



Sadhan Surabhi

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Sadhan Surabhi

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Dedicated to:
the Holy Feet of the Omnipresent, the Benevolent,
Manifest of the Universal Soul
Sant Satguru Dayal
Huzur Malik Sahib
and
Revered Mataji

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Preface

The aim of writing this book is to provide simplified information to those aspiring *Sadhaks* (Spiritual practitioners) who want to be initiated into *Sadhana* (Spiritual Practice).

Whether it is worldly life or the attainment of the highest truth, caution is a prerequisite. A- priori knowledge of the desired path of Spiritual Practice helps in being aware about the possible hindrances. Therefore, awareness is an important aspect of *Sadhana*.

Parmarth means supreme happiness, a happiness that is endless and eternal; and which is the ultimate aim of human life. The effort made in the achievement of this goal is called *Sadhana*.

The search for happiness is in the essential nature of human beings. Ever since the human being transcended the earth, he has been searching for happiness. He has searched for it everywhere. He has made every effort to attain it. The amassing of incomparable riches, high rise mansions, bejewelled thrones and innumerable means of grand pleasure are the results of this search. Aren't the many pages of blood stained history testimony to the

so-called search for happiness? An analysis of the plethora of newspaper headlines about economic and social crimes reveals this same truth- an irrepressible desire for temporary happiness. Every human effort is towards the attainment of happiness, which human beings have been unable to achieve despite their relentless search for it.

It is obvious that efforts for the attainment of happiness have been made in the wrong direction. If the direction is correct, then it is possible to advance towards the actual origin of happiness. When the beginning is auspicious it is possible to reach that goal of happiness which is eternal, everlasting, complete, real and which doesn't leave any room for further achievements. This is the path of Parmarth. The great personages who show the right direction and give knowledge, inspiration, ability and help, to advance to that- Parmarth, such personages we address as Satguru. Satguru is the incarnation of God. It is impossible to describe the greatness, mercy, Grace and benevolence of *Satguru*. It is also equally impossible to describe the attributes or characteristics of Satguru because He takes one to the infinite i.e. '*Anant Dikhawan Har*'. As such He himself is infinite. That which is infinite is linguistically inexpressible. *Sant Ekanathji Maharaj* has said; "at the feet of Satguru," lies happiness of the soul. There are no words to describe

the ways of recognizing Satguru. What can be told or said about Him (Satguru) who is infinite, everlasting and absolute *Brahm!*

Adhyatm Niketan does not have any different ideology or Sect. The system of *Sadhna* being practised in the Adhyatma Niketan, Gwalior, is one impounded by God Shiv and transcended through the Guru lineage. '*Siddha Mahayog*' and '*Surat Shabd Yog*' are the two combined forms of Sadhana (Spiritual practice) being practised at the Adhyatma Niketan, Gwalior, through the Grace of Satguru.

'*Siddha Mahayog*' and '*Surat Shabd Yog*', both are eternal ways of practice. There are no restrictions of caste, religion or class to follow both these *Sadhna* in the *Adhyatm Niketan*. Those who aspire to practise truth, live a righteous life, have intense desire to love God and all beings, and whose hearts are open, can become the followers of this holy path.

I also believe that the path towards the Supreme also traverses through the service of beings who are sad, helpless, sick and afflicted by disasters or through patriotism. It is important to understand, accept and adhere to this truth, in the present circumstances, so that miserable humanity can be relieved of

unbearable pains which it has to suffer helplessly; so that the dividing evil tendencies/ attitudes which are opposed to our great culture, which have disturbed and ruined our social life and which have resulted in endless economic crimes, could be escaped.

The practice of *Sadhan* and deep meditation purifies the inner self. Regular practice of *Sadhan* gradually purifies evil tendencies and gives rise to righteous tendencies. The *Sadhak* (Spiritual Practitioner) day by day, advances close to the Supreme Sovereign. Thus practising *Parmarth*, loosens worldly attachment and also has a positive ripple effect on the whole of society. Consequently, many good thoughts such as love, forbearance and philanthropy, develop in society.

The practice of *Parmarth* does not mean that duties towards family, society, country and humanity cease. No religious text conveys that an escape from duties can take one closer to the Supreme Being. Biographies of saints and great personages are proof of the fact that they have been more committed to and conscious of, their duties, than ordinary beings and their contribution to humanity has been comparably greater than any other ordinary person.

According to *Swami Raman Maharshi* an ordinary person can identify a true *Satguru* by analysing the way one feels in his presence, by the instinctive respect one feels in his presence, by the instinctive obeisance one pays to him, by the instinctive acknowledgement of the understanding that he can get spiritual guidance from this person only, by his simplicity, by his tolerance, by the insatiable desire (for God) to be in his presence; not by the vision of multitudes of followers he has or the clout that he has in society. One should listen to one's heart.

In the end, one more aspect is that the path of *Mahayog Sadhan* is achieved purely by Divine Grace. It is unattainable without the Grace of a *Samarth (accomplished) Guru*. However, it is even more important that the receiver has deservedness for receiving that Grace, otherwise the possibility of progress on the path of spirituality will become faded. Deservedness connotes regular practice, Satsang, *Swadhyay* (study of Scriptures) and Sustained Zeal for spiritual progress which takes to the heights of the path of *Parmarth*.

May Satguru shower His benevolence and Grace upon all and make everyone's life meaningful. With these best wishes:

—Sant Kripal Singh

Jai Gurudev

The real and actual aim of *Atma-janan* (Realisation of self) in human beings has founded a myriad of ways of *Sadhana* (spiritual practice), beginning from Lord Shiva himself, Seers and Sages. Since time immemorial these venerable systems having gratified many a fortunate *Sadhaks*, have cast the light of knowledge for righteous living, in apparent or sometimes in disguised form, not only in forests and caves but also in populated places.

To quote the eternally venerable Huzur Malik Sahib, “*the aim of all paths of Sadhana is one and they all achieve the same aim. The different paths of practice may bring forth different experiences.*” Therefore all ways of Sadhana are revered and venerable. Still, great personages have approved two paths as most preferential i.e. ‘*Surat Shabd Yog Sadhana*’ and the ‘*Siddha Mahayog Sadhan*’.

The manifest Supreme and Absolute, Huzur Malik Sahib's Grace has blessed all those who have been associated with the Adhyatam Niketan, with both these ways of *sadhana*.

It is the aim of this text to provide initial information to those curious about these paths and discuss certain related and important aspects, briefly.

CHAPTER ONE

Surat Shabd Yog

The *Surat Shabd Yog* is a way of purifying the *Jivatman* (individuated self) and conjoining with the Supreme Consciousness. The *Sadhana* (Spiritual Practice) of *Surat Shabd Yog* has been considered a *Sadhana* of Systematic and ardent form of devotional love. Thus total submission of the self to the Guru, intense love and living with purity, are unavoidable aspects of this way of *Sadhana*. Ardent devotional love is the basis of this *Sadhana*.

