conquered desire is a true Sanyasi. Only a desireless man is fit to be a spiritual teacher.

Commentary: One should understand what Sanyas means. The world is full of monks who have taken vows and wear orange or red robes. This does not make them

Sanyasins. True Sanyas occurs when one becomes a Liberated yogi. When you attain the state of *Shiva Vyapti*, the state in which you experience Bliss, Joy, Peace and total Freedom on a constant, uninterrupted basis, that is Sanyas. Only then are you a Sanyasi. That is the secret. Such a being sees only God in everything and everyone, everywhere. Only a being like this can be called a Jnani, a Yogi a Paramahansa. Whether wearing a loin cloth, ochre robes, a business suit, a dress or moving about with no clothes on, a Sanyasi can be recognized by these qualities alone. Such a person is free from attachment to people, places and things. This freedom from attachment and worldliness is the way in which you can recognize a Sanyasi. Only a person like this can be a spiritual teacher, a Guru.

38. What is served for others, should not be eaten by us. We must place a separate leaf for us and eat our food.

Commentary: Keep good company inside and out. This is the law for yogis. The beliefs, values and concepts perpetuated by those who are ignorant of the Truth *should not* be embraced by those who seek Liberation. For those on the spiritual path, you should "eat" the "food" that will take you to the opposite shore; you should embrace the values, beliefs and practices (and the lifestyle) that will take you to God.

39. There is nothing like "this one" has more and another has less. The power of thought, the ears, the nose, the hand, the eye, etc. are the same to all.

Commentary: No one is higher and no one is lower. God exists equally in everyone, everywhere. Shiva's Chiti or Shakti expresses herself through a body that is the same for all.

40. The nose is not the place where the eye is. Walking should be done by the legs only. Work done by the hands cannot be done by the head.

Commentary: Everything has its time and place. In one stage of life, habits and desires for things from previous stages of life are naturally surrendered. This is the understanding of those who take complete refuge in God. In complete surrender to Shiva-Shakti, your own Divinity, this understanding comes easily and the mind becomes a serene place of peace.

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41. The head is the ocean of Ananda (Bliss). In it is situated the Prana Linga, the seat of Liberation. This cannot be learned from books. It is inherent in the brain. The book consists of parts, but Jnana is the indivisible one. A book consists of chapters, but Jnana is single chaptered. For those who have not realized, a book is necessary. But to a man of realization, there is only one undivided being. When a man takes birth, he is not born with a book in his hand but he is born with a brain. While coming (to this world) and going away (from this world), a man has no book in his hand. Only in the middle period he takes a book.

Commentary: Books are born of the fluctuations in the mind. Some books, like scriptures and sacred texts, can be useful in directing the attention of the unenlightened to God. This is the purpose those books serve, to create understanding that, in turn, cultivates the *desire* for Liberation. In truth, all that is required for you to become Liberated (Jnana) is already contained within you. The seed of Liberation and the destination of all spiritual practice is something you bring with you into this life and take with you when you die.

The Prana Linga, the Lingam which is the form of Shiva Consciousness, is situated in the Crown Chakra at the top of your head. In this Chakra is a vibration that takes the form of a sound known as Bindu Nada. That sound reverberates inside your brain. When Shakti merges into this spiritual center and takes up residence there, the uninterrupted state of rapture that is the nature of pure Bliss is attained. *Purnaham Vimarsha*, the state of Liberation, then dawns. This state cannot be taught in books and is beyond the reach of any language used in an attempt to describe it.

42. When a man is born, he is perfect. When he goes away then also, he is perfect. In the middle, he is subject to Maya. That which pervades in all directions is ONE, indivisible. That which is limited is divisible.

Commentary: *Maya* is the illusion that a world actually exists. *Maya* is the plane of limitation that is subject to cause and effect, time and space and the limitations created by the ego, the mind, the individual will and the senses. A human being is only subject to these limitations while in the body. *Karma* is played out only after you have taken a form. *Maya* is limitation and, therefore, divisible. Shiva Consciousness, that which creates, sustains and withdraws this entire Universe, is the One indivisible principle that pervades everything in all directions. *Chiti* or *Spanda Shakti* is the cause of Shiva's *Maya*.

When you are born, you are perfect. At birth, you enter this field of *Maya*, ignorant of your Natural, Free state of Being. Due to this ignorance, your thinking and actions become tainted and you become imperfect. When you die, the thinking that produces this ignorance also dies, temporarily. You enter into that which is perfect, temporarily, and then your soul transmigrates to different realms, based on your *Karmas*, before returning here to take another form. When, through the Grace of a Sadguru, you develop the constant awareness that you, yourself pervade the entire Universe, you become perfect while still in the body. You leave this world Liberated, never to return to the cycle of birth and death.

43. At the place where there is running water, there can be no mud. The place is quite clean. Ignorance (Ajnana) is mud. The current of water is Bhakti and Jnana.

Commentary: Where there is complete knowledge and experience of God, ignorance cannot exist. The ocean of Bliss that is Divine Consciousness is like running water that washes away mud. Mud is ignorance of the Truth (*Ajnana*). *Bhakti*, complete Devotion for God; and *Jnana*, the knowledge that rises from within after *Shaktipat* as one

practices the teachings of the Master, these two are like the current of water that washes the mud away.

44. It is not Bhakti to give a man some money or to give him a meal as charity. Bhakti is universal love. Seeing God, in all beings, without the least idea of duality, is Bhakti.

Commentary: Seeing and experiencing this world, this Universe, as nothing other than a *Play of Divine Consciousness* where all people, places and things are that one *Shiva-Shakti*, seeing the entire Universe in this way is true Bhakti, true Love.

If you give someone a meal or money in an attempt to dissolve your own guilt or to make yourself feel good about the fact that you have given, if your ego is engaged in this way, it cannot be called Love. If, on the other hand, you give someone a meal or money with the understanding that it is God giving to God, then there is no duality in it and only Love is experienced.

Ultimately, the greatest thing anyone can give to another is the example of seeing God in everything and everyone.

45. Without the control of breath (Pranayama), a man cannot be a yogi (a perfect man); nor is he a Sanyasi (saint). Without a rudder, it is impossible to steer a boat or ship.

Commentary: Pranayama, the process of directing the breath inside the Sushumna, is like the rudder that propels a boat. Without a rudder, the boat cannot move. Without Pranayama, as instructed by the Guru-Acharya, one cannot practice Yoga properly nor become God-realized. Awareness of the breath, along with the Mantra it sounds, is essential for guiding Kundalini Shakti to union with Shiva in the Sahasrar. One who has not perfected Pranayama cannot be a yogi and is not a Sanyasi either.

46. To a good man, every man is good; everything is good. A man can be good by his own exertion.

Commentary: For one who has experienced God everywhere, in everything and everyone, all people are good and all belong to God. To have this kind of Equality Consciousness, one must engage in spiritual practice (exertion) with discipline, under the direct guidance of a Siddhacharya (Siddha Guru).

47. We drink the juice of the sugar cane and throw away the refuse. Similarly, this body is a house for the Atman. When it is spoiled, we build a new one.

Commentary: To get sugar, we take what's inside the shell of the sugar cane and we throw the shell, the empty cane stalk, away. We value what's inside the shell and not the shell itself. In the same way, the body is merely a shell to house *the Self*, the *All-Pervasive Consciousness*. It is *Shiva* who comes and goes in this body. Therefore, the

body is the temple of God. When the body withers and dies, we take another body and return to this plane of existence. The yogi should inquire into the nature of this process. Who has the power to come and go in this way?

48. It is the nest that perishes, not the bird. The nest is built of earth. The blood vessels and nerves are earth. In the blood vessels are the blood and semen. This body made of flesh is subject to death. If it is not washed for a single day, it stinks. We cannot trust the human body.

Commentary: This earth does not exist separate from God. It is really just a plane of existence. Like a bird's nest, after a while, the body is abandoned by God but God, the one occupying it, remains. The body, too, is like the bird's nest. It is subject to decay and dies, but the Supreme Shiva Consciousness that occupies the body remains untouched and is imperishable. Because the human body is a mere illusion, a shell that is fashioned into form and then destroyed over and over again, it cannot be trusted. One who is smart will place his/her trust in that which is Omniscient, Omnipotent and Omnipresent. God alone exists.

49. Mind is the creator of ideas. When the gross ideas are suppressed and the man lives in the subtle, this state is called "Nirvikalpa Samadhi" or Samadhi without ideas. Just as we teach a bird how to talk, keeping it in a cage with its feet bound, we must keep our mind in our Buddhi. A man must learn for himself.

Commentary: The mind weaves a countless number of fantasies and thoughts. By Meditation, you can remove all thoughts and notions from your mind. This *thought-free* state is called *Nirvikalpa Samadhi*. Just as one trains a bird to do what one wants and keeps the bird under control in a cage, one must also tame the restless mind and bring it under one's control by immersing it in the Self. One should experience this for oneself.

50. Holding the nose with the hand, with eyes turned upwards and holding the breath in tight as if winding a clock spring with a key are similar to circus feats or a cinema show. These are not what is called "Samadhi."

Commentary: A seeker of the Truth should exercise caution in how he/she goes about spiritual practice. There are many techniques that promise Samadhi. In actuality, they are not only empty practices but some can be quite harmful.

The state known as Samadhi is a state of complete rapture and uninterrupted Bliss. It is a state in which the yogi's identity with Shiva-Shakti is constant. It is a state in which there are no thoughts, no cravings, no desires and no expectations of sense pleasures or worldly pleasures. It is a state in which you experience the Bliss of the Absolute in all the objects of this world-appearance. It is Meditation in action, while going about all the mundane activities of your life. This state is attained through the Grace of a Siddha and the vigilant spiritual practice of the student, after receiving Shaktipat. One should choose such a Siddha carefully.

**THE CHIDAKASHA GITA OF
BHAGAWAN NITYANANDA OF GANESHPURI (continued)
With Commentary by Acharya Kedar**

51. The sense of equality is the greatest thing in this world. People go mad after shadows. Very few are mad after the invisible (the subtle). True madness is very rare, it being found only in one among a lakh or two. Other people run mad after sixteen things in a ghatika (twenty-four minutes). "I want this", "I want that," "This is different," "That is different." Such is their mad talk. Entertaining various motives is madness. Fickleness of mind is madness. Greatness is madness. Practicing and seeing the reality is the opposite kind of madness. Liberation from birth and death is Divine madness. Those who have not realized the truth are mad after the gross. Everyone has one sort of madness or another. Thousands of people possess houses, diamond-jewels, gold and property. They did not bring these with them at birth nor will they take these with them at death.

Commentary: The sense of equality is seeing God in everything and everyone, everywhere. It is the understanding and experience that all objects (people, places and things) are equal because all are the ONE indivisible Shiva. This sense of equality is the greatest thing in the world to have. People chase after the pleasure and pain of worldliness. This is madness. Entertaining an endless stream of desires, notions and fancies, these people cannot keep their minds quiet. People drive themselves crazy chasing after the *illusion* of this world-appearance and the objects in it.

Now there is another kind of madness. It is the madness that liberates you from the bondage of worldliness. It is mad love for God. This is Bhakti. Armed with this Bhakti, you are able to free yourself from the cycle of birth and death. With Bhakti you stop chasing after happiness, love, peace, joy and freedom where they are not and you find these right where they are -- inside yourself. Everything that belongs to you already exists inside you. Possessions and people, places and things do not belong to you. You did not bring these with you at birth and you cannot take these with you when you die. You can be mad for the Truth or you can be mad after illusion. Being mad for the Truth leads to Equality Consciousness. To chase after that which you did not bring with you and cannot take with you is pure delusion.

52. It is not the body that exists nor disappears. He is the ONE who is the supreme doer. It is the breath that man brings here at birth and it is the breath that man takes with him when he leaves this world. Property and fame are here only. There, everything is one. Duality exists here only. On the other side, there is no duality. A perfect man (Avadhoota) is the greatest of men. Yogis and Sanyasis want some Siddhi, i.e., power acquired through yoga or tapas. An Avadhoota does not want anything.

Commentary: There is only one Universal Experient. It is this same ONE God who comes and goes in the body and on the breath of every living creature. He alone is the one who experiences. This world-appearance is His play. There is no duality in this

Supreme Doer. Property and fame do not exist in this Supreme Being who is the body of Supreme Consciousness on which the play of worldliness is superimposed. Duality and distinctions are manifestations of the limitation of the Ego. They are imaginary and, in fact, do not exist. Supernatural powers, the money, fame and power to dominate others, these are desires of one who is still tainted with the impurity of the ego. A perfected being has merged with the Truth and wants nothing else.

53. When SAT unites with CHIT, Ananda (bliss) is the result. This Ananda is Paramananda, Sri Satchitananda. Paramananda is experienced in the head. In the head is in the Brahma-nadi. Brahmananda is Paramananda. Jiva enjoys this bliss when he is one with Paramatman. This bliss is also called Shivananda. Paramananda is experienced in the head. This state is eternal joy. This state is Jivanmukti.

Commentary: Sat-chit-ananda means Being-Awareness and Bliss. When your Pure Perceiving Awareness unites with Chiti, the independent Shakti of Shiva, Bliss is the result. This Bliss is the ever-present Joy of the Self. When you allow your mind to turn in on itself in Meditation and there are no thoughts, this is the experience of your Pure Perceiving Awareness. When you continually direct that awareness to the Sahasrar, to Shiva Dvadasanta, the spiritual center at the top of the head, you become one with this Bliss.

This is the Bliss of Shiva known as Shivananda. This is the Joy of the Absolute known as Paramananda. It is experienced in the Brahma-nadi, the heart center in the head. A Jivanmukta, one who is Liberated, experiences this state of Jivanmukti all the time. It can be reached by the instruction of a Siddha.

54. He is a Jnani who has given up worldly pleasures and, by practicing yoga, seen God. Ananda (bliss) is not in what you hear. Bliss is a matter of experience. Such a man is called a Mahatma. Those who have seen earthen and stone images do not become Mahatmas. He is a Mahatma who knows himself.

Commentary: A Jnani is a knower of the Self. One can only know the Self, one can only know God, by giving up all expectations of sense pleasures and worldly pleasures and by ending the mad search for these. Then, with steady spiritual practice, one sees God. The Bliss of Shiva cannot be experienced by listening to what others say they have experienced. It can only be experienced for oneself by going inside. It cannot be had from the worship of statues either. To know God, you have to experience Him inside your own being. The one who does so continually is a Mahatma, a King of kings.

55. An Avadhoota has conquered death and birth. He has no consciousness of the body. An Avadhoota has gone beyond all Gunas (qualities). He is the knower of the "Omniscient Light." He has no consciousness of the "I." Such is a Raja Yogi, not a Hatha Yogi. When he comes to a village, he feels glad, whomsoever he may see. He has no consciousness of duality though he moves here and there. He has no hunger.

He eats plentifully if he gets plenty of eatables. If he does not get, he will not ask anybody. Those who give to him poison and those who give to him milk are the same to him. Those who beat him and those who love him are the same to him. To an Avadhoota, the universe is the father, the mother, and the relation. He becomes the universe and the universe becomes he. The universe is merged in him.

Note: At times, in his spontaneous talks, Bhagawan Nityananda would describe some of the qualities of a Siddha, a perfected being, so that people could understand how to recognize a Siddha. This is one of those moments.

Commentary: An Avadhoota is a *Siddha*, a perfected master of yoga. When we say Yoga, we are not talking about Hatha Yoga (the yoga of postures and stretching). Yoga is only that practice that causes you to be Liberated, God-realized. Such a person is not attached to the body. And, although a Siddha may be physically fit, he/she is only consciousness of *Shiva* and recognizes his body as *Spanda Shakti*, not mere flesh. An Avadhoota is one who is no longer bound by the three Gunas (*Sattva, Rajas, Tamas*), having risen above virtue and vice, pleasure and pain. The activity of the Gunas does not affect such a being because she has given up the craving for sense pleasures. Such a person accepts what comes to him unsought. His equilibrium is not affected by changes in his circumstances from good to bad or bad to good.

An Avadhoota considers all people to be God, whether they are friend or foe. Such a being does not differentiate between those who beat her and those who love her. To such a Siddha, only God exists everywhere and God is the father, mother and all the relations. To an Avadhoota, the relationship between husband and wife does not exist. It is a relationship between Shiva and Shiva. To a Siddha, the relationship between father and son does not exist. It is a relationship between God and God. An Avadhoota is a Liberated being who has realized that the entire universe is contained inside himself and is reflected on his own inner screen. This state is the result of Raja Yoga practiced under the direct guidance of a Siddha Master and is not attainable by Hatha Yoga alone. Such a being is merged in God, regardless of his outward appearance and manner.

56. In Pranayama, Pooraka is drawing up the breath. Kumbhaka is retaining the breath. Rechaka is exhaling the breath. These three kinds of breath are from within. Nothing is taken from outside. While thus the practice is going on, the Prana will move only in one nerve. We then feel the internal joy. Who can describe this Brahmananda? The outside world will then be forgotten. We will then be in the world beyond.

Commentary: *Pranayama* is a specific meditation technique that involves instruction in how to direct the breath into the central nerve, also known as the *subtle body* or *Sushumna Nadi*. This central channel is one of three channels in the body. *Pranayama* is a technique that involves *Pooraka*, the inward/downward breath and, *Rechaka*, the

upward/outward breath (also called Prana), and the retention of breath while focusing on the pause or space between the breaths. When instructed properly, this movement of breath is directed inside the *Sushumna* and, while continuing to move, remains in Sushumna Nadi.

While the breath moves in the central nerve, no breath is taken from outside. In this way, *Kundalini Shakti* moves upward through all the *Chakras* in the subtle body and enters the heart space (Chidakasha) in the head. When this occurs, the yogi experiences a profound sense of peace and joy and remains focused inside himself, with no consciousness of the outside world. This is the world beyond, the world of *Shiva*.

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57. "This world" means Jivatman. The "next world" means the union of Jivatman and Paramatman.

Commentary: The *Jiva* or *Jivatman* is the individual bound soul who creates endless karmas out of ignorance of the Truth. This *world-appearance* is the realm or plane of the Jiva. It exists for the sport of *Shiva* that is a *Play of Divine Consciousness* in which these karmas are being worked out as part of the free evolution of beings. The "next world" is the world in which the Jiva becomes *Shiva* by merging her individual, limited identity with the Divine Consciousness of *Shiva-Shakti*, with the Absolute that is Paramatman or Paramashiva. This union is the "next world."

58. Just as small rivers enter the sea, our attention must be fixed on the internal breath.

Commentary: Every river, eventually merges with the ocean. In the same way, every person will, eventually have to retrace his/her path back to God. The internal breath is the means. The internal breath is the movement of *Prana* inside the *Sushumna Nadi*. Through internal breathing or "Sushumna breathing," *Kundalini Shakti* is channeled into the Sahasrar. When our attention is focused on internal breathing individual consciousness is united with God and, just as the small rivers enter the sea, our limited identity is merged in the ocean of *Divine Consciousness*.

59. What is visible is transient. It is perishable. When the mind is merged in "Bindu" and "Nada," Nirvikalpa Samadhi is attained. Our attention is then entirely towards Ananda (eternal joy). Fixing the attention between the eyebrows, the Prana should enter the holy Brahmarandhra. Here the light of lights becomes visible to the divine eye. This is Mukti. This is eternally supreme joy. This is the place where the Manas ought to dwell. This is the eternal being whence the Vedas have sprung. This is seeing Paramatman in all. This is the real place of Jivatman.

Commentary: This world-appearance is transient and temporary. It is perishable because it is an illusion of *Maya*. When the mind is merged in Bindu-Nada, the firm point of sound that is the Vibration of Spanda Shakti in the Crown Chakra (in the head),

all thoughts cease, the notion of a world is erased and *Nirvikalpa Samadhi* is the result. Our attention is then turned entirely within and we experience our own Bliss, our own eternal Joy.

By fixing one's attention on the command center of the third eye, known as *Ajna Chakra*, with the proper instruction from a *Siddha*, one can direct the exhalation of the breath (Prana) upward into the Crown Chakra in the head. Here there is the light of a thousand suns that is visible inside one's own being. This is Liberation. This is where endless Supreme Joy can be tasted. A yogi should keep his mind one-pointed on this inner Light and sound. It is from this perfect state that the Vedas and all sacred texts have been realized. This is the state where one sees God in everything and everyone, everywhere. This is where the Jiva should travel and roam.

60. The real place of Jiva is formless, indivisible. God pervades all things movable and immovable. He is the ONE without a second. God is the origin of Vedas. He is the Lord of the body. He is the Lord of Jivanmukti. Man, to be man, must meditate upon God.

Commentary: In truth, the Jiva does not exist. Jiva is an illusion since it is *Shiva*, the formless God himself, who takes the form of the Jiva. *Nothing exists anywhere that is not Shiva*. God pervades all things sentient and insentient. Shiva is the ONE without a second. He is the origin of the Vedas and all other scriptures and sacred texts. All forms belong to Him, including the body which is on loan from Him. Shiva is the Lord of Liberation, the place of deliverance. Human Beings, to be human, must meditate on Shiva.

61. He who meditates on the Reality is a sanyasi. He is a yogi. The distinction of "Pariah" exists in the external. Internally, all is one without distinction. What is "Pariah" is not after death. A "Pariah" is he who has envy and pride, who holds vain discussion about religion, who talks ill of others behind their backs. Sewing is not stitching thread and cloth, but stitching Manas and Buddhi, i.e., merging Manas in Buddhi.

Now the distinction of male and female: A true female is one who is merged in the external. A true male is one who is merged in the internal. One whose Buddhi is firm is male. One whose Buddhi is fickle is a female. This distinction of male and female is external only. Internally such a distinction does not exist at all. When the Manas and Buddhi are merged in the Atman, one who is physically a woman becomes spiritually a "man."

Commentary: A Sanyasi is not defined by orange robes and lectures on God. To be a Sanyasi, you have to be a Yogi. A Yogi is one who meditates on the Reality, on God. Many believe that certain people are of an inferior caste or class or have inferior genes. This is a political distinction that has nothing to do with the Truth. Those who are egotistic are inferior. They are the ones who suffer. To remove this and all other negative conditions, one must merge Manas (the mind) in the Supreme Consciousness

(Buddhi) of God. This is what should be sewn, and not crops of worldliness. When the Manas and Buddhi are merged in the Atman, one who is physically a woman becomes spiritually a "man."

62. The body is the cave. In this cave dwells the Atman. Atman, dwelling in the body, must attain "Moksha" (liberation). The outward bodily parts are various. In the invisible (subtle) all is one, indivisible. OM is Pranava. Pranava pervades the form (body) . OM is bodylessness and formlessness.

Commentary: The physical body is a mere shell. Inside this shell is the indweller, the Witness known as Atman or the Self. Shiva becomes the Jiva in order to realize Shiva. God becomes the individual bound soul and then goes looking for God until He realizes Himself by attaining Liberation. The body has many manifestations but the Self has only one indivisible quality. This quality is made up of Light and Sound and is embodied in the sacred Mantra, Om. Om is known as the *Pranava Mantra*. It is the very nature of Shiva. It is formless without any body.

63. Bhakti in the beginning, is selfish. Afterwards, there is no selfishness in it. When a man attains perfection, the whole universe becomes to him, his guru.

Commentary: Love/Devotion (*Bhakti*) in the beginning, is selfish. Before we have the experience of God within on a consistent basis, we give love with selfish aims and are engaged in the process of "buying and selling" where we barter words, affections and sensations for individual needs. Through the guidance of the Master, and in keeping the company of a Siddha, our Love/Devotion becomes pure and we come to understand that *Bhakti* is Love for God and Compassion for others. We come to understand that it is unconditional. When a person attains this knowledge, he/she becomes perfect and the entire universe becomes his Teacher.

64. What is called "Hatha Yoga" is selfishness. In Hatha yoga, a man seeks his own goodness. He seeks fame. He can stop the sunrise of tomorrow. He can create a mountain of gold. To say "I am Brahma" is not just. "Thou (O God!) art ALL; ALL art thou," we must say. A yogi is one who thinks the whole universe to be a yogi. He should regard all as himself.

Commentary: Yoga *is not* a spa. In *Hatha Yoga*, one studies techniques for strengthening the body for a good meditation posture. This is very useful. Some branches of Hatha Yoga also teach certain Siddhis or psychic/supernatural powers that can be used in conjunction with certain postures and mantras. Some use these powers to create wealth and fame for themselves. Other branches of Hatha Yoga place the entire focus on physical health/well-being and sexual vitality, missing the point of spiritual transformation altogether. The problem with these approaches is that they feed the ego of the aspirant and cultivate the senses, rather than helping the aspirant to rise above the ego and the senses.

To say "I am greater, I am better than others because I have this strong body and these

great powers" is unjust and deluded. A yogi should follow a path that will bring her to the realization and experience that she is not the body or the senses nor sense pleasures, and that God alone exists. The yogi's practice should be one that leads to the realization that this world does not exist but is really a *Play of Divine Consciousness* that unfolds on his/her inner screen. That is the only true Yoga.

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65. If a man goes to a forest and there lives in a cave, it is just like a beast in a cave. Even the milestones are better than such a man because by the milestones, we can count the distance in miles. Such people are of no use whatsoever. A thoughtful man should gradually go on renouncing the world. When a man eats food, it is for his own benefit. Others are not benefited by it. It is not enough if we leave darkness. We must always live in the light. If we have a light on a dark path, we have no fear. There is fear in walking in darkness.

Commentary: There are many who believe and teach that the world must be renounced in order to realize God. These people give away all their belongings, dress in a worn out sac, and flee to forests and caves. What they don't realize is they take all their karmas, all their limiting notions, all their negative attitudes, all their useless beliefs and psychological problems and all their cravings and desires with them. These limitations cannot be removed by a change of clothes or location, nor by a change in outer behavior. Such a person is just like a beast in a cave who is a victim of the fickleness and fluctuations of nature, having no control over itself.

A person who makes gradual, recognizable progress on the spiritual path that is *sustainable*, is much better than a mendicant. When you drive a road that has mile-makers (milestones), at least you know you are making progress because, with the mile-markers, you are able to measure the distance you are travelling to know how far you have travelled, and when you have arrived at your destination. Following the instruction of a Siddha is just like this. You are able to make lasting progress that is measurable. Bad habits, useless attachments and poor thinking can be given up gradually as one becomes stronger in Sadhana.

Don't try to change the world. What you practice and do is like the food you eat. That food only benefits you, not others. So, if you want to see change in the world, *become the change you wish to see in the world* by changing yourself and transforming your own vision. Changing your environment because it is negative is not enough. You create the world you live in. Merge your identity and consciousness in God. Then, even if you live in the most difficult of circumstances, you will have no fear and no worries. Fear is a state of mind created by the notion of separation from God and the notion that you are imperfect and different/separate from others. When you change by the inner experience of the Self, your outer circumstances and environment will naturally change without struggle.

66. If you perform tapas for thousands of years with the desire for results, it is of no avail. But if you perform tapas for one ghatika (twenty-four minutes) without

any desire for "fruits," you will see ALL in God and God in ALL.

Commentary: Tapas is intense penance. And, in Yoga, penance is ardent and vigilant spiritual practice and worship done regularly. Once a man asked Gurudev, "When will I attain Siddhahood and what practice can I do to acquire it quickly," to which Gurudev replied, "There is no such thing as Siddhahood." *Intent* is everything. *Motive* is everything. Gurudev used to say, "Spirituality is not a field to grow crops in."

On the spiritual path, the best intention is the simple longing for God. If you do your practices with a burning Love and Devotion for God and the Master, this is enough to secure the goal. In fact, after understanding that the goal of Yoga is Liberation or God-realization, it is best to forget about Liberation and simply focus on the joy of daily practice. God responds to pure Love, not the tainted qualities of desire that are the trademark of the ego. Armed with this Love, God comes looking for you and you see ALL in God and God in ALL.

67. Hatha yoga is duality. The most excellent is Raja Yoga. No man should think he is the doer. Everything is ordained by the great Self. Salt is obtained from sea water. When it is mixed with water, it becomes one with it. Similarly, Maya springs from Paramatman and finally merges in him.

Commentary: Due to its focus on the body, Hatha Yoga can promote the notion that you are the doer and that you own your body and possess its attributes. *This becomes an obstacle on the path to Liberation.* The most excellent is Raja Yoga which is the Siddha Path that involves *Shaktipat* and spiritual practices focused on merging one's individual identity in God.

On the Siddha path, the focus is on realizing that you *are not* the body or the senses and that God alone acts through you. Through the meditation taught and intense contemplation taught as the primary focus of such a path, one comes to acknowledge that the body is on loan from God and that it is the *Shiva-Shakti* principle or God-principle that ordains and does everything. Just as salt comes from the sea and dissolves in sea water, this illusion of Maya that we call world is a manifestation of the Absolute and finally merges back into the Absolute.

68. Vedanta means Prana (breath). To be entirely merged in Prana, is Vedanta. Vedanta is one indivisible. It is unbreakable. What is called Veda recitation is not from the tongue. Veda recitation should be from the throat. Those who know this secret are Brahmins. Veda is the one letter OM. It is the fire of inspiration. Vedanta is formless and changeless; indivisible. Light is caused by Veda. What is called Dharana in yoga is the real recitation of Veda.

Commentary: True *Vedanta* is not the recitation of the *Vedas*, but the firm realization and awareness of That which the *Vedas* point to. Practice of *Vedanta* is attained through the awareness of the space between the breaths. It is the awareness of *ajapa japa*, the *Hamsa* mantra that sounds on its own with each inhalation and exhalation. To

merge with that Consciousness experienced between So' and Ham is true Vedanta and nothing else. Dharana is the act of remembering God at all times. That is true yoga and the real recitation of the Vedas.

69. Just as a tire of a bicycle is filled with air by a pump, the Nadis (nerves) should be filled with "Vedanta discrimination." Prana should be raised to Brahmastrandha, the highest point in the brain.

The nerves should be purified and such purification should be done step by step. Buddhi and Manas should become one with Paramatman. You should play with him. You should sit in the upper story and look around downwards. Buddhi's place is above. Buddhi must become one with Jnana. You should always drink the water of eternal joy.

You must be one with the nectar of Ananda. You must know those who are always merged in this eternal joy. You should know the very secret of this Ananda. Truly, the Kundalini must be awakened. Just as we rock a child in a cradle, we should fix our attention in the head and examine what takes place there. Paramananda (supreme bliss), Sadananda (eternal bliss) are there in the head. Shiva Linga is also in the head which should be one.

Commentary: A bicycle needs firm tires to move and those tires are filled with air. In the same way, the true understanding of Vedanta is experienced when the yogi directs Prana (the breath) into the *Sushumna* and raises the breath to the *Crown Chakra* at the top of the head. Then the outlook of the sages that is expressed in the Vedas can be experienced for oneself.

Pranayama purifies all the nerves of the body step-by-step. In order to experience the Absolute, the individual intellect (Buddhi) and the Manas or mind (along with the ego) must be merged in *Shiva Consciousness* through Meditation. You should play with the Lord in this way by identifying with Him. Have the outlook of Shiva by experiencing this world from the upper story, the highest point of existence. Buddhi's place is being absorbed in *Shiva-Shakti*, in the Divine Will. In this way, Buddhi becomes the storehouse of true knowledge. Drinking the nectar of Self-awareness in this way is eternal joy.

Become one with this nectar, with this eternal Bliss. Keep the company of those who have attained Liberation. The secret to the constant rapture of this Bliss is *Shaktipat*, the awakening of Kundalini Shakti that is imparted by a Siddha. This is the secret to attaining uninterrupted Ananda. After receiving Shaktipat from a Siddha, practice, practice, practice. Just as we rock a child steadily and gently in its cradle so that it can experience peace, we must meditate on the Crown Chakra in the head and examine what takes place there (Bindu-Nada). The Bliss of the Self, the Bliss of Shiva Consciousness is experienced in the head, in that spiritual center. Shiva dwells there in his fullness where Buddhi becomes one with Spanda Shakti.

70. When you rub a match to the side of a box, you obtain fire. You should cook everyday. You should avoid all distinctions. When the recipient is fit, he should be initiated. That man who has the power of discrimination should be initiated.

Commentary: When you rub a match to the side of a box, you obtain fire. Likewise, when you receive *Shaktipat* initiation from a Siddha, the inner fire is ignited and the intellect, ego, mind and the senses are cooked in the knowledge and experience of the Self. Therefore, you should cook everyday. Avoid all distinctions of high and low. This is the way to prepare yourself for the descent of God's Grace. When you are ready, the Master appears and you should receive *Shaktipat*. You should *take* it by your stubborn desire to experience God. This is the kind of discrimination that makes you worthy of initiation.

71. If food is given to a man who has no hunger, it will cause indigestion in him. Those whose belly is full have no hunger. Those who are well dressed feel the cold, the greater.

Commentary: For God to be experienced, desire to know God must be present. To become Liberated from the bondage of ignorance, you have to want to know the Truth. Yoga cannot be taught to those who have no longing for it, just as feeding someone who is not hungry is a waste. Also, to receive what a Siddha has to offer, you have to empty yourself so that the Master can fill you with God's Grace. People who only want sense pleasures cannot be taught Yoga. Just as putting on the wrong clothing in winter makes you feel the cold even more, engaging in sense pleasures only increases the desire for them. For this reason, a seeker has to be willing to set aside worldliness and sense objects in favor of learning the path to God.

72. One must go to Kasi by train. One must reach the town of "Shivanandapuri." One must go to the country of "peace." One must stop his journey at "Brahmanandapuri."

Commentary: Just as you have to take a train to get to Kasi, you have to practice the Yoga of Meditation to get to God. The purpose of Meditation is to reach the other shore of Shivanandapuri, the abode of Shiva Consciousness. This is the place of peace. Have no other goal but the journey to Sahasrar, the union of Shiva-Shakti. This journey begins with the receipt of *Shaktipat* from a Siddha Master and ends in complete absorption in God.

73. A man must know himself. He who has conquered the mind is the man. He is the ascetic. He is the yogi. He sees the one Atman in all. Suppose you come into a dark room after wandering in the sun. What do you see? Look at the sun for five minutes and come into a dark room. You see nothing. This is as it ought to be. One must see with the inner (spiritual) eye.

Commentary: On the spiritual path, to know yourself means to know the Self, to know your *Natural, Free State of Being* that is the inner Witness. The person who conquers

his mind by removing all thoughts and notions is a true man. One who accomplishes this is an Ascetic. She is a yogi and sees God in all. Experiencing God inside is like coming into a dark room after staring at the Sun. Your senses are blinded, your mind stops and all your habits are turned away. You are forced to see with the inner eye of true knowledge. This is as it ought to be.

74. A ripe fruit is very sweet to the taste. The same fruit when it is unripe is astringent. Both are produced by the same tree. The difference between the two is caused by time. As soon as a coconut is planted in the ground, it does not grow into a plant. First, it sprouts, then it becomes a plant and finally it becomes a tree. A tender coconut tree can be easily plucked from the ground. But a fully grown coconut tree cannot be easily plucked. So also, our mind must be unaffected, whatever people say to us or whatever they say about us. The mind must always be under our control. This is what a man must accomplish in life. This must be "the one object" in life. This a man must accomplish even if his head is to be struck off. We should give a blow with the mind itself, not with a cane or a hand or something. We should learn to tie a man without a rope. This is what a man should accomplish in life.

Commentary: Progress on the spiritual path takes time and requires tending to, just as one cares for a garden and does not harvest the vegetables or fruits before they are ripe. Make the mind your friend gradually, and with daily spiritual practice. The goal is *Equality Consciousness*. The goal is making your mind so pure and so positive that you experience every circumstance as a gift from God, whether the circumstance is favorable or unfavorable.

Make your mind *immune* to praise and blame. This must be your goal. Just as a clever man can outwit a person twice his size in a fight by being smarter (not necessarily stronger), don't beat your mind up. Don't try to take it by force. Woo the mind by cultivating Shakti through Meditation and spiritual practice. Witness your thoughts and allow them to pass like watching clouds pass in the sky, while remaining unmoved, unaffected by its ramblings. Tell your mind, "You are God. I love you because you are Chiti, that one who creates the entire universe. You are my friend because you are going to reveal God to me." Accomplish this in your life.

75. The mind is the seat of "sin." It is the cause of action, good and bad. Mind is the cause of all these. If there is no mind there is no speech. Without the mind, nothing can come and nothing can go. But for the mind, nothing can be accomplished. Suppose one knows how to speak english but he does not know how to write it. Then we cannot say, he knows English fully. When he knows both, then only he can secure a passing grade in english.

Commentary: The mind is the seat of all restlessness and the notions and ideas it weaves are responsible for the bondage of ignorance that we experience in our lives. The mind is the obstacle to realizing God. However, nothing happens without the help of the mind. You need your mind to realize God also. So, purify the mind through the

instruction of a Siddha Guru. Complete your study and "secure a passing grade" by steady spiritual practice that expands your mind so that it becomes Spanda Shakti, the *Pure Perceiving Awareness*, once again. In this way, you will come to understand that the mind is God and not a mind at all.

**THE CHIDAKASHA GITA OF
BHAGAWAN NITYANANDA OF GANESHPURI (continued)
With Commentary by Acharya Kedar**

76. Even a child, five years old knows that there is God. But the child does not know where God is. The sun sees all. But very few, one in a lakh or two, look at the sun. In this world, three-fourths of the people are fond of sexual pleasures like beasts. Even those who have reached the middle state, are less than one fourth of the people. Good deeds are very few in this world. Evil deeds are many.

Commentary: In this *Kali Yuga* age, God has been abandoned and ignorance is worshipped by the majority of the world population. A young child knows that God exists but does not know where to find God. God exists in everyone and everything, yet very few seek him out. This is the *disease* of the modern age. Most people behave like beasts, worshipping sexual pleasure and feeding their cravings for sense pleasures and worldly pleasures as if they are starving animals. Those who have reached the middle state where even a little balance and virtue are practiced are very few in number. Virtue has been lost to vice and evil deeds are commonplace. Only the act of taking total refuge in God can reverse this tide.

77. Swami is he who has united the Chit with Sat. Upadhi means the tree of peace. We must take shelter under this "tree of peace."

Commentary: Sat is Being. Chit is pure perceiving awareness. When these two unite permanently, the Bliss of *Nirvikalpa Samadhi* is experienced. The awareness "Shivo'ham. I am Shiva. All things are in me and I am in all things," becomes the permanent state of the yogi. Only when this occurs can one be called a Swami, regardless of whether or not he wears orange clothes or she has shaved her head. When Sat merges with Chit, the Bliss that is experienced culminates in perfect silence and a state of sublime peace. Seekers of the Truth should take refuge there.

78. Those who are always one with the Brahman are the Brahmacharies. Such a man may even belong to a pariah caste. One does not become a Swami by simply holding an ascetic's wand in hand or by holding a copy of the Bhagavad Gita. Nor by putting on red clothes, nor by discussing God with whomsoever he meets.

Commentary: Those Yogis whose minds are immersed in *Shiva Consciousness* (Brahman) all the time, and whose experience of the Self is uninterrupted, are the true Brahmacharies, the pure ones. Such a person may even belong to a lower caste or class or be uneducated and an outcast. Such a person may even work a full-time job and be a householder. One does not become a Swami simply by taking vows, wearing

orange or red clothes and memorizing the Bhagavad Gita or other scriptures. A swami is not one who can give a well-prepared intellectual discourse on God. One who can be called Swami is one who lives in the *Purnaham Vimarsha* state of complete *Liberation*.

79. If gold is melted in fire, it shines with lustre. So also, one should purify oneself, killing desire and anger internally. By introspection, he should move internally. A man's mind never remains stationary.

Commentary: By its very nature, the mind is fickle and wanders in many directions at the same time, due to its desire for this and that and the anger it experiences when these desires are not fulfilled. Through Meditation, one should experience the inner Self, God within. Then, in the inner fire of Meditation, the mind melts, becomes pure and shines like gold.

80. However wicked a man may be, within five minutes his wickedness may be changed into goodness. So long as there are clouds, the sun's rays are not visible. As soon as the clouds scatter in all directions, the sun becomes visible. OM "the tower of peace!" OM "the form of peace!" OM! Salutation to OMKAR!

Commentary: However evil a person may be, however bad his/her karmas may be, within five minutes his wickedness may be changed to good. If a person is willing to set aside his desires and cravings for five minutes and experience *Shaktipat Diksha* and the power of the Mantra, God will become visible. The Pranava Mantra *Om* is such a mantra. It is the tower of peace! Om is the form of peace! Salutations to Omkar!

81. There is not a fixed rule about the taking of food. It has not been said that one should not take his meals. Moderation! Moderation is the rule. Half stomach, food; one-fourth water. Do not love sleep too much.