“Mata ko jas putra piyara, aur kaami ko kamini jaan, Aaisa Guru pyara jab hoga, tab kuchh dage panth chalaan”.

As a mother loves her child and a lover loves his beloved, if one loves his Guru, he will find and tread the right path).

The *Surat Shabd Yog* is a ‘*Devyan Marg*’ narrated in scriptures and this is the *Vaishnavi Sadhana*, continued since time began, which is practised by sitting in the *Vaishnavi* posture. With the Regular chanting of the Naam conferred by *Satguru* and the following of his given instructions, *Naad* begins to appear at the advanced stage

of practice. By listening to the *Naad* and by ascending various centres of consciousness in the *Sushumna*, the soul or consciousness achieves oneness with the '*Param Chaitanya Sindhu*' or the Supreme ocean of consciousness. As said by *Sant Paltu Sahib*:

*“Deepak bara Naam ka mahal bhaya ujryar,
Hodet chhatisi raag daag tirgun ka chhuta.
Puran Pragatae bhaag karam ka kalsa fuuta,
'Paltu' andhivari mitti baati dinnabi taar.
Deepak bara Naam ka mahal bhaya ujiyar.”*

(Upon having lighted the lamp of '*Naam*', one has become illuminated, and 36 *Ragas* (melodies) have appeared. The Soul has become free from the stains of the Three *Gunas*: '*Satt, Rajas and Tamas*'; one has become fortunate; accumulated deeds have been erased. *Sant Paltu Sahib* says that darkness has disappeared; the wick has been kept in the lamp and the lamp has been lighted, resulting in one's illumination).

It can be gleaned from *Sant Kabir Sahib's* poetry that in ancient times, before the practice of *Surat Shabd Yog*, the *Ashtaang Yog Sadhana* used to be practised:

“Kar nainon didaar, mahal mein pyara hai, Dhoati, naiti, basti pado, Aasanpadam Jugat se lado, Kumbhak kar rechak karwaawo, Phele mool sudhar, kaaj tab sara hai.

Kar naaion didaar, mahal mein pyara hai.”

Find Darshan of the Beloved God (Supreme Soul) in the castle (His Abode) through your inner eyes) for this, do the *Ashtaang Yoga*, namely *Dhoati, Naiti, Basti*; sit in *Padmasan* (Lotus Posture) make the effort; do *kumbhak* (inhaling) and *Rechak* (exhaling) *Pranayam* (Breathing exercises); clean your *Mooladhar Chakra* and awaken your *Kundalini Shakti*. Then everything desired in the spiritual path will be achieved and you will find *Darshan* (be in the presence) of the Supreme-Soul.

It is clear that *Sadhana* of *Shabd* used to be practised after the *Kriyaas* of *Aasan, Pranayam* and *Bandh*. This procedure took very long and was difficult too. So the perfect saint, *Tulsi Sahib* and after him *Swamiji Maharaj* of Agra, made some alterations in this system and preached the practice of *Surat Shabd Yog*, with the support of *Pranayam* only.

*“Saton randhra band kar lije,
Hriday dhyan bhrukuti mein kije,
Brahma Vishnu Maheshwar Deva*

Sakal miliye tum kariye seva.”

—Tulsi Sahib

(Close all the seven outlets of your senses (one, of the mouth, two each of the nose, eyes and ears); If you Meditate on the Point between the eyebrows; you will find *Darshan* of *Brahman*, *Vishnu* and *Maheshwar*- the three Main Deities; devote your time to Meditation).

*“Virah basavae hiye mein, hiya tirkuti mahi,
Surat basavae shabd mein, shabd gagan ke mahi,
Surat shabd ik ang kari, dekho vimal bahar,
Madhya Sushmna til basae, til mein jyoti akaar.”*

—Swami Ji Maharaj

(Yearn in your heart (Mind) and let the Mind rest in *Trikuti* (abode of the Mind); let the Soul listen to the *Shabd*; let the *Shabd* take the Soul to *Gagan*; when the Soul will be absorbed in *Shabd*, then you will find the Absolute Truth; *Til* (*Tesar Til*- a point between the eyebrows coinciding with the *Ajna Chakra*) is situated in the *Sushumna* which is highly illuminated, shaped like a *Jyoti* (burning flame).

The Soul is conscious, pure, non - complex and abounds with happiness, but evils have veiled it, resulting in worldly desires, anger, ego etc. But there are those veils also which reveal positive qualities such as forgiveness, serenity, love and generosity, etc. All these positive or negative; auspicious and inauspicious qualities together, are thinking parts of the *Mind*. Through this perspective the *Mind* has two sides to it: the ugly and the beautiful.

Our body has nine doorways, five senses, five organs and twenty five temperaments. Every information reaches the *Mind* through the senses, and then desires are aroused in the *Mind* which are fulfilled through the organs. Information about substances reaches through the Senses and the Organs accordingly act upon it. Thus, work done by the Organs are called *Karmas* (Deeds) which are of three types:

(1) *Kriyaman Karma*, (2) *Sanchit Karma* and (3) *Prarabdh Karma*.

Deeds performed in the present are called *Kriyaman Karma*.

If the fruit of these *Karmas* is received in the present life, they can be obliterated in the present. Otherwise they accumulate, thereby

amassing as *Sanchit Karmas*. When a human being is born, the creator picks up a part of these *Sanchit Karmas* and decides his destiny which is called *Prarabdh*, which the individual soul experiences till they are exhausted. The uniqueness of *Sanchit Karmas* is that they give rise to *Kriyaman Karmas*, adding them cyclically. In the course of regular practice of *Parmarth*, *Sanchit Karmas* are exhausted. Thus the cause of *Kriyaman Karmas* is naturally exhausted, but *Prarabdh Karmas* have to be experienced to become exhausted. Sant Huzur Daata Dayal has said “*Sanchit Karmas* motivate *Kriyaman Karmas*. Until effort is made to erase *Sanchit Karmas*, the creation of *Kriyaman Karmas* and through them, the addition in *Sanchit Karmas*, will not cease.” The practice of *Surat Shabd Yog* erases *Sanchit Karmas* gradually, ending the amassing of *Kriyaman Karmas*.

Prarabdh Karmas are exhausted by the experiences in the apparent body. Through intense devotional love and pain of separation and practice of ‘*Shabd*’, *Karmas* are eroded:

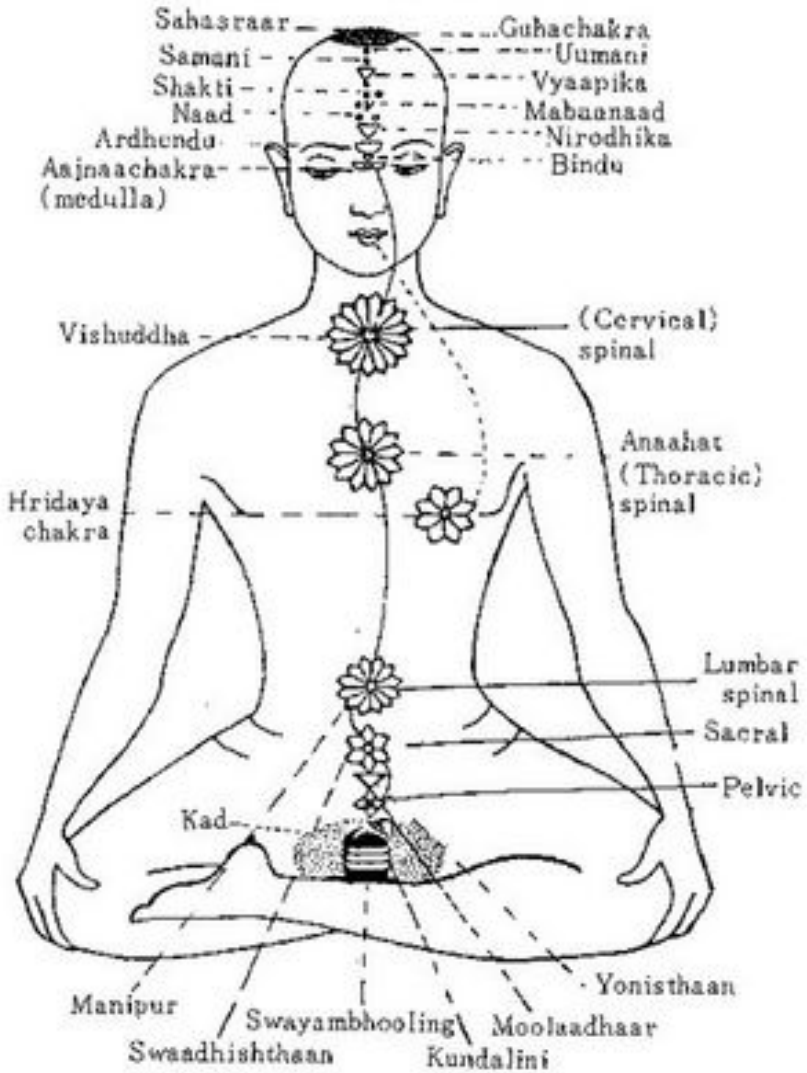
“*Ragad lagae chitron par dhun ki,*
Ghatat jayae Shakti traeya gun ki,
Karma chitra nit mitte jaaven,
Ang vikari ghatte jaaven”.

—Huzur Daata Dayal

(When we hear the *Naam* or *shabd* it reacts, washing away the impressions of past deeds, the strength of the three qualities (*Satt*, *Rajas* and *Tamas*) is weakened, impressions of past deeds are erased, all the unrighteous aspects of the practitioner gradually vanish).

In this manner, upon *Karmas* becoming ineffectual, the Soul finds release from physical and astral attachments and returns to its actual abode shedding the burden of its *Karmas*".

Karmas are the perpetrators of the Action chain and Cycle of Birth and Re- birth of the individual Soul. It is the aim of *Parmarth Sadhana* to release the individual Soul from this cycle of *Karmas* and carry it progressively, towards the path of ultimate welfare (Supreme Prosperity).



YOGIC CHAKRA

CHAPTER TWO

Siddha Mahayog

Satguru is the only one who can confer salvation, the only opportunity for salvation is human life and the only doorway to this is the human body. Our body is a reflection of the universe: “*yatha pinde tatha brahmande*”, meaning: whatever is in the universe, the same is in the human body.

The human body is the repository of innumerable mysteries.

What is bigger than the fact that it is only through the human body that one can attain the Supreme Soul, searching for that which is endless? Through no other incarnate body is it possible to do *Sadhana*, not even that of incarnate Deities.

In our body, between the anus and the genitals is *kand* (a tuber root like shape) which has been known as *Mooladhar* (mool-adhar) the basis, or, foundation. This point is the origin of all nerves. Here, within a lighted triangle, is the *Kundalini* Energy, in a state of slumber, since many births and rebirths.

With the benevolence of *Satguru* the ocean of supreme compassion, this supreme Energy awakens instantaneously.

Just as a door is opened with a key, in the same way, through *Satguru's Grace, Bhagwati Kundalini* opens the door of Salvation.
*"Udghatet kapattanttu yatha kunjkiya hathatt,
 Kundalinya tatha yogi, moksha dwaram vibhedyet."*

—Mahayog Vigyan - pg. 19

This incident of the awakening of *Mahadevi Kundalini* is divine, ethereal, unavailable to the Deities and possible only through the benevolence of a competent *Satguru*. The *Kundalini* Energy cannot be awakened by reading books, listening to discourses or exercises of the Mind. That is the reason I have said above that *Satguru* alone can provide salvation. The awakened *Kundalini Shakti* traverses through the *Sushumna*, purifies of *Sanchit Karmas* and moves up piercing the *Mooladhar, Swadishthan, Manipur, Anahat, Vishuddha* and conjoins with *Kundalini Shakti* God Shiv in the *Sahastrar* (Crown Chakra).

After this, it leaves the body and traverses further upwards piercing the Chakras of the universe. This is all that can be said and which can be experienced.

"Kahen Maan anubhav ki gatiyaan,

Batiyaan naahin batati hain.”

—Huzur Malik Sahib

Paramhans Parivrajakacharya Pujyapaad Shri Shri Shankar Purushottam Tirthji Maharaj has conveyed the Mahayog Sadhan as '*Sahaj Karma*' and has said: "what occurs on its own is *Sahaj* i.e. natural. That which is unnatural: yogic disciplines performed by personal efforts like *Aasan*, *Mudra*, *Pranayam* etc.) give pain and are obstacle-ridden... has the possibility of mistakes or harm. But the *Siddha Marg*, achieved by activation of *Shakti* through *Satguru's* Grace, accomplishes all the disciplines of *Ashtang Yoga* wherein *Aasan*, *Mudra*, *Pranayam*, *Pratyahar* (retreat from external and sensual objects), *Dharna* (hold steadfastly) and *Dhyan* (meditation), all yogic disciplines happen naturally... The Sadhak feels obliged and blessed having perfected spiritual attainments, he experiences being one with *Brahman* or the knowledge of the Absolute and the undivided Supreme consciousness. This is called the *Siddha Marg* or *Siddha Mahayog*.

The *Surat Shabd Yog* has been called *Poorv Marg*¹ (Front Path) and the *Siddha Yog*, the *Paschim Marg*² (Back Path).