Commentary: On the spiritual path, there is no fixed rule about diet and no one particular diet that a yogi should follow. Eat food that is well-balanced and good for your body. No where is it ordained that fasting is better than eating. Take food in moderation. That's the rule. When you eat, don't eat to fill your stomach. When you finish eating your stomach should be half filled with food, one quarter filled with liquid and the other quarter Prana. *Always leave room for Prana* and don't sleep too much.

82. Fire consumes anything and everything. It does not distinguish between good and bad. Likewise those who are doing "karma" may eat anything. Those who do not know what "karma" is are not aware of what they should do. Such a one suffers from indigestion. One whose digestion is all right may eat anything he likes. It will be digested. Sleep is necessary. Moderate sleep. Do not eat when the stomach is full. Be always regular in your meals.

Commentary: Inside every living being is a Yagna or sacred fire. This fire is Shakti and is also responsible for your digestion. It does not distinguish between which food should be digested and which shouldn't. If you are engaged in selfless service (karma yoga)

and you offer your food to God before eating it, you may eat anything, as long as you do so with the understanding that it is God feeding God. Those who do not offer food in this way, do not practice proper diet and suffer indigestion. Sleep is necessary but don't sleep too much as this will make you dull. Take sleep in moderation. If you're full, don't eat more food, but be regular in your meals and take them at approximately the same time each day.

83. Gold chains around the neck, gold jewels on the ears, gold rings on fingers. These are the causes of the fear of being robbed when they are on the body. Money is the cause of fear. When there is no gold on the body, then there is no fear.

Commentary: Those who chase after possessions, seeking to increase their lot day-by-day; those who believe they are their possessions and are attached to objects (people places and things); such people live in constant fear of losing what they wrongly believe they possess. Attachment to objects is the cause of fear. When you live with the understanding that all objects belong to God and are on "loan" from him, you stop living in fear.

84. What is called "fear" is the creation of the mind. For the internal sight, there is no fear. Fear exists for the man who has no internal eye (Jnana). It is impossible for a blind man to describe what the cart is like. Similarly to a man who has no guru, there is no place in the world.

Commentary: The notion of fear is a thought-construct, a vikalpa, created by a mind restless with desire. The Self, Shiva-Shakti, that God inside you, fears nothing. In fact, it is only by the light of the Self that there can even be a notion called "fear."

For a person afflicted with *Anava Mala*, believing himself to be imperfect and separate from God, there is no true knowledge. This condition gives rise to fears automatically. Just as a blind person cannot describe what a cart looks like because he can't see it, a person without a Guru, without a spiritual guide, cannot realize God and is truly homeless. There is no place that such a person can go where he/she will not experience fear and duality.

85. Food full means Prana full. Food means Prana. If we store our money in a box without much thought about it, it remains in a great store. If we spend from it, it becomes less and less. Money (wealth) is life. The box is intellect (Buddhi). The box requires nothing. Similarly, if a man knows himself, he does not want anything. If by the internal exercise of the Sadhana (practice) which is with us, we lead the Prana to the Brahmarandhra (the top end of the Sushumna canal), and there if Prana and Shiva are united, then we do not require anything. Restraining the Manas from going down and showing it the royal road of the "middle path" is what is called food.

Commentary: A Siddha yogi attributes everything to the Shiva-Shakti principle, to God.

For such a being the experience of Jivanmukti is his food. Humankind mistakenly believes that it is "meat and potatoes" that creates and sustains life. But a Siddha knows that life is sustained by the movement of the life force known as *Prana Shakti*. It is this *Prana Shakti*, the treasury of Shiva's powers, that creates, sustains and withdraws this entire Universe.

Prana Shakti takes the form of your breath. Life comes into being through Prana. It is Prana that keeps the heart pumping. Without Prana, there would be no physical form. Prana, the life force, should be regarded as money. It should not be wasted by exhausting the body in the pursuit of sense pleasures and worldly pleasures. A yogi should live a temperate life of moderation. *Buddhi*, the intellect, is the "box" that houses the Self in the body. When Prana is caused to rise and remains centered in *Buddhi*, all ones desires dissolve. If you know this, you know all there is to know about yourself.

Shiva, the Primordial Being, makes his home in the thousand-petal lotus in the Sahasrar, the Chakra above the top of the head. When *Prana* is made to rise in the royal road or "middle path" known as the Sushumna Nadi, and merges into Sahasrar, into Shiva, all limited desire is removed. Then, just as you are content after filling your belly with your favorite food and drink, when limiting desire is destroyed in this way you become completely content within yourself.

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86. The repetition of Rama is true delight. It is the eternal Atma delight, eternal true delight, internal Atma delight, Kundalini grandeur delight. The lord of mind is Rama. Rama means Atman. That which governs the ten Indriyas (five Karmendriyas and five Jnyanendriyas) is Rama. Ravana means all the wicked qualities in us. Sita means Chitta. Lakshmana means attention (thought control). Krishna means introspection. This introspection is the eternal Atma delight.

Commentary: The deities we read about and experience in the epics and scriptures of our tradition are all representations of God and His many aspects. For example: Lord Rama was an incarnation of Vishnu. He is also another form of the formless Atman, the inner Self. As such, he became a great Saint. Even now, repeating his name brings pure delight in the Self. Rama became one with Shiva, one with Divine Consciousness. Therefore, he is that one who governs the powers or energies behind the senses that are the seat of the senses (the Karmendriyas and jnanendriyas).

The demon Ravana who was slain by Lord Rama, this demon represents all the wicked qualities and limiting tendencies in each of us. Ravana represents that which each of us needs to rise above. Sita, the wife of Lord Rama who was kidnapped by Ravana, represents Chitta, the mind, and the kidnapping of Sita by the demon Ravana is symbolic of how the mind is kidnapped by poor and evil thinking. Lakshmana symbolizes awareness and the ability to focus the mind to cause it to remember God. He represents that power. And Lord Krishna represents Meditation on God. Each of these saints whose lives are documented in the great epic, Ramayana, is an aspect of Divine Consciousness. These saints can also be meditated on to experience the Self.

87. All are men. There is no incarnation higher than man. Man is the greatest of animals. But those are the best of men who ponder over the subtle.

Commentary: There is no incarnation greater than that of a human being. Only through a human body can one become Liberated. This makes human beings the greatest of the manes, the greatest of animals. The best of human beings are those disciples whose aim is to realize God.

88. "Ekadashi" means the worship of the "ONE." To such a man, everyday is Ekadashi. Those are called "men" who have such an Ekadashi. A man should think very little about the gross. He should spend much of his time in meditation of the subtle.

Commentary: Ekadashi means first or the number one. But for a yogi it means worship of the One God by remaining absorbed in God within. To one who experiences the constant, uninterrupted rapture of Shiva, worship of God happens every moment of every day. A person should spend little time involved in the mundane activities of this world (just enough to earn a decent living) and spend much of her time in Meditation and spiritual practice.

89. A man becomes "desireless" when he sees a dead body burning. This desirelessness is temporary. This is the secret of the body. Desirelessness imparted by a guru should not be abandoned. From desirelessness a man obtains liberation from bondage. This desirelessness is the best. Guru is secondary.

The desire that a man be initiated is of the third class. Getting a guru is of the second class. By practice; getting experience for oneself is the real desirelessness which is the goal of human life. When one practices and imparts his knowledge to another, it is "Yogananda Desirelessness." It is the imperishable and the indivisible state. It is the tree of peace. The climbing of the tree of peace which is in the head and being one with that "peace tree" is the real imperishable desirelessness. The cutting of the primary root of passion and anger is the imperishable desirelessness. Being in Samsara, enjoying a little of its pleasures and then renouncing it is the second desirelessness. Desirelessness is liberation from bondage in this very life.

Commentary: When you see a dead body burning (being cremated) or buried, you realize how transient life is and how limited the body is. You are reminded that you too will pass one day. But this realization is temporary because, out of fear of your own death, you begin clinging to life again by pursuing your attachment to desire and craving for people, places and things.

True desirelessness is not the fear of whether or not you will go to heaven when you die. True desirelessness is freedom from the limiting desire for people, places and things. You can only gain this true desirelessness from following the instruction of a

Siddha. This desirelessness should never be abandoned. Through spiritual practice, as instructed by the Guru, one is freed from attachment to the body, the ego, the senses. In this way, one is freed of desire for anything other than union with God.

This state of desirelessness (the absence of limited desire known as Karma) is the supreme state of *Liberation*. Liberation from limited desire is the goal of all sadhana. It is the best state and is the primary goal of all spiritual practice. The physical relationship with the Guru is designed to foster this state and, therefore, that relationship is not the final attainment. The final attainment is union with that which is desireless. This is primary.

The experience of eternal peace is had through union of Shakti with Shiva in the Sahasrar. When, through the Grace of a Siddha, and daily spiritual practice, the yogi experiences this union, this is the state known as desirelessness. The nectar of peace flows from this state and is like a tree with its roots in God, imperishable. To experience this peace tree, one must cut away the root of ignorance which is anger and passion. To experience the samsara that is this world while remaining detached from it, to renounce the ego while leading one's life, is the stage that leads one to the ultimate realization of God and Liberation from bondage.

90. Those who have no "faith" have no desirelessness. Similarly, those who have annihilated the Manas, have no Vasanas. So also, those who have no faith, do not reap any fruit. We buy a diamond for five or six thousand rupees. This is all rental delusion. If we have no mind to buy a diamond, its value is nothing more than that of a lump of earth.

Commentary: Faith in God, faith in Shiva-Shakti, this God-principle within, is the most important ingredient for a seeker. Without faith, you can't reach the desireless state. And if you can't reach the desireless state, your karmas will never be destroyed. Those who have merged the mind in Shiva through Meditation have no more latent tendencies or impressions. Their samskaras are burned in the fire of Yoga. This is the "fruit" that must be reaped. But it cannot be harvested without Faith.

In this world-appearance, objects only have the value that we give them. The fact that a diamond has a value of five or six thousand rupees is really an illusion created by buyers and sellers. These things only have the power and value that we give them. We project that power on to them. The real power and value exists inside our own being in the form of that Supreme Consciousness that is reflected in the diamond and all other objects around us. The purpose of Yoga is to learn to go to that source inside all the time, rather than getting caught up in the reflections of that source.

91. Elements are not five but four. Earth, Water, Fire and Air. Space is no element. It is one indivisible. The earth is extended. Air is above water. Space is above air. The sea is the boundary. The earth is the bed. Space is the house. The air is above. The earth is below. The earth is red. The air is white. The earth, made of four elements is not round. It is triangular. Between the lunar nerve and the solar

nerve is Sushumna (the star nerve). The earth is like our face.

Commentary: Everything in this world is contained inside the body of Supreme Consciousness and that body of Supreme Consciousness is also contained inside a human being. The elements of Earth, Water and Fire are also contained in our being in the form of Nadis or subtle energy channels. Earth itself appears inside as *Shiva-Shakti Trikona* and is comprised of the three main channels (nerves) or Nadis known as Ida, Pingala and Sushumna (the central or star nerve). These three nerves also form the three points of a triangle known as *the triadic heart of Shiva* (Shiva-Shakti Trikona). This earth is like our face. Air or space is contained in the Sahasrar, representing the formless Absolute.

92. Vayu (air) is imperishable. It is one, indivisible. It exists in everything. When the glass chimney of a lamp is shut, there is no light. When it is not shut, the lamp shines brightly. If we take "earth" and imagine it to be sugar, it is sugar only in thought.

The nature of earth is not changed. So also, even if a man becomes a yogi or a jnani, the nature of the body does not leave him. Manas becomes one with the Brahman, not the body. Jnanis are subject to the limitations of the body. Since their Manas is annihilated, they are not aware of their bodily condition. A man in sleep, if bitten by a cobra, is not aware of the cobra bite and he is not affected by it. Similarly, Jnanis are not aware of their body and hence, the bodily conditions do not affect them. When a letter, written in English or in any tongue, is given to a child of five or six months old, the child throws away that letter and it cannot know what is contained in it. A child of six months old does not at all know the difference between a diamond and a lump of earth. Such children have no idea of the body. They are always in the thought of Atma. Children have no idea of duality. When their brains develop, they become aware of differences. When the brain is not developed, Prana in such a child is in the Sushumna.

Commentary: *Vayu*, the air we breathe, is imperishable. It is that which sustains the Earth and it is one with *Brahman*. Air exists in everything. Even a flame cannot burn without *Vayu*. The essence of this earth is *Vayu*. Just as imagining this world to be sugar does not change the fact that it is the earth, imagining the Earth to be something other than the life-breath of God, does not change its essence as God. The perception that this world is something other than God only exists in our thought, not in reality.

This earth is a limitation in Shiva's Maya. It's nature remains the same. In the same way, a *Siddha*, a Jnani who is a perfected being, is still bound by the body and the laws of nature. However, a Siddha's mind has merged in Brahman, in the absolute, *Shiva*. For this reason, a perfected being no longer identifies with the body and his/her exalted state is no longer affected by what the body undergoes. Just as a person in deep sleep can be bitten by a cobra and not be aware of it, the Jnani's awareness is firmly established in Shiva and that awareness is never changed or diminished by the fluctuations of the body nor the passing of time.

Just as a young child cannot read a letter and sees no value in doing so, a child of 5 or 6 months old is not concerned with this mundane world nor its activities. At this age, the child's consciousness is still rooted in God. Children of 5 or 6 months old have made no distinctions between objects and have no awareness of their own bodies. They are completely absorbed in *Shiva Consciousness* and have no notion of duality. Until children are engaged in developing their brains with the mundane knowledge of this world-appearance, they have no sense of separateness, no sense of difference and no idea of duality. Before the learning of empirical knowledge, *Prana* in such a child is still centered in the *Sushumna*. A Siddha's state is just like that of such a child.

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93. As the child is growing month by month, it gets knowledge of various things. Earlier knowledge is of no use. When a man is in the know of all, he must be like a child. A true Jnani is just like a child of six months. Such a child is not conscious of its own calls of nature. It does not distinguish between the two calls of nature. Jnanis are similar. They do not like one thing and dislike the other. They have no idea of poison. The administrator of poison should think about it. The eater never cares for it. Likewise, a Jnani does not say, "I want dinner," "I want that." They are always well established in the internal Atman.

Commentary: As a child grows up his/her *Pure Perceiving Awareness* becomes clouded with empirical knowledge of mundane things. As a child matures into adulthood, she comes to believe that her earlier experience of the Absolute is of no use in the pursuit of worldly pleasures and she begins to abandon her true nature. A smart person, that person who knows all that is worth knowing, is the one who becomes like a child again by embracing the fact that God exists in everything and everyone, everywhere. A true Jnani is like a child of six months who is not conscious of differences and duality. These Siddhas are like young children. They see all as the same ONE God and accept whatever comes to them unsought.

Being well-established in the *Atman*, Jnanis do not chase after sense pleasures and worldly pleasures. They have no craving for these, having eliminated all craving in the fire of their spiritual practice. Because this is the case, they are able to transmute the "poison" of difficulty, the "poison" of pain and pleasure, into *Divine Consciousness* itself. Such is their perfect *equipoise*. The person seeking to harm or embarrass such a Jnani should think about this.

94. Our head is like a coconut fruit. In the coconut there is water and kernel. Likewise, there is water and kernel in our head. In the head is Chidakasha. It is the well of Hridayakash. We should draw water from this well and drink it. It is no use digging a well in the earth and drinking water from it.

Commentary: The head is like a coconut fruit. There is a delicious nectar and a center located in the head. *Chidakasha*, the inner expanse of Divine Consciousness, is located in the head. *Chidakasha* is the very heart of the Lord, *Shiva*. It is the well of one's being.

Drinking the "water" from the "well" of ignorance that is the mundane knowledge and experience of this world-appearance is useless. Draw water from the well of God inside yourself and drink that water. It is the only Reality.

95. You have a certain thing in your hand. If you look for it somewhere else, you will not find it. If you sit in an upper story, light a lamp there, and close the doors, those who are below cannot see the light. See the biscope! See the drama! All these are seen in the head. Everything should be seen from the same place. You need not go to several places to see several things. The city of Madras can be seen from there as well as from here. It is better to see it from one place. We must "idealize" it in our brain.

What we call the heart is not below. It is above (the neck). When we are cooking, the flames go upwards. So is the heart upwards. There is light in the heart. There is no darkness in it. If a man's head be struck off, we cannot say who the man is by simply looking at his trunk. It is the heart which sees through the eye. A man must have the internal eye. what is called the "heart space" is the face which is triangular. We can know a certain man by looking at his face. A man must know his own secret. A man must know himself.

Commentary: Whatever you hold in your hand, will be found in your hand. If you hold an object in your hand, everyone understands the foolishness of then looking for it somewhere else, because it's right there in your hand. The drama of life and the contradiction of our existence is that we go looking outside for what we already have within ourselves. All of the Joy and Happiness we seek through the body and the senses is really already contained in the Sahasrar inside the head. Yet we close the doors on this "upper story" of our existence and conceal it from even ourselves. This is the paradox of life. Instead, we should merge with our Natural, Free state of Being inside and have the outlook of Shiva. Everything should be seen from the perspective of the Divine, Shiva. All that there is to be experienced in this world can be experienced by going inside. You need not go elsewhere. Even a city like Madras can be seen with the inner eye of knowledge, without physically traveling there.

It is best to see all things from God's perspective inside our own being. This *Equality Consciousness* must be our only ideal. What is known as the heart is really the *Sahasrar* at the top of the head. There is a great light in this spiritual center. It is the place where *Shiva* dwells. There is no darkness there. If you decapitate a person, without the head, that person is unrecognizable. In the same way, without the *Supreme Subject*, without *Spanda Shakti*, this world does not exist and cannot be known or experienced. It is God who sees through the eyes and experiences through the body and the senses. This is the secret that everyone must realize. In that dwelling place of *Shiva-Shakti* in the head, there is a triangle. It is *Shiva-Shakti-Nara*. This is the face of God, our face. A person must come to know this. A person must know the Self.

96. Mukti is according to the nature of our Bhakti. If you try hard, you get good salary. If you try a little, you get a small salary.

Commentary: Just as earning a good salary requires effort and expertise, Liberation from the bondage of ignorance requires *Bhakti* (devotion and discipline in practice). If your Devotion for the Master and God is weak, if your Devotion and love for the practices instructed by your Guru is weak, you cannot attain Liberation and your experience of God will be unsteady. Complete *Bhakti*, perfect *surrender*, is the key to Liberation.

97. When we are little children, we do not know who is our father and who is our mother. When we grow up, we come to know our parentage. When a cock eats, it scratches everything towards it with its feet. Similarly, when a man's intellect is developed, he becomes selfish. Everyday men die. Everyday men are born. But rarely do they burn their selfishness. Selfishness completely disappears when the divisible becomes one with the indivisible. From rice various kinds of eatables such as ambada and halva are prepared. These preparations are not called rice.

Commentary: As young children, when we are only five or six months old, we have no sense of difference. We experience all as the same and we have not yet learned the distinction represented by the labels "mother" and "father." At this age we are in awe of everything and everyone. It is a state of pure wonder that is our *Natural, Free state of Being*. Then, as we grow older, we become like the cock that grabs for everything, scratching after objects as if mad. As we develop in the ways of the world, we become selfish. This is due to the limitation of an intellect that believes it must possess objects.

People are born and die everyday. By observing this, we know that what can be possessed in this world cannot be taken with us. Nor are we born bringing objects into this world with us. Yet we remain obstinate, refusing to surrender our selfishness. This selfishness disappears when we merge our individual consciousness into *Divine Consciousness*. When the ego and the intellect is purified in this way, we realize that God alone is. Just as rice that is fashioned into halva and ambada or other dishes remains, essentially, rice, we have to recognize that, although we call a person by a name and we differentiate a building from its owner, all these are still That ONE, indivisible Lord.

98. A vessel without water is of no use. Bhakti is water. Intelligence (Buddhi) is the vessel. He who has no subtle Bhakti is no man. It is not the work of Shakti when a man dances an oracular dance. This dance is a trick. Trickery's course is downwards. Shakti follows a middle course. Trickery belongs to the body. Shakti is Atmaic. Trickery is powerless before the fire of Shakti.

Commentary: A water pot is of no use unless it is used to collect water. In the same way, the individual intelligence or Buddhi is of no use unless it is absorbed in Love and Devotion for God (Bhakti), since a person only acquires real intelligence by merging her Buddhi into God. Attachment to sense pleasures and pain is not the work of *Spanda Shakti*. This attachment is due to the free will of the individual. It is illusion, a trick born

of wrong understanding. This illusion, known as *Maya*, has one purpose; to keep a person bound to ignorance. This is known as the downward path. *Shakti* follows the middle course, known as the central nerve or *Sushumna*. Trickery belongs to the body. *Spanda Shakti* is of *Shiva*. She is Divine Consciousness. The illusion of this world-appearance is powerless when deposited in the fire of Shakti, inside. The purpose of Meditation and spiritual practice is to burn this illusion in the fire of Kundalini Shakti.

99. Almost all fruits have their seed inside. But cashew apple has its seed outside. Our mind, like the seed of cashew apple, must be outside Samsara. One must not reserve sugar for himself and distribute sand to others. One following the royal road should not lead others to the path covered with forests. It is one's bound duty to lead others by the royal road. We must do this at once. We are not sure about the future.

Commentary: The seed of most fruits is contained inside the fruit itself. But cashew apple has its seed outside. Like the seed of the cashew apple, we must bring our minds to rest outside the ocean of worldliness (samsara). For the yogi, it is important to learn how to be in this world without being of this world. This is the purpose of taking a Siddha Guru and doing spiritual practice. Once Liberated, a yogi must not keep her knowledge secret from others. Once perfected in Yoga and established in the state of Purnaham Vimarsha, one must teach others and should not lead others astray. It is the duty of the enlightened to lead others to God. This duty must be embraced and carried out at once since the future is uncertain at best.

100. When a train leaves a station, the next station is alerted that a train is approaching by the sound of bells ringing. What is called Bindu-Nada is the bell. Just as we hear a sound when we throw a stone into a well, we hear Bindu-Nada inside the head.

Commentary: The Primordial Being that is Shiva-Shakti makes a sound. Just as you know a train is approaching by its sound and the alert you get from bells ringing in the station, as you direct Prana to rise inside the Sushumna Nadi, you are alerted to the approach to Sahasrar by Bindu-Nada, a multiple vibration that can be heard inside the head. Just as you know that a stone has fallen into a well by the sound it makes, you know that your consciousness is becoming absorbed in the Atman when you hear this Bindu-Nada vibrating inside the head. This sound emanates from Shiva's Light and, therefore, can be called Bindu-Nada or point of sound emanating from Light. It is the signal that Prana Shakti is entering the Sahasrar.

101. When a boy has passed the first standard and he goes to the second standard, books of the first standard are no longer required by him. When a man is in sound sleep, he sees neither the stars nor the sun nor the moon. He is aware of nothing. Then the mind is nill. Sleep is a subtle condition. It is not gross. In sound sleep we are not conscious of the body. Then we are conscious of Atma alone. We will have sleep when Prana is in a fixed plane in the body. When the ego is completely destroyed, everything seems to be like "reflection." The mind's

delusion is not permanent. It is not Shiva.

Commentary: When a student graduates from a class and moves on to another, he is no longer concerned with the books he used in the class he just graduated from. In the same way, when you pass into sound sleep, you no longer experience the objects from your waking state and you are no longer concerned with them. You are not aware of anything in deep sleep because the mind has stopped completely and merged into a void. For this reason, deep sleep is a subtle condition. It is a different plane than the waking state and is very close to God. In deep sleep you lose all body consciousness and are surrounded by Divine Consciousness. It is the Atman in which you are floating in deep sleep.

The ultimate sleep occurs when Prana Shakti has pierced all the other three states of being (waking state, dream state, deep sleep) and become centered in the Sahasrar. When this occurs, the ego is completely destroyed and all objects are recognized as being mere reflections of God, Shiva. The delusion of the mind is not permanent. Only That which always has been, always is and always will be, only That which is both the cause and the effect, only That Shiva is permanent.

102. When a man has become a graduate in law, he receives a university gown. This gown covers the body from head to foot. It has four hands (two hands and two legs). When SAT and CHIT become united, we have Ananda, Brahmananda, Paramananda, Sri Satchidananda, Sri Yogananda. When we discard worldly pleasures, we enjoy divine pleasures. When we realize the truth about Jiva, we enjoy Ananda.

Commentary: When a person graduates from a university, he/she is covered from head to foot in a cap and gown. This covering is quite regal but also illusory, since it has nothing to do with what the graduate will retain and use. In the same way, the body, no matter how fit and how perfect looking, is a facade, an illusion that has little to do with *the Reality*. When *Sat* (being) and *Chit* (awareness or Spanda Shakti) become united, you experience the *Bliss* of the Absolute and the *Omniscience, Omnipresence* and *Omnipotence* of *Shiva* dawn on you. When you turn away from worldly pleasures, you enjoy these Divine pleasures. When you realize the Truth about the limitation of the body and the senses, you enjoy Supreme Bliss.

103. Those who have no guru, have not realized the truth. In this world there is no effect without cause. When the darkness in this world has appeared as light, that is called Jnana. Darkness is ignorance. Light is knowledge. Do not be a hypocrite and earn fame.

Commentary: It is not possible to be set on your own path without first surrendering to and following the instruction of a *Siddha*. Only the person who obeys can command. In this world there is no effect without cause. What is learned well is first taught by a Master. The Guru is such a person. Only a Siddha (Liberated Sage, perfected Master of Yoga) can awaken Kundalini Shakti in you and guide you from the darkness of your own

ignorance into the *Light of Divine Consciousness* known as *Jnana*. Ignorance of the Self and attachment to sense pleasures and worldly pleasures is what we call Darkness. The experience of God within and the act of merging your individual identity in Shiva is what we call Light or Jnana. Once you are set on your own path by your Guru and experience your full worth inside, do not be a hypocrite by trying to earn fame. Remain humble and share your wisdom with others.

104. Say what you do and do what you say.

Commentary: For a yogi seeking Liberation, it is extremely important to align one's actions with *Divine Intelligence*. As you progress on the spiritual path become aware of the vibration you are creating with your speech and make the effort to align your speech and actions with the Divine Will of God. This is very necessary in the quest for Truth and Wisdom.

105. Before you die, leave the forest path and follow the royal road. When you are on your deathbed, you may suffer the agonies of hell, your Prana being obstructed by the three humors (Vatha, Pitha, and Kapha).

Commentary: *You can only become Liberated, you can only realize God completely while alive in the body.* Many people believe that they should eat, drink and party for as long as they are physically able, putting off the possibility of spiritual practice until old age. Many do not even consider God until they are on their death bed. **At this point, it is too late.**

The future is uncertain at best. Before you die, stop wandering in the forest of illusion that is this world and take up the royal road of spiritual attainment. Spiritual practice cannot be taken up when you are suffering the agony of a body that is near death. If the subtle body, the Sushumna, has not been purified of all latent impressions at the time of death, it is not possible to go to God. So, you should take up spiritual practice under the guidance of a Master now. Do it now.

106. There are many people in this world to take care of those who have passed the I.C.S., but there is none to inquire about the path to divinity. No one can describe what the bliss of Mukti means and what it is. That religion which was taught by Shiva from the beginning of creation is one and one only.

Commentary: There are Gurus and then there are Gurus. There are Siddhas and then there are Siddhas. The world is full of "experts" on this and that waiting to advise you at every turn. But few are those who can lead you to God. The Bliss of Liberation cannot be described. It must be experienced. To experience it, you need agency. That agency is Grace and Grace comes from a Master. The Siddha Path is that path that has been taught by Lord Shiva since the beginning of time. It is the path Kundalini Shakti travels on in the Sushumna Nadi to union with Shiva in the Sahasrar. It is the easy path imparted and guided by a Siddha. It is the only path to enlightenment.

107. Adversity given by Shiva is no adversity. Sorrow given by Shiva is no sorrow. It is your mental delusion. At the time of our birth on this earth, there is some difficulty. So also at the end. When man come out of their mother's womb, tears trickle down their eyes.

Commentary: We are all subject to the law of *Karma*. Past actions will be suffered in the present life. *Karma* involves both suffering and delight, both pleasure and pain. What you experience in this life is a direct result of your past actions. Therefore, *you* are responsible. The purpose of the spiritual path is to lead you to the understanding that will get you to stop creating new Karma for yourself, whether it be good or bad. **It is due to Karma that you have taken birth. Your present lifetime exists for you to work out the karmas you created in past lives.** That's why you are here. This is why the new born's first action upon birth is to cry. It knows that it has suddenly entered the realm of *limitation* where all consequences of actions must be suffered.

On the spiritual path, Shiva creates obstacles to test you, to obliterate your ego and to remove anything that is an obstacle to your realizing Him. This type of adversity is really no adversity at all. It is God's *Grace*, God's blessing on your life. Once you are Liberated, no new karmas are created and, upon your death, you are not reborn. *This is the goal of sadhana, to prevent future births by removing your ignorance of the Truth.* You may not always perceive Grace as being pleasant. But that's due to your own ego, your own resistance. When you surrender completely to God's Grace, your mind becomes so positive that you experience all circumstances, whether good or bad, as a gift from God. In this way you become invincible while still in the body.

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108. All is Shiva. Justice and its opposite both are Shiva. O Mind! Leave off injustice and be one with justice.

Commentary: This world-appearance is the result of *Shiva's Maya*. Due to Maya, we experience duality. However, this duality, this diversity, is a perception created by *Shiva* himself. Therefore, justice and injustice both belong to Shiva. Both are created by Him. A true yogi chooses justice over injustice, meaning he/she chooses to face his/her Karmas, rather than trying to avoid them or make them someone else's responsibility. Facing the karmas you have created is justice. A yogi realizes that his own power of existence is God's power. Understanding this, a yogi becomes very mindful of how he is vibrating and what he is putting out. Therefore, the yogi's responsibility is also to choose justice over injustice in order to spread God's virtues in this world. In this way, one becomes very pure.

109. OMKAR is one without a second. Omkar is the cause of both creation and dissolution. Omkar destroys Manas. Omkar is really the Atman in you. Omkar is indivisible. A divisible object can never be indivisible. From the beginning there is only one religion taught by Shiva. If you sit in a room closing the doors, you do not see anything outside. When the doors are closed, Jiva communes with Shiva. When the doors are not closed, Jiva is separated from Shiva.

Commentary: The mantra *Om* is the sound of *Spanda Shakti*. It creates and destroys. *Om* is the primordial vibration from which the universe is created and also dissolved. *Om* is the Self inside you. Becoming absorbed in its vibration stills the mind. *Om* is indivisible. Objects (people, places and things) are only a reflection of this vibration of *OM*. Therefore, they are divisible. From the beginning, the path to Liberation is only the religion taught by Shiva. *Shiva Consciousness* is the goal. When you close the "doors" of your wandering mind and withdraw your entire attention inside yourself, the world disappears and you commune with Shiva. When you open the doors of your mind and focus your attention outside yourself, the world is created again and you are separated from Shiva because, in that moment, he is concealed from you.

110. OMKAR is indivisible. Omkar is creation. Omkar is maya, action, manas, consciousness, light of consciousness. Chitta is the cause of desire.

Commentary: Omkar, the primordial vibration of *OM*, is indivisible. It is the descent of *Chiti* that is responsible for the Creation, Sustenance and Withdrawal of this entire universe. *Om* becomes *Maya* and *The City of Eight*. It contracts to become all the objects of this world. It is the *Shakti* that assumes all the forms of this world-appearance. *Chitta* is the individual "I" consciousness. It is the Jiva, the individual, bound soul. *Chitta* is the cause of desire and craving.

111. SAT is the one, indivisible. It is the one "subtle" which is everlasting. CHIT is always changing.

Commentary: Divine Consciousness has two aspects; the *transcendental* and the *immanent*. *Sat* is also known as the *transcendental* aspect or static aspect of *Shiva*. *Chit* (awareness) is *Spanda*, *Shiva's vimarsha* or active aspect. This *Chit* is His *immanent* aspect, as well as, His *transcendental* aspect. *Chit*, in its immanent aspect, is this world-appearance which is always changing. In truth, *Shiva* and His *Spanda Shakti* are one in the same. It is *Sat* that is the transcendental and changeless aspect of *Shiva*, which is also *Spanda Shakti* or *Chit* in its purest form.

112. When the "SAT" unites with "CHIT", the result is Ananda. This Ananda is the Satchitananda, Sri Nityananda, Sri Paramananda. Union of Jiva and Paramatma is Ananda, Yogananda, Paramananda, Satchitananda and Brahmananda.

Commentary: When *Shiva* unites with *Shakti* in the Crown Chakra, in the head, the result is the experience of the Bliss of the Self. This Bliss is the Being-Awareness of God. It is Divine Consciousness, the ONE without a second. When you merge your individual identity in *Shiva*, there is union of the Jiva with *Paramatma, Shiva*. This union is *Shiva Consciousness*.

113. You must see that God who is in the heartspace. Yes, you must see Him. You must see that Krishna who is eternal bliss (Nityananda). It is delusion to regard stone as God. Pain of death given by Shiva is no pain. All sorrow is mental

delusion. Praise God within yourself. Praise Him in your head! You must know the secret of Para Brahma who is eternal joy. Yes, you must know that secret. Look for Him in the heart.

See Him with your inner eye, not with the outer. See the royal road with the internal eye. Leave the downward path and come to the central path. The downward path is that followed by those people who decorate the external body without knowing the secret of God.

Commentary: For seekers of the Truth, for those sincerely wanting Liberation, the desire to see God, to experience Him in His most exalted state, must be cultivated. You must find God, not in the stone statue, but inside yourself. Through spiritual practice, offering all your desires to Shiva, the death of the senses, the death of the ego, the death of your limited identification with the body comes easily. In this state, to the yogi, even the Universe dies and only God is seen. There is no pain in this death. It is actually Nityananda, the incomparable, eternal Bliss.

The secret to praising God, the secret of all puja, the secret of doing oblations, the secret of service to God, this secret is the practice of merging your consciousness in the space between the breaths. It is the secret of *Hamsa* that carries the Prana to the head where it enters into Shiva himself, the great Heart that is in the head. Looking inside, you find God. Turn away from the pursuit of sense pleasures and worldly pleasures and become absorbed in your own Self. The downward path is that path that takes you away from God through the false notion that you are the body and that this body is all there is.

114. No one is mad in this world.

Commentary: No person is more or less intelligent than another. No person is greater than another. All people are God. At one time, everyone was wise, everyone knew his/her true, primordial nature. Eventually, everyone will tread the spiritual path back to God. Sooner or later, you will have to retrace your steps back to your true identity as Shiva. For this reason, all are the same.

115. Leave the gross pleasures and enjoy the subtle pleasures. Leave off the physical sleep and enjoy the subtle sleep. Enjoy that sleep which is eternal. This sleep is enjoyed only in our subtle state. Burn to ashes the delusion of the mind.

Commentary: If, by *Shaktipat* and your own spiritual practice, you turn away from worldly pleasures, you can enjoy the eternal, subtle pleasure of your own Divine state. The *Bliss* of this state is incomparable. It is the subtle sleep that is more satisfying than even physical sleep. Leave off the sense pleasures of the body and become one with your own eternal Bliss! This Supreme state can only be experienced when the mind dissolves and all thoughts, notions and ideas of this and that have been destroyed. These are burned to ashes in the fire of Meditation.

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116. He is a Brahmin who has performed the Upanayana ceremony. Establish what is called "Upadhi" in you. Being desireless, look inwards in your heart. See with the eye of desirelessness. Discard distinctions. Burn to ashes the idea of "you" and "I". Yes, you burn it to ashes.

Commentary: One who performs the sacred ceremony and is invested with the sacred thread is known as a Brahmin priest. But the real consecration does not take place in such a ceremony. The real consecration and initiation is to become established in the power and silence of the Self inside your own being. Establish Upadhi (silence) in yourself by removing your expectations of sense pleasures and worldly pleasures. Become desireless by Meditation on Shiva who is your very nature. In this way, over time, you will burn all notions of duality to ashes and see the ONE God, the ONE, Shiva-Shakti vibrating inside your own being and in everything and everyone, everywhere. This state is what is called desirelessness and when you have attained this state, that is the real Upanayana ceremony and no other ritual is useful.

117. In the beginning, there was only one religion propagated by Shiva. In the beginning, there was no difference like "man" and "woman" among human beings. This distinction was only in the gross nature. In the subtle nature, all was one. The subtle has no qualities. The subtle receives only the eternal Ananda everywhere. Having and seeing is all mental delusion. The visible world is transient.

Commentary: In *Satya Yuga*, the first age, there was only one religion on the planet taught by *Shiva* himself who existed here in a physical form. In *Satya Yuga Equality Consciousness* reigned supreme. People saw each other as absolutely equal in God, regardless of gender or ethnic background. This is why *Satya Yuga* is known as the *Golden Age*. In its highest form, Divine Consciousness, the Supreme Subject or Supreme I-Consciousness, has no qualities and no divisions. It experiences its true nature as Bliss everywhere. This world is an illusion because it and everything in it is transient. Only that ONE God is real.

118. Hari is no Lord. Shiva is the Lord. What is called Hari is delusion. We must not be fooled by the shadow (reflection). What is called Maya is delusion. To distinguish between the subtle and the gross is delusion. The delusion caused by the subtle and the gross are the same. The delusion caused by the gross is multitudinous.

Commentary: He who sustains the Universe as we know it, he is called "Hari." In truth, Lord Hari is a manifestation of Shiva. Hari is *Maya Shakti*, that aspect of Shiva which brings creation into being for Shiva's sport. *Maya Shakti* is concealment of Shiva. It is the illusion that there is a Universe separate from him, the delusion that a Universe actually exists. The sustenance of this illusion is said to be Hari, also known as Vishnu. With the limitless understanding brought about through the complete realization of God, Hari is seen as a play, a creation of Shiva.

To say that Shiva and this Maya are different, that they are separate, to view the cosmos in this way is itself delusion. The experience of objects (people, places and things) as separate and apart from Shiva is delusion. **To say that God is separate from this world, having nothing to do with it, to worship God in this way is the same delusion experienced as if one believes God does not exist.** Nothing that is not Shiva exists anywhere. To say that there is anything other than Shiva is delusion.

119. Realize your Self. When you see another and yourself as different, it is delusion. Identify yourself with another. Realize the secret which is in yourself. It is not enough if you talk of this identity but you must act according to it. What you see with the external eye is of no use. The feeling of distinction will be the cause of trouble at the time of death.

Commentary: Realize God. Seeing differences and duality in this world is delusion. You are one with everything and everyone because all are God. Identify yourself as being the same as others in this way. Realize the secret of your own true nature. God dwells within you as you. Worship God by becoming God. It is not enough to have intellectual knowledge of the Self. You must become That and act accordingly. Investing yourself in the objects of this world is of no use. Seeing duality and difference, making distinctions between objects, between yourself and others, is the cause death that causes rebirth.

120. Same-sightedness is the "Oordhva Shwasa" (gaspings upwards) at the time of death. Samesightedness is the indivisible one. This is supreme bliss. This is the subtle. This is the eternal. In the upward breath, there is no cawing sound. 0 Shiva! By your grace, permit us to breathe in and breathe out harmoniously. One must meditate in the head. One must meditate upon the ocean of eternal bliss. Meditate in the Ida, in the Pingala and in the Sushumna.

Ananda-Kundalini! Rise! The match is in the match box. Light is in the match. Rub the match and kindle the fire. Ajnana is darkness. Jnana is the light.

Kundalini is the eternal bliss. Yes, it is so. Eternal bliss is in the heart. Infinite light is Kundalini! Kundalini is the Light of Brahma. The sun-light is the subtle light. The solar nerve is the Sushumna. The lunar nerve is the Ida and the stellar nerve is the Pingala.

The nerve of the third eye is the seat of Jnana. In this nerve is Jnana. In this nerve is sleep, Sushupti. In sleep, there is no wakefulness. Enjoy this sleep. Harmonizing both Prana and Apana, enjoy the subtle sleep. Harmonizing the Prana and Apana, enjoy the eternal bliss. The seat of breath is the truth. It is the internal space (Chidakasha). In the eternal space is the tower of eternal bliss. This tower is the seat of eternal peace. In the "unconscious sleep" enjoy the "conscious sleep" of bliss. This is not the sleep of beasts. Sleep the "sleep of man."

Enjoy that sleep which must be the aim and end of man. Sleep the sleep of the "spiritual eye" (Upanayana). When talking, when sitting, without any desires, without any thoughts, sleep this spiritual sleep. Fixing your attention on breath, sleep. Perform the natural Japa of the inward and the outward breath. Have mental (subtle) Bhakti. Yes, have it. Attain liberation from bondage. Have constant Bhakti. Never interrupted. Breathe up and down without any restraint. Drawing the breath upwards is Pooraka. Stopping the breath is Kumbhaka. Kumbhaka is your real seat.

Breathing out is Rechaka. While breathing in, it should be like drawing water from a well. Draw the breath up to the Brahmarandhra in the brain. By such a breathing, kindle the fire of Jnana. Purify the nerves. Burn the three humors (Vatha, Pitha and Kapha) in this fire. What is called discrimination is such a fire. It is the yoga fire. It is the food-digesting fire in the stomach. The discrimination is the solar light. God pervades the universe in the form of subtle energy. Creation is caused by the doubts of the mind. Creation is purely a mental affection. When you have attained the same-sightedness, there will be no creation.

Commentary: Samesightedness is the state of *Purnaham Vimarsha*. It is the exalted state of *Liberation*, the state of a *Siddha* who sees God in everything and everyone, everywhere. At the time of death this samesightedness is the *Urdhve Kundalini* that rises into the Sahasrar for the last time and remains there, rather than leaving the body. This is called *Mahasamadhi* and is the final resting place of one who is God-realized.

Upon exhalation (*Prana*), the breath moves upward. When *Prana* is centered in the *Sushumna*, it is very subtle and powerful. It purifies everything, including all the Chakras and the 72,000 nadis or energy points throughout the physical and subtle bodies. This is the state of eternal Bliss that is our very nature. O Shiva! Permit us to breathe steadily in an unobstructed fashion, paying close attention to the space between the breaths as we inhale and exhale. Permit us to realize you in this way! A yogi's duty is to learn this secret from the Master, to learn how to direct the Prana in the three main channels; *Ida*, *Pingala* and *Sushumna* and, ultimately, to direct the Prana solely in the Sushumna Nadi, causing it to rise into the head to remain there. By doing so, one comes to Meditate on the ocean of eternal Bliss that is *Shiva*.

Rise! O Kundalini, awake! The match is in the box. The fire is in the match. By drawing the Guru's power to you through *Shaktipat*, awaken the dormant Kundalini and begin your journey back to God! The sleep of ignorance (Ajnana) is darkness. Knowledge and experience of God within (Jnana) is Light.

The inner energy that is awakened through *Shaktipat* is known as *Kundalini Shakti*. This Kundalini is eternal Bliss because, when it merges with Shiva in the Sahasrar, it Liberates the yogi from the bondage of ignorance. This eternal Bliss is experienced in the heart of Shiva that is in the head. When Kundalini is transformed back into its transcendental aspect, *Chiti*, it is experienced as the infinite light of God. It is the *Light of Divine Consciousness*. This Light is subtler than the light of the sun and much more

powerful. It exists in the central channels, Ida, Pingala and Sushumna.

The third eye is called *Ajna Chakra* or the sixth Chakra. It is the subtle spiritual center in the middle of the forehead, just above the eyebrows. This is the *command center*. Once Kundalini pierces this center completely, the yogi is set on his/her own path and Liberation is very near. It is from this Chakra that Kundalini is dispatched into the Sahasrar, uniting with Shiva. That is why it is called the seat of wisdom, the seat of Jnana. In this Chakra is the sleep of eternal Bliss. When *Prana* and *Apana* (exhalation and inhalation) are harmonized and centered in the *Sushumna Nadi*, you enjoy the subtle sleep of Divine Consciousness which is eternal Bliss, eternal Happiness, eternal Joy. The seat of the breath is Shiva. It is the seat of Truth. It is the inner expanse of Divine Consciousness known as *Chidakasha*. This is the place of eternal peace. When you withdraw your entire consciousness to this place, you enjoy the "conscious sleep" of Bliss. This is not deep sleep or the sleep of the unenlightened. This is not the physical sleep that everyone sleeps. This is the Supreme Awareness of *Shiva-Shakti*. It is the *Turyatita* state of the perfected being.

This state must be the aim of all people. When you attain the outlook of Shiva, you have the spiritual eye of knowledge. Remain absorbed in Shiva-Shakti, remain absorbed in God within even while you are talking, sitting, and active. Remain in this thought-free state and sleep the spiritual sleep. Perform *ajapa japa*, the natural mantra repetition that happens on its own when you maintain the awareness of your breath and the space between the breaths. This is *Hamsa*. By *Hamsa*, have mental Bhakti. Yes, praise God in this way by becoming God! Through this kind of steady Devotion attain Liberation from the bondage of ignorance. Attain the uninterrupted state of *Purnaham Vimarsha*. Breathe up and down without any restraint and retain the breath in the central nerve (Sushumna). This is your real seat.

Breathing out is *Rechaka* or *Prana*. Breathing in is *Pooraka* or *Apana*. When you breathe in it should be like drawing water from a well. Draw the breath up into the Heart space in the head. By centering the breath in the Sushumna Nadi as instructed by a Siddha, kindle the fire of Wisdom. Breathing in this way is a powerful technique that purifies all the nerves and functions of your body. This Sushumna breathing is the inner *Yajna*, the inner fire of Yoga. It is the fire of discrimination. It digests your food and cleanses your being.

God pervades the universe in the form of subtle energy called *Spanda* or *Spanda Shakti*. The world that we have come to know is a gross manifestation of this subtle energy brought about by the fluctuations and doubts of the mind. *What we call this world is really a Superimposition in Maya, created by our own mental representations.* When you merge your individual identity into *Shiva*, this creation will disappear and God alone will remain.

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121. The subtle state is common to both mobile and immobile beings. The difference is in the casual (Prakriti). Difference is delusion. Difference is in the

body. Bodies are transient. Prakriti is evanescent. When you realize the subtle in the gross, that state is called Moksha. Mukti is the indivisible. Mukti is in the heart space. In the heart space is Shiva Linga. It is self-existence. This is also called the "Prince-Prana." This is the upward breath. This is known in yoga as Prana. Prana is the ONE. Prana is the ONE in all. Prana is the existence. This is known only to those who have practiced yoga. Those who have not practiced yoga are not aware of this fact, they being bound by desires. So, cut asunder the bondage of desires and hence attain salvation. Realize the one Tatwa; Paramatman. Realize him by the "internal eye."

He is a man who has realized God by the "internal eye." Such a man feels that the universe is in him and he is in the universe. Mind, engrossed in the world, is not steady. Shiva who dwells in the heart space is the ONE, everlasting. Shiva is OMKAR. OMKAR is Pranava. When united with forms, it is Pranava. Omkar is the "unawareness" of bodily existence.

Commentary: God, *Spanda Shakti*, exists in all sentient and insentient beings. The difference between these two is in *Prakriti*. Prakriti is *The City of Eight* or *Visesha Spanda*. Prakriti is the contraction of Spanda that becomes the individual will, ego, mind and the senses. In truth, this is not a real difference, since Prakriti only enables a human being to engage in *Shiva's Maya*, which itself is illusion. Prakriti exists so that Shiva can take a physical body. This is the only difference between an individual and a rock. The physical body is transient but the underlying principle of Prakriti, which is *Spanda*, is eternal.

When you fully realize that the *Supreme Subject* exists in all objects of sense, your state is one of pure Bliss and God-realization. You become Liberated and this Liberation is indivisible. It is the heart space where the *Shiva Lingam*, the symbol of the Absolute, resides. This state is called the "Prince Prana" because it is attained by the constant practice of directing Prana into the Sushumna Nadi and retaining the breath inside in this way. This type of exhalation is called *Prana*. Prana is existence and nonexistence. It is the abode of Shiva and can only be experienced by one who has practiced Yoga under the guidance of a Siddha. This is the only way to cut through the bondage of desire and craving for pleasure and pain. Realize the Shiva-Shakti principle, the realm of Paramatman by directing your attention inside. This is the internal eye of Jnana.

Regardless of physical gender, one is a man who has realized God by this internal eye. Such a person then feels that the Universe is contained inside herself and that she is contained in and one with the entire Universe. If you allow your mind to be absorbed in the mundane world of objects, it will not become steady. **The way to steady the mind permanently is to Meditate with the conviction that you are God. Doing this over and over again brings Liberation, in time.** Shiva is everlasting. Shiva is the Pranava mantra Om. Shiva is both the cause and the effect. He is the cause of everything created and uncreated in this universe. When he takes all the forms of this world, He is Pranava still. His nature is not altered in the least by the fact that he becomes bound by form. When properly practiced, Omkar is this realization.

122. OMKAR is the elite of all. Omkar is like the dawn of the sun. Omkar is the witness of all. Omkar is the most frightful of all forms. Omkar is fire. There is not a greater thing in this universe than fire. Fire is pervading both internally and externally. In the middle is the earth. The earth is below. Air is above. Air pervades the universe. The universe is in air. The first is air. The second is fire. The first is discrimination. The second is sound. Soundlessness is in the form of air. Soundlessness is eternal bliss.

It is existence, knowledge, bliss. The Self should be merged in soundlessness. The visible world is in the Self. When SAT unites with CHIT, Ananda is realized. This Ananda is Vivekananda, Chaitanyananda, Sri Brahmananda, Paramananda, Sri Nityananda, and Satchitananda. What is manliness is the realization of this Ananda. This is Brahma Jnana, Yoga Jnana, Kala Jnana. This Trikala Jnana is in the heart. In the heart is Mukti. Nityananda Mukti is in the heart.

Commentary: The constant state of rapture in which *Om* is heard and experienced without interruption, this state is the elite of all. It is like the dawning of the sun. This is *Witness Consciousness*. This inner witness is the one who witnesses all. It is the most fruitful of forms. This inner witness is *Shiva*. Shiva is fire, the *Light of Consciousness*. There is no greater thing in this world. This Light pervades all the internal and external realms. In the middle of this Light is the earth. Just as air pervades this universe, this *Prakasha* of Shiva pervades all of existence and nonexistence. Just as there is air before fire and fire needs air to stay lit, first there is *Prakasha*, Shiva's Light, and then there is *Vimarsha* which manifests first as sound. Shiva's Light is like a pulsation with no sound, just as air does not make a sound when there is no wind. This *Prakasha* is eternal Bliss.

Shiva is of the qualities of eternal existence, pure knowledge and complete bliss. This is also called *Being-Awareness and Bliss* (Sat-Chit-Ananda). Your individual consciousness should be merged in the silence of Satchitananda. The visible world is actually contained in Shiva. When Sat unites with Chit, Bliss is the experience. This Bliss is the state that all the deities are named after in different ways. What is called "manliness" is the realization of God. This realization is wisdom, knowledge, yoga and pure consciousness. This knowledge of Trika, *Shiva-Shakti-Nara*, is contained in the heart. In the heart is Liberation. The eternal Bliss of the Self is in the heart center in the head.

123. Bhakti is prema (love). Giving to eat or eating is not Bhakti. It is the delusion of the mind. It is pertaining to the body. There should be "subtle" eating and drinking. One should drink the water of discrimination. Peace is water. Yogananda is sitting on the water of peace. O Mind! Leave off worldly pleasures and enjoy eternal bliss! O Mind! Leave off worldly joy and enjoy eternal joy! Enter into the eternal, O Mind! Run into the heart. The real enjoyment is in the heart. Enjoy that pleasure which is called Mukti. Live in it. Enter into the internal, leaving off the external. O Mind! Open the third (divine) eye. Do not be thinking of

anything else. See the world with the same-sightedness.

Commentary: *Bhakti* is love and devotion for God. Eating and drinking and exchanging needs out of emotional craving is not love but merely a delusion of the mind. Sense pleasures pertain to the body only. There should be subtle eating and drinking that is the taking of the food we call *Jnana*, the wisdom and knowledge arising from contact with the Self. Drink the water of this kind of discrimination. Peace is this water. The bliss of Yoga is what is experienced by sitting in this "water" of peace.

O Mind! Leave off worldly pleasures and enjoy eternal bliss! O Mind! Leave off worldly joy and enjoy eternal joy! Enter into the eternal, O Mind! Run into the Heart. The real enjoyment is in the Heart space that is *Chidakasha*, located in the head. Enjoy that pleasure which is called *Liberation* from bondage. Live in it. Enter into *Shiva*, leaving off the Jiva. O Mind! Lose yourself in the divine eye of wisdom. Stay focused on Shiva, inside, and do not think of anything else. See the entire world as an unfolding of *Shiva Consciousness*. See God in everything and everyone.

124. Japa cannot be performed by the finger tips. Japa cannot be performed by the tongue. Shiva cannot be attained by Manas. Karma cannot be done with the hand. Karma cannot be done with legs. O Mind! Perform karma without attachment. Being desireless, see the world.

Commentary: Mantra repetition (japa) is not accomplished by touching the japa mala beads. Japa is not even performed by repeating the mantra aloud. Although these are helpful, true japa is the awareness of the mantra *Hamsa* (ajapa japa) that is being repeated inside your being by God himself. This is true japa.

Shiva cannot be attained by engaging the mind (manas). *Shiva* can only be attained by *stilling* the mind. *Karma Yoga* is selfless service (Seva) or the act of doing your work while remembering only God, without concern for what you will gain yourself. *Karma Yoga* is not the act of doing work. It is not engaging yourself in hard work. It is the act of working without becoming attached to your work, without involving your ego in your work, without becoming deluded into thinking that you are your work. It is the act of working while maintaining the understanding that all actions and their fruits are His, that it is God who acts and God who receives as a result of action. This experience is that of desirelessness. See the world by it.

125. Mean dispositions of the mind are senselessness. This senselessness is the pariah (outcast). Joking and mocking at others, hypocrisy, pride and envy, etc. are the pariah characteristics. He whose skin is black, he whose clothes are black, is not a pariah. A man who has a turban on his head, a wristwatch on his wrist, is pariah if he does not recognize the equality in all. One who is a pauper is not a pariah, but he who is selfish and is full of differences is a pariah. He is not a man who has not realized the truth of Vedanta. Liberation in one's lifetime is that Vedanta which is like a trained horse. But the Vedanta which is like a wild elephant is not Mukti but delusion.

Commentary: Having a mean disposition is senseless. Having prejudice is senseless. This kind of disposition is the pariah. Joking and mocking at others, hypocrisy, pride and envy, are the characteristics of the lowborn individual. He whose skin is black, he whose clothes are black, is not lowborn. A person who has a lot of wealth, great clothes, the house, the car, the woman, the real estate; such a person is still lowborn if he does not recognize the equality in all. One who is a pauper is not a pariah, but she who is selfish and is full of differences is a pariah. Only one who realizes *Equality Consciousness* practices true Vedanta. Only such a person is a true human being. Discipline in the practice of Yoga for attaining Liberation in one's lifetime is that Vedanta that is like a trained horse. All other paths are delusion itself.

126. A selfish mind is not steady (firm). A subtle discrimination is steady. What is creation is peace. What is creation is "witnesshood." What is creation is subtle discrimination. Subtle discrimination gives us health- giving contentment. Subtle discrimination is the seed of Mukti. Trickery (Yukti) is not superior to Shakti. Trickery is subject to Shakti. Trickery is the delusion of the mind. Shakti is from Atman. Subtle discrimination is the real Buddhi. Shakti truly so called is subtle discrimination.

Commentary: A selfish mind is subject to a sea of cravings and desires. Such a mind is completely under the influence of compulsion, being easily swayed due to its own fickleness. For this reason, the path of Yoga teaches you to have discernment which is the kind of subtle discrimination that allows you to operate from the outlook of *Divine Consciousness*. This requires a spiritual practice that includes Meditation so that the mind can be brought under the control of *the Self*. This Self is *the inner Witness*, the *Shiva-Shakti* principle that is both the cause and the effect. This God-principle is the power behind all manifestations of thought, including Trickery. When the mind is turned within, it loses its trickery and merges with the subtle discrimination of the Absolute. It becomes that.

127. What you see with the physical eye, is the gross intellect. What you see outside is the gross intellect. What you see inside is not Hari. What is visible is not Shiva. What you see inside is not the universe. In Shiva is Hari; in Hari is not Shiva.

Commentary: What is seen in the physical realm of existence that we call this world is a perception created by *Hari*, Lord Vishnu. What you see with the physical eye is perceived by your *Buddhi*, your individual intellect. This is the gross intellect. What is seen in *Chidakasha*, what is seen in the inner expanse of Supreme Consciousness, in the Heart, is *Shiva*, not Hari. *Hari*, the *Lord Vishnu*, is the sustainer of Maya, of what is perceived through the senses. This is our visible world. What is seen inside in Meditation is *Chidakasha*. This is not the physical Universe. It is the very Heart space of *Shiva*. *Shiva* is the cause of Hari, having created him. Hari is not the cause of Shiva.

128. The subtle intellect is Buddhi or Jnana. The internal concentration is one

pointed. The gross intellect is like a horse which is not controlled by reins. The intelligence which is acquired from others is not permanent. It is not Hari. It is not Shiva. That which is imparted by the guru is the subtle intelligence. It is never gross. The gross intelligence is bestial. He is not a man who does not return what he has received.

Commentary: The subtle intellect is God's Will. This is *Jnana* or direct knowledge of the Self. When the individual Buddhi is merged in Supreme Consciousness, it is purified in the fire of Jnana, the direct experience of Shiva-Shakti. It then becomes the subtle intellect. This transformation occurs through one-pointed, internal concentration that is Meditation on *Shiva*. The gross intellect is the impure Buddhi or individual will that is like a wild horse that cannot be controlled.

The will of the individual bound soul is absorbed in mundane knowledge learned from other bound souls. This knowledge is not permanent and cannot yield Liberation. It is not Shiva in His transcendental form. It is immanent. That intelligence that you acquire from keeping the company of a Siddha Guru is the subtle intelligence of the Self. It should not be confused with the gross intelligence experienced in worldly affairs and sense pleasures. Gross intelligence is bestial. Once you have experienced this Truth to the fullest, it is your responsibility to return God's gift of Jnana by sharing it with others.

129. He who is ignorant of the true goal of life is a beast. This goal is desirelessness. He who is ignorant of this fact is not a man. Man who is the crown and culmination of God's creation, must not be like a frog which sinks below water and rises above water repeatedly. This human life is not a comparison to that of the frog. This life cannot always be attained. When we have acquired it, we should make efforts to reach the goal of life. Meals cannot be had before cooking. Discrimination is the fire. Intelligence is the vessel. Mukti is the goal of life.

Commentary: True Man is a human being and a human being is that person (male or female) who is completely absorbed in God, being Liberated by his/her own spiritual practice and the Grace of the Guru. The goal of a human birth is Liberation from the bondage of ignorance that keeps God concealed. This is the goal of life. People who are ignorant of this fact are like beasts cast about at random in the survival game of the fittest. The human form is the greatest treasure in Shiva's Maya because it is only through the human form that one can know God and become God-realized. This human form is the culmination of God's creation. It is the penultimate position in the cycle of karmas, the cycle of birth and death.

It is not always possible to acquire a human body after death. Many times, your Karma at the moment of death dictates that you take a lower life form. For this reason, it is extremely important not to waste a lifetime in the body immersed in worldly pleasures and sense pleasures, and not to be like a bogi who uses spiritual contact with the Self to become better or greater at the game of worldliness. Make the effort to reach the goal of God-realization while you have a body, and long before your death approaches. Most

food has to be cooked before you can eat it. Likewise, your mind, ego, intellect and senses have to be cooked in the fire of Jnana, in the fire of spiritual practice, before you can truly acquire *Mukti*. Mukti, Liberation, is the goal of life.

130. One is the dwelling. One is the eternal dwelling (Mukti). That dwelling is OMKAR. That dwelling is formless, changeless, indivisible. Future is not happy. Today is the happy day. Tomorrow is not, day after is not. Nine o'clock, ten o'clock is not the time. Now is the time. The indivisible time you realize by discrimination is "the time." The time that you spend forgetting the goal of life is beggarly.

Commentary: *Purnaham Vimarsha*, the state of constant rapture in the uninterrupted awareness of *Shiva Consciousness* is the dwelling place or home of all true human beings. This state is *Mukti* or *Liberation*. It is the constant, uninterrupted awareness of OM. This final state of Liberation is formless, changeless and indivisible. It is a state and experience of *timelessness*. There is no happiness in living for the future. Your happiness *is not* in the future. It is in the present moment. In the present moment, you can have an experience of your own Divinity.

Right now, you can see God and become Him. So, do the practices as instructed by a Siddhacharya everyday. Do them now. Now is the time! Don't put it off until nine o'clock or ten o'clock or tomorrow. Put both feet in the Guru's house now. Remember God right now in this and every moment! *Become that timelessness that is your own indweller!* Forgetting this as the goal of your life makes you a beggar, exposing you to the elements of pain and pleasure, craving and desire. In this way, you become limited and bound. You should want what is greater than that.

131. The seat of Mukti is "Gokul Nandan." "Govardhana," "Gokul." The third eye is the "Gokul." The internal eye is "Gokul." It is Mathura. It is Vrindavana.

Commentary: The real place of pilgrimage is inside a human being. The seat of Liberation is that Gokul Nandan, that temple and place of worship that is in Chidakasha, the triadic Heart of Shiva. All places of pilgrimage begin and end there, inside. Becoming absorbed in *Shiva Consciousness* is the internal eye. It is the real worship of God. Doing so, no other pilgrimage is needed.

132. Look for the all pervading God in the head! Truly look at Him in the head! Hence enjoy the eternal bliss! See this creation in the heart.

Commentary: To experience God, the all-pervasive Lord, you first have to go inside your own being to that place where He dwells inside you. Look at Shiva-Shakti by becoming absorbed in the Heart Space, Chidakasha, in the head. This is where all of creation begins and it is revealed by a Siddha Guru, an Acharya. Enjoy eternal Bliss by going to that place. Ride the train of Prana Shakti that takes you directly there! No lines, no waiting!

133. Realization of OMKAR is the annihilation of the world. Realization of OMKAR is the destruction of the Manas. When honor and dishonor have become one to a man, he attains Ananda, eternal joy, exhaustless joy, real joy. Then all that appears, becomes nothing but joy.

Commentary: When you attain *Mukti* (Deliverance or Liberation), that is OMKAR. This realization occurs when the mind is destroyed, when it dissolves in the Heart space in the head. When this occurs there is no desire for pleasure or pain, no desire or compulsion towards honor or dishonor. This is a place of pure, boundless and endless Joy. From this state, one sees everything and everyone, everywhere as nothing but a mass of Joy, of Absolute Bliss.

134. "Shiva is from Kasi." The heart space is Kasi. Manas is Kasi. Everything is Kasi. The eternal Atman is Kasi. What is Kasi is in the head. The ten Nadas (sound) are eternal. The subtle Kasi is the Nirvikalpa Kasi. What is Haridwar is the nine gates in the body. It is the heart space. It is the place of peace. Yajna (sacrifice) is the immortal Jnana (wisdom).

Commentary: One does not have to make a pilgrimage to Kasi to experience Shiva. One does not have to go to any of the great Shiva temples or caves to experience Shiva. One does not have to travel to Haridwar to bath in the waters there in order to experience God. All these holy places of pilgrimage are contained inside you. The Atman, the Self, *Shiva-Shakti*, is inside you. What is the true Kasi temple is the *Shiva Lingam* in the *Sahasrar*. The true place of worship, the real temple is that place where the ten Nadas and the nine gates all merge, in Chidakasha. Direct knowledge and experience of this Heart space of Shiva in the head is the real Yajna, the true ritual sacrifice.

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135. "Yukti" (skill) is like walking on foot. Shakti is that which enters the heart. Sanyasa is like going on a train. He who goes on foot is a wanderer. (Manas is fickle). The body is the train. The passenger in the train is Manas. If there are no passengers (Manas), the train will not move. Tickets will not be issued. People will not gather. Then there is neither the first class nor the second nor the third. Manas is the class of peace. The master of the chariot is Buddhi. The engine is the head. The nerves and the blood vessels are the screws. That which moves in the nerves and blood vessels is Vayu.

Commentary: The effort and struggle to perfect various Hatha Yoga postures and the effort to become perfect in knowledge of the scriptures is like walking to a place on foot when you can get a train to the same location in far less time. The train is *Prana Shakti* that travels inside the *Sushumna Nadi*. True Sanyasa is the act of getting on this train and being carried to the *Sahasrar*, the ultimate and final destination of all travel. The mind is a passenger on this train of Prana Shakti. When it dissolves in this Prana, all distinctions and differences are destroyed and one experiences the pure Buddhi, the highest intelligence that is God. Prana Shakti is that which causes the body and all the

organs to function. It is Vayu, the breath or life force that, when directed into the Sushumna Nadi, reveals God on a permanent basis.

136. He that saves you at the time of death is Shiva. It is not Hari. Shakti is in Shiva. Maya (delusion) is in Hari. Bodies are earthly. The bodily senses are all looking outwards. Shiva is internal. He is the Brahma-Randhra. That which is taught by others is no real knowledge. That which has come to your experience is real knowledge.

Commentary: In order to become completely Liberated, in order to be free of the bondage that is the wheel of birth and death, you have to merge with the Guru-principle, Shiva-Shakti. It is only Shiva that saves you from the samsara of this world, not Hari (Vishnu). Shiva and Shakti are one in the same. They are the cause of everything created and uncreated everywhere. What is known as Hari, or the sustainer is really Maya Shakti or *Shiva's Maya*, that is responsible for the illusion of a Universe. So, why become attached to the reflections (objects) of Shiva, the Supreme Subject, when you can turn your senses within and experience the Supreme Subject directly? Shiva is Chidakasha. Shiva is the Sahasrar, the triadic Heart. You cannot learn this from another. You have to experience it for yourself.

137. When you have attained perfect peace, there is no necessity of going anywhere. There is no necessity of seeing anything. There is no necessity of going to Kasi, Rameshvara, Gokarna and other holy places. All is seen in the mind. Going and coming are delusions of the mind. When peace is attained, ALL appears to be the ONE. Liberation from bondage is seeing the ONE in ALL and the ALL in ONE. This is desirelessness. The thing in the hand must be seen in the hand itself. You cannot find it anywhere else. So also, everything must be tested in one's own thought.

Commentary: The perfect peace of God-realization causes one to become a place of pilgrimage. God exists inside you as you. When you realize this completely, when you merge with Shiva in the great inner expanse of Chidakasha, there is no need to go to Rameshvara or other holy temples to experience God. When Liberated, the mind becomes Chiti once again and all places of pilgrimage and worship are contained in this state. One does not have to go anywhere else to experience Him. Seeing God in everything and everyone, everywhere is Liberation. This is desirelessness. Just as you don't go searching elsewhere for something you already have in your hand, don't go looking for Joy, Happiness and Peace outside where they are not. Go where they are inside yourself. This can be tested by directing your mind and your thoughts back to their source, inside your own being.

138. The real sunrise is to be seen in the sky of consciousness. This is the most excellent sunrise. The whole universe is to be seen in the heart space in one's Self just as the sun is reflected in the water placed in a small mud vessel. When we travel by a cart, the whole world seems to be moving. Likewise, the whole universe can be known in yourself.

Commentary: The real sunrise is seen only in *Chidakasha*, the Sky of Divine Consciousness that is the Heart space in the head. Inside, thousands of great Suns (adityas) can be seen. They are most excellent and much brighter than the sun in our solar system. Just as you can see the reflection of the sun in water, what you experience as this world, this Universe, is really a reflection of what can be experienced in the Heart space inside your own being.

When you get into a moving cart, it seems that the whole world is moving. But, really, you are the only one moving. In the same way, activity in this world is a *perception* created by God's force inside you. The entire universe is contained inside you. Your own Spanda Shakti creates a perception of activity where there really is none. You experience this perception inside your own being, and no where else. By the Grace of the Master and your effort at Sadhana, the whole universe can be known inside yourself.

139. He who is hungry knows what hunger is. Similarly, everything is known to the Atman. When a train leaves a station, a wire is sent to the next station. When you throw a stone into a well, a sound is heard. So also, when Vayu is moving in the nerves, "ten kinds of sounds" become audible.

Commentary: You know what hunger is because you have experienced it. Likewise, the Atman, *Shiva-Shakti*, is the one and only experient, the Universal Experient. Everything is known to *Shiva* who is the cause. When a train leaves the station, a wire is sent to the next station. When you throw a stone into a well, a sound is heard. So also, when *Prana* (Vayu) moves through the 72,000 *Nadis* in the body, a message resounds throughout the body. This message is like a reverberation that is heard when you throw a stone into a well. This reverberation creates a "ripple effect" that sends Shakti throughout the nerves and three channels, purifying everything. As Prana moves through the 72,000 *Nadis*, all the ten kinds of celestial sounds can be heard.

140. Suppose water is boiled in a vessel whose mouth is closed, then all the heat energy is concentrated in the vessel itself. When water comes out of a pump, we hear the sound of Omkar. We should abandon the forest path and tread the royal road. The energy moving downwards must be made to move upwards. The mind should know mind's place.

Commentary: Human beings should turn their entire focus inside and keep it there. Just as you concentrate heat energy inside a pot of boiling water when the pot is closed, in the same way, when you close off the outer focus and become absorbed in the Self, *Shakti* builds up in your being and purifies it. God exists in all things. **Nothing exists anywhere that is not Shiva.** This is why even water makes a sound that can be traced back to the Primordial OM. The forest path is the path of worldliness and sense pleasures. We should abandon this path for the royal road, the Siddha Path of the Sushumna Nadi of that takes us to God. This can be accomplished by learning, from a Siddha, how to direct Prana Shakti upward inside the Sushumna Nadi to merge in the

Sahasrar. This is also the mind's true place, to merge in Chidakasha.

141. A boat does not sail where there is no water. So also, if Vayu does not move, there is no blood circulation. When circulation is stopped, heat ceases to be generated. When the generation of heat ceases, there is no digestion of food. So also, a train cannot move without fire.

Commentary: A boat needs water to sail. A train cannot move without the energy generated from its engine. In the same way, the body cannot function without Vayu, which is *Prana* (the breath and the force inherent in the breath). It is Prana that causes the heart to pump and the blood to circulate. Without Prana, the body is a corpse. This Prana is also responsible for digesting food which is needed to sustain the body. Therefore, the body is not life. *Prana is life. Prana is God.*

142. Without a rope, water from a well cannot be drawn up. In the body, breath is the rope. Drawing the inward breath harmoniously is like drawing up the water from a well.

Commentary: In order to get water from a well, you have to lower a bucket into the well and pull it back up with a rope. In Sadhana (spiritual practice), the well is the Sushumna Nadi, the bucket is Kundalini Shakti and the rope is the breath (Prana). Drawing Kundalini Shakti upwards into Sahasrar by directing Prana into the Sushumna is the key to experiencing the nectar of Self-Awareness. It is like drawing water from a well.

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143. In order to make planks of a wooden beam, it should be sawed up and down. Similarly, breath should move upwards and downwards in the body. It should be led into Buddhi and made always to move in an upward direction. To take a stone up hill, requires great effort but to bring it down by the same route is not difficult. So also, going up is difficult but coming down is easy. It is difficult for the Prana to leave the body. To receive a thing is easy but to return it is difficult. Those men who do not return what they have received are not worthy of the name of "men." They are merely animals. They have no virtue.

Commentary: Wooden planks have to be sawed uniformly in order to fit properly when making a beam. In the same way, *Prana* has to be drawn in and out of the body uniformly, in an even fashion, in order for the Bliss of Supreme Consciousness to be experienced. *Buddhi* is Shiva dwelling in the *Sahasrar*. The breath should be directed upward during exhalation and into the *Sushumna Nadi* so that it can touch the thousand-petaled Lotus in the Sahasrar and advance to Vyapini or *Turyatita* in the spiritual center above the head. This requires effort, discipline and practice under the guidance of the Guru.

It is easy to be lazy and to destroy our equanimity by engaging in the bad habits of sense pleasures that make us forget God. Turning to God is more difficult because we are not in the habit of doing so. Nonetheless, God has given us life so that we can attain

Him. We should return what we have received from God by fulfilling the goal of all Life, Liberation, so that, upon death, we can return to God by way of breaking the cycle of birth and death.

144. It is impossible to describe the pangs of death. Jnana is attained by subtle thinking. So breath should be controlled. The mind should be merged in the sound.

Commentary: Death is the sleep of ignorance. Going through life without full awareness of *Shiva-Shakti* is ignorance. When you carry this ignorance with you at the final moment of death, you do, indeed, suffer the pangs of death. This death is an indescribable horror. For, not only do you have to travel to other realms to work out karmas that cannot be experienced in the body, but then you have to return here in another form to relive your ignorance all over again. *Jnana* is attained by the subtle thinking derived from *Shiva Consciousness*.

Through Sadhana (daily spiritual practice) as instructed by the Guru-Acharya, your mind becomes very subtle and, eventually, merges in *Bindu-Nada*, the constant reverberation of *Spanda* that is experienced in Chidakasha. When this occurs, and you remain in this state on a constant basis, *you do not die*. You cast off this body for the last time and merge with Shiva. For such a person, death does not exist.

145. He who has a burden on his head, has his attention on the burden. Similarly, he who acts the part of a king in a field drama, has his attention fixed on the crown. Likewise, Jnanis have their attention fixed on Buddhi.

Commentary: You become what you think on the most. Whatever you invest your mind in, you become. Just as one who is sad or depressed feels this way because he/she has become absorbed in his burdens or suffering, just as an actor playing the part of a King merges his mind in the character of the King, *Jnanis*, the truly wise, have learned to keep their attention on *Shiva-Shakti*. In this way, they worship God by becoming God.

146. Manas (mind) is inferior to Buddhi. Buddhi is the king. Manas is the prime minister. The prime minister must go to the palace often to see the king. So also, Manas is the king of the body.

Commentary: The mind is a contracted form of *Chiti*, the subtle intellect also known as Buddhi. This Buddhi is the place of Omniscience. As such, it is superior to the mind. Just as the prime minister's job is to run the Kingdom in the way the King instructs, the mind's job is to run and operate the body and the senses in the way that Buddhi, God, instructs. To accomplish this, just as the prime minister needs to go to the palace often to consult with the King, so too the mind needs to travel to the palace of the inner Self to consult with God.

147. Gas light has no luster before the midday sun-light. Light is of use only when it is dark. When a man is hungry, he does not consider the difference of castes.

Similarly, in sound sleep, there is no hunger. Then, Manas is absent. Just so, a man must sleep the sleep of yoga. Only such men are Jnanis.

Commentary: In the direct light of the sun all other light dissolves and only the sun is seen. Similarly, where there is no darkness, light is not even required. Just as when you are hungry and go to a restaurant, you will eat food without asking the race or background of the cook, in the same way, when your consciousness is merged in God, differences dissolve and there is no longer any duality. Only God exists. Just as there is no hunger when you are sleeping soundly because the mind is absent in deep sleep, in the same way, you must sleep the sleep of Yoga and allow your mind to dissolve in *Shiva Consciousness*. In the uninterrupted state of constant rapture that is Mukti, the mind dissolves, the world dissolves, the Universe dissolves, and only *Shiva* remains. Those in this perfected state of *Equality Consciousness* experience only God everywhere. Such people are *Jnanis*.

148. Take ten men; their Bhakti is not of an identical nature. When ten people are going on a journey, if one of them sits to take rest, the remaining nine will also do the same. Likewise, one man is inspired with Bhakti, other people, by seeing or hearing him become also Bhaktas.

Commentary: People love God and desire to know God in varying degrees, and some not at all. But, just as people on a hiking trip will stick together and stop for rest together when the leader designates, those whose love for God is weak or nonexistent can be encouraged to increase their Faith and Devotion, just by the example set by one person who loves God completely. Therefore, **keep good company**. Keep the company of those saints who have realized God, who have become absorbed in the goal of the path. By doing so, you will be taken across by your Love and Devotion for such Siddhas. Just by keeping their company you can be transformed into a lover of God.

149. You do not feel the scent of a flower which is in your own hand. Flowers which are distant smell sweet. Babies whose brains are not developed, see no difference in the things of the world. When their brains are developed, they see the difference in things. Until a baby is six months old, it feels no differences. A first class yogi is like a baby of this type. If you give a diamond to a baby, it throws it away. To such babies, pebbles and diamonds are the same. Similarly, to true Jnanis, a lump of earth and money are the same. They have no desires of any sort. They see the one Atman everywhere. All is seen in the Atman and the Atman in all. This vision is internal. What is called internal vision is "subtle discrimination." Subtle discrimination is Shiva-Shakti. Shiva-Shakti is the indivisible Shakti of the Para-Brahma. What is Para-Brahma-Shakti is the Atman. This is the ONE reality.

Commentary: As we grow older and become more and more attached to the ramblings of our own mind in the pursuit of worldly pleasures, we consider ourselves to be mature and more intelligent. So intelligent that we start to take many things for granted. Just as we smell the scent of a flower at a distance, but cannot *feel* the scent of a flower in the

hand, with the passing years, we learn how to make distinctions and differences that prevent us from seeing the One in the many.

A baby of six months or less does not have a "developed" brain that makes such distinctions. At this age, we see no differences. A diamond is the same as a hand full of dirt to us at this age. We have not yet learned distinctions like "mine" and "yours" and we simply dwell in a state of constant wonder where we see our own simple nature reflected everywhere. This is the state of a child up to six months old. A first class yogi is like a baby of this age. Such a yogi lives in a desireless state seeing everything and everyone as that same *Shiva-Shakti*, that same indivisible Parabrahman that is the Absolute. For such a person, only God exists and nothing else has value aside from Shiva-Shakti.

150. Reality is the Prana in man. He is a man who thinks (ruminates) rightly. This correct thinking (right discrimination) is the real goal of man. Everything is attainable by practice. By practice, everything becomes known.

Commentary: Shiva Consciousness is the Reality. This Reality takes the form of *Prana* in a human being. That person is God who constantly contemplates his/her own true nature by experiencing God within. This experience is correct thinking. It is right discrimination and is the real goal of life. Through Sadhana under the direct guidance of the Guru-Acharya, all this becomes known firsthand. By practice you become God.

151. If you keep a seed safe in a box, it will not yield plenty. If you sow it in the earth and cultivate it, one seed yields thousands. From one lamp, you can light a thousand lamps. One tree produces thousands of flowers. Flower is the downward state. The tree is the upward state.

Commentary: It does not take many seeds to create others. Even one seed sown in the earth will yield thousands more. From the flame in one lamp you can light thousands of lamps, just as even one tree will produce thousands of flowers. In the same way, it does not take many people to change the consciousness of the masses. Even one Siddha can affect transformation in the lives of thousands. We should all become like those saints, those perfected beings, by inquiring as to the true nature of their state inside. Rather than becoming attached to the objects and forms of this world, we should seek to know the upward state that is Supreme Consciousness dwelling inside a human being.

152. If we sow a gold coin in the earth, it will never sprout.

Commentary: A gold coin will not multiply into other gold coins if we put it in the earth. That would be the wrong way to invest it and a waste of time. To make a gold coin multiply, you have to invest it properly. In the same way, if we invest our entire being in sense pleasures and worldly pleasures, and if we only establish an intellectual understanding of God, these will never transform us. We will never know our true worth, our real value, our own Divinity. In order to experience our own worth, we have to go to

the right place inside our own being and merge with the Absolute there. We should invest our time and our entire being in this way.

153. A lifeless thing is soundless. It is gross. A living thing has "Shabda-Brahma" (can produce sound). The universe is nothing but Consciousness. When you build a house, you must first lay a foundation and afterwards, raise the walls. So also, there is no effect without a cause.

Commentary: Just as something that is dead cannot produce a sound, an object (person, place or thing) has no life without God. The Universe is nothing but this *Supreme I-Consciousness* that is *Shiva-Shakti*. Contracting to become the sound inherent in living things, Spanda takes all the forms of existence. It is this *Spanda Shakti* that is the cause. Objects are only reflections or effects of this unifying God-principle. Without Spanda Shakti nothing can exist anywhere. Therefore, God himself is inherent in all forms, sentient and insentient. As in the building of a house, society must be built on a solid foundation which is God. Otherwise there can be no real intelligence.

154. Those who are physically blind have no knowledge of forms. To such, light is of no use. Those who have destroyed mental modifications, have destroyed all desires. Such people are not subject to dreams.

Commentary: The blind have no knowledge of forms. To the blind, everyone looks the same. A blind person has no use for light. Similarly, a Siddha who has destroyed all mental modifications and notions of this and that, a perfected being who has destroyed all expectations of sense pleasures and worldly pleasures, no longer has use for craving or desire. Such a person is not subject to the manifestations of the restless mind in the waking state or in dreams and is not subject to pleasure and pain.

155. Those who do not breathe through the nose, have no desires of any sort. Their breath is purely internal. They concentrate their breath in the Brahmarandhra where the Ida and the Pingala meet. They have realized the Great Self. They look upon all things as Self. This is Swarajya (Self government). What is Swarajya is Jiva's true place. The light of life is Prana Vayu. Prana Vayu is the capitol of Swarajya government. Atman is the lord of the Swarajya government. Swarajya is one's own energy. This energy must be kept under perfect control. What is Swarajya is not a hill; it is not gold. Keeping under control both desire and anger is Swarajya. A man must say what he does and do what he says.