1. The system of Spiritual Practice which traverses through various intermediate destinations in the front part of the body.
2. The system of Spiritual Practice which traverses through various Chakras of the Sushumna inside the spine, located in the back of the body.

Both the *Sadhanas* lead to *Satpad* or the absolute, the supreme and provide unending happiness and peace. It has been said in the *Tejobindu Upanishad* that one can attain the *Shiv Swaroop* by virtue of *Shakti* of the *Shakt-Guru*. This is what Vaishnavites have called the *Parampad* (Supreme abode) of God Vishnu which can be attained through the Surat Shabd Yog - *Huzur Malik Sahib*.

This in a nutshell, is a brief description of both the *Sadhanas*.

Those who are desirous of knowing more, can avail it through the numerous texts by various saints, available in the Adhyatma Niketan Ashram. But experience conveys that Swadhaya (study of scripture) and Sadhan (meditation) together, bears more fruit. Swadhaya with concentration is also a Dhyana, therefore it must be completed as such. Merely turning pages and reading without concentration, for entertainment and passing time, is fruitless. Spirituality is experience based. Expression of one's wisdom or oratorical expertise does not help in Self Realisation. For solutions of curiosity and queries, the Guru's actual guidance is more effective than textual answers. The Guru's voice has been called Mokshadayani (that which gives salvation). With each spoken word of the Guru, his Divine benevolence and Divine flow of Shakti reaches the heart of the Sadhak. It is therefore said that one

must be as alert while listening to the Guru as a tightrope walker is alert while walking on a tightrope.

With the regular practice of *Sadhan*, comprehension widens and one develops the ability to acquire deep spiritual knowledge and comprehend the most difficult of subjects.

Huzur Malik Sahib gives a very clear indication of this:

*"Koti granth kou padhe, anubhav ratti na hoae,
Anubhav mein gati buddhi nabin, jaani sake nabin koae".*

(Nobody can have practical experience of spirituality by reading the scriptures; practical experience of spirituality cannot be accessed by the intellect).

Personal experiences gained through *Sadhan* have substance; knowledge generated from books alone does not provide substance. Personal experience establishes unshakable faith, steadfast devotion, and generates love and bliss. Knowledge from books can be lost with time. With the onset of old age when mental faculties weaken, most if not all, forget what has been learnt. Knowledge gained through personal experience is the nectar of knowledge achieved through Guru's Grace, *Sadhna*, love and devotion and is indestructible. If mere reading would have

been fruitful, many people would become yogis by the mere reading of Maharishi Patanjali's 'Yog-Sutra' and also it would have been possible to attain *Mantra-Siddhi* by the mere chanting of inert mantras from books. Those who learn *mantras* from books alone, can experience harm, similar to those swordsmen who can harm their limbs because they know not the use of swords-
Pujyapad Swami Vishnutirthji Maharaj, 'Saundarya Lahari'- Pg. 31 (Hindi version).

Thus, without Guru's Grace, *Shakti* (spiritual energy) cannot be awakened, the eternal cannot be experienced, and the door to the inner consciousness cannot be opened-

*"Bin Guru Kribpa koi na jag mein, ji andh ko chaitave,
Jadd mein mili jadd roop hua puni jaad hi ke nitt gunn gave."*

It is appropriate to recall Swami Ramtirthji's words in this context;

*"Jin prem ras chakha nahin, amrit piya toh kya hua,
Jin ishk mein sarr (ego) na diya, jug jug jiya toh kya hua,
Mashhoor hoakar jagat mein, saabit na apne ko kiya (not received self realisation),*

Aalim (practitioner) au faazil (scholar) hoake, dana (intelligent) hua toh kya hua,
Auron ko nasihat (sermon) kare hai, aur khud amal karta nahin,
Dil ka kufar (evils) toota nahi, haji hua to kya hua,
Dekhi Gulistaan Boostaan (name of book), matlab na paaya Sheekh (writer of Gulistaan Boostaan) ka,
Saari kitaben yaad kar, hafiz (one who has memorised scriptures) hua toh kya hua,
Jab tak piyala prem ka, peekeer magan bodeta nahin,
Taar mandal baajtae (Anahat Naad), zaahir (ahat Naad) suna toh kya hua,
Jab prem ke dariyaav (ocean) mein, garkaab (drown) tu hota nahin,
Gangon-jaman, Godavari, nahaata (bathe) fira toh kya hua,
Pritam se kinchitt prem na, pritam pukaaratt din gaya,
Matloob (aim of self realisation) haasil na hua, ro-ro muan (die) to kya hua.”

(If one has not experienced the feeling of love, it is no use drinking Nectar; if one has not surrendered one's ego in the intense love of the Guru, it is no use living for many a century; one may have become famous in the world but what is the use if one did not become *Self-Realised*? it is no use becoming a learned scholar and then becoming intelligent; one delivers sermons to others but does

not follow them oneself, if one has not given up the evils of one's heart, then what is the use of becoming a *Haji*? (one who has been on a pilgrimage to a religious place); what is the use of reading a book like the 'Gulistaan Boostaan' (name of a book), if the meaning of Sheikh (writer of the book) could not be found? What is the use of becoming a *Hafiz* (one who has memorised scriptures) if one has not felt deeply immersed in the bliss of intense spiritual love, and has not experienced *Anahat Naad* (*Shabd*) what is the use of listening to external sounds? If one does not drown in the river of love, what is the use of bathing in the *Ganga*, the *Yamuna* or the *Godavari* (names of three sacred rivers in India)? If one has not the least love for the *Supreme-Soul*, what is the use of wasting one's time in remembering Him ? And if the aim of *Self-Realisation* is not achieved, what is the use of repenting on death?

CHAPTER THREE

Satguru

(The Venerable Spiritual Mentor 'Satguru')

Famous lines from Saint Kabir Sahib:

*"Sab dharti kaagad karoon, lekhnī sab van rai,
Saat samund ki massi karoon, Guru Gunn likho na jaayi."*

Kabir Sahib conveys that even if the impossible is done i.e. if the entire earth is turned into paper, all the trees are turned into pens, the water of all seven oceans is turned into ink, it will not be possible to narrate the greatness of Satguru.

According to the Gurugita, 'God Shiv and Satguru', are one and the same Supreme Spirit (*Yo Guruh Sa Shih Prokto, ya Shih Sa Guruh Smritah*). There is nothing greater than the Guru (*Guroh Partaram Naasti*). Huzur Malik Sahib has also said that none is greater than the Guru (*Tini lok nau khand mein Guru se badda na koae*) and in the absence of which, the knot of consciousness, with material elements, will not open (*Bin karni Guru ki Kripa khule na ghatt ki granthi*). Thus is the conclusion of all saints and scriptures that the *Guru-Tatva* is Supreme, Omniscient, Omnipresent, Omnipotent, Endless and the Eternal principle.