Commentary: A realized being, is one who has mastered *Sushumna* breathing, also called internal breathing. For such a being, the breath moves upward in the Sushumna automatically. This breathing is not the external breathing through the nose or mouth. It is spontaneous *Kumbhaka* where *Prana* is concentrated in the *Sahasrar* where the Ida, Pingala and Sushumna meet. One who has mastered this *Prana Vayu* is a God-realized being. Such a person sees all as her very own Self, as God. This state is the birthright of all souls. It is your place and the goal of all life. This state allows you to govern your mind and your senses so that you are able to maintain Equality Consciousness. This

Equality Consciousness is self-governance (Swarajya) and it allows you to keep your ego and senses in check so that you vibrate at the highest level of Consciousness.

156. If you are afraid of water, you cannot cross a river in a boat. If you are afraid of fire, you cannot heat water. Fear must be banished. To accomplish anything worth doing, one must be thoroughly fearless. Mind is the cause of anything we do.

Commentary: Fear prevents transformation and, therefore, should be removed completely. In order to accomplish anything in life, you have to be fearless. In spiritual life also, in order to make progress in Sadhana, you have to destroy your fears. Action is filtered through the mind. For this reason, the mind has to become very focused. It cannot maintain focus when fear exists. So, one of the goals of spiritual practice is to remove fear.

157. On a mango tree, all fruits do not grow at the same time and ripen at the same time. First, we have the tender fruit. By and by, the fruit ripens. The ripe fruit is eatable. So also, men must be like mangoes. In every respect, we must cultivate peace.

Commentary: In Sadhana (spiritual practice), people advance at different rates, depending on their personalities and their discipline in practice. The goal of Sadhana is peace. One's Sadhana has ripened when one experiences Supreme peace inside and begins to operate from that place of peace. In every respect, we must cultivate peace.

158. The head is the mango. In it, is the sweet ambrosia. This ambrosia is the essence of the five senses. This ambrosia is the supreme energy in man.

Commentary: Like the inside of a ripe mango, the delicious "fruit" of Yoga is in the head, in the Crown Chakra. In this Chakra is the sweet ambrosia of Chit Shakti. This Chiti is the essence and cause of the five senses. It is nectar, the Supreme energy in all human beings.

159. A house in which there is no lamp at night has no beauty. Whatever the nature of a house, the house is perishable. What a lamp is to a house, is Jnana to the body. The light is the light of Kundalini. A thing hidden in mire, fetches no value. When it is recovered from mire, all make use of it. If you discover a diamond in mire, you do not throw it away.

Commentary: If you were to walk around your house at night without light, you would not be able to see the objects there. It's the light that allows you to see in the dark, not the house with its objects. In fact, without light, nothing would have any value since you wouldn't be able to see it to attach any value to it. So, the house and its objects are perishable and really have no value. It's the Light that has worth.

In the same way, the physical body has no value. It is perishable. It only has worth

because there is the Light of Wisdom inside it. Without that Jnana, the body would not exist. That Light is *Kundalini*, the rising Shakti that leads one on the royal road back to God. Like discovering a diamond in the dirt, discover your very own Self inside your being. All can make use of that!

160. A man falls into a well. We should take him up, not allowing him to die. We must not think that a man will always be bad. We must try to correct him.

Commentary: Many sway off the spiritual path and many are completely ignorant of the fact that such a path even exists. We should not think badly of such people. We should have compassion for even the worst in character. Regardless of past deeds, anyone can be transformed by the hand of God. We must try to bring such people to the spiritual path, to the Guru-Acharya.

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161. If any powder falls into the eye, our attention is turned on the eye. Similarly, if our outer attention is directed inwards, it is called introversion (internal sight). Ignorance is like a casket of powder. The possessor of a box only knows what is contained in it. Others do not know it. The real wealth is the energy of life. Intelligence is the box. The box is locked after the wealth is stored in it. Locking the box is giving the Manas its proper place in the head. That thing received is the soul in man. Turn your soul to God within yourself. Realize internally your own secret. The universe is in you and you are in the universe. The inner man is the ONE in All. He who is "there" and He who is "here" is the ONE and the SAME.

Commentary: What's inside is what is of value. A box containing powder owes its value to the powder inside. In the same way, what's inside a human body is of real value. By turning your entire attention within, through *Meditation*, you can come to experience your real value, your real worth, by going inside. Ignorance is the state that most people are in. People walk around not knowing who they really are. The possessor of the powder box is the only one who knows what's inside it. Similarly, the Supreme Being who created and owns all bodies, all forms, is the only One who knows the real value and purpose of such forms. That Supreme Being dwells inside you and if you turn your mind within by Meditating, you gradually come to realize the secret; that you and that Supreme being are One in the same.

The real wealth is the energy of life known as Shakti. This *Spanda* is locked inside your body also. To come to know it is a process of closing off or locking the doors to the outside world so that you can direct that energy inside and keep it focused there. Once your individual intelligence is merged in this *Spanda Shakti*, the mind is trained to focus on Spanda, to see God everywhere, at all times.

162. The supreme light is the universal light. O Mind! Abolish the idea of "otherness." Have the idea of "sameness."

Commentary: The *Supreme Light* is the *Universal Light* that is the cause and

substance of every form in this universe. O Mind! Abolish the idea of difference. Abolish the idea of separateness and imperfection. Have the conviction that you and God are one in the same, and that you exist eternally, everywhere and in everyone.

163. When you were born, you were born with breath. When you leave this world, you leave breath only. This body of earth, you never made it nor can you take it along with you. That which Shiva gave us is the same in all beings, both mobile and immobile. All seeds have the same power in them. The subtle in seeds is one. There is difference in their behavior only. The delusion of the mind is not permanent but transient. What can be seen and heard is all transient.

Commentary: When you were born, you were born because the breath, *Prana*, entered your body. When you leave this world, you leave in the form of the breath which carries The City of Eight from your body to the next realm. You did not make Earth or anything in it and you cannot take it with you. This earthly realm belongs to Shiva. Shiva has given all beings, sentient and insentient, the same Shakti, the same Spanda.

This Spanda or Chiti is the subtle element common to all living things and inanimate objects. The only difference is an insignificant one in that, owing to Shiva's Maya, we perceive that these things have a different behaviors and different uses. These perceived differences are actually delusions brought about by thinking. The mind sees and hears and processes experience. It is transient and these experiences are also transient. They are of Maya and are not real.

164. When we call a man "pariah," it is nothing but mental delusion. A piece of cloth goes equally well into the mouth of a "pariah" or "brahmin." A Brahmin does not use even the chunam touched by a pariah. He does not sit on the same mat with a pariah. Some one acts like this; another sees it or hears of it and he blindly imitates it.

Commentary: Seeing differences in others is not only delusion but it is stupidity. Considering yourself to be better than others, to be of a superior race, to have a better set of genes, to be of a better quality of ethnicity; these are foolish notions that will keep you separate from God. In many societies there have been caste systems that place one group or race of people below another. This notion is still prevalent today, even in countries like the USA where racial discrimination is outlawed. The problem is ignorant people are copycats. They see the wealthy and most revered people of the society behaving in this foolish manner, and they blindly imitate it. Wake up! It is only God staring back at you through the eyes of that person you claim to be inferior. He alone walks among us.

165. Those who call another a "pariah" are themselves pariahs. Suppose there is a bunch of plantains. From the plantains of the same bunch, we prepare various sorts of eatables. The plantain is a fruit. If it is cut into slices and fried, it is no longer called a plantain. It is called "fried slices." So also, variously named preparations are made from plantains (of the same bunch). In the beginning, there

was only one bunch. Preparations are manifold. The original form is one only. So also, in all creatures, the sound of Omkar is the one only.

Commentary: Those who discriminate against others are themselves the lowest of the low. One who knows God has *Equality Consciousness* and believes this to be the most important. Plantain is a fruit that, when cut up and cooked in different ways, is called by different names. But it is still plantain, no matter what people may call it when it is made into a particular dish. In the same way, in this Universe there is only God whose existence is first known by the sound of OM. This Om, this God, this Shiva is the only thing that truly exists. It is Shiva who becomes this manifold universe. However, although He takes many forms, He is still Shiva, the Primordial Being whose sound is OM. So, in all creatures, OM is the only one, the ONE in all.

166. There is a station where four railroads meet. One train goes to Calcutta, another to Bombay, a third to Madras. They all start from one station and they reach one station only. Similarly is Maya. Maya is born of us and it disappears in us. It is like butter in milk. Butter emanates from milk and it merges in milk. The sayings of a great sage last long. Even if there is none to hear them, they continue to live long.

Commentary: Like trains that all leave from the same station and then return there at the end of their runs, so too, *Shiva's Maya* emanates from that one *Spanda Shakti* and returns there. Maya, which is this world-appearance or the perception of activity, this Maya unfolds from inside each of us and dissolves there. It is like butter in milk. Butter emanates from milk and it merges in milk. This teaching is the Truth experienced by sages. This teaching survives all the four Yugas (ages of existence). Even when the Universe is dissolved in Shiva for a time, this teaching remains, even if none exist to hear it.

167. There was a bare plain. There a traveler's bungalow was erected. Scarcely two days had passed, a meeting was held there. Chunam was used to cement the stones. The walls were all white washed. On the very day of white washing, a meeting was held. A certain cooli was appointed to warn the people, attending the meeting, lest their feet and bodies be besmeared with the chunam. The meeting was over and all the people dispersed. But the cooli stayed behind. Afterwards, many a meeting was held in the bungalow. There was no body in the bungalow to tell the cooli, "You were engaged with a certain salary a month. Now take your salary up today and go away. From tomorrow, your services are not required." Yet the cooli continues to do his duty. So is a Jnani in the midst of worldly people. There are many people in this world who behave like the people in this bungalow. They are ignorant of the subtle. They are ignorant of what karma is. Hence the comparison of the world to this bungalow.

Commentary: In this story, Sri Bhagawan is comparing the bungalow to the human body and to this world. The cooli is likened to the Siddha who warns people not to become attached to worldliness. The chunam is likened to the senses and to worldly

pleasures that cause people to believe they are the body and that the goal of life is the pursuit of the pleasure and pain they experience in this world.

The ignorant wander through life like the travelers visiting that bungalow. They return, again and again, to the body to live out their karmas, not realizing that those karmas, that which causes them to return to the cycle of birth and death over and over again, is their own ignorance of who they really are. The Siddha, like the coolie in the story, even without compensation of any kind, continues to live in God and to share knowledge of the Truth with others. The duty of those who are God-realized is to teach others.

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168. In a similar way, you must understand all matters. One is standing still. Another is working. All are imitating one another. They are ignorant of both justice and injustice. After knowing justice, they will not stoop to injustice. For a just man, it is very difficult to do injustice. Such a man will never tell a lie, even though his tongue were to be torn asunder. An unjust man wants everything. A just man wants nothing. He is not afraid of anyone. The whole world is in him. The minds of the unjust people are in the world. It is the duty of every human being to know what is justice and what is injustice.

Commentary: It is important for you to understand the essence and workings of *Shiva's Maya* which is this world-appearance. In this world appearance, people who do not have the direct knowledge and experience of God resort to imitating each other. These people are ignorant of the fact that God's Will is justice. Because they don't understand this, they commit actions believing that they each are the doer of those actions. This ignorance leads to a lack of discrimination which eventually leads to injustice.

After becoming absorbed in God, a person will not stoop to injustice. Such a Jnani understands that her thoughts, speech and actions create a vibration that reverberates in this world-appearance and, therefore, she does not want to commit actions that will create a negative or harmful reverberation in Consciousness. Such a person is also virtuous and will not harm others by lying. A Jnani has no desire for sense pleasures and worldly pleasures. He has no fear either. The entire world is in him. The minds of unjust people are absorbed in worldliness and the pursuit of pleasure and pain. Your life exists so that you can retrace your steps back to God. In this way, you will come to know for yourself what is justice and what is injustice.

169. Rivers and streamlets enter into the sea and there become one. Similarly, finite things become one in the infinite. Dualism loses itself in monism. Monism is oneness. This realization of the oneness is the most supreme.

Commentary: All forms and creatures in this universe are finite. Duality is transient also. All these are reflections of *Supreme Consciousness*. Just as rivers and streamlets enter into the sea, all sentient and insentient beings, and all perceived duality emanates from and are reabsorbed into *Shiva*, the great ocean of Consciousness. This is Monism. Realization of *Shiva* is the most Supreme.

170. After a man has realized the oneness, he will no longer be born. Those who are immovably fixed in the idea of oneness die only when they desire to die. Such men are perfectly desireless. Realization of oneness is the most subtle one. What is the samesightedness (the indivisible sight) is realizing the Atman in all. This equality consists in realizing the one in the many. This is known as introspection.

When the next world and this world are realized as one and the same, a man has attained same-sightedness. This is also called the union of Jivatma and the Paramatma. What is Jiva is mental modifications (vrittis). Paramatman is the Great Silence, who is above the three qualities. He knows not good and evil, cold and heat. He is qualityless, formless. He is No-Thing.

Commentary: Once Liberated, a yogi is not born again. Such a person leaves his body only when he decides it is time for him to pass. A Liberated being, a Siddha, is perfectly desireless and has complete samesightedness, seeing God in everything and everyone, everywhere. This is the subtle realization that such a Siddha has attained. The Liberated yogi has complete *Equality Consciousness*. This Equality Consciousness consists of seeing God in all things. This is known as true introspection.

When you realize that this world-appearance is a reflection of the next world, the inner realm of God, when you realize that all this is contained inside the body of Supreme Consciousness you attain samesightedness. This is the union of *Spanda Shakti* and *Shiva*, the union of the individual intellect with the divine *Buddhi* or will of God. The Jiva, the individual bound soul, is a mass of mental modifications, an entity filled with notions and ideas that are limiting by their very nature. *Paramatman*, Shiva, is the Great Silence who is above the three Gunas (sattva, rajas and tamas). Paramshiva does not experience good and evil nor cold or heat as such. The Absolute, Paramshiva has no qualities. He is formless. He is no thing. *Shiva Consciousness* is the Consciousness or outlook of this formless Absolute, God.

171. If you cover your body, then the more you will feel the cold. Those who decorate their bodies, feel the prouder. It is very difficult to banish the ego from us. Whitewashing is required for the inside of the wall more than the outside. The outer cleaning is to show to others but the inward cleanliness is for one's own benefit.

Commentary: The ego is very subtle and resists purification. For this reason it is difficult to banish. Attachment to the body, attachment to outer appearances and objects of desire, all these feed the ego and serve to further taint it with impurities. Just as the inside of a wall requires more attention and cleaning, our inner state requires much more attention than our outer appearance. Purifying the ego is for one's own benefit. This requires Sadhana. It begins with the desire to purge ourselves of ignorance of the Truth. This is an inner process and it is most important.

172. All is He, pervading everything. He is the One, pervading all creatures.

Qualityless, the one Omkar, one, whose form is everlasting peace. Blessor of those who have faith in Him. The same being punishes those who ridicule His devotees. He makes the death of His devotees easy. O Shiva! Do not lead me towards hell but lead me towards You. The giver is Shiva.

Commentary: All is Shiva Consciousness. The Absolute formless God known also as Shiva pervades everything. He is the ONE pervading all creatures. Shiva is the one without qualities. He is Omkar. Shiva is everlasting peace. He blesses those who cultivate Faith in him and he punishes those who ridicule and harm His disciples. He makes the death of his disciples effortless. O Shiva! Do not lead me towards hell but lead me towards You. The giver is Shiva.

173. A dead thing is without motion. It is soundless. A living thing has the delusion of sound. It has consciousness. Conscious creatures have impressions and movements. Creatures, conscious of sound, have the delusion of sound. They have the light of Brahma in them. Consciousness of creatures is light. Men know the distinction between justice and injustice. Lower animals have no distinction of such a sort. Man stands at the head of all creation. There is nothing impossible for man in this world. Man is in the universe and the universe is in man. Man is the greatest of animals. Mind in man is fickle. In man, both this world and the next, merge. Shivaloka is the third (divine) eye. The Shiva nerve is the Sushumna nerve, also called the Brahma nerve.

The lord of Shivaloka is nothing but Shiva-Shakti (Shiva's energy). What is Maya is in Shiva. Shiva is not in Maya. Creation and destruction are both Maya caused by Him. In the Great Self, everything becomes latent-effect, soul, Manas, Brahma, waking consciousness, Taraka, sleep, extreme ignorance, and the whole of the external world.

Commentary: A dead thing is motionless and soundless because Chiti has left it. The *perception* of sound (the delusion of sound), the ability to hear sound where it really does not exist, is caused by *Chiti*. Creatures have movement and impressions due to *Chit Shakti*. This Spanda is the *Light of Divine Consciousness* inside them. This *awareness* of forms is the Light of God. People who are one with God know the distinction between justice and injustice. In fact, it is only through merging with Shiva Consciousness that one can make this distinction. The ignorant cannot make this distinction. Human Beings are the greatest of all creatures. Nothing is impossible for them because they have the ability to realize God and become Liberated. The mind is fickle and must be made to dissolve in Shiva. *Shivaloka*, the plane of existence or abode of Shiva, is the realm entered when one's Prana pierces the Ajna Chakra (third eye) fully. Entry into *Shivaloka* dawns on the yogi when *Shakti* purifies the central nerve (Sushumna) and then merges with Shiva in the *Sahasrar*. The Shiva nerve is the Sushumna, also called the Brahma nerve.

The lord of Shivaloka is nothing but *Spanda* or *Chiti* (Shiva's energy). What is Maya is in Shiva. Shiva is the cause of Maya. Maya is not the cause of Shiva. Creation and

destruction are both illusions caused by Shiva. In Shiva, the entire universe is contained in seed form. All things external are reflections of the *Supreme Subject*, Shiva, and cannot exist without Him.

174. To probe into truth, requires subtle discrimination. This subtle discrimination is Upadhi. The subtle is hidden in the gross. The seat of Upadhi is the heart space. When the Kundalini is raised to the heart space in the head, then, the breath is single. In this highest state, one sees the universe in one's Self. Then one sees everything in Him. All the multitudinous changes are seen in oneself. Feeling of duality is hell. Feeling of absolute oneness is Mukti. Absolute Bhakti (love) is Mukti.

Perfect peace, never perturbed peace, is the goal of man. This is Yogananda, Paramananda. The ocean is bigger than all the rivers. The sea is almost boundless. You cannot measure the water of the ocean. It is not possible to practice Bhakti, leaving off Samsara. Being in Samsara, we must attain Mukti by being "this thing" and by doing "that thing." What is desire is Samsara. Desirelessness is Mukti. Then, one will enjoy eternal bliss, eternal wisdom bliss. Eternal peace which is the highest bliss, is the goal of man. When the mind is swimming in eternal bliss, it is known as Mukti. Bhakti is the state of eternal bliss.

Commentary: Upadhi is known as subtle discrimination. It actually refers to the seat of all discernment, THAT which has the power to discriminate because it is beyond Shiva's Maya. This is Upadhi. You have to be tuned in to this place, this Upadhi, in order to understand the Truth. That which is immanent in the world, also known as the gross, contains within it the Supreme "I" Consciousness of God.

It is to this transcendental aspect of existence, residing in the heart of all living beings, that we must turn. The heart space of a human being is in the head, the seat of Upadhi, the last of the three Shiva linghams in the subtle body, where Shiva sits eagerly awaiting his Goddess, Kundalini Shakti.

When Shakti is united with Shiva in the head, by raising the breath to the Sahasrar through internal (sushumna) breathing, you experience the highest state (Turyatita) and experience the entire Universe inside yourself. In this state, you see God everywhere and in everything. In this highest state, one realizes that the Creation, Sustenance and Withdrawal of this world occurs inside ones' own Self.

Perfect peace is the goal of all human life. This perfect peace is attained by merging your individual identity into the ocean of Shiva Consciousness. This merger takes place by cultivating *Bhakti*; complete Devotion and Surrender for God. Bhakti cannot be cultivated by removing yourself from the world, nor your worldly responsibilities. The test of true Bhakti is attaining mad Love and Devotion for God and for the Master, while *fulfilling* your worldly responsibilities. This means contact with Samsara, contact with the forms of this world without becoming of the world. It is only in this way that you can relinquish desire and merge with the eternal Bliss of the Absolute. This Bliss is the goal

of your life. When you are able to dissolve the mind in this Bliss on a permanent basis, that is Bhakti, that is Mukti.

175. God is in bliss. In God, is bliss. That is the nectar of wisdom. In that nectar, is joy. When we approach that nectar, we experience joy.

Commentary: God is Bliss and Bliss is God. The state of Bliss is Shiva's very nature and it is the nectar of wisdom. In that nectar is the Joy of the Self. When we approach Shiva, we experience pure Joy. This is the purpose of Sadhana

176. The goal of man is Upanayanam, i.e. to be lead to immortality. Dwelling in the cave of the heart is man' s goal. Living in the cave means living inside the body.

Commentary: The goal of human life is to realize God, to become Liberated from the bondage of ignorance. This is the purpose of a human birth. To become absorbed in *Shiva Consciousness* is the goal of humankind. Shiva Consciousness is what is referred to as the cave of the heart. It is the Paramatma that dwells in the Heart space in the head. Living in that cave means taking a human form to complete your karmas so that you can return go to God.

177. Meditate incessantly on the Paramatma who is in the Jivatma. Space is in you. It is in the head. Meditate on the heart space which is in the head.

Commentary: Meditate incessantly on Shiva-Shakti, the Absolute, who dwells inside you. Chidakasha, the great expanse of Supreme Consciousness, exists inside you in the Heart space in your head. IThis is the abode of Lord Shiva. Meditate on this Heart space that is in the head.

178. Those who are born deaf have not the least idea of sound. They have no desires. They have subtle discrimination. Those who are always in yoga sleep, have no difference between day and night, between sun and moon. To the subtle discrimination, all is one. Those who have annihilated the mind, are men. Lower animals are so called, because they are in a lower stage of development. Sensual life is beastly life. The upward breath is the goal of man. The same is Gayatri, accomplished. The same is yoga-bliss.

Commentary: Just as a deaf person does not know what sound is and, therefore, has no expectation of hearing it, the yogi, having relinquished the desire for worldly pleasures, has no expectations of sense pleasures nor any desire for them. Such a Jnani has subtle discrimination and remains in the sleep of Yoga, completely absorbed in God at all times. For the Liberated, there is no difference between day and night or the sun and the moon. They see all as the one God. Those who have caused their minds to dissolve in *Spanda Shakti* are true human beings. Those who are not absorbed in this state are in a lower stage of development. A life caught up in the pursuit of sensual desire is no better than a beast's life. It is just like that of an animal in the jungle. To obtain the Bliss of the Absolute, one must direct Prana inside the

Sushumna Nadi to union with Shiva. That is the Bliss of Yoga.

179. One who has annihilated the manas is the universal teacher. One who has destroyed desire, root and branch, is the teacher of all.

Commentary: Only a person who has become completely absorbed in *Shiva Consciousness*, annihilating his/her mind by merging the mind into *Shiva*, only such a person is qualified to teach others. The person who has attained this state of *Purnaham Vimarsha* is the universal teacher. When the mind is merged completely in *Shiva*, desire is destroyed and you become a *Siddha*.

180. He is a real Sanyasi who has burnt desire to ashes. He is the universal teacher. The universe is in those who have renounced desire. What is Chidakasha (space) is Sanyasa. The same is light is consciousness. The same is divine light. The same is fire, internal, and external. The same is the fire of discrimination. This power of discrimination is in the universe.

Commentary: Only a person who has removed the seed of desire from his being can claim to be a Sanyasi. Taking Sanyas means renouncing the ego completely and forever. That is the only true Sanyas. A Sanyasi is one whose only desire is to serve God and humanity. A Sanyasi is one who has completely eliminated all craving and limited desire from his/her being. This person is a universal teacher. The realization that the universe is contained inside a human being is a realization that dawns on one who has conquered craving and limited desire by the Grace of one's chosen Master.

Chidakasha, the Heart space in the head, is Sanyasa. This inner place is the *Divine Light of Consciousness*. It is the fire of Yoga that burns within and, once *Liberation* dawns, *Chidakasha* is also seen in everything and everyone, everywhere. *Liberation* is the power of subtle discrimination. This power or fire of discrimination is the experience of God in everything and everyone, everywhere. In this state, the Sanyasi no longer experiences a world but sees only the face of God.

181. Fire is essentially an internal thing. Fire is the supreme of all. The origin of all creation is fire. First, we must realize ourselves and then, impart it to others. This is the highest duty of man. When you feel pain, you must realize that others have pain just like you. When you feel hungry, you must realize that others have hunger just like you. We must think that what is our goal is also the goal of others.

When a physician develops a new medicine and he does not reveal it to others till his death, the medicine is lost to the world with him. One who does not know the ways and means to realize God, is not a man. The most supreme knowledge is the knowledge of God. This knowledge must be imparted to others so that they may understand it. Those who are hungry must be fed. Nobody asks you about God unless he has discriminative power.

Commentary: There is a Yajna (sacrificial fire) that burns inside you on a constant basis. This fire is the Kundalini Shakti and, once awakened by a Siddha, it burns all the impurities in your being. This internal fire is Supreme because it is the true place of all sacrifices and offerings. The first goal of human existence is to realize God through the awakening and nurturing of this inner fire. Once we are Liberated in this way, it is our duty to impart Yoga knowledge to others. This is, in fact, the highest calling, the highest duty of a human being; to realize God and then share your knowledge and experience with others.

When you feel pain, you must realize that others have pain just like you. When you feel hungry, you must realize that others have hunger just like you. Likewise, just as yourself, others also seek happiness and release from suffering. True Happiness and Bliss is the goal of all living beings. This is not just your goal, but the goal of others as well.

Just as a physician who discovers a cure to an illness but does not share it has not fulfilled his duty in life, to be blessed with the dawning of Liberation and then not to share that knowledge with others is misappropriating one's Dharma. Once the Master blesses you with the dawning of Liberation, don't keep it a secret. It is of no use that way. Share your blessing with others. The most supreme knowledge is the knowledge of God. This knowledge must be imparted to others so that they may understand it. A person who does not have a Siddha Guru and a spiritual practice, cannot attain God. Those who are sincerely seeking the Truth are hungry for the experience of God within. They must be fed. People who seek to know God already have an understanding that there must be more to life than the mundane experience that is common to all and this is why they must be served.

182. The first requirement is faith. The second is devotion (Bhakti). Those who have no faith cannot have devotion. The judge listens to what the defendants say. Faith is just like that. When Buddhi has attained acute discriminating power, we will experience Vivekananda. Vivekananda is Paramananda, Satchidananda. When existence (Sat) and knowledge (Chit) become one, Ananda will result. This is Brahmananda, Shivananda.

Commentary: First you must have *Faith* in God, *Faith* in the Master, and *Faith* in the practices. Without Faith, you cannot cultivate *Devotion* and, without Devotion, there is no progress on the spiritual path. The judge listens to what the defendants say. Faith is just like that. When you have it, God comes looking for you and hears your prayers. God responds to Faith. When your individual intellect is purified in the fire of Sadhana, it will merge with the Divine and you will experience the Bliss of the Self and the complete freedom that is *Sat-Chit-Ananda*. When existence and awareness of the Truth become one, Bliss is the result. This Bliss is Shiva.

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183. Shiva is in you. You are in Shiva. Maya is in you. Creation and destruction are both in Maya. Those who are free from the bondage of the qualities (Trigunas)

are free from Maya. He who is free from the delusion that he is the body, is nothing but bliss incarnate. That which is free from the idea of "honor" and "dishonor" is internal.

Commentary: God dwells within you as you. You are Shiva and Shiva is you. Due to Shiva's Maya the Universe comes into being and is eventually destroyed. Life and death are part of the illusion of objects (people, places and things) existing separate from God. Although it may seem that you participate in this illusion, you are not this Maya. Your essence is Shiva-Shakti, the one who has created this Maya.

To be free from the bondage of this Maya, one must rise above the three Gunas (Sattva, Rajas and Tamas). If you are completely free from the notion that you are the body, if this is your constant awareness, you are free of the three Gunas and Bliss is your constant state. That which is beyond all notions of "honor" and "dishonor" can be called God within. That is known by turning within. The goal of life is to merge with that God-principle.

184. In this world, those who are indifferent to honor and dishonor, have attained the goal. Such people only, have attained peace.

Commentary: Those who have risen above pleasure and pain and have transcended both virtue and vice have attained the goal. Transcending honor and dishonor, transcending both virtue and vice means rising above praise and blame so that you have no ego, regardless of the fact that you have or have not attained virtue. Such people live to serve God and do not create any karmas in their actions. Such a person has become Peace itself.

185. In the infinite (indivisible), there is no finite (divisible). Those who are without a guru, cannot attain the goal.

Commentary: *Shiva-Shakti*, the God-principle in its purest form, has no attributes and is without qualities. Shiva-Shakti is *eternal* and has no limitations in this, its transcendental aspect. Those who do not follow a Siddha and the instruction of such a Master cannot experience this.

186. Consider the physical eye. A blind man may have a light in his hand but the light is of no use to him. Those who have eaten a bellyful do not require food any more.

Suppose, the cooking is over. You are not satisfied by simply smelling the food. Your hunger is appeased only if you eat the food cooked. If you hold a piece of gold in your hand, it is of no use. It should be melted in the fire. Its dross should be removed. Then only, it shines brilliantly. Similarly, the dross of the soul is desire and anger. These should be destroyed.

Commentary: A blind person can't see a light, even if that light is starring him in the

face. In the same way, those who are ignorant of the Truth cannot experience it, even though it exists right inside their own being. On the other hand, just as one who has eaten a bellyfull does not want anymore food, a Yogi who has experienced the Master's Grace no longer wants the expectation of worldliness.

Now, your hunger is not satisfied from simply smelling great food. It is only satisfied when you eat the food. Likewise, you cannot attain Liberation by entertaining clever intellectual discussions about God. You can only realize *Shiva* by devouring the Grace and instruction of a Siddha. Gold only has real value when the dross is removed from it and it is polished clean. Only then does it shine brilliantly. In the same way, in order to experience the brilliant *Light of Divine Consciousness* within your own being, desire and anger must be destroyed.

187. What the nest is to the bird, is the body to the soul. The body is the house of the soul. What is "that house" and what is "this house" is subtle discrimination. The gross body is the beggarly house. What to say of Brahmananda! No one can describe it.

Truly, truly, realize that the eternal Atman is ONE in ALL. Hari is not the knower. Shiva is the knower. What is Hari is wandering. "Hari! Hari! I want this." "I want that." "Give me, give me," you say. This is of no use. Such a man is never happy. Let Hari merge in Hara. Burn Hari in Hara. Saying "Hari, Hari" is nothing but mental delusion. You praise Hara, hiding this delusion in your mind! He who has given you eternal joy is Shiva.

Shiva is the giver of eternal Mukti (liberation) and eternal Bhakti. What is Hari is keeping the mind in the world. Shiva is keeping the whole universe in one's Self. Saying "Hari, Hari" is going down. But Shiva is the guide to the path of bliss. Mukti is obtained by the upward course of Prana. Hari is like a horse without reins.

Commentary: Just as the nest is the home for a bird, the body is the home or temple that houses the Atman. And there is no difference between God inside the "house" of your body and God outside. Attachment to worldliness makes you a beggar. So, what of the Supreme state of Shiva Consciousness! To understand this requires the subtle discrimination acquired through Sadhana under the guidance of a Siddha.

Realize that the eternal Atman has taken all the forms of existence. It is only He that exists everywhere. In many Yoga traditions, it has become common to worship *Lord Vishnu* (Hari) and his consort. Vishnu is the sustainer of the universe and also the one who grants boons of wealth and prosperity. Many, many students of Yoga have gotten caught up in treating the spiritual path as a business venture. They perform their worship as a means of bartering for God's blessings for money, sex, a husband, a wife, a child or a successful outcome for a business venture. In this way, their worship becomes tainted and they become more and more attached to sense pleasures and worldly pleasures, rather than rising above these to experience God.

Spirituality is not a field to grow crops in. This is what Sri Nityananda tells us. Shiva is the knower of the field, the Guru of the Siddhas. It is through Shiva alone that Liberation dawns, not Hari. You can never be happy while engaging your limited desires and cravings for this and that. You praise God superficially while, all the time, harboring desires for the fulfillment of worldly pleasures in your mind. Give these up! Give up even the notion of the expectation of such things. Merge Hari in Hara (Shiva) in this way! Become Shiva in this way and experience eternal joy.

It is *Shiva* (the Universal God-principle) who bestows Liberation and eternal Love and Devotion for humanity. Hari is the focus on worldliness and the constant wish for more objects of craving and desire. *Shiva Consciousness* is seeing God as emanating from your own being. In this way, you have no worries or cravings. Shiva is the guide to the path of Bliss. Constant worship of Hari is the desire for worldliness. Liberation is attained by directing the upward breath into the Sushumna Nadi so that Kundalini Shakti can be carried to union with Shiva in the Sahasrar. The desire for sense pleasures and worldly pleasures is like riding a wild horse without reins, meaning that your life is out of control.

188. To ride a horse safely in the midst of a crowd of two thousand people, the rider must be efficient. Buddhi (intelligence) is above. Manas (mind) is below. Buddhi is the king. Manas is the prime minister. Mind must be subordinate to Buddhi. The first is sound. The second is the impression which the sound carries. The primary guru is the Manas. The secondary preceptor is he who initiates you. The secondary guru is the teacher. The primary guru is that which practices. Realization is the primary guru. You cannot have a secondary preceptor unless you have a desire to have him. When you have the desire to possess a thing you require a secondary guru. The secondary guru is he who shows you the well. The primary guru is he who drinks water from the well.

The primary preceptor banishes the darkness in you, giving you light. Darkness is ignorance. Light is knowledge. He who shows you the path to the subtle, leaving aside the gross, is the guru. The one guru who is in all is the Lord of the Universe. One is not the guru to the other. One is only a secondary guru. Guru is the Lord of the Universe.

He is the Omkar, Brahma, Vishnu, Maheshwara, the origin of Para-Brahma. Vishnu is the mental modifications (Vrittis). What is Shiva is the decoration of the body. Brahmeshwara is leaving aside of the body-idea, like the kernel of a dry coconut which is separated from the outer covering.

Commentary: Just as riding a horse through a crowd of thousands of people without trampling anyone or hurting yourself requires great proficiency; scaling the mountain of *samsara*, crossing the vast ocean of worldliness and ignorance requires skill through practice. *Buddhi*, the intellect, must be purified. It is through the purified intellect that the *Light of Consciousness* flows.

The mind is subordinate to the intellect. Once the intellect becomes pure, the mind follows, just as sound naturally follows vibration. The primary Guru, the primary teacher is *Shiva-Shakti*. The secondary Guru is the one who initiates you and instructs you, until you are set on your own path. The secondary Guru is the Siddha who teaches you. The primary Guru is the in-dweller, the witness of your thoughts, that *Chit Shakti* that gives life to your spiritual practice. *Realization is complete identification with this primary Guru.*

When you sincerely desire to know God, the Siddha, the Teacher enters your life, not otherwise. As with anything else in life, if you have a desire to know a thing well, you have to find a teacher. It is the same in spiritual life. The secondary Guru or preceptor is the one who guides you to the well of your own inner essence. The primary Guru or preceptor, *Shiva-Shakti* banishes the darkness within you and shows you the light, through your own spiritual practice, as instructed by the secondary Guru.

What is called darkness is ignorance of your own true nature. What is called light is your complete knowledge and awareness of your identity with *Shiva*. He who shows you the path to that *God-principle* inside, he who instructs you to set your ego aside, to set your cravings for the gross world of limited desires aside, only such a person can be called a Guru or Siddha.

The ultimate Guru, your ultimate teacher is *Shiva-Shakti*, that one who dwells inside your heart. The secondary Guru's job is to lead you to that one Guru who is the Lord of the Universe, Shiva. *Shiva is the Guru of all.* The outer teacher is not the guru to Shiva. *The Siddha's dharma is to set you on your own path wherein Shiva takes you across.*

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189. All things with form is OMKAR. OMKAR is the divine in them. What is OMKAR is the subtle Bindu. Omkar pervades both in and out, in the form of air. It is impossible to describe Shiva-Shakti. Only those who have experienced it can describe what it is. Without experience, it is impossible to describe what Shiva-Shakti is. Men of book knowledge cannot describe it. But those who have the knowledge of the Atman can describe it.

Commentary: OMKAR, the essence of Being-Awareness and Bliss (Sat-Chit Ananda), in the form of the mantra OM, is inherent in all forms. Om is the divine in these forms. The subtle Bindu, the seed of *Unmesha* (the outward unfolding of Spanda) that resides in Shiva's being as *Spanda Shakti* in its purest form, is OMKAR. This OM is *Shiva-Shakti*. Shiva-Shakti pervades everything inside and out in the form of air which is the *Prana* that enters and exists in living beings. It is impossible to describe Shiva-Shakti. Only those who have experienced it can describe what it is. Without experience, it is impossible to describe what Shiva-Shakti is. People of book knowledge cannot describe it. But those who have the inner knowledge of Shiva can describe it.

190. If you see the dawn in the heart sky, it is possible to describe it. One must

experience these things in one's Self. What is called Jnana is in Buddhi (intelligence). Those in whom Buddhi and Jnana have become one, can describe what this is. Those in whom intelligence and Jnana are separate, cannot describe what it is. What is called subtle discrimination is the union of Buddhi and Jnana. The reflection of the sun, ripples in the water. So also, is mind. If mind is fickle, it is enamored of Maya.

This madness (delusion) is caused by the gross. There is a madness caused by subtle discrimination. This is divine madness. The gross madness is the gross discrimination. Whatever we may eat, the path of food to the stomach is the same.

Whatever may be the contents of letters and post cards and various newspapers, the box in which they are posted is the same. The tongue distinguishes between things pungent and things sour. To the mind, there is no such difference. Just as we cage a bird binding its legs and then teach it to speak, so also intelligence becomes one with the soul when it is caged in the cage of Manas.

Commentary: There are thousands of suns inside. These suns are called the *Adityas* and they are much more brilliant than the sun in our solar system. They can be seen in *Chidakasha*. This experience is impossible to describe without having it for yourself. *Jnana* is knowledge and wisdom that arises spontaneously from within when your individual intellect is merged in *Shiva-Shakti*. When this happens, the experience of the *Adityas* dawns. This is the dawn experienced in the Heart space in the head. *Subtle discrimination* is the state of one whose *Buddhi* (individual intellect) has merged in Shiva. Such a person is a *Jnani*. The mind is a contracted form of *Supreme Consciousness*. Therefore, it has great power. If the mind is not properly trained and directed back inside, it becomes enthralled and attached to the illusion of *Shiva's Maya*.

Shiva's Maya is *illusion*. It is madness caused by attachment to craving and desire for sense pleasures and worldly pleasures that are experienced in a world that is neither real or unreal, but a mere perception. Subtle Discrimination is Divine Madness. It is mad love for God. This type of madness frees you from the bondage of ignorance. The gross world created by *Shiva's Maya* is a madness that binds. Just as all food goes to the same place to be digested, all life emanates from and returns to that ONE Shiva.

All letters and post cards are delivered to the same place, a mail box. In the same way all thoughts, notions and ideas rise from and subside in the Self. The mind that has not experienced God sees differences and believes itself to be separate from other objects (people, places and things). The mind that is merged in Shiva sees no such differences. We must steady the mind in the heart of Shiva and merge the individual intellect into God. *The way to accomplish this is by directing the mind back inside through Meditation.*

191. The Lord of Mukti is Shiva. Shiva is the Linga in the head. This Linga is nothing but Omkar. Enlightenment is the most important thing. Without nerves,

there is no sound. Bhakti may be compared to the oil in a lamp. Nerves may be red to the wick. Subtle discrimination is the flame or the light. The nerves are the glass of the lantern. The various air holes of the lantern are the Brahma-Randhras. The form of discrimination is intelligence.

Commentary: The Lord of Liberation, the one who grants the state of God-realization, is Shiva. Shiva is the Lingam, the form of the Absolute, in the Sahasrar. This Lingam has a vibration that makes the sound OM. Enlightenment is the goal of life. It is more important than any other effort. Just as you cannot hear properly without the nerves in your body, you can't live a joyful life free from suffering without crossing over to the other shore, the shore of God. Bhakti, complete love and devotion for God and the Master, is the key to this journey. Having this Bhakti and doing sadhana purifies your entire being and you become immersed in Shiva-Shakti. This absorption in God is what we call intelligence.

192. If you hold nose and mouth tight, you are not able to talk. Similarly, a thing that does not breathe, does not emit sound. Just as water goes on diminishing in a well in summer, so also, the power of breath goes on diminishing in the body. When the water is moving, the air moves along with it. You can live without food or without drinking coffee for five days. But you cannot live for five minutes without breathing.