The Supreme Spirit, abiding in the human body, is Satguru (true Guru): “*Shrishti mein utra hua Ishwar hii Satguru hai*”.

It isn't possible to partake of dialogue with Him (God). It is not by chance that God has acquired the body of the five elements, in the form of the Guru. There is one main reason behind this mystery: the Supreme Grace of the Supreme Spirit. The aim is to liberate those aimless beings who have forgotten their essential nature and are suffering from three sorrows: *Daibik* (bodily), *Daivik* (ordained) and *Bhoutik* (Physical-natural calamities). The Supreme Spirit is not accessible to everyone in its formless form, ‘Thou is unreachable despite Thy being Omniscient’. To simplify, it is beyond the reach of ordinary persons. Direct dialogue is not possible with Him. We cannot get direct answers, we cannot sit close to Him or hold onto His holy feet in supplication and tell Him of our affliction, we cannot get directions from Him and we also cannot playfully pretend to be on speaking or non-speaking terms with Him. With a view to solving these problems and showing the right path to human beings, a compassionate God appears, by adopting the human body as a medium in the form of Satguru. It is for the welfare of human beings that the Supreme Spirit takes form, changing its formlessness, and appears before the eyes of our material body, beckons us to sit before Him saying, “you’ve been in the searing heat of the world too long, come and

rest in the shade; you must be parched, drink of the cool, refreshing water of love and feel the happiness of satisfaction.”

Let's understand and explain this in simple terms. Everyone knows that the Supreme Spirit has many names and forms. Each form of His has been associated with a special quality, for example: Lord Ram is known as 'Maryada Purshottam' (most virtuous of men) for his righteous behaviour, adherence to the rules of decorum and dignity; Shri Hanuman is known for his unique quality of devotional service, for him has been said "Na bhuto na bhavishyati", as it is he who liberates from obstacles. Lord Shankar holds within His throat, the poison of the universe, otherwise the earth would have been destroyed; Sheshnag Ji (the thousand hooded snake) bears the burden of the entire earth on its hood, etc. In the same way, *Satguru* is that form of the Supreme Spirit which reflects mainly and particularly, the benevolence of God. This benevolence makes human beings acquainted with the *Brahm* (the Absolute). The Supreme Spirit is closest to beings, nothing is as close to beings, nothing is as close as He is. In fact 'closest' is also not the correct word because there is no distance to speak of. Even then, without Satguru's Grace there can be no clear knowledge of Him, this is an irrevocable truth. A saint has said:

"Nain beech kaajar basse, pae darpan darsai, Itimi Hariju bin sant ke hirdae nahi samaain".

CHAPTER FOUR

Kripa (Grace)

This is why it has been said that the path of *Parmarth* is attainable by 'Grace'. Only with the Grace of Satguru is it possible to walk along it and reach the destination. It is the essential nature of Satguru to bless, that is why the blessings continue incessantly and unopposed, there is no dearth of it. How can that which is natural, cease? If this were not so, why would thousands of people yearn for *Gurudarshan*, why would multitudes of people prostrate themselves at Satguru's feet?

Someone has put it beautifully:

*"Daya ki na hoti jo aadat tumhari,
To suunii hii rehtii, adalat tumhari."*

But, the importance and essentiality of compassion is as important as the receipt of it. If our inner being is not agreeable to receiving the Grace, we cannot benefit. A saint used to say amusingly "*Guru Kripa to hai hii, kinttu shishya Kripa kabin duur-duur tak dikhayai nahin detti.*" (Guru Grace is always there, but disciple Grace is not seen, even remotely). Those who believe that the Guru is a human being only, remain bereft of his Grace despite being close to him.

The problem of human beings is that they are parched, cry for water but are not ready to drink the refreshing water which is kept before them. Their desire to receive water is oral and not felt. An even greater problem is that they remain ignorant of this internal rejection. If they looked within, and if they found the truth, their ego would shatter. Their desires would get uprooted. The extent of this ego and desires, all round, talks of lies and illusion, play havoc and overpower the aforesaid thirst. If this filth is removed, the vessel would become empty, and be able to receive Shri Guru's Grace.

Saint Tulsi Sahib has said:

“Dil ka hujra (the chamber of meditation) saaf kar, jaana (the Supreme Spirit) ke aane ke liyae,

Khayal gaeron ka bataa, uske bithane ke liye.

Chashme dil (eyes of the heart) se dkehk yahaan, jo jo tamashe ho rahe,

Dil sitan (those who can take over the heart) kya kya hain, tere dil sataane ke liyae.

Ek dil lakhon tamanna, uspe aur zyada havas,

Phir thikana hai kahan, uske bithane ke liyae.

Nakli mandir masjidon mein, jay saad afsos hae,

Kudrati masjid ka sakin (a resident of natural temple i.e. which is the human body), dukh uthane ke liye,

Kudrati kaabe ki ttu, mehraab (the arch i.e. the head), mein sunn gaur se,

Aa rahi dur se sadaa (Shabd), tere bulane ke liyae.

Kyuon bhatakta fir rahaa tuu, yae talashe yaar mein,

Raasta shahrag (Sushumna) mein hae, dilbar pae jaane ke liye.

Murshidae kaamil se mil, sidak (truth) aur suburi se Tagi (name of a person),

Jo tujhae dega fahem (guidance) shahrag ke pane ke liye.

Goshe (secret place) baattin (inner) ho kushada (widespread), jo kare kuchh din amal (practice),

La illah Allah bu Akbar pae jaane ke liyae.

Yaeah sadaa Tulsi ki hae, aamil (practitioner) amal par dhyan de, Kunkuran (voice of God) mein hae likha Allabu Akbar ke liyae.”

(Cleanse your heart to receive the Supreme. Remove all thoughts, allow Him to sit there; think seriously about the play that is going on in this world, there are so many things to attract and tease one's Mind, thereby making one an extrovert; you have only one heart and that too is full of so many passions, then where is the place left for Him to sit?; this is sad, that you go to the Temples and Mosques (made by men), but the Supreme dwelling in the Natural

and Real Mosque (in the human body) is left to suffer. Listen to the *Natural Sound (Shabd)* appearing in the *Sushumna* of the *Natural Kaba (Natural Mosque)* where the *Shabd* is appearing all the time to call you to reach the Supreme. Why are you wandering here and there in search of the True Friend (the Supreme)? The path of finding the Supreme, passes through the *Sushumna*. Find a perfect Guru and aspire with truthfulness and patience, a Guru who will give you the knowledge and understanding of finding the said way, in the *Sushumna*. The secrets will be revealed if you practise for some time, to attain that Great Supreme who has no comparison. Saint *Tulsi Sahib* advises the spiritual practitioner to practise carefully to find The Great Supreme, which has also been written as *Kun* i.e. *shabd* in the Holy Quran (Commandment of God).

In this context Huzur Malik Sahib's following statement is very important and worth remembering: *"Those who are fully involved in this world, what can be given to them? They do not want to let go of the world and partake of spiritual knowledge like one eats paan (sweetened betel leaf) casually after a meal. How can sugar be derived from a neem tree (that has bitter tasting leaves) while sitting on it"?*

There is no dearth of Grace, it is a continuous flow, unobstructed by distance, time and situations. There is dearth of receptivity, ability and deservedness, to receive compassion in its entirety. Though it is true that Satguru is the Supreme Giver, and gives to all, like rain, of which water reaches the innermost recesses too, even jagged mountains don't remain untouched by it, they also get drenched and their heat also becomes nullified. This is the greatness of compassion, the generosity of God. He gives to everybody, doesn't forego anyone, whoever appeals, isn't left empty handed.

CHAPTER FIVE

Shishya (Disciple)

In the least possible words, a disciple is one about whom a Guru would like to say: *“this is my disciple”*.

Our sages and scriptures have described in detail many characteristics of a disciple. It is not necessary to repeat them here. Huzur Malik Sahib, once, while explaining a poem of the saintly Paltu Sahib' stated: *“A disciple is one who is in the service of his Master. Doing service all the time. Not only by the body, that is done by thousands who pay obeisance in temples daily, what is their achievement? Only when the body serves the Guru, when the Mind chants the Naam conferred by the Guru uninterruptedly, the eyes focus as per the instructions of the Guru, all the time, hunger, thirst, sleep and all else are forgotten, then alone can such a person be called a Sewak (one who serves devotedly). He, who does not do so and wants to be known as a Sewak or Daas, is a fool and incapable of anything and is a pretender. What can be achieved by pretension?”*

*“Nazaren mehboob ke chehre par hon, dil sajde mein,
Phir uthaen haath tab, kuubuul dua hotti hae.”*

CHAPTER SIX

Samarpan (Surrender)

The word Surrender means to give as a gift or to give respectfully. Within the context of the Guru-Shishya relations, *Samarpan* (Surrender) means the disciple should surrender himself totally-his very existence, or say, obliterate his identity, and conjoin it with *Satguru*, then alone the word surrender can be used. That is why it is believed that one, who becomes a devoted servant of God, is left with nothing of his own, including his desires. The Master's desires and commands are everything for him. Saint Paltu Sahib says:

*“Agya mahin uthe baethe, agya dave jaaye,
Agya mahin laeve daeve, agya pahire khavei,
Pativrata grih aapne, karae khasam ki sev,
Jyon raakhen tyon hii rahae, agyakari ttev.”*

That is to say that the *Sadbak (Shishya)*, should remain as the Guru wants him to remain, should let the Guru do whatever he wants, only then can the process of transformation (clay turning into a jug) be complete. A potter wets clay, beats and pats it, puts it on the wheel to shape it, even then he doesn't let it go, makes it red hot in the fire, only then, is a beautiful jug made, which has the

capacity to cool water and the ability to quench the thirst of many. This whole process is without any complaint from the clay. It remains quiet, serene and undisturbed. The Guru is also a potter, a potter who conjoins the inert (individual self) into consciousness and enables the 'individual self in a body' (clay) to be transformed and meet the Supreme Spirit.

In this context, the meaning of surrender would be to expose oneself, naturally, to the incarnated Light (form of Supreme Soul in its totality and keep any interruption or undesirable things away from its path. There shouldn't be even a single particle of obstruction, inside or outside, which should oppose the flow of Light or which may have the possibility to go against it.

In the context of submission, the following words from the book *Narayan Updeshamrit* authored by Swami Shivom Tirthji Maharaj in which Pujyapaad Param Guru '*Shrimad Narayandev Tirth ji Maharaj*', provides important and useful advice to the Sadhak:

"Do not be caught by thoughts of whether you think of yourself as a body or a soul; or you are a Divine soul or sinful soul.

However you are, you surrender and let the Shakti (Divine Energy) do its work."

"When you do not have to use your Mind, wisdom and senses and you have to surrender to the Divine Energy, then, whatsoever the wisdom and Mind be, Shakti will clean, purify and improve it and make it perform suitable Sadhan. You only have to surrender in totality."

"Don't recall your misdeeds repeatedly and continually, making your Chitt (Mind stuff) dejected and also don't recall your good deeds which make the ego strong. Forget good and bad and allow the Shakti (Divine Energy) to perform Sadhan. Do not consider yourself a sinner or righteous. You will be amused to see the accumulated Deeds (Sanchit Karmas) being separated from yourself, the play of manifestation taking place, and the fallacy of considering yourself involved in it. It is the transformational Energy which will obliterate all the accumulated Deeds (Sanchit Karmas). Your duty is only to surrender in totality."

"Do not fear that there are a plethora of Vasana (negative desires) within you and that the Mind flees away with them. Have faith in the Shakti (Transformational Divine Energy) of the Guru, his Shakti is Divine and Supreme. It is this same Energy which will

transform your Mind, nullify negative desires and enable you to meet the Supreme Spirit. This, only the Transformational Divine Energy can do. Let it do so. You surrender, as it may be, totally".

-Narayan Updeshamrit pg. 32- 33.

Though, in the path of '*Shaktipat*' surrender occurs on its own, as soon as experiences take place within, the greatness of the Guru's personality envelopes the Sadhak, His strong energies, wondrous forgiveness and endless ocean-like love overwhelm the Sadhak, and he finds himself in the state of "*Jo nabin dekha nabin suna, jo mann hu na samaay*" (about experiencing that which was never seen or heard before and that which is beyond the *Mind*) and is filled with gratitude.

This is the beginning of surrender. In the absence of inner experiences or Divine experiences, surrender would be oral or incomplete. For a life of spirituality, there is no value of oral surrender. "*Sirf kahane se kuchh nabin hota*". (Nothing can be achieved by mere words) - Huzur Malik Sahib. There is a need for continuous introspection. The Sadhak is a warrior who has to battle his afflictions day and night. In this context, Huzur Malik Sahib would repeat the following lines many a time:

*“Sadhu sangram hae palakk dauchaar ka
 Satti sangram pal ek laagae
 Saadh sangram hae raen din jujhna,
 Janm paryantt ka kaam bhai
 Kaben Kabir tuk baag dhhili karae, Turat mann gagan te jimi
 aaii.”*

Saint Kabir Sahib says: that a warrior's battle lasts only for a few moments, a satti's (self immolation on husband's funeral pyre) sacrifice, lasts momentarily, but a spiritual practitioner has to struggle day and night for a lifetime. If a Spiritual Practitioner does not control (does not hold tight the reins of) Mind, it will slip down immediately from Gagan (Trikuti) to its lower (involved) state.)