Commentary: *Prana Shakti*, the life force contained in the breath, is the cause of existence as we know it. Without this *Prana Shakti* there is no sound to be heard and no activity of any kind. Prana causes the blood to flow, the heart to pump and all the bodily functions to work. As this Prana decreases in the body through old age, the body loses its luster and starts to decline. In this way, we can clearly see that Prana Shakti is the cause, not the body. There can be life for a while without food. But life stops immediately without Prana.

193. The highest of all powers is the power of Maya. A dead body and so also a stone are unable to talk. Likewise, if air does not act, fire cannot burn. If breathing is not regular, the fire of digestion will be impaired. When the digestive fire does not act properly, the phlegm in the lungs becomes hard. Fat increases in the body. The food that is eaten remains in the stomach undigested. If there is any obstruction in the pump, water will not flow out properly. Similarly, if the breathing becomes difficult, fever, thickening of the mucus are caused. By this, all diseases are caused.

Commentary: In the realm of this world-appearance, in the activity of existence, it is *Shiva's Maya* that causes this *Prana Shakti*, this air, to flow in all living creatures. This *Prana Vayu*, acting on the power of Shiva's Maya, is what gives life. Without it, all things die. There is no fire without air. The fire of Yoga cannot even burn without Prana. Prana, when directed properly in the three nerves, *Ida*, *Pingala* and *Sushumna*, causes proper digestion and purifies all the bodily functions. If breathing is obstructed in any way, the result is illness and disease.

194. Everything comes out from within, not from without. One becomes bad by oneself. One becomes good by oneself. Similarly, there should be Omkar breathing within. Then, there is purity. When evil merges in the good, that evil is transformed into good. The thing in your own hand has no smell. It has no price. A thing that is got from others has smell. It has price. A Raja yogi Mahatma is Nityananda, all pervasive Omkar, all pervasive Pranava. He who is the Sri Guru is Nityananda. In the beginning, before perfect peace is attained, the power of Maya (delusion) in us will be greatly manifested. Wherever you turn your eyes, you see serpents. In the beginning, when you sit for practice, the heaviness of a mountain is experienced. At times, you feel as if you leave off the ground. You feel as if you are sitting in the sea. You feel as if hot water is poured on you. At another time, you feel as if you are sitting in a grand upper story.

Sometime you feel like a needle. At another time, you feel like a leaf. Sometime you do not feel whether you are walking or sitting or talking. At another time all feeling comes to a stand still. Sometime, the body becomes quite motionless, like a coconut tree. At another time, human beings appear like actors in a dramatic performance. At one time you see black faces. In perfect peace, one indivisible whiteness is visible. Light is in darkness. Darkness is in light. The whole universe is in darkness. In the universe is light. At one time, all this appears like a bioscopic performance. At another time, like Sat Chit Ananda. At one time, questions arise: "Why have men come into this world?"

"Whither are they going?" They do not know what their main duty is. Coming down is not permanent. Going up and up, is permanent. To those who have gone step by step to the upper story and look around, what is heard, what appears, what is done, all is like a net, that cannot be cut through. All penetrating Omkar is the all penetrating Pranava. Birds are like airplanes. Men are like beasts. Beasts are like men. Dogs are like Jnanis. If you feed a dog, it will never forget you till its death. It will have constant love for the master, who has fed it but once. Men have no subtle discrimination. They think not whence they have come and whither they are bound. A man of perfectly ripe understanding should be like a dog.

Commentary: There is no outer world. What you call "outer" and "world" is actually contained inside the body of Supreme Shiva Consciousness. What is called "external" is actually taking place on your own inner screen. For this reason, you get what you meditate on. What you think, you become. If you think bad or evil thoughts, you become evil. If you think good thoughts, you become virtuous. And if you merge your thinking and mind in the formless Absolute inside your own being, you become all-pervasive, you become Omkar.

To merge your mind in God in this way requires practice under the guidance of a Siddha. Once your Kundalini is awakened by the Master, there are many different kinds of Kriyas that you experience before you have attained the purity of the Lord. As you do your daily Sadhana, at times you feel will heavy and at other times light. Sometimes you

will experience deep emotional upheaval and at other times you will feel elated. At times, you may see different kinds of lights inside or hear a variety of sounds and celestial music. Sometimes, you will view people, places and things as if watching a movie and, at other times, you will feel like you are in the movie. This is all due to the movement (kriya) of the Shakti.

People everywhere have lost the real meaning and goal of life. They think they are pursuing happiness when they are actually courting misery. They think suffering is what life is about. For those who have a Guru, this is not the case. Under the direct instruction of a Siddha you are able to gradually deepen your conscious awareness and experience of God so that you elevate yourself, step by step, to merge with the Absolute. If this is done gradually with the proper guidance, the final state is permanent and you will never again fall prey to ignorance. However, to accomplish this, you have to be loyal like a dog. Having seen the light that the Guru has shown you, you must never turn away from it. This is how you become permanently established in Omkar.

195. If you go to see a king, you have not the boldness to tell him to his face what his defects are. But behind his back, you criticize him. So also, people (worldly) are not bold enough to criticize a Jnani to his face. If you gaze at the brilliance of the sun and come into the house, you see nothing for a while. Similarly, if you emerge from a dark place into a light place, you cannot know whence you emerged.

Commentary: Rather than questioning the Guru face-to-face, the ignorant criticize the Master and the path behind his back. If you question a Siddha to his face, at least there is an opportunity for your ignorance and doubt to be removed. Such a *Jnani* like the Guru, lives in a state that is very different and unfamiliar to those who have never tread the path to God. Spending time in the company of such a saint is like gazing directly into the sun's light and then turning away from it. Your own sight is blinded for a short period.

Similarly, if you emerge from your own ignorance for the first time, you can't know much about the new space that you have encountered. If you've never built a skyscraper, you are in no place to tell the engineers that the building is not built right. In the same way, unless you have followed the instruction of a Siddhacharya and done spiritual practice for a while, you don't have the experience with which to criticize. Only he who first obeys can command.

196. Suppose a man awakes from a sleep out of fear, and sits up. Then he is so confused that he has no clear knowledge of anything. So also, Jnanis who are always in "Yoga-Nidra" (yoga sleep) do not know anything about the external world. If you have an umbrella, your head does not become wet by rain water. Those who take meals daily, have hunger. Those who are entirely merged in cold water do not feel cold. A perfect man is never excited to anger. A fried seed cannot sprout. Like gold, well burnished, your mind should be always pure.

Commentary: When you suddenly wake from a deep sleep out of fear, for a moment, you have no consciousness of the world around you or the fact that you even exist. For a Siddha, the universe does not exist. Only God exists. A Jnani such as this experiences only God in everything and everyone, everywhere and is not conscious of an external world apart from herself. This state is called *Yoga Nidra* or the deep sleep of Yoga that is the state of *Purnaham Vimarsha*. Once in this state, you are not affected in the least by pain and pleasure and you have no expectations of sense pleasures and worldly pleasures.

Just as an umbrella protects you from rain water, absorption in the Self protects you from the bondage of this world. Just as one who eats has desire for more food, those who crave sense pleasures are always hungry for more. To become immune to Maya, you must be in Maya, just as one who is entirely submerged in cold water does not feel the cold. You have to be in this world without being of this world in order to attain God. The Jnani is ever immersed in God and does not experience the pain and pleasure of craving and desire. A perfect person is never lost in anger. Once you fry a seed, it will never sprout again. In the same way, once you merge your mind in Shiva, it will become pure and never wander in Samsara again. To perfect this you have to get into Maya (worldliness) in order to cross it.

197. A high class cobra has internal Pranayama. A cobra is very attentive to the sweet music, arising from a musical instrument called Nagaswara. A Jnani loves ALL as a cow loves its own calf. This is what is called same-sightedness. There is no house which is without doors. There is no cooking without vessels. A dog feeds on food, cooked either in earthen vessels or in gold vessels. Birds think of today's necessities. Never tomorrow's. A seed, kept in a closed box, never sprouts. Such a seed, never yields fruits. If it is sowed in earth (and watered), it will sprout and yield fruits. Hence, we must practice and get experience. It is you yourself who is responsible either for happiness or misery.

Commentary: God exists even in a Cobra. Even a Cobra knows Pranayama. When it breathes internally, it can hear music and dance to its vibration. In the same way, a Jnani, having mastered internal breathing, is tuned into the Vibration of Divine Consciousness all the time. Such a Siddha loves all people and things equally as a cow loves its own calf. This is what is known as samesightedness. You can't have a house without doors and you can't cook food without a pot. In the same way, you can't know God without Sadhana, without spiritual practice under the guidance of a Master.

Birds think of today's needs only. They live one day at a time. In the same way, people should spend a lot less time planning for a future which does not exist and much more time living in the present moment which is the only moment that God can be known. A seed cannot sprout if left in a box. It will only sprout if put into the earth and watered. You are the source of your own happiness and misery. If you want freedom from bondage and ignorance, you have to plant the seed of Sadhana so that you can gain direct experience and knowledge of Shiva.

198. Anybody can handle a lamp without distinction of caste and creed. So also, the sun gives the same light to all. Sun is visible to all alike. Fire is visible to all alike. Supreme Buddhi (intelligence) and Jnana (knowledge) are one to those who have developed in them the power of the internal eye.

Commentary: God does not discriminate. Just as the sun shines on all equally, regardless of caste, race or creed, God offers His Grace to all who will receive it. The knower, that which is to be known and the object of knowledge are all one in the same to those who have realized Shiva-Shakti. This is *Equality Consciousness*.

199. Those who have no subtle discrimination are not worth the name "men." A man is not an animal. The gross is the body idea. The subtle is the thought of Atman. Jivatma is the gross. Paramatma is the subtle. Without the gross, the subtle cannot be realized. Without a foundation, a house cannot be erected. Thought power (power of discrimination) is what is called Shiva-Shakti. The union of Jivatma and Paramatma is called Shiva-Shakti." When this power is intensified, man becomes "superman." A superman is a happy man. He is a Brahmin, knower of Brahma. Vedantic conduct or behavior is true character formation.

Commentary: Those who have not realized God are not worth the name human being. Human Beings are not animals. They have the ability to realize God while still in the body. *This is a gift that is foolish to waste.* What is called gross is the idea that the body is the doer and experiencer of all actions. *Jivatma*, the individual bound soul is of this gross nature. *Shiva Consciousness* is the subtle. You can't realize *Shiva-Shakti* without a body and without being in Samsara. The power inherent in thought is really *Shiva-Shakti*, God's power. The union of the Jiva with Shiva is also called Shiva-Shakti. When this internal power is fully realized, you become superhuman. A superhuman being is one who lives in a state of constant Bliss and eternal Joy. Such a person is both a Brahmin and the knower of Brahman. The conduct and behavior put forth in the Vedas regarding Sadhana builds true character.

200. He who is desireless is an Acharya (great teacher). Desireless man is the Sanyasi. He is an Avadhoota in this world, who has abandoned desire. Avadhoot is a man of the first class. He is the most supreme of men. There is no state higher than that of Avadhoot. Avadhoot is he who is above all. He to whom this world and the next have become one is an Avadhoot. Consciousness sky, real sky, emancipation from bondage, the bliss of self government, the bliss of Brahma, real bliss, yoga bliss, fulfillment of human birth, lordship of Mukti, power to teach emperors; these are the "possessions" of an Avadhoota.

Commentary: That person who has mastered dispassion, who has risen above attachment and aversion and who has no other desire than to love and serve God, such a person can be called desireless. That person is an Acharya, a great Teacher. One can only be called a Sanyasi who has risen above limited desire by merging his/her ego with the Supreme "I" Consciousness of God.

Only a person who has abandoned the limited desire of the ego can be known as an Avadhoot. Avadhoots relish in the constant rapture of *Purnaham Vimarsha*. Such a person is the best of human beings, the highest of deities. There is no state higher than the state of the Avadhoot, Shivo'ham. Such an Acharya is God and God is such an Acharya.

The person who experiences this world as nothing but a *Play of Divine Consciousness*, the person who experiences Shiva permeating this entire Universe and sees no difference between this world and the formless Parama Shiva, this person alone is an Avadhoot.

The one who experiences on a constant basis the great expanse of supreme awareness that is Chidakasha, who experiences this real sky, emancipation from bondage, the bliss of self-government, the bliss of Brahma, real bliss, yoga bliss, fulfillment of human birth, lordship of Mukti, power to teach emperors; such a person "possesses" all that is worth having. An Avadhoot is one from whom all these flow. This is the meaning of Acharya.

201. He who meditates on God and who is desireless, is the saviour of the world. He who meditates on God is the Muni (sage). He is Shiva and Shiva is he. All that is visible is Shiva.

Commentary: The person who meditates on Shiva, on the Self within, without any other desire but to merge with his/her own Divinity; this person, with practice, does become a Siddha, a savior of the world. In time, that person who meditates on God becomes a sage of steady wisdom and then teaches others. Such a person is Shiva and Shiva is that sage. When you realize the Self by the Self, you will realize that nothing exists that is not Shiva, who is your very own Self.

202. One who has not realized the truth is a beggar. One who has not destroyed delusion, one who has not left off the downward (worldly) path, is a beggar.

Commentary: Without God-realization, you are subject to illusion, delusion and the suffering wrought by the pair of opposites, pain and pleasure. These are limitations that severely restrict your authorship, agency and omniscience and this limitation causes you to wander about relying on your own wits instead of God's Grace. This does make you a beggar.

203. Those who are indifferent to honor and dishonor, enjoy bliss, true bliss which is the same as Brahmananda, i.e., at-one-ment with the God-head. If we concentrate our intellectual powers for five minutes, we feel that bliss. Those who have not realized the primordial cause, have not realized the goal of life. Like flies falling into the flame of a burning lamp, those who have not realized the truth, are caught, in the net of delusion.

The flies repeatedly see the lamp. They repeatedly hover round the lamp and at last they fall into it and die.

Commentary: Those who are indifferent to honor and dishonor, enjoy Bliss, true Bliss which is the same as being one with *Shiva*. If we turn the mind inside, even for five minutes, we can experience that Bliss. Those who have not realized their own primordial nature as Shiva, as God, have not attained the goal of life. Flies hover around a burning lamp. They watch their brother and sister flies being burned to death by the fire of the lamp. And yet, while watching other flies go to their death, these flies continue to hover around the burning lamp. *Human beings are also deluded in this way*. Even after observing the result of being trapped in the pair of opposites, *pleasure and pain*, they continue to crave pleasure and pain. To rise above this pleasure and pain, you have to make a concerted effort to realize its cause and to realize That one who is beyond the illusion of this world-appearance.

204. Those who do not practice Pranayama (control of breath) have no yoga. It is impossible to draw water from a well without a rope. Those who are not free from bondage have no peace. No one can live without drinking water. Those who have annihilated the mind, are desireless. Babies are Raja yogis till the sixth month. After the brain is developed, the same baby is Hatha yogi. The mind in such babies is very fickle. Because the discriminating power is less in them. Babies cannot distinguish between a lump of sugar and a lump of earth. Hence, such babies regard earth and sugar as the same. The fruit is always at the top of the tree. Similarly, the fruit in man is upwards. If you plant a coconut in the earth, coconuts are eventually seen at the top of the coconut tree. For every tree, the fruit is at the top.

Commentary: It is not possible to transform human consciousness into Divine Consciousness without learning *Pranayama* from one who has mastered it. It is impossible to draw water from a well without a rope attached to a bucket. In the same way, it is not possible to draw *Kundalini Shakti* upward into Sahasrar without directing the breath upward in the *Sushumna Nadi* by the practice of Pranayam.

Just as there would be no life without water, no one can live without *Prana*. Therefore, this Prana is a very important element in Sadhana. You cannot have peace without freeing yourself from the fetters of the ego and the fickle mind. Those who have dissolved the mind completely in the Absolute are desireless. A child of less than six months old is like this, a Raja Yogi. Before six months, a child's brain is not focused on the mundane, empirical knowledge of this world-appearance and is still absorbed in the inner Truth. After six months, as the child's brain develops, the child becomes a Hatha yogi, one who is more concerned about the body and the sublimation of Spirit to achieve outer success. At this stage, the mind becomes fickle. Prior to this stage, a child is in a state of wonder and does not differentiate between objects.

Fruit on a tree is always at the top of the tree. In the same way, the fruit of Yoga is at the top, in the head (crown chakra) of a human being. The upward path is the path of the rising *Kundalini Shakti* that eventually makes its home in the *Sahasrar*. In Yoga, this is where you must go.

205. The umbrella does not hold the man. All is held by the mind. When the mental moods are destroyed, all differences disappear. Such a man has no desire. He is a Sanyasi. He is a yogi. A man who has Manas wants everything. A man who has no Manas, has everything in himself. Just as in a steamer, there is all sorts of commodities, so also, a man who has conquered the mind, has the whole world in himself.

Commentary: Objects like an umbrella are not superior to human beings. Because you have a mind, you are the creator of those objects and the perceiver of the entire Universe. God makes a man. Man does not make God. This *world-appearance* is a *mental representation* created by Shiva Consciousness itself. When the mental moods of the mind are destroyed, all differences disappear and *Equality Consciousness* dawns. For one who has this Equality Consciousness, there is no desire. Such a person is a *Sanyasi*, a Yogi. A person whose mind is not merged in God chases after desire and craving and only wants more and more. When the mind is dissolved in the Shakti of Shiva, the Yogi realizes that everything is contained inside himself. This realization dawns when the mind is conquered completely.

206. When a boat is sailing, everything around appears to move. So also, when mind is disappearing, everything appears to whirl round. What is experienced in sleep is not experienced in the waking state. What is experienced in the waking state is not experienced in sleep. If you place a vessel, without water, over fire, no sound is produced. In order to produce sound, water is necessary. So also, those who have no subtle discrimination, will not be benefitted. If you are bitten by a cobra in sleep, you will not die. In sleep, mind is quiescent. When there is Manas, there is everything. What is called creation is a mental affection. When there is thorough introspection, there is no creation.

Commentary: As the mind is purified through meditation, and as it migrates back to its primordial form as Chiti (*Samanya Spanda*), internal movement is experienced. A lot of this movement is part of the purification process as emotions, memories, ideas and notions are purged from the mind and the rest of the *Antahkarana* (psychic instrument). This purification process makes things seem, at times, like they are whirling around out of control. But this is just Shakti doing her work. The waking state and the deep sleep state are two different realms. The waking state is the act of creation. When the mind turns outward and entertains ideas, thoughts and notions, this *world-appearance* comes into being. In deep sleep, you experience an absolute void because the mind is completely quiet and is resting in Chiti.

This state is motionless and without sound. It is a state that is very close to the state of subtle discrimination that occurs when the mind is consciously merged in *Shiva Consciousness*. In deep sleep, nothing affects you, not even a cobra bite. The reason for this is, in deep sleep, there is no mind to experience the cobra bite or even identify it as a cobra bite. If you don't have subtle discrimination, you can't benefit from the ultimate experience of God. When the Manas (mind) is focused on anything other than

Shiva Consciousness, there is creation in the form of this world-appearance. Creation is simply mental affection or mental representation. When the mind is dissolved in Chiti Shakti, the entire creation dissolves.

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207. In the beginning of practice, the neophyte should diminish sleep. When practicing moderation in diet, one should not bathe in cold water. If you bathe once in four or five hours in cold water, the blood circulation in the body will not be regular. An actor in a theatre, first acts behind the curtain, then he comes out. In the beginning, there must be secrecy. Afterwards, it is not necessary. If you pour water in a vessel which is already full, that water flows out. So also, when perfect peace is attained, it becomes known to all. Such a man has no desire. This peace is the supreme. Perfect peace means union with the Godhead.

Commentary: There is a discipline to Sadhana and that discipline is different for seekers in the early stages of one's spiritual practice. In the beginning of sadhana, when you are new to meditation and spiritual practice, it is good not to sleep too much so that you can practice directing your awareness *consciously* back inside on the Self. It is better to sleep less and meditate more. Just as bathing in cold water a lot will reduce your circulation, sleeping too much will dullen the awakened Kundalini. So, you should try to sleep less because your experience of the void (the third body) and the Turiya state (the fourth body) should be a *conscious* experience, not an unconscious one.

An actor first rehearses a role in private for a while before performing it on stage for an audience. In the same way, in the early stages of your sadhana, you should practice vigilantly without discussing your experiences and practices with others, especially those who are not on a spiritual path and may be prone to ridiculing or criticizing your practice. People fear what they don't understand. So, until you have become rooted in your practice and developed a firm understanding of the benefits of your sadhana, practice in secrecy. Just as when you pour water into a vessel that is already full, the water pours out, in the very advanced stages of a yogi's Sadhana, he becomes so full of Shakti that it naturally overflows into the lives of others. Having attained the final state, such a yogi becomes a place of perfect peace for all.

208. The form of God is peace. OM and peace are His forms. He is without form. He is without change. He is above discrimination. He is bliss, absolute. Like the lulling of children to sleep in the cradle, we must sleep internally with the Manas for the pillow. We must be successful in each and every test. We cannot get employment unless we succeed in the tests. Knowing to speak English but not knowing how to write, is not knowing English fully.

Commentary: God is eternal Peace, the primordial OM. In his transcendental aspect, He is formless and changeless. God is above distinctions. He is Bliss, absolute. Like lulling a child to sleep in a cradle, we must wean the mind into the internal sleep that is the thought-free state. In order to remove the weaknesses that are obstacles to Liberation, we first have to be completely aware of what those weaknesses are. The

ego cannot be eradicated when we don't know when it is in play. To accomplish this awareness, the yogi must be tested. For this reason, the Guru tests the disciple regularly. We must pass every test. Don't be lazy about this.

Just as you compete in the workplace by passing the tests necessary to get promoted, you must do the same in Sadhana. If you speak English but can't write in English, you don't have full command of the English language. In the same way, if you do Sadhana but don't remain vigilant in your tests, you can't realize God.

209. The throat place is the "Muladhara" where the serpent power (Kundalini) is originated. The heart space is the place for the throat place. The heart space is in the middle of the eye brows. "Swadhithana" is in the brain. Ajna is triangular. What is called "Raja Yoga" is above the neck. Ajna is the locality where man attains Mukti. What is called "this world" is Jeevatma. What is called the "next world" is Paramatma. The union of these two is the space of consciousness. Chit is the mental mood. Sat is the one, indivisible.

Commentary: *Raja Yoga* is that path which focuses on the union of *Shakti* with *Shiva* in the thousand-petalled lotus located in the *Sahasrar*, which is a Chakra (spiritual center) located at a distance of twelve fingers above the head (*Shiva dvadasanta*). When this union occurs, the disciple is Liberated. In *Raja Yoga*, the focus is on the chakras (spiritual centers) above the throat. In Hatha Yoga, the focus is on the chakras from the throat down.

A Raj Yogi is concerned with the rising of *Kundalini Shakti* through the "command center," which is the *Ajna Chakra* in the middle of the eye brows, into the *Sahasrar* where the heart space of *Shiva* is located. However, the real *Ajna Chakra* is *Shiva-Shakti Trikona*, the triadic Heart of *Shiva*. This is a triangle that moves and spins at the top of the *Sahasrar*. It is also known in Trika Shaivism as *Bhairava Bila*. Once you have gained control over a particular chakra, you are no longer influenced by the chakras below it. Hence the focus in *Raja Yoga* on the chakras above the throat.

This *world-appearance* is the plane of the Jiva, the individual bound soul. Once Liberated, the yogi lives in the "next world" which is the non-dual plane of existence called *Paramatma* or *Shiva Consciousness*. This is the state of a Liberated being who continues to live in this *world-appearance* without being bound by it in any way. *Chit* is *Shiva's Vimarsha* aspect that creates the perception of a world. *Sat* is *Shiva's* transcendental aspect which is *Prakasha* and is non-dual.

210. Pooraka is drawing the breath up. Kumbhaka is retaining the breath. Rechaka is the exhaling of breath slowly from within. Many sorts of cakes are prepared from the same rice. So also, by breath, everything is accomplished. The functions are different. What is called Pranayama is all internal working. The same is Shiva-Shakti in man. When this Shakti is guided to Brahmarandhra, it is communion with God-head.

Commentary: *Apana* (pooraka) and *Prana* (rechaka) are inhalation and exhalation. *Kumbhaka* is the retention of the breath after both *Apana* (inhalation) and *Prana* (exhalation). Just as the same rice is used in many different recipes, the breath takes on different forms to accomplish purification inside a living being. The functions may be different, but it is the one same breath. True Pranayama is internal. It is the practice of directing the breath inside the Sushumna Nadi without taking any air in from the outside. This is *Shiva-Shakti*. When *Kundalini Shakti* is guided to the Sahasrar, communion with God is achieved.

211. Shiva-Shakti is one, indivisible. Shiva-Shakti is salvation. Shiva- Shakti is the upward breath. Shiva-Shakti is Prana Vayu. It is the Omkar. It is the Pranava. From Pranava is creation. Pranava is consciousness of the body. Omkar is soul consciousness. Omkar is like the kernel in a dry coconut. The finite becomes one with the infinite. River becomes one with the sea. The mental moods are the rivers. The indivisible Shiva-Shakti is the sea. Just as paper when burnt in fire loses its individuality, the mind loses its individuality in the Atman. Five or six roads may have only one junction. We may travel by these roads either by walking or by train. The body is the train by which we come and go.

Commentary: Shiva and Shakti are the same, one God, indivisible. Shiva is a reference to Shakti. Shakti is a reference to Shiva. They are contained in each other. Shiva-Shakti is salvation. Shiva-Shakti is Prana Vayu, the movement of the breath inside the Sushumna Nadi. When the breath moves inside the Sushumna without taking any breath in from the outside, this is Omkar. When the Prana moves outside the Sushumna Nadi in the physical body, this is the Pranava Mantra Om expressing itself as the creation, sustenance and withdrawal of the Universe.

Just as the kernel is the cause or the source of the coconut, just as all rivers originate and return to the sea, this finite Universe is contained in the infinite Shiva-Shakti principle. Just as paper, when burnt, merges into the fire and loses its separate existence as paper, in Meditation, the mind loses its individuality and distinctions by merging in the Absolute. Just as several roads may intersect at one point, all spiritual paths lead to that one God, Shiva-Shakti, the all-pervasive Consciousness. We may travel by these roads either by walking or by train. The body is the train by which we come and go.

212. Firm posture of the body is like the station. This posture should be an easy posture. This is Raja yoga. What is Asana is seat.

Commentary: A steady posture is necessary for Meditation. A steady posture is any posture that is easy for you to hold while meditating. If you are able to sit cross-legged in an easy pose, this is best. If not, a steady posture seated in a chair or lying on one's back is just as good. Asana (posture for meditation) is very important. But this posture should not be confused with expertise in Hatha Yoga. The real Asana is causing your mind to become absorbed in the seat of the Absolute. This occurs when there are not thoughts in your mind. That is true Asana. When meditating, take whatever posture that

will easily allow you to free your mind of all thoughts. This is Raja Yoga.

213. Samadhi means controlling one's energy. Samadhi is the upward breath. The upward breath is what is called the Taraka Brahma. When the upward breath has become perfect, the whole world is within you. This upward breath is the same in all creatures. A Raja yogi is one who has realized the one, indivisible. He is one with God when he is talking or sitting or walking. Raja yoga is like sitting in an upper story and looking around below. Raja Yoga is so called because it is the king of all yogas.

When our intellect becomes one with God, the same is known as Raja yoga. It is all peace; it is formless, qualityless. Bliss has no characteristics whatsoever. This is known as Jeevan Mukti.

Commentary: *Samadhi* means directing one's energy back inside to the *Sahasrar* where the experience of the Nirvikalpa state is automatic. This is accomplished by way of *Prana*, the upward breath which, upon exhalation, is directed into the *Sushumna Nadi* and sent to the head. This is known as Taraka Brahma or *Shiva Dvadasanta*. When you have mastered this upward breath, the entire universe unfolds inside you. It is the same for all creatures. A Raja yogi is one who has realized God. He experiences the state of Liberation, known as *Purnaham Vimarsha*, at all times, even when he is walking, talking or just sitting. Raja Yoga, the yoga path that focuses on the upper chakras, is like sitting in a plane that is beyond this physical universe and looking around below. It is the king of yogas.

When our individual intellect merges in *Shiva-Shakti*, this is Raja Yoga. It is complete peace, formless and without any qualities. The Bliss of Samadhi has no characteristics whatsoever. This state is known as *Jivanmukti*.

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214. Creation disappears in primordial nature. Coming out from this primordial is called creation. Entering into it again is called destruction. When you are conscious of the body, and of nothing else, it is creation. For Raja Yoga, there is no particular action prescribed. There is no Shiva worship. There is no particular place. All this takes place to a Raja yogi in the brain center. Salutation takes place in the brain center. If one salutes in the brain center, it reaches all.

Commentary: When you direct your focus towards objects of sense, the mind comes into being and creation occurs. When you remove all objects, thoughts and notions from your mind, it dissolves back into the primordial Shiva-Shakti principle. For one who is aware of this at all times, no specific practice or ritual is required. Worship of God takes place in the Heart space in the head. This is Raja Yoga. From this God is reached and all are reached.

215. Brahmahood means realization of oneness within oneself. Pindanda (microcosm) is that which is visible outside. Brahmanda (macrocosm) is seen

inwards. This macrocosm is beyond creation. Creation is a mental condition. Atma is uncreate. Mind has fears of all sorts. All creation appears to exist only to the embodied. When the external is internalized, there is an end of all fear.

If you have gold ornaments on your body, you have fear of thieves. Those who have not such ornaments, have no cause for sorrow. They have one sightedness. Desire is in those who see with the physical eye. They see differences. Desire causes a man to work. Desirelessness is Mukti. Desirelessness for fruit is Jivan Mukti. This is the state of an Avadhoota. This state is a subtle one. Jnanis have the internal sight. They have annihilated the Manas. They experience one spirit everywhere. They have no idea of differences. They have realized the one, indivisible. In the gross state, there are differences. The internal breath is not divisible. It is indivisible. It is one.

Commentary: Brahmahood is the realization that you are God. Pindanda is the visible world of manifestation that is the product of Shiva's Maya. Brahmananda is the inner realm of Shiva. This *Shivalokha* is beyond all creation and is your primordial dwelling place. *Creation is a mental condition. Atma is the absence of this mental condition, the absence of creation.* It is the impure mind that has fears, based on desires and cravings for objects that it strives compulsively to possess. This world-appearance only exists for those who have not realized God. When God is realized, only God exists in everything and everyone, everywhere and all fear dissolves.

Just as if you wear precious gold, you fear that it will be stolen by thieves, if you have desire for worldliness, you fear losing the people places and things that you falsely believe belong to you. So, the root of all fear is desire for sense pleasures and worldly pleasures. Desires are cultivated due to the belief that that which you see with the physical eye is all that exists. This kind of sight causes distinctions and idfferences to arise in your mind.

Yogis who have banished craving and desire do not have this fear. Limiting desire is a characteristic of those who see differences among others and who believe they are separate from God and imperfect. These conditions are called *Anava Mala* and *Mayiya Mala*. The existence of these two Malas in the bound soul (Jiva) causes one to act compulsively out of fear of lose and with a fear of death that causes one to cling to objects of sense. This limiting desire causes you to believe that you have to struggle to make your life work. This is due to the third Mala, *Karma Mala*.

Desirelessness is the state of absorption in *Shiva*. It is a state in which there is no world or universe, but only God everywhere. In this state, your only desire is to do God's Will and to remain absorbed in Him. *This is the state of Liberation (Mukti).* This is the state of an Avadhoota. It is internal sight. This is the experience of the Jnani. The mind is dissolved in *Shiva-Shakti* and becomes pure *Chiti*, once again. In the gross state of the Jiva (individual bound soul), one experiences differences in objects (people, places and things). The state reached by way of the internal breath, the upward breath, is indivisible. This state is that of *Equality Consciousness* where only God exists in

everyone and everything, everywhere.

216. The idea of grossness is all mental. The subtle state is Atmaic. Jnanis enjoy always Yoga Nidra. They are in this state whether they are sitting or walking. Jnanis may be compared to a tortoise. These animals project their limbs outside only when necessary. At all other times, they keep themselves inside the shell.

Commentary: This world is a mental representation in Consciousness. It is a *Superimposition* in *Shiva's Maya* borne of ideation. The *thought-free* state is the Atman. Jnanis enjoy this state always. It is the state of being absorbed in one's own *perfect Bliss*. Jnanis are in this state even when going about their mundane activities in this world. They may be compared to a Tortoise that projects its limbs outward only when necessary and remains in its shell at all other times. *These Jnanis only turn their focus outward when it is absolutely necessary*. At all other times, they remain indrawn.

217. To the mail train and to the local train, the energy is the same. Time only differs. The Sanyasi is like the mail train. Sanyasi is one who sees the whole external world within himself. One who concentrates his power in the external world, is like the local train. It is difficult to get into the train. After getting into the train, there is no difficulty. One does not then think of the luggage. When we purchase a thing, sitting in the train, our attention is directed towards the train. So also, the first is discrimination. The second is sound. Whatever one may be doing, the attention should be fixed in the head. Seeing, hearing, talking are not actions in themselves. Breathing through the nose is an action in reality. What is called good action is the downward path.

Commentary: The express train and the local train function on the same energy. It is the same engine that drives them both. This is the same with respect to the world-appearance and That which is beyond this world-appearance. The only difference in the two is the sense of time. One train arrives faster than the other. For one who is absorbed in *Shiva Consciousness*, it is like riding the express train. Such a Sanyasi sees the external world within himself and continues to direct his attention back inside where he quickly becomes reabsorbed in *Shiva Consciousness*. A person whose focus is only on the external world is like someone riding the local train that is making many stops before arriving at the person's true destination, the Atman.

At first, it is difficult for one to switch trains. It is difficult for one, at first, to change old habits of attachment to this *world-appearance* with its many objects. Once we have entered into the Self, our own primordial nature, then this difficulty ceases. Just as when you ride a train, you don't worry about your luggage that is stowed away on the train, in the same way, once you enter the Self, you no longer have to worry about this world-appearance and your existence in it.

The first step is to orient your will towards God. The second step is to absorb your individual consciousness in the Bindu-Nada that is heard resonating in Shiva-Shakti Trikona, the Heart space in the head. Then, whatever you may be doing, fix your

attention on this Bindu-Nada in the head. Seeing, hearing and talking are not actions in and of themselves. Action is the inward and outward breath. When the mind, by the movement of breath taken in from outside, is engaged in thoughts and desires, even if they be good thoughts and desires, this is the downward path of creation. When, by the same breath directed into the Sushumna Nadi or subtle body, all thoughts and desires are removed, this is the upward path of withdrawal into Shiva. When this upward path is your primary focus at all times, this is the constant state of Grace.

218. What is called "silence" refers to the mind, not the tongue. What is done when the Buddhi and Jnana are in communion with the Atman, is not Karma. Silence is the real locality of the mind, not of the tongue. It is by silence, yoga is accomplished. He is a yogi who has united into one both Buddhi and Jnana. One who subjects the Manas to Buddhi and makes Buddhi control Manas, is a yogi. What is called "the vow of silence" is another name for the Sushumna which is the junction of the Ida and Pingala. The three important nerves of the body are the Ida and the Pingala and the Sushumna. Sushumna is the seat of the Kundalini.

Commentary: In Sadhana, to be silent means to have no thoughts in the mind. Silence is not a reference to speaking or not speaking. Whatever actions or words are undertaken when the individual will and individual knowledge are fully invested in God, do not create any new Karma because they emanate from this place of silence. It is by silence that one attains Liberation. The yogi is that person who has merged her individual will and consciousness into *Shiva Consciousness*. This is the union of *Buddhi* and *Jnana* in the body of Supreme God Consciousness.

The person who merges his mind in the purified intellect and places the mind under the control of *Buddhi*, under the control of God's Will, is a yogi. In Raja Yoga, what is known as taking a vow of silence is really the practice of directing *Kundalini Shakti* into the *Sushumna Nadi* and up into the *Sahasrar*. The Sushumna is the junction point of Ida and Pingala which are the other two important nerves in the body. The Sushumna is the most important nerve, since it is through the Sushumna that Kundalini Shakti rises to union with Shiva in the Sahasrar.

219. All Tatwas have one root Tatwa called Parabrahma. When this is realized, it is called Jivan Mukti. You must see the river at its source and not after it merges into the sea. You should see the mother root of a tree. All the trees have one mother root. So also, all have one and only one God. When you have realized all as one homogeneous, this realization is Mukti.

Commentary: On the Siddha Path, there are 36 main principles or realms of manifestation. These are known as *Tattvas*. All *Tattvas* have, as their source, *Shiva-Shakti Tattva* which is *Parabrahma* or *Paramashiva*. In Sadhana, one must go to this source. This source is the root cause of everything created and uncreated in this world. When you have realized this for yourself, you are Liberated.

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220. The actors in a drama, first of all, perform a trial behind the curtain and then perform it on the stage. So also, is the performance of yoga. First of all, it is secretly practiced and when it is accomplished, it gets publicity of its own accord. When you begin to learn an art, you do not have experience of it all at once. The more you practice, the better will be your experience of it.

Commentary: *Sadhana* is daily spiritual practice. To attain the fruits of such practice takes *time*, *patience* and *vigilance* in practice. *Sadhana* is not something you do like a television reality show. It is your personal walk to God. Keep it to yourself in the beginning. As you become more and more absorbed in Shiva Consciousness or the God-principle, people will start to notice your Light and they will want to know more about what has caused a change in you. That will be a perfect time to share what you've been up to.

221. One's hunger is not appeased by simply smelling the food cooked. One must take the food himself, to satisfy his hunger. So also, the experience is the only accomplishment. There is no body to oppose you when you have experienced the Truth. By simply holding sugar in your hand, you cannot experience its sweetness. Sugar must be placed in the mouth to taste its sweetness. This is experience. Book knowledge gives room for doubts and discussion. But self-experience does not.

Experience for oneself is like the command of the king to the subjects. Experience is like the king's command. Book knowledge is the subjects. What is called *Jivan Mukti* is one's true home, the aim and end of yoga. This is the thing to be attained. The dwelling in the cave is the thing to be accomplished in life. The cave is the *Buddhi*. When *Jivatma* learns to dwell in the *Buddhi*, the aim of life is realized. The heart space, which is the place of dwelling (cave) of the *Atman*, is the place of the third eye. The heart space is discrimination. *Buddhi* and *Jnana* have become one, a screw is turned by male or a female. Male and female are distinctions only.

Commentary: Just as you have to eat food (not just smell it) to satisfy your hunger, to know God you have to go inside to have your own direct experience of God. Intellectualizing about God is not enough. Experience is the only true accomplishment. When you have experienced *Shiva-Shakti* in complete fullness, no one can question your experience. You know it because you live it. No one can oppose that. Knowledge of the scriptures alone will only create doubts in your mind, and the necessity for debate and discussion. Once you have verified what is in the scriptures by your own experience, there is no doubt and no need for discussion and debate. And if you have direct experience of the Self and no real scriptural knowledge, still you have everything.

Personal experience of God is like the command of the King to the subjects. It is from personal experience that all scriptures and sacred texts are written. Therefore, this experience alone is what is worth following. The aim of Yoga is *Liberation*, the *God-realized* state known as *Jivanmukti*. This is the goal of all *Sadhana*. Remaining

absorbed in God is what is to be accomplished. When you merge your individual intellect into the Divine Buddhi, *Shiva's independent Will*, the aim of all life is realized. The Heart space or dwelling place of the Self is reached through the Ajna Chakra, the third eye. This Heart space is the place of Supreme discrimination or discernment. When Buddhi and Jnana have become one, the goal is realized, whether you be male or female. Male and female are only perceptions in Shiva's Maya. They are distinctions in language only. The doer of a thing is that One Absolute God.

222. Gold does not make a man great.

Commentary: Money, fame and connections do not make you great. They are indications of your *Karma* only. You can only become great through direct contact with the Divine.

223. Through science the bondage of Karma is not cut through.

Commentary: *Karma* cannot be absolved through scientific knowledge or application. Even though some karmas can be removed by the Master, the Master cannot remove all your karmas. Karma, whether good or bad, must be suffered to be absolved. Shiva gives you final Liberation. But even He will not remove all your karmas. Remembering this, the yogi becomes very aware and very careful about the thoughts and actions he/she engages in.

224. O Beggar! Burn the delusion of the mind in the fire of yoga! Those who have not realized the Brahman do not know the truth. They do not experience real joy. Egotistic tendencies are not destroyed. Be always immersed in Ananda. Bury your desire in the depth of your Manas. Desire is fruitless. Destroy it internally.

Commentary: The mind is purified in the fire of Sadhana, the fire of daily spiritual practice. Do this practice and, by the instruction of a Siddha Guru, you will become the Truth. There is no other way to know the Truth but to become absorbed in it. This is the only path to Joy and the only way to destroy the destructive tendencies of the ego. Immerse yourself in the eternal Bliss that is *Shiva Consciousness*. Bury your desire in this God Consciousness. Any desire other than the desire to know God and become one with Him is fruitless. Destroy limited desire by depositing it inside at the feet of the Lord.

225. When Jiva leads the Shiva-Shakti in man internally to the center of the brain (Brahma Randhra) and there becomes one with Shiva, the indivisible, Mukti is realized. Brahmananda is for him who has attained this Mukti. Always concentrate on Shiva. In the beginning, was Shiva. In the beginning, there was Shiva-Shakti alone. The Great Protector is the eternal Ananda. The great desirelessness is the eternal Ananda. He who is without desire, is without the three qualities (Gunas). That is real virtue. You are the king of yourself. You are the lord of Mukti. Look within yourself. The real form is the human form. Man stands at the head of the animal kingdom. In this world, there is nothing higher

than man. It is man that has created all the countries.

Commentary: When you lead *Kundalini Shakti* along the central channel (Sushumna) into the *Sahasrar*, and when this Shakti merges there with Shiva, *Liberation is attained*. Once Liberated, you experience Shiva at all times and in all things, everywhere. Always concentrate on Shiva. In the beginning, there was only Shiva and there is only this Shiva-Shakti, this God Consciousness, now.

Eternal Bliss of Shiva is the Great Protector. Remaining absorbed in this state is what is known as desirelessness and this desirelessness is eternal Bliss. Remaining in this state, you rise above the three Gunas. This is real virtue. In fact, you are God. You are the Lord of this Liberation. Look inside yourself. God is this human form. Only by taking this human form can you realize Him. For this reason, a human birth is the highest birth and the most sacred. It is from inside a human form that this world-appearance is perceived.

226. He is a Brahmin who has experienced Brahmananda. Your Maya (delusion) is transient. O Hari! Burn the ego! One who has destroyed the Manas has destroyed Maya. Hari (Maya) is not the lord. Shiva is the Lord. All know that butter is latent in milk. When we boil milk, butter must be obtained. Those who take butter are very few. Milk is Bhakti. Heating milk on fire is the power of discrimination. The vessel for discrimination is Buddhi. The fire of discrimination is the fire of yoga. By this Viveka fire, the six enemies of the body: anger, desire, envy, passion, greed and delusion are destroyed and the butter obtained.

Commentary: One who has experienced the Bliss of the Self is a Brahmin. *Shiva's Maya* is transient. This world of forms is transient. O Hari! Let the ego be burned and purified in the fire of sadhana. Once the mind is merged in Shiva, Maya dissolves. Hari (Lord Vishnu) is Maya. Hari is not the Supreme attainment that Liberates you. *Shiva is the Lord. Shiva is the Supreme attainment who Liberates you.*

Just as butter is latent in milk, Shiva is contained inside every living being. And yet, few seek Him out in earnest. Most become hopelessly attached to the body and to sense pleasures and worldly pleasures. *Bhakti* is Devotion to the Guru and to God. When this *Bhakti* is heated in the fire of sadhana, *Viveka*, subtle discrimination, which leads one to God, is the result. The vessel for this *Viveka* to shine through is the purified *Buddhi*, the purified intellect. As you develop *Viveka* (the ability to discriminate between what is real and what is not) the six enemies of anger, desire, envy, passion, greed and delusion are destroyed. Then Shiva is obtained.

227. Without oil, a lamp cannot burn. So also, without breath, the body cannot move. Without a helm, a boat cannot be steered to its destination. A steamer is steered by steam energy and by the intelligence of the captain. A boat cannot go like a steamer. Similarly, a Sanyasi is like a steamer. He who has the whole world, in himself, is like a steamer. He who is in the world, is like the boat. The guiding light of a steamer is on the top. Similarly is the Brahmarandra to a Sanyasi. Mind

in a Sanyasi is merged in the heart space. What is light is Sanyasi. A cow cannot run like a horse. He whose mind is merged in the Self is like the horse. He whose mind is in the world is like the cow. All cannot become kings at the same time. All cannot be traders at the same time. Customers are also required.

Commentary: Without oil, a lamp cannot burn and without the breath, the body cannot survive. Without a helm, a boat cannot be steered to its destination. A steamer is a more efficient type of boat. It runs better because it relies on a better energy source. In the same way, a *Sanyasi*, one who has experienced Shiva, leads life in a more sublime manner. One who has not experienced Shiva is like the inferior boat and does not lead life in a sublime fashion.

The guiding light of a steamer is on top of the ship. In the same way, the guiding light for a Sanyasi is the Sahasrar. A Sanyasi is one who has merged his mind in this heart space in the head. Such a person sees the *Divine Light of Consciousness* all the time. A cow cannot run like a horse. One whose mind is sunk in worldliness and craving for this and that is like the cow. One who has merged her intellect and ego in Shiva is like the horse. All do not rise to the consciousness of Shiva in the same way, nor at the same time. *Only he who first obeys can command.* Likewise, only the person who has become a disciple of a Siddha and follows that Guru's instruction, can realize God. That disciple does become a Siddha in time and is then worthy of teaching others.

228. When you walk in darkness, you have fear. But in light, there is no fear. Ignorance is darkness. Knowledge is the light. Guru is such a light. Light is guru.

Commentary: Ignorance of the Truth is like walking in darkness. One of the afflictions that comes along with cravings and desires for sense pleasures and worldly pleasures is Fear. When you don't know your own true nature, when you are not aware that you are God, you also fear death, believing yourself to be imperfect and finite. When your mind is absorbed in *Shiva Consciousness* and you see God in everything and everyone, everywhere, you have no fear. Ignorance of the Truth about your real identity as Shiva is darkness. Direct knowledge of your true nature as Shiva-Shakti is the Light. The Siddha Guru who teaches you is also this Light of Divine Consciousness. This Light is the Guru.

229. In perfect sleep, men forget everything. Suppose you walk ten miles and then sleep. You are quite unaware of your existence in this world. So also, when you are hungry, you must satisfy your hunger by taking food yourself.

Commentary: When you fall into deep sleep, you forget everything and this world does not exist. Also, you are completely unaware of even your body when you are in deep sleep. Just as, when you are hungry, you take food to satisfy your hunger; in the same way, if you want to know the real Truth of your existence, you have to go inside yourself and experience God there for yourself.

230. Just as there are the gutters (storm drains) on both sides of the road for the

water to flow freely, so also, you must allow the breath to take an upward course freely. It requires great effort to carry a stone upwards. But without the least effort on our part, it suddenly comes down. Similarly is concentration. It is easy to take birth. But it is very difficult to leave this body.

We must discover the source of a river. After it joins the sea, there is no use in seeing the river. To a tree, its mother root is the most important. All other roots are subsidiary. When we raise a chair, our breath goes upwards. That is the seat of Prana. When we are cooking, flames of fire have an upward course. So also, the smoke takes an upward course. In the lighted chimney, the course of the heated air is upwards. Similarly, in the heart space, the course of breath is upwards. Our joy is caused by the motion of the air (Vayu). Without this air motion, there is no blood circulation. When a water canal is damed, the motion of water has come to an end. So also, in this body, such a dam is Vatha, Pitha, and Kapha (three humors of Tridishas).

Commentary: Just as there are gutters on both sides of a road for water to flow freely, in the human body there are three channels or nerves for the breath to flow freely in the body and psychic apparatus. It is important to direct the breath into the *Sushumna Nadi* so that it can maintain an upward course, carrying Shakti into the Sahasrar in the head. In the beginning, this requires proper instruction and a good deal of concentration in practice. It is easy, in the beginning, to get lazy with this practice. *Therefore, you have to be vigilant.* It is easy to become attached to the body and remain ignorant of the Truth. In this way, you continue to get caught up in the vortex of Samsara, in the cycle of birth and death. More difficult is the sadhana required to break the chains of this ignorance so that you can become Liberated from the cycle of birth and death. However, with the Grace of the Master and your own self-effort, sadhana becomes a Joyful event that you constantly look forward to.

If you want to find the source of a river, you don't go looking for it in the sea. In the same way, to experience God and merge with the source of all existence, you can't go looking for this source in sense pleasures and worldly, mundane existence. You will not find the source there. You have to do sadhana (spiritual practice) to experience God within and this sadhana needs to be done before you approach your death. The root cause of this world-appearance is the most important root. All other "roots" are secondary.

To find the source of your existence, Prana must be directed upward into the *Sahasrar*. When Kundalini Shakti is caused to rise in this way, Joy is experienced. *This Joy is the Bliss that you experience when Shakti merges with Shiva in the Sahasrar.* Without the breath, the heart will not pump and the blood will not circulate. In the same way, the three humors (vatha, pitha, kapha) that create obstacles to the free movement of Prana in the body (owing to your Karmas), cannot be transcended unless you learn Sushumna breathing.

231. Head is the seat where the smell of musk, sandal-paste, camphor and concentrated camphor is experienced. Ants swarm at the place where there is

sugar. Where the sound of Omkar is experienced, there is no ignorance. That which is seen by the spiritual eye is the real heart. That which is seen by the physical eye is not the real heart. The greatest is the head. The origin of breath is true Ananda. The real Ananda is in the cavity of the heart. The house of breath is the dwelling of Kundalini. This is the house of Shiva. This is our real happy home of peace. This is the home of Satwa guna. One who lives in this house, does not care for honor and dishonor. This is the home of a yogi who has renounced everything. This is the home of those who have the power of subtle discrimination. This is the home of Kundalini. This home is the heart home.

Commentary: The heart of all existence, the heart of Yoga is in the head in the chakra known as *Sahasrar* or *Brahmarandhra*. It is here that incredible scents can be experienced and sounds heard as Shakti merges in union with Shiva. It is here that the golden nectar, spoken about by so many Saints, falls from, lighting up one's entire being. Just as ants swarm to the place where there is sugar, *Shakti* swarms to the place where *Shiva* dwells. It is in the Sahasrar that the eternal sound OM is experienced without interruption. *There is no ignorance in this state*. Once established in the Sahasrar, you see with the spiritual eye of knowledge that is *Shiva Dhristi*, the outlook of Shiva.

The origin of the breath is Shiva's eternal Bliss. It is out of this Bliss, this pure Joy, that the entire universe comes into being. This Bliss exists in the Heart space in the head. Kundalini and Prana are one in the same. The home of peace is experienced when Kundalini merges in Sahasrar. This is the House of Shiva. When this merger occurs, your actions become taintless and you want only to be pure and to operate from that place of purity (*Sattwa*). Remaining in *Shiva Consciousness*, in this uninterrupted state of *Purnaham Vimarsha*, you rise above both honor and dishonor. You attain subtle discrimination and the vision and outlook of God.

232. Those who do not concentrate on breath have no aim, no state, no intelligence and no fulfillment. So, concentrate and think. Concentrate on indrawing and outgoing breath. Draw the breath in properly. Breathe, concentrating on the sound the breath produces. Concentrate on the sound, which is produced internally. Have faith in the internal sound and breathe. Breathe in.

Breathe deeper and deeper. Breathe in so that the internal sound may be audible to the ears. Do not think of anything else. Eating and drinking, coming and standing and eating, these do not elevate the soul. Cook for yourself. Do not desire to eat what others have cooked. O Mind! Do what you do with faith.

Commentary: Those who do not concentrate on breath have no aim, no state, no intelligence and no fulfillment. The science of *Hamsa*, of *So'ham* is the greatest yoga science, the greatest spiritual practice. So, concentrate and think. Concentrate on the indrawing and outgoing breath. Focus on the space between the breaths. Draw the breath in properly. Breathe, concentrating on the sound the breath produces.

This sound is the mantra *Hamsa*, otherwise known as So'ham. It is the only natural mantra. It repeats itself, resonating within you 21,600 times each day. Breathe deeper and deeper. Breathe in so that the internal sound of *Hamsa* may be audible to the ears. Do not think of anything else.

Focus on Hamsa and the space between the breaths. Eating and drinking, coming and standing and eating, these do not elevate the soul. Experience this for yourself. Do not simply take the word of others. Practice it! Have your own experience of God within and seek knowledge of the Self, by the Self and not from others! O Mind! Do this with unwavering faith!

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233. Round a leafless tree, wind blows in vain (there is no response). In a dead body, there is no air (Prana), no sound. Without air, an animal can never live in this world.

Commentary: *Prana* is life itself. The body has no power and no life separate from Prana. *Without Prana the body is a mere lump of useless flesh.* Where does this Prana come from? You should seek to learn the mystery of this before you draw near your death.

234. The engine does not move without steam. A coconut tree does not yield jack fruits. What one talks without experience, is in vain. The judge and the magistrate hear what the plaintiff and the defendant say and form an idea of the case. But they do not know the truth of the case. It is not enough if YOU have sugar in your hand. You must taste it to know its sweetness. Although there is water in the bowels of the earth, we must dig a well in order to get the water. The main thing is the internal practice and the union of Prana with Parabrahma in the center of the brain. This is seeing God face to face. This is the fulfillment of yoga. This is the eternal peace.

Commentary: An engine does not function without an energy source. In the same way, the body cannot function without God. A coconut tree does not yield jack fruits. To seek out the Truth, you don't go to a financial advisor or someone who seems to have intelligence. *To experience God you need the Grace and instruction of a Siddha.* Only such a person is competent to instruct you. It is not enough to intellectualize about God. And forming opinions about Divine Consciousness based on hearsay and debate is useless. To know God, you have to go where God exists as the source of the Universe. That place is inside your very own being. Through the practice of *Meditation* and *Pranayama* as instructed by the Master, you can see God face to face in the Sahasrar. This is the fulfillment of Yoga that brings eternal Peace.

235. There is no prescribed food for a neophyte. Peace is the food for the practitioner. The highest of all arts is the Brahma Vidya (art by which God is realized). Such an art cannot be bought for money. It isn't obtained by honor or dishonor. It is not obtained by the outer fame. It is acquired only by unwavering

devotion (Bhakti). Without Bhakti, there is no liberation from bondage. Mukti is attained by a man only by the subtle Bhakti. Brahmananda is not empty talk but solid experience. This is the same as Satchidananda. This is acquired by the unceasing practice. All is Brahmananda to one who has realized.

Commentary: For the seeker of the Truth, there is no one specific spiritual path. The right path for you to follow is the one that brings you unwavering peace and the one that will guide you to the realization of God. Liberation or God-realization cannot be bought and it is not obtained simply by engaging in honorable behavior and avoiding dishonorable behavior. Liberation is acquired through unswerving Devotion/Love for God and the Master. Without this *Bhakti*, there can be no Liberation.

The key element that draws God's Grace to you through the Guru is your *Devotion*, your complete surrender to the practices and instruction of the Guru-Acharya. It is this Bhakti that causes God to come looking for you. This is known as *Disciple's Grace*. It is the element that enables the Guru to teach you and guide you across. If Bhakti is not present, no matter how powerful a being, the Guru cannot serve you. For the Siddha's power to work, your Grace, your Bhakti, has to be present also. God is realized through the solid experience that comes from unceasing practice. This unceasing practice causes you to merge with Shiva. Then you see only God in everything and everyone, everywhere.

236. O Mind! Banish the idea of duality. Have subtle discrimination. Having abandoned the idea of duality, think that the visible universe is all Shiva, the spotless. There is no disguise. Have everything within you. That which is permanent is faith. O Mind! Control the breath. Have internal life. Discover the truth by means of subtle discrimination. That which is related to subtle discrimination is eternal. The essence of every creature is eternal joy. Acquire eternal joy. What is eternal Ananda is eternal Mukti. The mental seats (posture) are the thrones of kings. The eternal seat is the eternal joy. When Sat and Chit are united. The same is Paramananda. The same is called Chaitanyananda.

Commentary: O Mind! *Only Shiva exists. Nothing exists anywhere that is not Shiva.* Have this subtle discrimination and banish from your mind all sense of duality and differences. When you encounter an object, say "Hello, my Shiva!" When you see a place, say "Ah, my Shiva." When you interact with a person, think that you are interacting with the Lord himself. Have this attitude. *In truth, Shiva is not concealed.* It is only your limited perception, your limited vision, that makes Him seem so. Have Faith in the one Reality.

Control the inward and outward breath to remove all thoughts from the mind and experience Him there. Discover this truth by means of this subtle practice and discrimination. Practice, practice, practice this and make Him reveal himself in your very own being. The essence of every creature is pure Joy. Acquire this Joy by going inside yourself. *This Bliss is the Bliss of Liberation (Nityananda).* This mental posture of seeing God in everything and everyone is the throne, the eternal seat of Joy. When Sat (pure

Being) unites with Chit (awareness or Spanda), Shiva is realized.

237. All creation is mental. The body is nothing but a means to an end. Shakti is of the Atman. The highest tower is in the head. This is the seat of the Atman. This is the sky of consciousness. This is the greatest support. The Ajna (the sixth chakra of the body) is the support. The seat of Kundalini is the heart sky. What is traveling in a train is the thought of the Atman. The mail train is the Raja yogi. The local train is the Hatha yogi. The difference is only in time. Although the velocity is the same, time differs. This difference is the delusion of the mind.

Commentary: This creation is a mental representation of Divine Consciousness. It is a *superimposition* in Shiva's Maya, an illusion created by perceptions that are the mental moods. In truth, this is all the one *Spanda Shakti* and this world appears out of Her glory. The body is simply a means to an end, a means to revealing God and basking in His eternal Joy. The highest tower is the seat of *Shiva-Shakti* in the *Sahasrar*. The *Sahasrar* is the sky of consciousness. It is the seat of Shiva and is the greatest support one can have. It is also the seat of *Kundalini Shakti* in Her expanded form. It is reached by way of the *Ajna Chakra*. When *Ajna* is pierced permanently, *Shiva* comes looking for you and *Liberation* is at hand.

Raja Yoga, the yoga that has the chakras above the neck as its focus, is the express train or the quickest means. *Hatha Yoga*, the yoga that has as its focus the chakras from the neck down, is the local train. It is a slower means. When you realize God, time disappears. You experience *timelessness* and the delusion of the mind vanishes, as a result.

238. A man's birth is from his parents. He is first a child. He grows to manhood and himself becomes the parent of children. The difference is due to time. The nature of the child is according to the thought entertained by the parents when they are in union. If the parents entertain devotion, mischief, wrath, activity, desire, etc. at the time of union, the child born to them will imbibe the same qualities. Creation is caused by Vayu's entrance in the womb. If the parents at the time of union have worldly or celestial inclination, the child born will have the same inclination. When the child has the latter inclination, it will soon be enlightened.

The first essential is desirelessness, after birth. The destruction of the seed of birth and death comes next. When a man is subjected to repeated sorrows, he must see the light after the exercise of subtle discrimination. What is called Prana Vayu is the destruction of creation. Prana Vayu and the Apana Vayu must be merged in the Atman. When these two are united, all conditions are annihilated. Before the expiration of Prana, one must attain Mukti. Then it becomes one, indivisible, losing its duality.

Commentary: Your birth is due to your past karmas. Karma also causes you to choose your parents. The qualities you grow up with are, in part, derived from your parents'

mental state at the time of your conception, and while you are being carried in the womb. If, at the time you are conceived in sexual union, your parents are thinking only on God and Devotion for God, you will be born with those qualities and will soon become enlightened. If not, if your parents are thinking on simple sexual satisfaction or if they have anger, greed, desire or any of the lower qualities in their being and mind at the time of your conception, you will be born with those qualities. In this way, the parents are the first Guru.

For one to become Liberated in the present life, the first essential step is to remove limited desire and craving from one's being. The next step is to destroy the seed of birth and death by doing *Sadhana* under the direct guidance of a Siddha, until God is realized. This is the aim of life. When a person is subjected to the pain and pleasure of this *world-appearance*, both of which bring sorrow, that person must strive to know God. This is the only way to rise above misery. *Prana Vayu*, the upward breath that is directed into the *Sushumna Nadi*, is the withdrawal of creation. Both exhalation and inhalation must be merged in Shiva in the Sahasrar. When the breath is directed into the Sushumna and inhalation and exhalation are *internal*, all mental conditions are annihilated. Before your death approaches, you must attain *Liberation* (Mukti). Then you will destroy all sense of duality and experience only *Equality Consciousness*.

239. Upanayana is the goal of life. Jivatma must be merged in the Paramatma. Upanayana is internal. Upanayana is the subtle. What is called Upadhi is the third eye. The object to be attained is to be near God. What is Upanayana is not the body idea. It is the thought of the Atman. In this world, he who has performed such Upadhi is a Brahmin. Upadhi is the Sushumna nerve. It is the Brahma Nadi where gods and goddesses dwell.

Commentary: *Upanayana* is the practice of remembering God until you have merged in Him. When you merge your individual identity into *Shiva*, this is *Upanayana*. This remembrance of God is internal. It is subtle. It is the practice of Meditation and Contemplation that brings Upadhi, the crossing of *Ajna Chakra* (the third eye) into *Sahasrar*. Upanayana has nothing to do with body consciousness. It is supreme detachment from the body. It is Dispassion. It is the understanding and experience that nothing exists that is not Shiva. It is the constant, uninterrupted vision and recognition of God. A person who has mastered this Upadhi is Shiva. Such a person is a Brahmin and is Liberated while still in the body.

240. Shabda (sound) is generated in Akash (space). That which is generated in space is life energy. What is called Akash (a space) is in the head. Akash is heart space. Life energy is one only. Just as there is difference between a river and the sea, so also, there is difference between Jivatman and Paramatman. It is one of degree, not of kind. One must not think as "I" and "mine." This is the cause of next birth. That man is of little intelligence who thinks in terms of "I" and "mine." By so thinking, he descends into lower birth.

The energy in the sun appears as light. Likewise, there is an energy in the form of

light in a gas light. To those who have lost the difference between day and night, the light of the sun and that of the gas light are the same. There is no difference between the two. One's faith is the greatest thing. Above faith, there is no God. In this world there is nothing higher than faith. A Man with faith cannot be deceived by the wicked tricks of others. Man enjoys that in which he has his faith. The internal faith should be concentrated upon breath. Those who have no faith have no thoughts of anything. Those who have no faith have no regard for Sadhus and Sanyasis. They think (wrongly) that thousands of Sadhus are merged in them.

Commentary: *Shabda* is the primordial sound that is generated in Akash (space). This Akash that appears outside is a reflection of *Chidakasha*, the inner expanse or Heart space of Supreme Consciousness. Life energy emanates from *Chidakasha*. This space is in the *Sahasrar*. The life energy that flows from *Chidakasha* is *Chiti* or *Spanda Shakti*. This *Spanda* contracts to take all the forms of existence. *This Spanda becomes Shiva's reflection in this world-appearance.*

The difference between the river and the sea is a matter of degree. The river actually manifests from the sea and, eventually, returns to it. In the same way, the Jiva (individual bound soul) is a manifestation of God and returns to God in time. Therefore, everything and everyone is God. *The yogi should strive to have this outlook.* He must not think that there is any difference between God and these objects, nor between himself and all other things. Harboring the notion of differences is what causes Karma and rebirth, again and again.

To those who have become immersed in *Shiva Consciousness*, to those *Siddhas*, there is no difference between the light of the sun, the light in a lamp and the *Light of Divine Consciousness*. These are one in the same to a *Siddha*. *Faith* is the greatest attainment. By Faith, God is found. Without Faith, you cannot realize God. Therefore, there is nothing greater than this Faith in God. Armed with Faith, no one can fool you or sway you from the Lord. The greatest Faith is Faith in the instruction of a *Siddha*. The greatest *practice* of Faith is directing the breath inside the *Sushumna Nadi*. This is known as internal Faith. One who has this kind of Faith has no thoughts and no worries. Those who do not have this kind of Faith, have no discrimination. They are not able to tell the difference between a criminal and a *Siddha*. They disrespect Saints and they wrongly believe that they are greater than the enlightened.

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241. To a blind man there is no difference between day and night. To him, external light is of no use. In him, the light of Jnana is strong. To the blind, their bodily form is of no use. As their physical eyes do not see, their spiritual eye must be very effective. Blind men cannot describe the form of a carriage by feeling it with touch.

Commentary: The blind are not able to see differences in anything. However, the fact that they are blind means that their other senses are heightened. Blind people also have a more developed intuition. Because they have no sight, they have not developed the

vanity that would cause them to be attached to the body. Because they can't see forms, they have no attachment to this world-appearance. *Jnana* is stronger in those who are blind. Their spiritual eye is more developed. A blind person may not be able to describe the form of a carriage by touching it, but his/her intuition will still tell him what the carriage looks like. Just as a blind person has no use for the bodily form, seekers of the Truth should become blind to sense pleasures and worldly pleasures to destroy their use for them. Blind to craving and desire, you become one-pointed on attaining God.

242. Is the sound generated from the world or is the world generated from the sound? Is the effect from the cause or the cause from the effect? The world is generated from the sound. From the sound is generated the form, and the world which has form. From the cause is the effect. Whence is the cause? The cause and the effect are from the Self. Cause and effect must be the slaves of oneself. Both these are from the Self. This Self absorbs the cause and the effect and they become one (indivisible).

The Maya which the Self creates is annihilated by the Self. A lie is a lie. If you believe the lie, you will have to tell the lie. If you believe the truth, you must tell the truth. Those who utter falsehood have no truth about them. There is no falsehood separate from them, but it is one with them. What is the cause of falsehood? Their mind becomes habituated to falsehood and they do not feel it to be false. They do not feel falsehood as a separate thing. If they knew it (falsehood) to be evil, their mind will not be inclined to falsehood. Then they will feel that there is a separate thing called truth. Then they will attain the good. Then they will know the correct path.

Commentary: Which came first, the chicken or the egg? The answer is, neither came first. *Shiva-Shakti* is and always was. From *Shiva-Shakti* came Light and then Sound. Actually, Light and Sound are first in an indistinguishable unity. Then they separate as *Spanda Shakti* contracts. Then there is only sound and then comes the world of forms (including the chicken and the egg). Shiva is both the cause and the effect. *This is very important to realize.* Shiva has two aspects, *transcendental* and *immanent* (expanded and contracted). He is both these aspects. All the forms of this Universe emanate from Shiva-Shakti and are reabsorbed back into Shiva-Shakti.

Chiti Shakti is the cause of Shiva's Maya. This Maya is the illusion that the Universe actually exists. It is this same *Spanda* that Maya dissolves into when the Self is realized by the Self. Just as a liar has convinced herself that her lie is actually the truth, people have convinced themselves that this world-appearance is real and exists separate from God. When the mind develops the habit of lying, it causes the belief that the lie is not a lie at all. People are so used to justifying their bad behavior with false notions that they convince themselves that they are actually telling the truth. In this way, the lie becomes their "truth."

There is your truth and there is *the Truth*. Once a liar decides to seek the actual Truth, that person has the realization that he/she has been lying. In a good person, this

realization causes one to attempt a change in behavior. It is the same for one who seeks God. Once you have the realization that there is a force greater than you that has caused the existence of this Universe, you develop the desire to want to know God. Then, in time, the illusion, the lie that there is a world separate and apart from God, vanishes.

243. Just as all rivers enter the ocean, both the good and the evil enter the Atman. Both are sacrificed to the Atman. Both the good and the evil are from the Atman. They enter in that from which they came. Mind is the cause of good and evil acts. Mind is Atman's power (instrument). No one can increase or diminish it (the soul force). What will happen will happen. It will happen only in one way according to the eternal law.

Commentary: Good and evil are concepts that exist in *Shiva's Maya* only. It is only in this *Play of Divine Consciousness* that takes the form of this world-appearance, that good and evil are played out. Both are reflections in Shiva, of God, that exist for his sport. They are perceived to be real because of the existence of the mind. In *Shiva Consciousness* there is *no* good or evil, only the Bliss of the Self. *The mind is the cause of good and evil acts and these acts dissolve in Shiva when one attains Shiva Consciousness.* A Siddha, a God-realized being, has risen above both virtue and vice in this way. The mind is the instrument of *Shiva-Shakti* and functions by the sacred law and will of the Divine. No one can diminish its power nor change its function. The mind is a contracted form of *Spanda Shakti* and exists through Her power.

244. The seed is not from the tree. The seed is the beginning. A seed falls down from a tree and that seed grows into a small plant which grows into a tree. Again and again, trees grow from seeds. Similarly is creation. In the seed is the beginning but there is no ending. Wherever you may see, you see the same seed.

Commentary: It is God who takes the form of a tiny seed from which a great tree grows. *This seed is God's creation and God's reflection.* It comes from God. Therefore, we don't have to argue about which came first, the seed or the tree, because neither existed first. First and always is *Shiva* and His *Spanda Shakti* that creates all the objects of our perception. This *Shiva-Shakti* or God-principle has no beginning and no end. It is timeless, eternal. The concept of time is one that only exists in *limitation*, in *Shiva's Maya* which is the illusion of this world-appearance. In *Shiva Consciousness* there is no concept of time. This is why it is said that Siddhas, the saints, are timeless beings. Whatever you can observe in this world is a reflection of Supreme Consciousness. This reflection has, as its seed, *Shiva-Shakti*.

245. Those who have no doubt, find that this doubtlessness is the path to one-pointedness of mind. A doubting person's intellect is small (limited). Wherever they may see, they see nothing but doubt. Everybody is subject to his own nature. There is no cause for finding that quality which one has not. In the shaking water, a man cannot see his shadow. In the still water, a man can see his shadow quite properly. Similarly, to a fickle-minded man, his real nature is not

visible. To a steady-minded man wherever he may see, he sees the ONE, indivisible. He sees himself in others. If you put on red spectacles you see everything red. You cannot see green color. Everyone sees according as he thinks.

Commentary: The world is as you see it. One who has doubt and fear experiences these everywhere. A person who has Faith and has removed doubts about God and spiritual practice does become one-pointed on God and becomes God. Each of us is subject to how we think. Whatever we think on we become. *Gurudev Muktananda always said, "Change the prescription of your glasses."* If you want to attain your true nature, if you want to rise above your mundane experience of life and realize your true identity, you have to absorb your mind in Shiva, in God. Then you will become Shiva. Of this there is no doubt.

246. Why do you hold an umbrella? To prevent the rain from falling on you. Rain is the Maya. Truth is the umbrella. Chitta is the handle. In everything, there is truth. But there are very few men who have realized that truth. Maya is from Atman. But Atman is not from Maya. The prime minister is of the king. The prime minister is not the king. Mind is not Atman. Mind is the reflection of the Atman. Mind is two ranks below Atman. Mind is subject to destruction. Atman is indestructible. Mind is deluded by the various objects to the senses. Atman is not subject to the delusion caused by the three fold qualities, Trigunas.

Mind is subject to the three fold qualities. When we say that mind is a fragment of the Atman, we mean mind is to Atman what the river is to the ocean. Atman is the ocean. Its water is measureless and endless. Similarly, Atman has neither a beginning nor an ending. Atman has not come from anywhere nor does He go anywhere. Atman is everywhere. There is nothing existing but Atman. Interior to you and exterior to you, is all creation which fact is unknown to you.

Commentary: Just as you hold an umbrella to keep from getting wet, you do spiritual practice under the instruction of a Siddhacharya to keep from being devoured by *delusion* and *ignorance*. The *Chitta*, the individual mind, is the means by which you experience God within. Therefore, the mind needs to be trained to turn within to become absorbed in God. *God exists in everything and everyone, everywhere.* Yet, relatively few have realized who they carry inside their own being. The Truth is inside you, yet you continue to search for it outside yourself. This world-appearance is an *illusion* supported by *Shiva's Maya*. Shiva is the Atman. Maya is from Shiva. Just as the prime minister serves and reports to the King, Maya does not create Shiva but is the servant of Shiva. The mind is also a product of this Maya Shakti.

The mind is transient and subject to the control exerted by the senses and the three Gunas (sattva, rajas and tamas). These Gunas cause one to become deluded. Shiva is not subject to these. Shiva is eternal. The mind is to Shiva what the river is to the ocean. Shiva is the ocean and is timeless and without any measurement. Lord Shiva and His Spanda Shakti have no beginning and no end. Shiva-Shakti is everywhere and

nothing exists but this Shiva-Shakti, the one, unifying God-principle. The entire creation exists inside you and is reflected outside of you. But you are ignorant of this fact. The removal of this ignorance requires study and practice under the guidance of a Guru.

247. When the life energy moves in an outward direction, desire is generated for the sense objects. It manifests as mind and it is divided and subdivided into two, three, and six. Thus what is called "world" comes into being. From this world all qualities (good and bad) come into being. Five organs of action are related to the earth. Five chief senses are related to space. Organs of action are said to belong to Sat-guna. He who conquers the senses is the free man. To such a man, fulfillment comes from himself.

Commentary: When you focus your *Shakti* outside yourself, this Chit Shakti becomes the mind and desire for sense objects is created. This outward flow is the first of *The 5-Fold Act of Divine Consciousness*, known as the act of creation. In this way, *Chiti* manifests as the mind (Chitta), the intellect, the ego, the five senses and their offspring. It is by this manifestation that what we call "world" comes into being. All qualities, both good and bad, are manifestations of Shiva's Maya, as is this world-appearance. The five organs of action (Karmendriyas) are a part of your physical body and the five senses and their offspring are the powers that function through those organs. They are aspects of Chiti that take the form of all these. When you conquer your senses, you become truly free. This freedom is an inner attainment.

248. Think and think about Brahman. Mind, though seemingly different, is one and one only. Mind when it is one pointed is great indeed. This mind is the eternal mind. This eternal mind is supreme joy. This eternal mind is called Chidakasha. A clean mind is a clean space. A clean space is Siddhi. This clean space is yoga (union with God). This clean space is the heart. When you move in this clean space, it is the fulfillment. When you move in this clean space, the difference between "you" and "I" will vanish.

In this clean space is Mukti, Bhakti, Shakti and the path suitable. This clean space is Buddhi. When the Jiva dwells in this clean space, the attachments to sense objects will be burnt away. This clean space is Brahmarandhra. What is called Raja Yoga is above the neck. What is called the "Color cavity" is above the neck.

Commentary: Keep your mind absorbed in the Absolute. Though the mind may seem to be different, it is not different from God. The mind, when turned inside and absorbed in God, becomes God. Then it is the eternal mind. When you merge your individual identity and your mind in *Shiva Consciousness*, you experience Supreme Joy, Supreme Peace and all that is worth knowing. This space of *Shiva Consciousness* is known as *Chidakasha*. This Heart space is completely pure. It is the place of complete fulfillment in God (Siddhi). When you dwell in this space, this *Chidakasha*, the notion of "you" and "I" vanishes. All is the one Shiva there.

In *Chidakasha* one is Liberated and experiences uninterrupted Devotion and Love for

God. Chidakasha is full of Spanda Shakti and is the spiritual path. It is Divine Intelligence of the Will of God (Buddhi). This clean space is the *Sahasrar*. The teachings and practices of the Siddha path are practiced to arrive in that space. The Siddha path is any path that focuses on the chakras above the neck, arrived at by the upward movement of Prana Shakti (the awakened Kundalini) inside the Sushumna Nadi. What is known as the *Blue Pearl* (color cavity) is above the neck.

249. Mantra is this Brahmarandhra. Mantra is the minister to Prana. This prime minister of Prana is Atma Bindu. In the midst of this is eternal Mantra, in the midst of this is Chidakasha. This Chidakasha is Chit. This is supreme joy. This is the supreme medicine. This supreme medicine is the supreme guru whose Mantra is Tatwamasi: That art Thou, Thou art That.

Commentary: The primordial mantra sounds in the *Sahasrar* and reverberates downward into the Heart space in the head. This primordial mantra is contained in this Heart space known as *Chidakasha*. It emanates from a point known as Bindu, Vindu or Visarga and is also called Bindu Nada. It travels on Prana, on the breath, and is sounded with every breath you take. Chidakasha is *Spanda Shakti* in its transcendental form (also called Chit or Chiti). This *Spanda* is Supreme Joy and is the Supreme medicine. This Shakti of Shiva is the guru whose mantra is this primordial mantra *Tatwamasi* (Hamsa), which means That art Thou and Thou art That.

250. Why is man called man? The true man is he who ruminates. If you do not know the path leading to Brahman, you will be born again and again. If you do not know the path, you will have no contentment. This contentment consists in doing your duty without attachment to results. This non-attachment to results of action is called Mukti. It is also called the supreme joy. Desire is hell. Desirelessness is supreme joy. The supreme position is Shiva-Shakti. The Shiva-Shakti is the knower of both the visible and the invisible.

Commentary: A true human being is called so because he/she directs his/her attention to God through Meditation and Contemplation. Here "ruminates" means full awareness of the Self, of God, at all times, even while engaged in action. If you do not know the path leading to Brahman, you will be born again and again. If you do not know the path, you will have no contentment. This contentment consists in doing your duty, engaging in your daily mundane activities, without attachment to results. This non-attachment to results of action is called Mukti. It is also called the Supreme Joy.

Selfless Service (Seva) is the act of going about your mundane activities with the knowledge that it is God who is acting through you. When the prime minister is told to deliver a gift for the King, does he tell the receiver that he himself is offering the gift? No. He tells the receiver that he is acting on behalf of the King who the gift is from. In the same way, take action with this understanding and without appropriating the glory to yourself. Do your absolute best without being concerned over the result and while offering the result to God. In this way, you remain desireless and absorbed in God at all times. This is the way to experience Supreme Joy and Liberation. The Supreme position

is *Shiva-Shakti*. Shiva-Shakti is the knower of all things created and uncreated. Merge with That.

251. Atma is not perceived by the senses. Atma is quite different from the senses. It is perceptible to Jnana. It is free from the body idea. Those are yogis who know the true nature of the senses and behave according to that knowledge. Those are called the Mahatmas. What they utter is Veda word. They are like the seeds of the tamarind fruit. The tamarind matter is sticky to the touch. But the seed is perfectly pure. The heart of a Mahatma is like the tamarind seed perfectly pure. These Mahatmas are ever young. For a Jnani, there is no age idea.

Commentary: *Atma*, the Self or God, cannot be realized through the senses. The *Shiva-Shakti principle*, dwelling in its purest form as the Supreme I-Consciousness of God, is beyond the senses. In order to merge with this *Shiva Consciousness*, you have to go beyond the senses. God is perceived through *Jnana* which is direct knowledge and experience of *the Self* and the wisdom that arises spontaneously as a result. To attain this *Jnana*, you have to Meditate on God in order to become God. Through Meditation, Chanting, Selfless Service and Prayer/Contemplation, *Jnana* is attained by going beyond the senses to the pure Bliss of Shiva. Those who have gone beyond the senses and become one with the Absolute are the Mahatmas, the Siddhas. Even though they live in the world, they are not of the world. They are perfectly pure. Because they have no age idea, they remain forever young.

252. Fill a lamp with oil and light the wick. When the oil becomes less, the wick comes lower and lower and the light becomes less and less. If you again supply the lamp with oil and light the wick, the light shines as before.

Similar is the internal life of a Jnani. Their mental life is like butter placed in water. The butter does not sink in water. It floats above water. The body is like the water and the butter, the soul. Subtle intelligence should be concentrated in the head. The intelligence should be concentrated at the top of the Sushumna. Both the mind and Buddhi should be in the head. The mind must be in the Buddhi and Buddhi in the mind. Discrimination is from Buddhi and from discrimination is effected the union of Jivatman and Paramatman.

Commentary: The light in an oil lamp does not shine by the power of the wick, but by the power of the oil in the lamp. In the same way, a Jnani, one who has merged his/her identity in Shiva, operates from that *Shiva Consciousness* at all times. Such a Jnani relies on the will of God and the intuition that comes from absorption in God for all his/her needs. Like the wick in an oil lamp, the *Jnani* understands that his individual intelligence has no power of its own, but rather should be merged in the pure *Spanda Shakti* that is the sole agent of this world-appearance. A *Jnani* knows that he is not the body, but that which transcends the body, and he acts accordingly.

You should direct your individual intellect to the *Sahasrar* through Meditation. Allow your limited intellect (buddhi) to merge with the Divine Intellect and Will of God that can be

experienced at the top of the central nerve (sushumna) in the Sahasrar. Concentrate both your mind and intellect there and allow them to merge into the Buddhi of Shiva. Through Meditation, direct your mind to that place until it dissolves. Then you will attain the subtle discrimination of the Self and become God by merging your individual identity in Shiva, the Paramatman.

253. From one coconut, many coconuts are produced. If you cut the trunk of the coconut tree at the bottom, the production of coconuts ceases. Vasana (attachment), which is like the trunk, should be cut at the root by the ax of discrimination. Then comes peace. The characteristics of Sadhuguna, Satwaguna, and peace and all such qualities, come from non-attachment. When Buddhi becomes steady, it is called Satwaguna. Sat (truth) is like letters engraved in stone. The talk of the worldly is like letters engraved on a chalk slab.