To explain the same Huzur Malik Sahib would exemplify the Ramcharitramanas: “within the dark alleys of the Mind lurk many hydralike hindrances which rise to the foregiven conducive circumstances”:

*“Indriya dwar jharokha nana, jahan tahan sur baethae kari thana.
 Aawat dekhhin Vishay bayari, turatabin daet kapaat ughari.”*

(There are many doorways of the senses in the body, which are controlled by the Deities. Whenever one comes across attractive veils, immediately one is tempted to tend to them).

“In the absence of a disciplined life the *Sadhak* tends to decline, there is repeated decline. Given a dutiful discipline and a capable Guru, everything is possible. Where the beings have come from and where they end up, one can find that within the span of one birth, but who wants that Truth? Who finds the need to walk on the path of *Parmarth*? Everyone wants the World”
-*Divyacharitamrit* - Huzur Malik Sahib pg. 216.

Therefore, one must obliterate his identity and conjoin it with the Guru, the Lord. Remain devoted to his instructions, never think upon them. Human beings consider themselves to dissociate from the Guru, this gives rise to ego and one is caught amidst Karma. If one can surrender, in totality, then the burden of Karma falls onto the Guru (*Aapa bhent chadhbaey kar, pave Guru pad pott*). Upon surrender to the Guru one finds salvation at His feet and the human being is not caught by Karma. Humility is essential. The way to ‘crossover’ is humility, the way to sink is egoism:

“Tarne ko aadhinta, budhan ko abhimaan” - Huzur Malik Sahib - Divyacharitamrit pg. 214

“It is necessary for a Sadhak of Bhakti (devotee) to give up oneself (drown one's ego), surrender in all respects to the Guru, submit oneself to the instructions of the Guru... No desire, no expectation, no veils in between. Bhakti (Devotion) should be uninterrupted without second thought, completely in harmony with the Guru and depend in true sense only on the Guru” - pg. 214 Divyacharitamrit.

Once, with a view to give direction for *Sadhan*, Huzur Malik Sahib gave me (the author) a small book by Maharishi Arvind titled Mata. The description given in this book about surrender by Maharishi Arvind is very important. The following words from that book provide an opportunity to *Sadhaks* to look within and analyse their status:

“There are only two forces which together make that great and intangible work possible, which is the aim of our effort. One is a staunch and perpetuated desire, which beckons from below and the other, is the blessing of the Divine Energy, which responds from above.

But the blessings of the Divine Energy i.e. the divine power express itself upon true and open hearts and not otherwise. The reason is that if one's expectations with an impure heart are acceptable to the divine power, she will be deviating from her pledge.

Lighted Hearts and Truth are the only situations in which the Supreme Energy blesses us. This is the work of the Supreme Energy—the Omniscient, that it comes down from above, in a Sadhak descending from its omnipresent state, moves up, awakens and establishes unchecked duties over the physical tendencies and destroys all its obstacles... There should be Surrender, in totality, with all aspects and with unmatched openness to the Divine Energy. There should be an uninterrupted receipt of the Truth that is revealing every moment. And there should be an abstention, every moment, from the mental, subtle and physical demoniac forces and their illusions, happening every moment under the domain of the Natural Force.

Surrender must be complete, inclusive of every aspect and organ of the one surrendering. It is not enough that the surrendered agrees, the inner-being accepts or surrenders by heart and the inner conscious is also impressed by it (surrender). In fact, there should be no hesitation even in the outermost organ or facet of the Surrendered, which may be hiding behind any kind of doubt, narrowness and

indecisiveness, or may be hiding behind something rebellious, or may be disagreeable to the surrender.

If one aspect of the person surrenders and any other aspect doesn't and wants to tread its own way or lays down its own conditions, one should understand that whenever this happens, one will be distancing the Divine Energy that blesses, away from oneself.

If, behind devotion and surrender, one is adamant about one's desires, ego and stubbornness and posits his own conditions and simultaneously clings to life (Hatha Yoga), then one should understand that one's invocation to the Divine Energy to transform oneself is ineffectual.

If, with one part of yourself or one aspect, you place yourself before truth, and on the other hand, leave yourself open to demoniac forces, then it is futile to hope that the blessings of the Divine Energy will be with you. You have to keep your temple (inner heart) clean, if you want to enshrine the awakened divinity.

Give up the mistaken belief that even if you do not follow the path predestined by God, the Divine Energy will do as you expect. Make your surrender complete and honest only then the rest will follow.

Imbued with indolence and ignorance, do not think that the Divine Energy will orchestrate your surrender. God wants your surrender towards the Divine Energy, but not forcefully.

It is a usual mistake to consider someone's Tamsik inactiveness as actual surrender. Tamsik inactiveness does not find initiation of any true or energised substance.

For the Divine Energy to work, one should have that kind of dependency to it, which is with happiness, intense force and is helpful, and should be obedient to that order which befits a follower of truth, a warrior fighting with illusions, and a true devotee of God."

The aforesaid description is a mirror in which one can see and analyse oneself. With complete honesty and firmness, one can judge where one stands. It may be harsh but if an ulcer has to be treated, surgery cannot be refused.

CHAPTER SEVEN

Saralta (Simplicity)

Simplicity is the first step for a life of spirituality. *Satguru's* Grace affects the simple-hearted foremost because simplicity develops instinctive faith, which increases the ability to receive spiritual Grace. Simplicity means the possession of truth and making it a way of life. A simple-hearted person is quite transparent, clear, untainted. As outside, so also inside. Nothing hidden. Without deviousness. That is why such persons are close to the truth. If one looks at the life of a realised person, one can understand this. One is astonished to see the simplicity and calmness of such a person. Cleverness doesn't help in Parmarth. Here, shrewd wisdom spoils everything, simplicity makes the individual-self liberate. The *Gopis*, devotees of Krishna, understood this mystique, that on the path of *Parmarth* cleverness was not needed - "*Ati sudhoau sneh ko maarag hae, jahaan naikun sayanap baank nahin*". (It is a straight path of love where cleverness has no place). We live in a world full of masks, nobody is ready to see or show their actual picture. Within is a fire and outside is a smile; inside, is breathing the snake of anger, outside a display of serenity; inside are innumerable desires, wants and outside one pretends to show detachment, renunciation

and discipline. Faith has got mixed with poison; mutual relations have simply been limited to the exchange of paper flowers.

All this is not desirable for a *Sadhak* of spirituality. This creates obstacles in *Sadhana*. Huzur Malik Sahib has clearly stated:

“There is no deception and cleverness in Parmarth, unlike in the world. One who wants to proceed on the path of Parmarth should be pure and clear, within. Whatever efforts are made to purify the inner, one would find a cloak of darkness there, and by paying attention towards that, purification will take place gradually. But everyone acts as per the dictates of his Mind, this increases the darkness and does not let one be clean and pure.”