Commentary: Just as from the seed of one coconut many other coconuts are produced, from one thought, notion, craving or desire many others are produced. The root of this problem is the expectation of sense pleasures and worldly pleasures that come from attachment to craving and desire. These are like the trunk of a tree. To remove them you have to uproot this tree of ignorance and destroy its roots. You can only accomplish this through the subtle discrimination that allows you to tell the difference between what is limiting and binding and what is the true Reality, the Absolute. Then peace is attained. When you merge your will into the Absolute One God, it is purified and becomes steady. This is the real Sattva Guna. This Truth is permanent. Worldliness is transient.

254. Once the well should be emptied of its water. All the mud should be removed. The water which then comes is the purest. Jnana is like this pure water. Once you burn away the thought of "I" and "mine," then non-attachment to the objects of the senses will result of its own accord.

Commentary: To clean a water well, you have to remove all the mud and dirt in the well. Then you get pure water. In the same way, to become Liberated, you have to empty yourself of the impurities of the ego, the mind and the intellect. Once you have purified these three through spiritual practice as instructed by a Siddhacharya (Siddha Guru), then you experience the "pure water" of *Jnana*. Once your sense of difference and separateness has been destroyed, dispassion results naturally as your attachment to objects of sense dissolves.

255. When a man has learnt to write on paper, he need not practice writing on sand, spread on the ground. Similarly, when a man has attained Brahman which is qualityless, he does not descend to Brahman with qualities. When the milk has been changed into buttermilk, can the latter be again converted into milk?

Commentary: Once buttermilk is churned from milk, it cannot be converted back to milk. Having learned to write on paper, humankind has never reverted back to writing in dirt or sand. In the same way, when a person is *Liberated*, when a person attains the state of God-realization known as *Purnaham Vimarsha*, she becomes God, he becomes *Shiva-*

Shakti and does not fall back into ignorance of the Truth. Such a person remains in the uninterrupted state of *Shiva Consciousness*, even while going about her mundane activities.

256. Those who have come to buy the milk, should not ask what the price of the cow is. Similarly, those who hanker after Atma should not bother themselves about the body. The man who has attained the Atman is like the dry kernel within the coconut i.e. he has no attachment to the body. When the rope is burnt to ashes, it cannot be made into a rope again. No man can do evil to another man. Atman will be good or evil according to his own thinking. When we say some other man is the cause, it has a subtle meaning. The boat must be pushed off with the hand that it may move. Similarly, there must be some one as guru for Atma knowledge. When the boat has reached the opposite bank, the boatman's help is no longer needed. How is the boat in the water? So is the Atman in the body.

Suppose the feet are dirty with mud. In order to wash off the mud, we must go to a place where there is water. If you fear to touch the water, how can the mud be washed away? You cannot produce sound with one hand only. When both hands strike against each other, then you are conscious of an energy, (sound is produced).

Although all fingers are not of the same size, when you take your meals, they come to one size. So, when your experience ripens, you see the one, indivisible. Faith in the guru is like the cry of a jackal. Just as the cry of all jackals is similar, so also are the hearts of all Sadhus similar. The water in the well is the same at all levels. There are not two waters in the same well. So also, the life energy is the same in all mobile and immobile beings. Likewise, the energy in the sun and the moon is the same.

Atma is in space and space is in Atma. Those who have realized this, will sing with joy. They know the Ananda Kundalini. They will try to discover where this Kundalini is. They will join it by Pranayama after finding it out. They must join it by repeatedly performing Pranayama. They must realize Bhakti. They must realize Mukti. They must conquer both birth and death and must forget all. One must conquer death and things allied to it. One must understand the true nature of Maya. One should realize Nityananda (eternal joy). O Mind! Become one with this eternal joy. Enjoy such a mind which has become one with this eternal joy. Become one with the Supreme Being. O Mind! The external world must melt and become one with the Supreme Being.

One who has become one with the Supreme has accomplished the object of his birth. One must concentrate his mind on the Supreme. One must become one with the Supreme. Wakefulness, dream state, and sleep state must melt in the Supreme and become one. The power of discrimination (Buddhi) is the key to self knowledge, and that key must always be in the hand. Just as a man, possessing a treasure box, must be very careful about the key of the box, so also, Buddhi must

be concentrated in the brain. The water is hot only so long as it is kept on the fire. But when the vessel is kept on the ground, the water becomes cooler and cooler. Our Buddhi must be like the water placed over a fire. Similarly, faith should be constant. Jiva is like a calf tied in a room. The calf is always very eager to go out of the room. So also, Jiva is very eager to drink Jnana which is like Amrita (ambrosia).

Commentary: Those who seek the Truth of their own true nature will find it by breaking their attachment to the body and merging with what is inside the body. For one who has become *Liberated*, there is no attachment to the body. When the rope is burnt to ashes, it cannot be made into rope again. In the same way, once the yogi has gone across and merged her individual identity in *Shiva-Shakti*, he does not become attached to the body again. Breaking this attachment to the body and the senses requires that you follow the instruction of a Siddha Guru (Siddhacharya) until you are set on your own path. Just as a boat needs an agent to leave its port (to push it off into the water), a seeker needs the guiding hand of a Siddha to cross the ocean of worldliness.

When the feet are dirty, we need water to wash them clean. We don't fear the water. If we did, we would walk around with dirty feet all the time. In the same way, to experience God and to merge with God, we have to wash the dirt of countless lifetimes of ignorance from our being. *To do this, we need a Guru, a Siddha*. If we fear taking such a Teacher, our ignorance can never be removed. Just as you have to put two hands together in order to get a sound from clapping, Guru and Disciple must come together and become one being if Liberation is to be attained.

(In India, during Sri Bhagawan's time, many people ate with their hands. This is still the practice in some places today. To take food in one hand, you have to clump the fingers together with the food in your fingertips.) Just as bringing the fingers together makes it possible for you to hold and eat food, when your spiritual practice ripens under the instruction of a Siddha, you are able to grasp and hold the constant rapture of *Shiva* that is indivisible. All yogis engaged in spiritual practice require Faith in the Guru to go across. This faith is essential. Without Faith in the Guru-Acharya, you will falter. God exists equally in all sentient and insentient beings. The yogi's role is to verify this Truth for himself by going inside.

Atma, the Absolute *Paramashiva*, is contained in all space, time and ether. And this space, time and ether is also contained in *Paramashiva*. Those who have realized this bask in the joy of the Self at all times. When you discover the awakened Kundalini through *Shaktipat Diksha*, then you must nurture it through repeated *Pranayama* (yogic breathing). In this way, you must realize *Bhakti* (devotion/love) and *Mukti* (liberation) in this very life. You must conquer the cycle of birth and death by realizing God. You must come to realize the true nature of *Shiva's Maya* which is an illusion of a world that does not really exist separate from God. Realize eternal Joy! O Mind! Become one with this eternal Joy (Nityananda) that is *the Bliss of the Absolute*. Enjoy such a mind that has been purified by dissolving into *Shiva Consciousness*. In this way, melt the notion of an external world and remain absorbed in your own Bliss.

One who has become one with *Shiva-Shakti* has fulfilled the goal of all life. Concentrate your mind on the Supreme. Become one with the Supreme. Merge your states of waking, dreaming and deep sleep with your own Shiva Consciousness. *Viveka* (discrimination) is the key to attaining knowledge of the Self. This subtle discrimination becomes ripe when your intellect is purified. You must guard this *Buddhi* (intellect) carefully to make sure that it remains free of the ignorance of sense pleasures and worldly pleasures. *The water is hot only as long as it is kept on the fire. The Buddhi remains pure only as long as it is kept focused on God.* This focus requires *Faith*. Every human being longs for true happiness and the experience of peace and ultimate Joy. Everyone wants this Jnana. It's just that most look for it in all the wrong places.

257. Dharana is the means by which Buddhi's power of discrimination is increased. Dharana is the path to Mukti. Dharana is the path leading to the highest. Prana (life energy) to become steady, Dharana is a means. When life energy becomes steady, the mind becomes steady. When Prana is given an "upward" direction, then Jnana enters every nerve and peace is the result. Then nature and the subtle become separated. Then powers resulting from yoga peace of mind, forgiveness, patience -- these are experienced in Buddhi. Those who practice constant Dharana feel that the whole external world is existing in themselves. One should, being quite steady in mind, be enjoying eternal joy (Nityananda). Atma is beyond all karmas and formality. Karma is that which is done without attachment.

A man is free from sin if he performs karmas disinterestedly. Karma is that which is done by the knowledge of Atma who is actionless and passionless.

Commentary: The *constant, steady* contemplation or rumination over God (dharana) is how the individual intellect is purified. It is how you develop the subtle discrimination that allows you to see God at all times. This steady contemplation, this constant remembrance of God is the path to Liberation. Through *dharana*, the breath becomes slow and steady. When *Prana*, the life force, becomes steady, the mind becomes quiet. When this *Prana* is directed upward into the *Sushumna* to *Sahasrar*, Jnana (true knowledge/wisdom) enters every nerve of your being and a steady peace is the result. When this steady peace dawns, you are able to discriminate between what is real and what is unreal. You are able to observe God's *immanent* and *transcendental* aspects at play and you are able to choose the transcendental over the ignorance of worldliness.

Then the qualities of *peace, compassion, patience* and *forgiveness* come looking for you. When you practice the constant *dharana* that quiets the mind, your experience is that the entire universe exists inside you and is reflected on your own internal screen. In this way, you come to enjoy eternal Bliss (Nityananda). This state of Bliss is the Atman. It is beyond all activity and formality. *Selfless Service* (Seva or Karma Yoga) is that which is done without attachment to the result. A person is freed from the bondage of ignorance when she performs actions with complete dispassion. When you perform karma (action) in this way, you do not create any new karmas for yourself.

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258. Atma is not perceptible to the senses. It is perceived by intelligence (Buddhi). It is not perceptible as a thing with form and qualities. To those whose attention is fixed on the body, it is very difficult to attain peace. It is also very difficult for them to see the Atma. The attention towards the visible should be lessened. The love towards the invisible should be increased. So long as the attention is directed towards the visible, pain and pleasure may appear to be dual. But when the attention is directed towards the invisible, the sense of duality will disappear.

Commentary: God *cannot* be perceived or experienced through the senses. God is experienced when the senses and the mind are completely quiet so that the individual intelligence (Buddhi) can be easily directed to Shiva. You cannot attain peace by attachment to the body. The job of the body and the senses is to conceal God. This is their very nature, to cause delusion and to limit your true nature. For this reason, your attention should always be on God, even as you go about your mundane, daily activities. This is the goal of Yoga, to destroy all sense of duality.

259. The sacred syllable OM is like a storm in the sky. OM is without beginning or ending. Omkar is like a stage manager in a drama. As it works through the bodies of men, those bodies are pervaded by Omkar. This syllable is inside us, outside us and everywhere. It is the cause of everything that exists. We need not bring it up to consciousness anywhere. That sound exists in everything. We need not recall it separately to memory. This energy is not divisible but indivisible.

This sound exists in every animal. Whatever sound is produced by animals, it is nothing but Omkar. What is called Pranava is another name for Omkar. When it is united with Prana and moves in the body, it is called Pranava. When nature and the subtle (i.e. physical and non-physical) Sthoola and Sookshma are separate, it is Pranava. When we feel both to be one, then it is called the feeling of oneness. This is identical with Omkar. At that time, one sees the ONE everywhere. That which you worship with faith, becomes ALL.

Commentary: The sacred mantra *Om* (Aum) is like the power of creation and destruction. Om is in everything and everything is in Om. This sound pervades everything and everyone, everywhere. The mantra Om is contained inside every living being and creature. It is who we are and, therefore, requires no concept or idea to understand and experience. *The sound Om is the indivisible energy of Shiva-Shakti.* Even animals produce the sound Om. When this sound mixes with Prana, it becomes all of the vital constituents of the body. It is known as *Pranava* in this way. When this Pranava merges with our experience of the Absolute, we experience *Shiva Consciousness*. To worship this inner experience with Faith is to absorb the entire universe into yourself.

260. That energy called Omkar pervades the universe and is formless. It is the light in ALL and light of ALL. Ignorance and knowledge are mere phantoms, not

realities. Happiness and misery will never touch a man who has realized the oneness.

Commentary: Omkar is *Spanda Shakti*. It emanates as sound from this one unifying *Spanda* principle which is the formless Absolute, *Shiva*. What we refer to as ignorance and knowledge are concepts created by the use of language. And language is a limitation in *Shiva's Maya* that is responsible for illusion. Concepts like happiness and misery are only words used to educate the unenlightened. A *Siddha*, a God-realized being is not tainted by these concepts and lives beyond their limitation.

261. If you have Manas, you want everything. If you have no Manas, you do not want anything. If you have Manas, God becomes a separate being for you. When you have merged Manas in Buddhi, you have no separate God. All appears as one. If you have desire, you want a separate God, because God's help is necessary to accomplish your desire. Then the Manas goes after the various objects of the senses and causes doubt about various matters. Then one feels the necessity of an idol or image. Cause and effect appear to be two separate categories. The image worship is due to Maya or ignorance.

Commentary: When you focus your inner energy, outside of yourself, the *Manas* (mind) is formed. The nature of the mind is to think and to become active with concepts, notions and desires for this and that. So, once the mind is formed in this *outward flow*, you start to desire objects and that desire leads to cravings and your want for everything. *When the mind is thought-free, it dissolves in Chiti*. This is the state of *Samadhi*. In this state, your experience is that of complete Bliss and, because there are no thoughts, you have no desires and do not want anything.

When the *Manas* is formed, you experience God as being separate from yourself. When engaged in thoughts, concepts and notions in this way, you begin to see spirituality as a field to grow crops in. The notion of a separate God serves your idea of the fulfillment of sense pleasures and worldly pleasures because you want something or someone to turn to help you acquire objects. This pursuit of craving and desire leads to the experience of pain and pleasure. Pain and Pleasure create *doubt* in the mind, and this doubt causes you to have *fears*. Then you feel the necessity to worship an idol or statue, something that will listen to your problems and grant your desires *without* questioning your motives. Although cause and effect seem to be two separate things, one who has merged his consciousness in the Absolute knows that these are one in the same. They are experienced inside the body of Supreme Consciousness on one's own internal screen.

262. What is called Akash is in the upward direction. What is called "male" is a subtle state. What is called "female" is nature.

Commentary: *Akash* means space. The upward direction is a reference to directing *Prana* upwards through the *Sushumna* into the Heart space in the head in order to experience *Chidakasha*. In Yoga science, references to "male" are references to the

transcendental aspect of God's nature and references to "female" are indications of God's immanent aspect or his representation to himself of this world-appearance, which he manifests inside His own being. *To a Siddha, the physical body is not real.* Only Divine Consciousness is real. So, the words "male" and "female" cannot be references to the body or the gender of that body.

263. Men who have no desire, need not have a separate God. They need not strive for anything. When the mind runs after various objects of the senses, to bring the mind to one-pointedness, what is called the practice is necessary. Man should concentrate on Buddhi as long as there is the beating of the pulse in man, and as many times as the pulse beats. The Manas should not be united with the senses. Whatever you may do, your mind should be concentrated inwards upon Buddhi. In order that a man may not be drowned in water, he must learn how to swim. Maya should be conquered by the Supreme Maya. What is Maya? When the Manas runs after sense objects a variety of desires is created. It is you that clings to the coconut tree. The coconut tree does not cling to you. Similarly, has Maya hands and legs to catch hold of you?

Commentary: Once you remove limited desire from your being, once you desire only to remain absorbed in God and to follow Her will, then you realize that you are God and God is you. It is the nature of the mind to be fickle. It is the nature of the mind to chase after and crave objects of sense. So, the mind must be trained to break this habit. This training occurs through daily spiritual practice under the instruction of the Master. It is only through this practice that the mind can be taught to seek God and to become absorbed in God.

This *world-appearance* is like an ocean of craving and desire. When you eliminate craving and desire, then you are able to swim in this ocean without drowning. *Shiva's Maya* is this ocean of worldliness. Conquer this Maya by merging with the creator of it, *Shiva*. **You are greater than your cravings and desires for pleasure and pain. You are above these.** It is not that they come looking to subdue you. *It is that you chase after them.* So, stop chasing after pleasure and pain. Stop clinging to craving and desire. Shiva's Maya cannot keep you in bondage unless you *choose* to remain ignorant by turning away from God. So, follow the Master and do your practices daily for as long as your heart is beating.

264. Purposelessness is felt only in the subtle. Discrimination is becoming one of Manas with Buddhi. What is called Samadhi is seeing the one in all. By practice, one must conquer the six enemies of the Atman in the body; desire, anger, etc. A Sadhaka, a beginner in God- realization, should not talk ill of others. If he does so, his progress will be retarded. Like that of a sprout on which a heavy stone is placed. A Sadhaka must not relax his practice even for a ghatica (24 minutes). The mind should be ceaselessly engaged in the practice.

Commentary: Freedom from attachment and aversion is known as the state of

purposelessness or dispassion. This state can only be experienced by going inside. Perfect Discrimination is what happens when the intellect and the mind are merged in God. What is called Samadhi is seeing God in everything and everyone, everywhere. By practice, one must conquer the six enemies of the Atman in the body which are *limited desire, anger, greed, lust, illusion and envy*.

In the early stages of your spiritual practice it is very important that you don't gossip about other people and find fault with them. This is a mistake that many seekers and yogis make. Fault-finding and gossip destroy the Shakti that you are seeking to build inside you through your practice, like that of a sprout on which a heavy stone is placed. A Sadhaka, a practicing yogi, must not relax his practice even for a ghatica (24 minutes). The mind should be ceaselessly engaged in spiritual practice through cultivating the constant awareness of God.

265. The Prana must be firmly fixed in an upward direction with great faith. That is the path to liberation. This body is like a cave to the Atman, and in this cave, dwells the eternal Atman. Yoga means becoming one. When the two become one, that is yoga. When the mind and Buddhi become one, it is called yoga. When Jiva travels by the path of Buddhi and enters Brahmastrandha, it is called yoga.

Devotion, reasoning and power, these three become one and become Omkar. Egotism becomes merged in Omkar. Just as camphor is lost in fire, mind and Buddhi become one with each other. Like little children rocked to sleep, Chitta, being placed in Buddhi, must know who the "I" is.

Commentary: The path to *Liberation* is inside yourself. **That path is, literally, the central nerve or Sushumna Nadi and that is the Siddha Path.** When the *awakened* Kundalini Shakti blazes upward through this central path, your entire being is purified and the ego, individual intellect and mind, along with the senses, become absorbed in *Shiva Consciousness*. This is the only true spiritual path. In order to cause Kundalini to rise, you first need to receive *Shaktipat* from a Siddha. After *Shaktipat*, once instructed in the right use of *Pranayama*, Kundalini rises on the back of *Prana Shakti*. When this Prana (breath) is properly directed into the Sushumna Nadi and remains there, Liberation is attained. This is the path of Yoga that causes the intellect, ego, mind and the senses to merge in the Absolute. Only that which causes your identity to become one the Absolute can be called Yoga.

When this occurs, your limited power of reasoning merges with Chiti Shakti and you become one with the power of the mantra Om. You become one with the deity of the mantra, *Shiva*. Just as camphor dissolves in fire, when the mind becomes absorbed in God it dissolves in *Chiti*, the Universal Buddhi. Just as a child can be rocked gently to sleep, you can gently wean your mind (chitta) off of the limitation of sense objects and cause it to dissolve in *Shiva Consciousness*. In this way, you come to know who you really are, that Supreme I-Consciousness of God.

266. O Mind! Enter the house of Ananda! When the whole area is flooded, we cannot distinguish the wells and tanks in that area. Because there is darkness, we must infer there is light. When you taste sweet things, remember there are pungent things to be swallowed. What is the state of Jiva when Jiva has realized that the Atman is not the body? Such souls have attained their pristine condition. "I" and "mine" are not visible to the physical eyes. "I" and "mine" are not to be found above the tip of the nose. That which is above these, has neither beginning nor ending.

A visible object has a beginning and an ending. Since Atma is invisible to the physical eye, Atma is without beginning and ending. It is impossible to lessen the power of Atman because Atman is always constant. Just as space is homogeneous everywhere, so is the Atman the same everywhere. The head of man is the abode of the light, of millions of suns. Which is bigger, the eye or the sun? If the eye is spoiled, is it possible to see the sun? So the eye is more important.

The form of gold images is the creation of the mind. When a man is photographed, the picture is according to the posture of the sitter. The virtues and the opposites in the photographer are not seen in the picture.

Commentary: O Mind! Merge into the eternal Bliss of Shiva. Just as, when an area is flooded, you cannot find the separate streams, wells and tanks; in the same way, flood your being with Shiva Consciousness so that you can no longer see any difference between yourself, the other objects of this world, and God. Shiva has two aspects, the *transcendental* and the *immanent*. If you are only conscious of this *world-appearance* as a mere world, then you have to remember that pain always follows pleasure and pleasure always follows pain. If your knowledge is limited to the mundane activity of this world-appearance, you will be hopelessly bound by this pair of opposites, pleasure and pain. Once you realize God, all duality ceases and you realize that you are not the body and that there is only unity in this world.

Freedom is seeing only the ONE *Shiva-Shakti* where others see difference and diversity. **This freedom is the Absolute.** It has no beginning and no end. What is visible in this world-appearance is transient. It takes birth and dies. But the Atman neither takes birth nor dies. It is, eternally. Shiva's power cannot be lessened, for it is the power behind every power you experience in this world. *Shiva is constant.* Just as space is one and the same everywhere, Shiva is the same everywhere. His nature is unchanged, even though he takes the form of all the objects of this world.

In the *Sahasrar* is the light of millions of suns. But without the ability to see those suns, to experience them in the *Sahasrar*, without this ability, those suns do not exist for you. So, which is more important? Those suns or your ability to see and experience them? *This is why the Siddhas say practice, practice, practice.* Everything that can be experienced in this world is an illusion created by the mind. When a photographer takes a picture, you see in the picture what the photographer wants you to see, *not* what is really there. In the

same way, the impure mind, the impure ego and intellect, show you the taint of your craving and desire, *not your true nature*. This is why they must be purified in the fire of Yoga, in the fire of your spiritual practice.

267. The fruit is according to the internal faith of a man. Good and evil are not of the Atman. Atman, like the reflection of an object, takes that form which the mind wants Him to take. The Jiva is like a bird in a cage. When the nest is spoiled, the bird is not affected. The bird flies away. The bird may build a new nest and enter it in six months, in a year, or in five minutes. That depends on the bird's efforts. From this place to the railway station, you can go in 24 minutes or in a month.

Commentary: *Your inner state is your fate.* Your direct experience of God, along with the degree to which you have that experience, will be determined first by your Faith. *Shiva-Shakti*, the Atman, is above good and evil. Good and evil are notions that exist only in *Shiva's Maya*, only in this illusion of a world-appearance. This is so because the Shakti of Shiva, like the reflection in an object, takes whatever form your mind desires. This is His *Play of Divine Consciousness*.

The individual bound soul (Jiva) is like a bird in a cage. If the nest gets spoiled, the bird is not affected. It will simply fly away and make another nest somewhere else. In the same way, the Jiva does not die when the body rots. It simply drops the body and takes another form after death. Depending on your Karmas, you can be reborn in several minutes or several months. In this way, you continue to wander about in the cycle of birth and death until Liberated.

268. Sadhana (practice) is necessary for Vairagya (desirelessness) to be steady. For Vairagya to be permanent we must have practice. Vairagya is not related to the body. When the mind is unwavering in all the external and internal causes and effects, then the one sees the Atman. When the idea of Jnana and Ajnana is absent, then one sees the Atman. When one knows but he is not aware that he knows, then one sees the Atman. Men who have realized the Atman, are like blind men, are like deaf men. Although they hear, they do but they are unaware of what they do. When the senses are acting, they are disunited with them. So their action is inaction to them. In them, the idea of creation is less and the idea of nihility is more.

Since their power of forgetfulness is great, their actions are inactions. Their attention is concentrated not on the coconut shell but on the kernel (on Atman, not on the body). They are beyond both sin and merit. They are like a boat in water. Just as water and boat are quite distinct, they feel the gross and the subtle to be separate. They are indifferent to bodily functions but concentrated in Jnana. They drink the juice of the sugarcane and throw away the outer skin. When the sugar is manufactured, it does not become the cane again. When by practice, one has realized that he is Atman, the idea that he is the body never returns. Like an old vessel, after the necessary repairs, shining with the lustre of the new, Buddhi,

when the Vasanas are annihilated, can be transformed into the pure Satwa quality. Then we will have contentment.

Commentary: Dispassion or non-attachment (*Vairagya*) to objects (people, places and things) is necessary on the spiritual path. To go across, to become Liberated, your *Vairagya* has to become steady. For this to happen, you have to do *Sadhana* (spiritual practice after Shaktipat, under the guidance of a Siddha.). This dispassion has nothing to do with the body. It dawns when your mind becomes completely absorbed in God and remains that way, even as you experience internal and external movement in the cause and effect of this world-appearance. When the mind dissolves, there are no concepts or ideas. Therefore, the notions of Jnana and Ajnana (wisdom and ignorance) are also absent in the highest state of Shiva Consciousness.

When these are absent, you experience only the pure scintillating *Spanda* of the Absolute, Shiva. Then your state is one of knowing all without being impressed by the fact that you know. Pain and pleasure become the same to you and you become immune to compliments and insults, you become immune to happiness and sorrow and you remain completely detached from the activity of your own senses. You commit actions only as necessary, and with *no expectation* of the result, which you know is controlled by God and belongs to God. When you are able to live in this manner, what is known as the creation, or this universe, pales in comparison to the experience of your own inner state. You realize that this world-appearance is like a city in a mirror and the only Reality is the ONE Shiva who masquerades as the objects of sense that are really reflected only in your imagination.

In a Siddha (perfected being), the experience of memory is weakened. One who is Liberated begins each day as a brand new adventure without perpetuating anything from the past. Her constant state of *samadhi* ensures that her memory is purged on a constant basis. *This is what is meant by forgetfulness.* A Liberated being is no longer attached to the body. Having burned this attachment completely, along with the seed of this attachment, a Siddha never becomes attached to the body again. When you acquire this state, your intellect becomes so pure that you merge your individual identity into Shiva. And you are then dwelling in this world without being of this world. To attain this constant state of *Shivo'ham*, the *vasanas* (latent impressions) in your being must be destroyed. Once they are destroyed, you become the *Pure Perceiving Awareness*, the *Supreme I-Consciousness* of God. Then you will be eternally content.

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269. Unless the intellect is purified, contentment does not spring. Unless the intellect is purified, Chita does not become steady. Unless Chita is purified, a man cannot free himself from verbal delusion. When ice is placed in water, both become one. Similarly, man who has realized the Atman, merges in the Atman. Just as the rivers enter the sea, all Vasanas are merged in Atman. Atman is not a thing. Karma is a thing. The steamer is in the sea. To the looker on, it appears to

touch the seawater, but the steamer is quite different from the sea water. There is no relation between the two. So must a man be in the affairs of the world. He must not have any attachment to worldly things. Just as Brahmins wait eagerly for plantain leaves to be spread and meals served, so must a man wait for mental purification and Mukti.

Commentary: Your individual intellect must be purified in your own Sadhana in order for you to experience *contentment*. Without this steady experience of contentment, your mind cannot become quiet. If your mind is not quiet, you become a slave to the delusion brought about by *Matrika Shakti*, the power of sound inherent in language. When the mind is bounced about by constant thoughts and notions, words have complete power over you and you are easily swayed by them.

Ice, when placed in water, dissolves into that same water. In the same way, when you realize your true nature as *Shiva*, you *merge* with *Shiva*. Just as a ship can travel in the sea without losing its properties as a ship, so too, *Spanda* travels through this world-appearance becoming all the various forms, but without losing her essential nature as *Divine Consciousness*. One who has realized God knows this from experience and behaves the same way as this Spanda, when engaging in worldly affairs. A yogi must not become attached to worldly things, even when he finds himself in situations where he experiences and enjoys them. To acquire this state, you have to be *eager* to do Sadhana under the direct guidance of a Master and you have to *want* Liberation.

270. No one wants to look at a fruitless tree. Why is man called man? Because he has Manas (thinking power), he is called man. Manas should get knowledge of various sorts and being united with peace, must become one with Omkar. He who desires Mukti (eternal life) should at once give up the idea "I am the body." Such people alone can realize the Atman. To those who think "I am this body," it is very difficult to see the Atman. Those who hold fast to the idea "I" and "mine" may practice for a thousand years. Yet they will not attain even the slightest fraction of Shanti.

If one bathes in a river, his body becomes clean, let him be a pariah or a brahmin or a child. Likewise, the internal state of man is the same, though the exterior of every man may appear to be different. Chilis, watermelons, etc., may grow in the same field. The nature of the one is different from that of the other. The heat of fire is only felt by those who sit near the fire but never by those who sit in water. Peace is cool like water. Before you are hungry, the food must be prepared. So also, before you become a householder, you must know the duty of a householder. A householder should have his exterior and interior equally pure. He should distinguish clearly between cause and effect.

Commentary: Just as no one values a barren tree, you should not place any value on the body. It is barren, just like a fruitless tree. A human being is called such and valued as such due to the existence of the energy known as the mind. It is due to thinking power,

that human beings are recognized as such. For this reason, you should seek to know the very nature and substance of the mind. Acquire the knowledge you need to interact in this world-appearance and then train your mind to become one with its source, the *Shakti* of *Shiva*. This is *Omkar*. If you want eternal peace, if you want true happiness, if you want to be Liberated from the bondage of ignorance, you have to completely surrender the notion that you are the body. Only then can you realize God. If you continue to believe that you are the body, and if you continue to engage the notions of difference and the notions of "I" and "mine," you will never have peace.

All, regardless of social status, race and behavior, become clean when they wash in water. And all bath in the same substance called water. In the same way, all are purified when they turn their attention to God. Although appearing to be different on the outside, by way of looks, color, language and behavior, all are that ONE God. And all must go to the same place inside to realize this fact.

Different crops will grow in the same field of dirt. Although being different in qualities, these crops owe their existence to that same field of soil. If you remain absorbed in the peace of the inner Self, you cannot be burned by the fire of illusion that is this world-appearance, even though you may walk through that fire. Before you can eat, you have to prepare the food. In the same way, before you can merge with God, you have to do Sadhana. Know your place in this life. Know your Dharma. Assume the role dictated by your Karma, by your past superimposition, and play that role gleefully, while remaining absorbed in the Truth.

271. A man may run after a horse in vain for any length of time. Let him ride the horse. Let him bind the legs of a horse and get on its back, quickly. So also, worldly men must keep their mind free from attachment to sense objects. Just as water slips off from an umbrella of palmyra leaves, so also, a man must be free from the idea "I am the doer." A householder must be like a calf offered to a temple. All should be offered to the Brahman. But one cannot say that a man who does like this is nearer God and a man who does not like this is far away from him. If you keep a light before a thousand people, it reaches all without making any distinction. Anyone may take it. Where there is light, there is no darkness. In the darkness there is no light. There can only be one thing (either light or darkness), not two at the same time. One's nature should be like the sun. One's Chita must be cool like the moon.

Commentary: You can't ride a horse by running after it, chasing it from behind. In order to ride a horse, you have to subdue the horse, bind it with reigns and ride it from on top. In the same way, you can't subdue the mind by chasing after sense pleasures and worldly objects. In order to bring the mind under your control, you have to free it from the *expectations* of sense pleasures and worldly pleasures. In this way, allow the results of your actions to "slide" off you like water rolls off an umbrella. *Don't allow your ego to claim the results of your actions.* In this way, the yogi must become free of the notion "I am the doer." One who maintains a career, a home and a family should offer all these to

God, just as a calf is offered in a sacrifice. Take responsibility for your life and the role you play, remembering that you are a tool of God and that your life belongs to Him. In this way, remain in this world, loving it as your very own Self.

Do not criticize or condemn those who do not have your same outlook. Do not condemn those or judge those who you perceive not to have your same experience of God. God exists in those people also and to the same degree that She exists in you. The *Light of Divine Consciousness* is always shining and anyone can embrace that Light, regardless of their past actions. The Light of God *does not* coexist with ignorance. There is either ignorance or the Light of God. Where this Light shines, ignorance is dissolved. Purify your nature and align it with this Light, while keeping your mind absorbed in the cool, moon center of the Sahasrar.

272. Vairagya should be like fire burning a cloth. When Vairagya is highly developed, the interior (Atma) splendor will be visible. The body may sit firm but it is the mind that should sit firm. Those whose minds are not purified, seldom have equal sightedness. Those who do not practice, will have great difficulty in possessing the Satwa quality in them. The subtle intelligence is developed by practice. Unless you practice, the desire for worldly things cannot be destroyed. Hankering after landed property, after woman, and after gold, is difficult to be extinguished. What is the thing to be attained by man? When the chitta is free from the three forces, Satwa, Rajas, and Tamas, it is called Purushartha. Just as dirty linen becomes clean when washed in soap water, so also, Chita should be purified by washing it in the soap water of Buddhi and it must be made as pure as space. When you learn sewing on a machine, in the beginning your attention must be fixed not on the legs but on the hands. When we fix our attention on Buddhi and make the mind merge into heart space, then we will attain that eternal peace which is called NITYANANDA.

Commentary: Burn the ignorance of duality in the fire of *Vairagya* (detachment/dispassion). When this dispassion is highly developed, the complete splendor of God becomes visible. What is most important is the posture of your mind. The mind should be firmly rooted in the Self. If your mind has not been purified in the fire of *Sadhana*, it will be very difficult for you to attain *Equality Consciousness*. It is only through *Sadhana* (spiritual practice under the guidance of a Siddha) that your desires and cravings for sense objects can be destroyed. The habit of chasing after sense pleasures is difficult to destroy on your own. You need the Grace-bestowing power of God to accomplish this. When you free yourself from the effects of the Three Gunas, when you rise above these, you become Shiva. Attain eternal Bliss by merging your individual identity into Shiva Consciousness. When you wash your being in this Chiti Shakti, you will attain this eternal Bliss called Nityananda.

273. Those whose minds are pure may call God by any name they please. Prakriti is like a railway carriage. Those who are in it, are like Jnana. The stations are like chakra. Within the chakras is the subtle. The subtle is within the tube.

Within the subtle tube is the energy of the Kundalini. Kundalini, in the form of Omkar, is in the subtle tubes. Let this subtle be known by experience.

Commentary: Those whose minds are pure may call God by any name they please. Prakriti (nature) is like a shell. Within this shell is pure *Shiva Consciousness* or *Jnana*. Just as a railroad train stops at different stations, this *Shiva Consciousness*, in the form of Chiti or Spanda Shakti, runs through and makes stops at each of the Chakras and Nadis in your being. This *Spanda* is very subtle in its movement. Spanda moves through the tube called Sushumna and all the 72,000 Nadis (subtle energy points) in the body. Moving in this way, She is known as *Kundalini*. It is this Kundalini, this Omkar, that is what we call the subtle in the gross. It is She who moves, She who pulsates through the Sushumna and the other Nadis. Let this subtle be known through personal experience.

274. A certain man is a lord of scores of money. All cannot be millionaires at the same time. It depends on their past karmas. Everyone is rewarded according to his due. There is plenty of water in the sea. But the quantity of water one fetches depends on the size of the vessel one takes to fetch water. The fruit depends upon the vasanas of one's karmas. It is because of the vasanas of former births that a man has a hankering after hearing the teachings of a Sadhu.

It is because of these vasanas that one feels no happiness in worldly pleasures. Those who are guided by the vasanas of former births, do not require separate vasanas. Vairagya itself is the result of the vasanas of former births. For such men, it is the time to tread the path to Mukti.

Commentary: Financial wealth is a direct result of past *karmas* from past lifetimes. Not everyone can become a millionaire. Acquiring vast sums of money is a direct result of the skill and relationships developed over several lifetimes of desire. Everyone reaps their desires based on the cycle of their karmas. Just as gathering a large amount of sea water will depend on the size of the vessel, the fulfillment of your desires will depend on the intensity of your desire and the level of your skill. For some, the skill required to fulfill the desire may take more than one lifetime to attain. All desires are, eventually fulfilled by the Lord, who takes the form of the objects of desire and the skill required to fulfill that desire, *based on your karmas*.

Karma is this *limited* desire for objects. This desire creates a ripple effect in your being called *vasanas*. When your desire becomes a desire to know God, when this kind of *vasana* ripples through your being for an extended period of time, God sends you a Guru and you begin to take an interest in spiritual teachings. Once the *quality* of your desire changes in this way, you become less interested in worldly pleasures and more interested in a personal relationship with God. When this type of *vasana*, the desire for true knowledge, develops in your being over several lifetimes, *Vairagya* becomes stronger in you. When *Vairagya* becomes strong in you, it is time to tread the path to Liberation.

275. For attaining Jnana and Mukti, age is no consideration. This very moment is the time for the attainment of Jnana and Mukti. As soon as a man is hungry, it is the time for taking his meals. Those who are not hungry should wait for meals until they are hungry. One should have a keen hunger after Bhakti. The greater the heat of fire, the greater the boiling of water. Shradha is the heat. Peace is like the ice in the brain. It fills the inside and manifests outside.

Such a man becomes content in all respects and his mind becomes pure. Peace of mind, for attainment, does not cost us anything, like charity and dharma. When one is filled with peace, those who are near him are also infected with peace. It is enough if one person is filled with peace. Out of a thousand, if one has peace, a fraction of peace is enjoyed by all those who are around him. A sadhu when he enters a crowd of worldly people, should have that peace which a hunter has when he approaches a tiger. A sadhu, to be in the world, should have immense peace and patience. Peace is very useful to move among thousands of worldly people.

Commentary: The only requirement for attaining the Wisdom of Liberation is *Bhakti*. Bhakti is complete *surrender to* and *devotion for* the practices as instructed by the Guru-Acharya. This Bhakti is Love for and Devotion to the Acharya and to God. This is all that is necessary. Age, race, brainpower, physical appearance and status are not considerations. Just as it is time for food at the moment you are hungry, when a person has this *Bhakti*, that is the very moment to begin on the path to Liberation (Mukti). Water boils based on the intensity of the fire. The greater the fire, the quicker the water boils and the more intense the boiling. **In the same way, the greater the Bhakti, the greater the spiritual attainment.** Inner peace is attained through Bhakti. This inner peace then fills a person inside and then manifests outside, as a result.

Once this peace dawns, you become content and your mind is purified. This peace does not cost you anything. It's not like having to go into your pocket for money to pay a bill or to give to charity. When you are filled with this peace, everyone around you becomes infected with this peace. It only takes one person filled with this peace, to cause a transformation in others. It only takes a handful of people to spread this peace to the rest of the world. A yogi should approach a crowd of people with the same steady courage and peace that a hunter uses to approach a crouching tiger. The yogi should go about her mundane activities with immense patience, *while remaining absorbed in her own inner peace*. To live in this world, inner peace is very useful and very necessary.

276. Various kinds of articles are brought to a fair. Similarly, peace should be practiced in various ways. When we are in the midst of thousands of people, we should have a firm will. When you think (wrongly) that you are in the midst of thousands, the idea of duality arises in you. Just as an airplane moves without the help of the earth, so also, one must learn to act without the help of the body. The crown of firm belief "I am not this body" should be firmly planted in the heart. A traveler after being in the sun for a long time, becomes tired and goes for shelter to the shade of a tree on a hillside. There he forgets his fatigue. So too, those whose

minds are absorbed in the search of God, forget all their worldly anxieties. Just as in the shade, the sun's heat is forgotten, "mineness" is forgotten by the absorption in God.

When we are inside a house, we do not want an umbrella. We are in need of an umbrella only when we go outside the house. Just as you do not want an umbrella inside the house, so also, when you are in the Great House called God, you feel no necessity of worldly enjoyment. When a man shuts the door of a house, he sees only things which are inside the house. Let him open the doors and come out. Then he will see what is outside. Similarly, you must learn how to shut the doors of the five senses and how to open them. When the doors of a warehouse are locked, buying and selling ceases. When doors of the senses are shut, the difference between the external world and the "I" will vanish.

You must always be careful about the senses. Like a horse being controlled by the help of reins, you must control your senses by the help of discrimination. Your attention on the senses should be fixed like a nail in a wall. Buddhi (intelligence) should be concentrated in the head. Your attention should always be above the neck, never below the neck.

Commentary: When you go to a fair, you have choices on what to buy. Similarly, you have a number of choices in how you practice Peace. The experience of Inner Peace should be cultivated, not just in meditation, but when you are going about your day, as well. When engaged in your daily mundane activities, even if those activities require you to be out of your home amongst a crowd of people, do not have the attitude that you are in a crowd of many. *Understand that, no matter where you go and how many people there are, there is really only the ONE Shiva everywhere. No matter where you are, God is the only one there.*

Just as an airplane moves about the earth without needing the help of the earth, you should move in this world, engaging in activity, without relying on the senses to guide you. The senses should be trained to rely on you, on your *purified* consciousness, and you should not rely on the senses. Do *sadhana* every day so that you come to the understanding and experience that you are not the body or the senses. Plant the understanding firmly in your heart that you are *Shiva*. *Like a traveler seeking shade from the sun under a tree, take refuge in God inside and place your anxieties at the feet of the Lord.* Leave your worries there and do not take them up again. The notion of "I" and "Mine" is forgotten completely when you dissolve your mind in *Shiva-Shakti*. **This is the means of rising above Pleasure and Pain.**

When you become completely absorbed in your primordial nature, in your own *Spanda*, you do not have to worry that you will again succumb to craving and desire. *Once you have taken complete refuge in God and learned to trust in His Divine Will, you will no longer have any expectations of sense pleasures or worldly pleasures.* Learning to be in this world without being of this world is *essential*. The way to accomplish this is to

become absorbed in God through *sadhana*. **Once you have purified your senses in the fire of Yoga, you learn to use them as tools for the Divine.** *You learn to only engage them as is necessary to carry out only those mundane activities that are essential for your daily living.* You don't require any additional stimulation because your only desire is to rest in your own Bliss. In this state, you see only God in everything and everyone, everywhere and it is only God that you want.

Until you attain this state, you must be cautious about how you engage your senses. The senses have to be monitored constantly like a nail is fixed to a wall. Direct your individual intellect into the heart space in the *Sahasrar* and learn to keep your focus there so that you can keep the senses under your control. *In this way, keep Kundalini focused in the heart space, in the Sahasrar, and not in the Chakras below the neck.* If you leave Kundalini to rest in those Chakras below the neck, you will only fuel the craving and desire for more sense pleasures.

277. Just as gold is burnished after repeatedly put into fire, so by repeated exercise of discrimination, the subtle should be enlightened. You must see the world in you. Our intelligence is only a means of Moksha. What is called Dharana is nothing but clear understanding of the subject. By this clear understanding, we come nearer to the Atman. We do not get experience from books. First experience, and from that experience, books are written. The tree is in the seed. The seed is not in the tree. Man is not in the world. The world is in man. The world is subject to man. We express in words what we think in our minds.

The heart should be free from hypocrisy, the heart of man should be perfectly pure. What the heart thinks, the tongue should talk. What one thinks, one must talk. Nobody you should deceive. Nobody you should hate. You must not mix with others. Your mind must always be one-pointed. When you have a deceptive heart, it is like the sun, in the mid-summer, a star comes out of the clouds and shines with glory. After a few seconds, it is hidden again by the clouds.

So also is the mind of man. Sometimes, it appears to be pure but again in five minutes, it is over clouded by passions. The egotistic mind melts in the Atman like a star which falls down from the sky. Akash (space) is not visible to the physical eye. Akash is that which is visible to the divine eye. By discrimination, we can experience discrimination. Sound is known by sound. Mind is perceptible to mind only.

Commentary: You get gold by purifying ore in fire. You get God by purifying your intellect in the fire of *Sadhana*. Individual intelligence exists only to see God inside and to become Liberated by that very sight. The entire universe is contained inside you. Experience it there by the outlook of *Shiva*. What is known as *Dharana* or contemplation is nothing other than the constant, uninterrupted vision of the *Supreme Subject*, *Shiva-Shakti*. Understanding this, you know and understand everything. This experience cannot be found in books. It can only be found by going inside yourself through *Sadhana*. Great

books have been written by those who have done so, and not the other way around. Just as a tree is innate in the seed, so too, the entire universe is contained inside a human being. The entire *world-appearance* is subject to humankind and not the other way around.

Free yourself from duality and hypocrisy. Only in this way can you attain *Equality Consciousness*. **Equality Consciousness means the experience that nothing exists that is not Shiva.** Having attained this state, keep your mind absorbed in Shiva so that you do not become prone to deception, greed or hatred. Keep good company and do not mix with others who believe that they are separate from God. If you engage in deception, you will conceal God from yourself and, thereby, forget your Natural, Free state of being.

The mind of the unenlightened is just like clouds that reveal the Sun for a few seconds, only to cover it up again. It is bounced back and forth between pleasure and pain, between deception and hatred and greed. *People remember God in one moment and are overcome with passion for objects the next moment.* You can't have both. To become Liberated, you have to rise above both virtue and vice. Once your ego melts in the constant presence of the Divine, you will realize this. Just as space is not visible to the eye, Shiva is not visible to the limited ego. So, purify the mind by the mind, purify the ego by having the ego that says, "I am God." Use discrimination itself to discern the source of that discrimination.

278. He is Paramatman (supreme being) who is in Jivatman (Atman). Paramatman is the witness to the qualities of the Atman. When Jiva realizes that he is not different from Paramatman, he is called Nityatma (the eternal spirit). When the tender mango is on the tree, it is united with the tree. So also are Jiva and Paramatman united. When Sat (Being or Existence), Chit (pure perceiving awareness), and Ananda (bliss) are in union and when the three gunas are merged in Sat-Chit-Ananda, then only do we say that it is yoga (union).

Commentary: The Supreme Being is in you and you are in the Supreme Being. The Absolute is the witness to the Creation, Sustenance and Withdrawal of this entire universe. When you realize that you are no different than God, then you become the eternal Subject. Jiva and Paramatman are one just like a tree and its fruit. *Yoga* is the transformation of human consciousness into *Divine Consciousness*. This transformation occurs when the activity of the three Gunas is absorbed in your primordial nature, which is *Sat-Chit-Ananda*.

279. The energy called Kundalini should be roused by Pranayama. By rousing Kundalini, a man must attain liberation. Faith is like a rope. Vayu (air) is the rope. You must hold the rope of Vayu tight. Faith must be tied by the rope of Dharana. What is faith is nothing but Dharana. Our attention must always be concentrated on Dharana. That concentration must always be coupled with faith. Faith should be filled in every nerve of the body. To such people, there is no existence of Maya as a separate thing. Mind itself is Maya. It is the mind that creates (mental) images or

ideas. All sorts of relations, all creation, cause and effect, light and universe, universal light and the Supreme Light; all these differences are caused by one's own ignorance (Maya).

When this is realized, there is no fear of Maya. "All these forms are MY OWN FORMS." Thus should a wise man meditate. When the mind becomes firm in meditation, and when the Supreme Oneness is realized in the sky of consciousness, it is called Moksha. The path of Moksha is not far from one's Self. Like the distance between the eye and ears, the distance between sin and merit is very slight. Moksha is not beyond Buddhi.

Pleasure and pain are things to be merged in Buddhi. By the help of Buddhi, one must attain Moksha. When the mind is merged in the Self and when the oneness is realized, one attains Moksha. Jnana is internal. At the beginning, Jnana can be known. As one progresses, this Jnana is also forgotten, then there is nothing to be said or nothing to be listened to. All is Brahman and Brahman is all. This state may be called the state of "nothingness."

Prana is like a rope. When exhaling and inhaling it moves harmoniously. Prana is indivisible, it has no difference of time. Prana feels this difference when it is coupled with the gross. Jiva, because he is engrossed in the various qualities of the world, has forgotten his real Self and has occupied a lower rank. Let him take a higher (upward) direction by the help of Buddhi. Prana should be tied down by the rope of faith. Let Prana attain Moksha by its upward direction. Liberation from the sensual ties is Moksha. Then comes peace. O Prana! Enter the abode of Peace. Have under control both this world and the next!

Such souls will attain Sat-Chit-Ananda. They have no attachment to the results of karma. They are eternally liberated from bondage. They are eternally one minded. They have conquered the qualities of the Jiva. Until the consciousness "I am the body" is wiped off, Mukti is a thing far off. Unless the idea of "twoness" is annihilated, there is no yoga, no Mukti. In a sense, everyone is a yogi. But everyone of such yogas has a certain object in view. When a substance becomes one with the original substance, when the dualities of lives is wiped off, it is called union or oneness. When this is realized, we see oneness in all. The real yoga is that which is detached from everything.

That yoga by which a man becomes free from desires is the path to Moksha. Doubt will not disappear until Jiva unites with Shiva and becomes one. When one does a thing which is not palatable to the other, one takes the other to be a mad man. When both are interested in doing the same thing, one does not take the other to be a mad man. When both are equally interested in doing the same thing, there is nothing strange in doing that thing.

The mind is like the cotton placed in the wind. Devotion to God is like water poured

on the cotton. Similar is the destruction of the mind. The mind which is like cotton should be wetted by the water of Jnana and the Chita should be freed from desires. That is Moksha. In the manner of the cotton, let man attain Mukti. A man may meditate on the Atman although he is engaged in various actions. The various objects of the senses are outside us, not inside us.

Even when we are performing various actions, it is not possible to keep the Buddhi separate from them. If a car driver, when he steers the car, takes his hands off of the wheel, the car runs in whatsoever direction and is endangered. Mind should be in Buddhi. We must not let the mind wander. Mind should be fixed on internal Dhyana. Mind should be developed by the power of introspection. O Mind! Enter the sky of consciousness by developing the subtle Buddhi and filling every nerve of the body with this Buddhi! O Mind! Be always content! O Mind! Do not be deluded by shadowy appearances!

Commentary: *Kundalini Shakti* lays dormant in three-and-a-half folds at the base of the spine. When awakened through *Shaktipat*, it begins its journey upward, through the *Sushumna*, into the *Sahasrar*, where it rests in union with *Shiva*. **This journey is the path to Liberation known as the Siddha path or the easy path.** Once awakened, the rising Kundalini should be supported by *Pranayama*. Doing this Pranayama as instructed by your chosen Guru causes Kundalini to rise in the central nerve, the *Sushumna Nadi*. This specific breathing technique is its own Dharana, its own supreme contemplation. If you have Faith in this practice of *Pranayama*, you can, with practice, direct *Kundalini* to rest in the *Sahasrar*. This is the way to Liberate yourself from the effects of Shiva's Maya. This Maya is not separate from you, nor is it separate from God. It is contained within you. When you believe it to be different and separate from you, that is called ignorance.

Shiva's Maya is really none other than Shiva himself. Once you have purified your mind by causing it to turn within on a constant basis, you realize this fact. *The mind is the tool Shiva uses to perpetuate Maya through the creation of thoughts, notions, ideas, concepts and language. These are perpetuated in your own imagination, where God becomes all those objects that you want him to become.* Once you have dissolved the notion of duality in your own mind, Shiva's Maya, the veil that conceals His true nature, is destroyed. This veil is destroyed through making your mind firm in Meditation. Then you realize that "All the forms in Shiva's Maya are my very own forms. It is I, the Supreme Subject, *Shiva* that exists everywhere I look." The dawning of this realization is not far from you. It is a short distance, just across the threshold of your own heart. *The difference between the state of ignorance and the state of Liberation is very small.* Illusion is the shadow of Truth.

Knowing the Truth is a matter of merging your individual intellect into the Buddhi, the Divine Will and Intelligence of Shiva-Shakti. Once this is accomplished, the next step is to deposit all your notions of pleasure and pain into that Buddhi. When the mind is merged in the Self, this Supreme Buddhi becomes active in you and by this Buddhi, you attain Liberation. Jnana, the concept of Wisdom or true Knowledge, is known as such in the

early stages of your sadhana. Once you have attained Liberation, the notion of Jnana disappears and all that remains is Paramashiva, the Absolute or one Brahman that is like a burning flame where there is no wind. **In the state of the Absolute, there is no ignorance and, therefore, there is no Liberation either. These concepts don't exist in Shiva. They only exist in His Maya.**

Prana, the life breath, is like a rope tied to a bucket that you are using to raise water from a well. *Prana is God*. It is indivisible and timeless. Prana only senses difference and the measurement of time and space, when it comes into contact with thinking, as it moves in the other channels outside of the Sushumna Nadi. It is through attachment to this thinking that you have forgotten your essential nature as Shiva-Shakti. It is through craving for sense pleasures and worldly pleasures that you have concealed your true nature from yourself. In this way, you occupy a lower rank, a limiting and binding position. Take the upward direction with the help of the wisdom of the Self. Direct Prana into the Sushumna with complete Faith in Sadhana and the goal of Liberation. When you break the ties of sense pleasures that bind you, this is Liberation. Eternal Peace follows. O Prana! Be into the Sushumna Nadi and up, up where the abode of peace awaits you in the Sahasrar. O Prana! Take refuge there.

Those who have mastered internal *Kumbhaka* by breathing internally in the *Sushumna* have no attachment to the results of their actions. In this way, they offer every deed to God and do not create any new karmas. As a result, they are eternally Liberated from the bondage of ignorance and remain eternally absorbed in the Self (Sat-Chit Ananda). They have conquered their own limitations by wiping off the idea that they are the body. You *cannot* attain Liberation unless the notion that you are the body is completely destroyed. Unless the notion of duality is removed, there cannot be Mukti (liberation). In a sense, everyone is that Yogi, Shiva. However, you don't know that you are Shiva until the notions of "I" and "Mine" have been destroyed. **To be a real Yogi, you have to see God in everything and everyone, everywhere, without the slightest sense of difference between yourself and other objects (people, places and things).**

Yoga is that path by which you become free of craving and desire. Fear and doubt will remain in you until you merge your individual identity in Shiva Consciousness. People fear what they don't understand or have not been exposed to. Those who don't have a Siddha Guru, those who don't follow a Guru and who don't do Sadhana, consider those who do to be mad. However, they don't consider others with the same values and behavior to be mad. So, if they were to experience the Master and do spiritual practice, they would no longer consider those who do the same to be mad. *Therefore, there is nothing strange about doing sadhana under the guidance of an Acharya.* **Trust your own experience of this and keep the company of those people who are like-minded on the spiritual path.** KEEP GOOD COMPANY. This is everything.

If you put a piece of cotton in the wind when the wind is blowing, the cotton will blow away. But if you pour water on the cotton, it will not blow away. The mind is fickle and, like the piece of cotton, when allowed to experience worldly pleasures and sense

pleasures, it will blow back and forth aimlessly, completely lost. But if you pour the water of direct knowledge of God on to the mind, the mind becomes steady and cannot be "blown" about by craving and desire. Once the mind is completely absorbed in Shiva, you attain Mukti. The key is in training the mind.

This is accomplished through meditation on the Self. Even while engaging in the mundane activities of daily life, you can keep your mind centered in God. In this life, you have to act. You cannot avoid action. So, the goal is not to become inactive. **The goal is to remain absorbed in God, even while taking action. This is Liberation.** Allow your mind to engage in the thoughts necessary to carry out the activity of your daily life, while *remembering* God at all times. This is what is called internal Dhyana or Meditation. My Gurudev used to say that anyone can sit in a corner with eyes closed in meditation. The real accomplishment is to carry on this meditation with your eyes open while engaging in action.

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280. Those whose minds are merged in Samadhi, are not deluded by the external jugglery. They are quite fearless. Siddhas (God realized souls) are not afraid of the world. A tiger or a cobra, when they see such a person, become calm, forgetting their ferocity. Similarly, all animals become calm at their sight.

Even enemies forget their enmity and become friendly. As soon as they see a sadhu, they become stone-still. What is the cause of this? It is because of their doubting nature. At the sight of a sadhu, there is no darkness. Mind gets purified, realizing the Satwa quality.

Commentary: When your mind remains absorbed in *Shiva* even as you go about your daily activities, this is known as Samadhi. When this is your state, you become fearless and cannot be deluded by the illusion of *Shiva's Maya* that is this *world-appearance*. You become a *Siddha* and Siddhas are not afraid of this world. They have no anxiety and no doubt. In this state, you no longer have to cling to life out of fear of death.

At the very sight of a Siddha, even evil people become still. This is because their own essential nature of Divinity is reflected back to them through the Siddha's being. At the sight of such a Sadhu, there is no darkness and the mind becomes calm. This is why we say keep the company of the saints, of the Siddhas, if you want to go across.

281. All do not feel hungry at the same time and to the same degree. Similarly, all do not attain Mukti at the same time. There is only a difference of time. Men dispute among themselves because of the difference of language. In Hindu-Thani, sugar is called mittha. In other languages it is called sakkare, etc. The use of sugar is the same to all. Although the sugar may be put to different uses, the places where it reaches is only one (mouth). Instead of believing in thousands of gods, if a man believes only in one God, he can realize what bliss is.

Then only is a man content. Those who believe in thousands of gods are never content. So long as you think of two, there is no happiness. So feel happy only in ONE. God is only ONE, never two. Those whose faith is such, see God in themselves. They see all as Self. This is the path to Moksha. For such a man, there is no enemy. All are his friends. A man should not spoil himself by believing in two. He should attain by believing in one.

A man must return from whence he has come. Knowing the cause and effect, playing on the external matter, reach the place from whence you started. This is Moksha. Moksha does not come in search of us. We should search for Moksha and enter therein. What is Moksha? Moksha is freedom of the mind from actions and standing apart from the internal state. Moksha is not to be attained by a different outward path. What is Moksha is not different from one's Self. We have not striven for Moksha.

So, we feel that it is far off from us. Moksha is not a thing to be attained by going "here" and by going "there." One should search within oneself. The mind should be merged in Buddhi and by the path of discrimination, one should enter Mukti. God is the Indivisible One. Man because of his doubts, has made images and called it god, due to ignorance. This doubt should be removed by the path of discrimination. By doing so, he must attain JivanMukti.

Bhakti (devotion) is nothing but love a man manifests towards an object. A man should believe that thing as great, by which, because of his faith, he has been much benefited. This belief should not be relaxed. There is not a single thing without Bhakti. All animals have Bhakti. Just as water flows in different directions, so also, is Bhakti of different types. All animals have a right for Bhakti. Bhakti is in all objects. Bhakti should be absolutely pure. Bhakti should be realized in the sky of consciousness. Bhakti should be internal and it should realize the subtle. Then, a man becomes desireless and sorrowless. This state is eternal Mukti. Let Mukti be entered into by the path of Sushumna.

Commentary: All beings must, eventually, retrace their steps back to God. *This is inevitable. If you don't do Sadhana to become God-realized in this life, you will continue to return, you will continue to take birth and die, until you choose to tread the path back to God.* The goal of life is Moksha (Liberation or Deliverance). Some attain it sooner and some later. The difference is only in the time it takes. All will, eventually, be Liberated. To experience the Bliss of the Absolute, you have to believe in that one God-principle, *Shiva-Shakti*. Regardless of which "label" you use, whether it is Shiva, Shakti, God, Mohammed, Jesus Christ, Mary Magdalene, Ram, Vishnu, Krishna; believe in the ONE unifying principle of *Divine Consciousness*. This is the only way to see God inside yourself and in others. This is the only way to attain Moksha.

Moksha means returning to the place that you started. It means returning to your

primordial state of being. It is the freedom that results from dissolving your mind in the Absolute. Moksha is attained only by going inside with self-effort and the Grace of the Guru. If this state of Liberation seems far off for you, it is only because you have not made the effort to attain Moksha in earnest. Moksha cannot be attained by investing yourself in sense pleasures and worldly pleasures. It cannot be attained by gathering possessions. *There is only one path to Moksha. That path is an inner path.* It is the path where the mind is merged in the purified Buddhi. This path is not contained in objects of worship or statues of deities. It is not contained in mere rituals or ceremonies.

This path to Liberation can be tread inside yourself when you remove all doubt from your mind and cultivate Bhakti (devotion) for the Master and for God. With this *Bhakti* you make *Shiva* visible within yourself. Then you become a *Jivanmukti*, one who is completely Liberated while still alive in the body. Every living creature has this *Bhakti* within them. From animals to insects to human beings, all have Bhakti internally. It just needs to be cultivated and focused on. When Bhakti is completely pure, when you love God and are devoted to the Acharya for your own sake, then you become free from limited desire and craving and you attain a state where there is no suffering or sorrow.

This state is the eternal *Mukti* (complete recognition of the Absolute). *Mukti* (moksha) is attained by way of the *Sushumna*. **When we say believe in one path, in one God, this is what we mean.** The one path to God is the *Sushumna Nadi*. When *Kundalini* rises in this nerve, all *vasanas* and *samskaras* are destroyed. Through this *Sushumna* path, the *Siddha* path, She then merges with *Shiva* in the *Sahasrar*.

282. The subtle power of Kundalini must be comprehended by the path of Buddhi. By discrimination and Shradha, the Prana should be heated in the Sushumna like boiling milk, and led towards the Sahasrar in the head. When the Kundalini crosses the various chakras in the body, our bodily qualities change. The change of one quality means the change of one birth. When the Prana is led upwards through the chakras, peace of mind and forgiveness are acquired. Five chakras and five houses (Pancha Bhutas) should be crossed and the sixth chakra should be reached. After conquering the six qualities, Sat-Chit-Ananda should be entered into.

After enlightening the Ajna Chakra, Akash (internal) and Agni Mandala should be attained. Shakti and Shiva should be one, present, past and the future. The place of these is Bindu. In Bindu is Jnana fire. This should be meditated upon and Prana Linga should be entered into. Let Prana become one with Shiva. Conquer both Yantra and Mantra. Let Buddhi proceeding through Akash (internal) go to the center of the sky of consciousness and there be one with the dawn of the Atman. Let the qualities of karma be sacrificed and let Jiva, by the path of pure Akash, become one with Paramatman. Let Jiva take his stand on the top of the Sushumna which is his real home. Let the feeling of "mine" and "yours" disappear. Let all the qualities of Jiva be unified, and man become a Siddha and be fearless. Knowing the path of the Atman, O Mind, distribute spiritual food to others! Knowing the path

of the Atman, O Mind, conquer both birth and death! O Mind! Be free from birth and death! O Mind!

Enjoy eternal peace! When the Buddhi is enlightened, every man comes to know his own defects and merits. Like one's reflection in the mirror, the various desires of the mind will be visible to Buddhi. The gross and the subtle will seem to be separate like the reflection of the sky in clear water. These experiences will be had by those who have realized the Atman. The internal state of man will be like an object sunk in water. In all forms, the One is seen. So be sunk in the water of Jnana. Let the desires of the mind be washed in the Ganges of the Atman. Thus realize Ananda. Enter Mukti. O Mind! While sitting, lying, sleeping, and walking, be on the path of Mukti and enter it. For Mukti to be attained, no particular time is prescribed. When you are walking in the company of others, let your mind be in the sky of consciousness. Let the mind with Shraddha drink the nectar of Mukti.

Realizing Bhakti and Mukti to be one, become one with Omkar. Let the ten Indriyas become slaves of Buddhi, like a bird deprived of its wings. Let Prana which is moving in ten directions be made to move in one direction only. Let this be done internally.

Let Prana enter Chidakash. Let internal peace be attained. Let Mukti be attained in same-sightedness. Having attained Mukti let them see the whole universe as freed from bondage. The body is the engine. Knowledge (Jnana) is the steam. Discrimination is the movement. Shraddha is the line. Knowing this, let the train be driven. The driver is the intellect (Buddhi). The digestive system is the boiler. The nerves are the screw. Knowing this, enter the Atman by the subtle oath of Buddhi. Attain thou peace. Just as the train moves on rails, so also, discrimination should move on the path of subtle Buddhi.

Commentary: You should become constantly aware of the movement of mother Kundalini as she purifies your being. Cause Kundalini to rise by allowing your individual intellect to become absorbed in the *Buddhi*, the Divine Intelligence of God. By the recognition of *Shiva*, and by unwavering *Faith*, direct your *Prana* into the *Sushumna Nadi* and cause it to rise to the *Sahasrar*. In this way, support the rising Kundalini as she pierces and purifies each of your Chakras (lotuses or spiritual centers).

On the journey of the Siddha path, all of the 36 Tattvas, from the Pancha Mahabhutas beginning with Earth up to Shiva, must be crossed. As *Kundalini* purifies each chakra, the qualities, leanings and tendencies (vasanas and samskaras) are destroyed. With the death of each quality, a future lifetime of birth and death is changed or completely destroyed. As Kundalini rises on her journey to *Sahasrar*, peace of mind and the Sattvic qualities of compassion and honor are cultivated.

After the rising Kundalini pierces the Ajna Chakra, the Sahasrar should be reached and the experience of the Heart space attained. One should attribute everything to Shiva-

Shakti, including the past, present and future. This is the experience of the Vibration of Divine Consciousness called Visarga or Bindu. It is the fire of all yoga. One's meditation should consist of the complete awareness of Prana Shakti (Prana Linga) as it moves in the Sushumna Nadi without taking in any breath from outside. In this way, the Prana becomes one with the Absolute and one rises above the need for ritual and mantra repetition. The mind becomes completely absorbed in Bindu-Nada. This is pure Akash, the experience of Chidakasha.

Let your intellect travel in the Heart space in the head to become one with Shiva. Sacrifice your attachment to objects and sense pleasures in the pure space of Chidakasha and become one with Paramatman. Take your position at the top of the Sushumna Nadi in the Sahasrar. Surrender the false notion of difference and the false notion of "I" and "Mine" and unite your qualities with the Absolute to become a Siddha. Once you have become this fearless saint, teach others and lead them to the same state. Become free of birth and death in this way.

As your individual intellect is purified through Sadhana, you will start to see all of your defects, all of your weaknesses. These become glaringly obvious with spiritual practice. You also begin to see all your strengths and your own purity. In this way, you learn to choose the *transcendental* aspect of God over His *immanent* aspect. You learn to choose expansion over contraction and you avoid limitation in order to constantly experience your limitless nature. In this way, you are able to get better at observing this *Play of Divine Consciousness* from the "director's seat" and you will start to observe your Divine nature as being separate from and untouched by the illusion of this world-appearance. This will become your strength.

Realize the eternal Bliss of the Self in this way. There is no time that is better than another for realizing God. *So, do it now.* By the instruction of the Master, attain *Mukti* right now where you are, in whatever activity you find yourself engaged in. See God everywhere, in everything and everyone and remain absorbed in *Shiva-Shakti*, even as you go about your mundane activities. With complete *Faith* let the mind drink the nectar of Self-awareness at all times.

If you can realize that Devotion for the Guru and the instruction of the Guru is the path to Liberation, you will merge with God. *Of this there is no doubt.* Let the *Pithas*, the seat of the senses (powers behind the senses) become slaves to your own purified intellect. Make them tools for God's use. Let *Prana*, which is moving through all the subtle channels that fuel the senses, be redirected into the *Sushumna Nadi*. Cause *Prana* to move in this one direction, to the *Sahasrar*. Do this kind of internal work. In this way, cause Prana to roam in the inner expanse of *Divine Consciousness* (Chidakasha) where eternal peace and Bliss can be experienced constantly.

The body is the engine. Wisdom (Jnana) is the steam that fuels that engine. *Viveka* (discrimination), the willingness to choose the transcendental over the immanent, is the movement of the engine. Faith (Shraddha) is the motivation and the purified Buddha

(intellect) is the driver. Let this "train" make its way through the *Sushumna* to its final destination in the *Sahasrar*. Attain eternal Peace in this way.

283. If we look at the rails and the carriages, both appear to be closely connected. But really the rails and the wheels are separate. The rails are the gross passage. The train's motion is caused by the energy of steam. Similar is the connection between the body and the soul. It should be shaken by the subtle intelligence and the eternal peace should be attained. Just as the carriages of the train are connected by chains, so also, let Jiva and Paramatma be united. The bodily qualities should be cut asunder by equal sightedness. Let Jiva attain Mukti, his eternal home.

Commentary: Just as the cars of a train are separate from the rails that the train rides on, so also *Spanda Shakti* is of a very different nature than this *world-appearance*. Her nature as *Shiva Consciousness* is *unchanged* and *untainted*, even though she becomes all the objects in this universe. Just as the train's motion is caused by steam, the activity of this world-appearance is caused by *Spanda Shakti*. She should be realized as the energy that gives this world-appearance life. Attain eternal Peace by purifying your being with the subtle intelligence (Buddhi) of this divine *Spanda Shakti*. Unite your individual consciousness with the Consciousness of God by taking complete and total refuge in *Shiva*. Make all the qualities in your being serve God by attaining *Equality Consciousness*. Go and dwell in your eternal home that is the state of *Liberation* (Mukti).

284. Let Meditation, Manas, and Faith be merged into one. Let the subtle point of light be kindled between the eyebrows and the union be established. In the Omkar, let the pure Chita be firmly fixed, following the path of subtle Buddhi. Let the Manas become steady being firmly fixed in Dharana and Samadhi. Let the mind be one-pointed. To establish Chita in Akash, there is no other means than Samadhi. O Jiva! Enter thou Akash! To the Jiva who has entered the Akash, there is no separate existence for this world. O Mind! Be quite free from the body idea!

To make Chita firm is very difficult without Sadhana. To those who are ever merged in Samadhi, the body's existence is quite foreign. To such, the gross and the subtle become separated like the kernel and the shell of the mango seed. To those who always think "I am not the body," there is no separate Samadhi. They enjoy eternal Samadhi, absolute Samadhi, Shivanatha Samadhi, Manolaya (mind annihilation) Samadhi. To those who are always sunk in the sugar of Jnana, sugar does not exist as a separate thing. Such men are quiet regardless of the external acts and the external world.

Commentary: With complete *Faith* in the Guru and in your own spiritual practice, dissolve your mind in Meditation. Meditate and practice the instruction of the *Acharya* so that you can direct *Kundalini* through *Ajna Chakra* into the *Sahasrar*. In this way, merge your individual intellect into *Buddhi*, the Supreme Intelligence of *Shiva-Shakti*. Attain *Samadhi* by dissolving your mind in the Absolute. *Samadhi*, the thought-free state, is the

only way to enter into *Chidakasha*. It is the only way to experience Shiva. When you have this experience, sunk in the sweetness of Chidakasha, the world does not exist separate from you. When you maintain this experience, you realize that the entire universe is contained within your own being. To hold this experience, you have to *eliminate* the notion that you are the body.

285. The energy of Omkar is like a mine of water. It moves in all directions. It pervades both inside us and outside us in the form of reason. It becomes vibrationless, creating, maintaining, and destroying all. The vibrationlessness becomes one with reason. Reason becomes merged in Omkar. Omkar becomes one with reason. Omkar becomes one with the world. The world becomes one with Omkar. The Omkar and the world become one with Akash. Akash becomes one with reason. Reason becomes one with Akash. Reason and Akash become one with Omkar.

The imperishable becomes one with reason. The imperishable and Jnana become one with reason. Reason becomes one with Atman. Atman becomes one with reason. Form discrimination becomes one with Atman through the path of Buddhi. The cause and effect juice of yoga. The juice of yoga transforms every quality of the body, directing it upwards. O Mind! By the upward path, pervade all those qualities of the body.

Shake off all doubts from all parts of the body by bathing in the Ganges of Shiva. Let Shiva and Shakti be one with Omkar. See, with the third eye, the forms and qualities of the world. Let the doubts of the mind be reduced to ashes. Let the six enemies of the body be burnt to ashes. Let the body be smeared with these ashes. Thus enter thou Shiva by the help of the third eye. Be thou Shiva and Shiva, thou. Let the difference between thee and Shiva be sacrificed in the midst of the five fires of the five senses. Let all doubts be heartily sacrificed in these fires, O Jiva! Perform penance by sacrificing all thy qualities Satwa, Rajas, and Tamas. By the disinterested path, drink the nectar every moment. Drink that nectar without doubts.

When thou hast realized the truth, thou hast no fear of death. After realizing the truth, "I" and "mine" are as if they are dead. The fear of death is dead forever. What is called the feeling of "I" and "mine" is nothing but the fear of death. This is an obstruction to the path of God-realization. When the truth is realized, death becomes an external condition just as thou sleepest, forgetting the external world. This is not different from what is called the internal life. Then the senses are turned inward and when they move internally, "I" and "mine" become atomic and become merged in the highest. When the Jiva suddenly awakens from sleep and becomes aware of the external, then only he realizes the nature of sleep. This is the state of Jnana. The cause of birth and death is desire. By this desire, the shadow appears as reality.

This desire is under man's control. Those who have the power of discrimination, have no fear of birth and death. Since mind is controlled by desire, you give room to enjoyment and difficulties. If the desire is subdued by man, he is no longer under the sway of Pleasure and Pain. Because mind is subdued by desire, man requires external help to satisfy his desires. When a man becomes a slave to certain habits, this is the cause of lower birth. All habits must be under the control of man. A man must be indifferent to habits. For this you want a firm will. The work depending on fancy is not permanent. The work done by the power of discrimination lasts till the body lasts.

Sankalpa is not always permanent. Sankalpa is far inferior to Buddhi. Sankalpa is like the little finger. Buddhi is like the middle finger. Vasana is the great love for a certain thing. This Vasana is the cause of birth. Vasanas, which are related to the body, come and go now and then. Like bubbles which appear and disappear in water. Body is all nature. Because of the great love for a special thing, which is called Vasana, we have to take another birth. Juice of yoga. The juice of yoga transforms every quality of the body, directing it upwards. O Mind! By the upward path, pervade all those qualities of the body.

The Vasana has a special form. That form reflects the internal. It appears in the form of a body in a special family. The man having such a Vasana, whatever work he may be engaged in, his body only is working. His Vasana stands apart and there a body is created according to the Vasana. It is impossible for the body to satisfy the Vasana. Hence, the body suffers from some disease, and the outgoing Prana, after death, assumes a particular body. This body is gone and a fresh body is generated. The birth is for the fulfillment of that special Vasana. The birth is of the same nature as the Vasana. For instance, when one is walking, can he lift up both feet at the same time from the earth? Lifting up the feet alternately, one must walk. Similarly is the Vasana of former birth.

Commentary: The energy of Omkar is the *Chiti* or *Spanda Shakti* of the Absolute that pervades the entire universe of forms and all other realms seen and unseen. This Shakti of Shiva is contained inside each of us and outside everywhere. Although completely still and pure, *Spanda* is responsible for all the vibrations of the universe; creating, sustaining and withdrawing the universe at will. It is this *Spanda* that takes the very form of the individual intellect known as reason. When Omkar becomes one with the individual intellect, you realize that you yourself pervade this world-appearance and are one with it. When the individual intellect is purified, this reason merges in *Buddhi*, the Divine Will and Supreme Intelligence of *Shiva* that is the Heart space of Chidakasha.

This Buddhi is Spanda in her purest form. Once enlightened, a Siddha experiences that all the forms and experiences of this universe merge inside his own being and become one with this Chiti. Then he realizes that this entire *world-appearance* exists in his own imagination and that the only Reality is *Shiva-Shakti*.

Liberation comes to those who do sadhana. The practice of Yoga, under the guidance of a living Master, is this Sadhana. Sadhana, which begins with *Shaktipat*, transforms every quality of one's being and makes those qualities tools of God's Will. O Mind! By the upward path to Shiva, purify all the qualities that exist in the body. Destroy all fears and doubts by resting in the abode of Shiva in the *Sahasrar*, O mind. By spiritual practice, reduce craving, desire, doubts, fears and worries to ashes. Let the six enemies be burnt to ashes in the fire of your sadhana. Let your sense of separateness from Shiva be destroyed by depositing all expectations of sense pleasures at the feet of Shiva, where they will be burned to ashes. Let the body be smeared with these ashes, just as the body of *Shiva* is smeared with the ashes of the impurities of all His disciples. In this way, enter into *Shiva* by crossing the *Ajna Chakra* with the Blessing of the Guru-Acharya. Sacrifice the three Gunas to Shiva and become free from attachment to this world-appearance.

When you realize God, you will have no fear of death. After becoming Liberated, you will have no sense of difference or diversity. You will not get caught up in the notions of "I" and "Mine" and "You" and "Yours." These notions are the act of clinging to life out of fear of death. **They are an obstruction to God-realization and must be removed.** When you realize Shiva, you will experience that death is only the death of the illusion that a world and a universe actually exist. You will realize that *Shiva* is this world, this world is *Shiva* and you are *Shiva* also. You will understand, in this way, that you have no beginning and no end. Once you realize that the world does not exist separate from you, you will experience your own death in Meditation, and then you will realize that death does not exist either.

The notion of death only exists because you have woken from the sleep of the Atman, which is your own deep sleep. Because you rise from deep sleep each day, you have come to believe that there is such a thing called death. *In truth*, "death" is nothing but the deep sleep of Yoga (yoga nidra). This "death" is merely your withdrawal from this illusory world-appearance.

The cause of the *belief* of birth and death is *attachment to* and *desire for* the illusion of this world-appearance. Just as, when you let go of your desire for an object, that object no longer exists for you, yet you continue to exist; in the same way, when you let go of the object known as "world," it no longer exists for you, yet you continue to be. The truth is you create your own heaven and hell by entertaining desire for this and that. Therefore, desire is under your full control. But you are deluded by your own powers because you have forgotten your true nature as Shiva. In this way, you place yourself under the sway of pleasure and pain and become a slave to these pair of opposites. This becomes the cause of your death and rebirth. The only means to break this vicious cycle is by the power of Grace and that Grace comes from a Master. It is the power of Viveka (discrimination) that allows you to be aware of what is real and what is not.

Individual will (*sankalpa*) is inferior to Divine Will (*Buddhi*). What is manifested by *sankalpa* is not always permanent. Therefore, it is best to direct your *sankalpa* to Shiva and merge it in *Shiva-Shakti*. Not to do so is to create more *Vasanas* for yourself.

Vasanas are latent impressions caused by attachment to objects (people, places and things). A single *Vasana* can cause another birth. These *Vasanas* are the reason you are caught up in the cycle of birth and death and the cycle of pain and pleasure. Only through Sadhana can they be destroyed. O Mind! By the upward path, through the Sushumna Nadi, merge with Shiva and destroy these *Vasanas*!

Now. The thing to remember about *Vasanas* is that they create the Prarabdha Karma, the karma that cannot be destroyed and must be suffered. This is why the body does not have the capacity to completely fulfill all *Vasanas* in one lifetime. *It is not possible*. The Prarabdha is the reason you take another birth. So, for a particular *Vasana*, there is another cycle of birth and death. These *Vasanas* can only be fulfilled one at a time, just like you can only put one foot in front of the other when walking. So, in this way, many *karmas* are created by way of these *Vasanas*. This is why you continue to be trapped in the vortex of Samsara. **The way out is to burn these *Vasanas* in the inner fire of Yoga. There is no other way.**

A great general who commands the King's armies can choose to leave the kingdom to start his own army. But, because all the soldiers in the kingdom belong to the King and are loyal to that King, it would be difficult for that general to convince those soldiers to join him, especially when all that he has to offer them belongs to the King. Now, this general, with great difficulty, may succeed in convincing some of those soldiers to join him outside the kingdom. But he will never command the powerful army he commanded when he served the King. So, align yourself with That King known as *Shiva-Shakti*. Align your comings and goings with *His Divine Will* so that you can command the army, *The Wheel of Energies* that is His and that is the power of His Kingdom. **Return to the Kingdom from whence you came and remain there in His power, in His glory.**

286. Desireless Bhakti is not for the enjoyment of worldly happiness. This Bhakti is not related to nature. This Bhakti is not for getting rid of any difficulties. There is no relation whatsoever between this Bhakti and difficulty. No one should shrink back from the path of this Bhakti. He should proceed on the path of this Bhakti. Just as the big lizard (in a fort) embraces the fort wall very firmly and never leaves it, so also, desireless Bhakti should firmly embrace the heart lotus with steadfast faith.

Bhakti by the path of skill (Yukti) should be one with Shakti. Let, by such a Bhakti, the heart be purified of all its Upadhis (latent tendencies). Let such a Bhakti become absolutely free from desire. Let this desirelessness become the strongest. Let the senses become quiet. Let his Bhakti become unwavering in that Giver of Peace. This is real Bhakti. This is eternal peace. This is the Self-luminous. This is what is called Sat.

This Bhakti is beyond both this world and the next. This is nothing but the mind filled with eternal Ananda.

The mind filled with eternal Ananda is the seed of all things. The mind filled with

eternal Ananda is the subtle seed of all things. Let this be developed with discrimination. The mind filled with eternal Ananda is that without qualities. It is the diseaseless. It is the universal reason. It is called the Creator. It is the witness of all. It is the one Sat for this world and the next. It is the One, pervading in and out. It is the Knowledge, higher and lower, (Jnana and Vijnana). It is the one Cause and Effect. It is the Universal Witness. It is the Sinless Atman. Witness of All, it is the Universal Guru. It is the Universal Light. It is the Universal Father and Mother. It is the Bindu in Omkar. It is MA, A, E, OM the Great. Movable and the Seen, OM the Essence. It is what is declared by the sages as The Truth. OM. OM.

[Verses 1-25](#), [Verses 26-50](#), [Verses 51-75](#),
[Verses 76-100](#), [Verses 101-125](#), [Verses 126-150](#),
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