The situation today is such that people want to fool the very same God that they worship. They want to cheat God. Can this ever happen? How can it be that one deceives Satguru, as well as being desirous of the fruit of Parmarth? How can He, who is the manifest Guru Shiv Swaroop, the omniscient and the omnipresent, be cheated?

In nutshell, to walk along and start a life of spirituality, requires a singular personality (which is not a complex one), efforts to simplify the Chitta (Mindstuff), and immersion in spirituality, firmly and steadfastly. Huzur Malik Sahib has stated:

"Ye roana, hasna, dekh kahan, ik rang hameshan rehna hae."

(The wailings and laughter will not last long, one has to always remain in the state of immense love.)

CHAPTER EIGHT

Mann (The Mind)

Amongst the many difficulties that befall a Sadhak on the path of *Parmarth*, the most troublesome and painful is the restlessness of the *Mind*. Unless the *Mind* is peaceful, quiet and thoughtless, one cannot have the pleasure of Sadhan and Meditation.

Most people must have felt, at least for a little while, happiness and peace which the *Mind* experiences when it is at rest during Meditation. An introspective *Mind* is one which can make this temporary blissful state, continual. This is known as '*Mano-Nigrah*' or control of the *Mind* or detachment.

To chase temporary happiness is not a new habit of the mind, albeit, it's an old one from birth and rebirth. It has become the nature of human beings to run after worldly desires. Huzur Malik Sahib has compared the Mind to a bottle full of honey. "If the bottle falls on the floor, honey will spread on the floor, despite the most diligent of efforts, it will not be possible to put all the honey back into the bottle, some amount of the honey will remain on the floor." Similar is the *Mind*. If the *Mind* is allowed to roam in the world, it will be very difficult to bring it to its original state or

quieten it. Therefore, effort should be made so that it remains in its original introspective state.

Though the *Mind* is the greatest enemy, yet it is the greatest friend also. The *Mind* tending towards worldly desires is the cause of bondage (involvement) whereas the dispassionate *Mind* leads to salvation. “*Mann aev Manushyanaam kaaranam bandh mokshayho*”. The aim of the *Sadhak* is to be free of attachment, not to be attached. Therefore, it is essential to transform the tendency of the *Mind* from being worldly, to being introspective.

Efforts to subdue the *Mind* or the senses, which are controlled by the *Mind*, have been known to have failed, mostly. Subdued desires lie deep in the Mind taking the form of a deep emotional knot, but, given the opportunity, they rise up with greater force. Suppression and control are, in one way, outwardly remedies, similar to blindfolding someone in order to prevent him from seeing something. This is not a permanent solution to the problem. The treatment of symptoms and not the disease, cannot provide good health. This will provide only an opportunity for the disease to be chronic.

The *Mind* is like a customer of happiness, it keeps wandering here and there in search of it. It keeps roaming in the wilderness of resolutions and de-resolutions, keeps searching for musk in the mirage of the desert of desires and keeps flying into the clouds of imagination. It has understood the unreal to be real. Experienced personages say that the pleasure within, is a millionfold times sweeter than the so called outwardly pleasures which are temporal. Therefore, if the focus of the *Mind* is changed, inward, and it tastes of the sweetness within, it will stop running around, will quieten and will begin to settle in its original state. Huzur Malik Sahib has *instructed*, to chant the *Naam* or *Mantra* conferred by the Guru, for this. The chant should happen continuously, just like oil flows without a break, whether the *Sadhak* is asleep or awake, walking around, or eating. Gradually, the *Mind* will find pleasure in it and will change its focus. Believe this definitely, that if one chants the energised *Naam* or say *Mantra*, received through the Grace of the Guru, within a few days, the *Sadhak* will enjoy a unique pleasure and the Mind will remain focused on it. In this context Huzur Malik Sahib has narrated a symbolic story: once someone acquired an evil spirit through the practice of a *Mantra*. Accepting the person's dominance, the evil spirit laid down the condition that the person should always give him a task to do. As soon as one task is finished, another one, then a second, then a

third, will have to be dictated continually, otherwise the evil spirit would exercise the right to kill the person, or eat him. In his ignorance, the person agreed to the condition thinking that he had much to do. As soon as he accepted, the evil spirit said, "Tell me what to do". The person gave him one task after another. The evil spirit would complete it quickly and ask for another. If not told immediately, he would repeat his condition and threaten the person. In the end, the person became fearful. After all, how many tasks could he think of? Death was before him. It was then that he saw a *Mahatma* (a venerable soul passing by. He ran to the *Mahatma* pleading for redressal of his problem. Pitying him, the *Mahatma* told him to dig a hole in the earth and fix a tall bamboo in it, and tell the evil spirit to climb up and down on it, repeatedly and continuously, till the next task was given. After many days of doing so, the evil spirit grew tired and quiet. Huzur Malik Sahib conveys here that through regular chanting of the Naam, the Mind quietens and becomes introspective.

Without doubt, it is difficult to make the Mind introspective. The process is full of obstacles. The rise and fall of the Mind continues, because of which there has to be consistency of efforts. Effort means: our awareness, our discipline, our faith in Shri Guru and our undivided perseverance; "*Main jaana mann mar gaya,*

markar ho gaya bhuut”- (I thought the *Mind* is dead, but it has become a ghost after it is dead). With these words Kabir Sahib has cautioned and advised about relentless efforts. The efforts of a *Sadhak* are never ineffectual, they have the energy of the blessings of *Satguru*. Therefore, never be disheartened. Efforts are a form of penance and eminent personages have said that penance never goes waste: Pujyapaad Yogendra Vigyani ji, in 1957, has stated in a letter- “whenever the ‘work’ is done the fruit of it will certainly be received. To hope for it is also a penance. When penance is complete, it will bear fruit. The fruit is received, maybe together. To bear the fruit of *Sadhana* is related to time and the efforts one makes, and this applies to all spiritual *Sadhanas*”.

It isn't always that the *Mind* is extroverted; there are moments when it comes to rest too. During *Satsang*, while listening to devotional songs, while meditating upon Shri Guru, while humming a favourite poem, especially in the presence of a great personage, the *Mind* attains a state of thought-lessness. These moments are very precious. A saint has expressed this state of the *Mind* in a hymn: “*Mann ki tarang rokle, bas ho gaya bhajan*”. Such moments make us happy and enthusiastic while increasing our efforts towards *Parmarth*, if we keep our doors open, to respect them and get motivation from them.

One more aspect, the Mind and the body affect each other; this is an everyday experience. For this reason it is said: ‘a healthy mind lives in a healthy body’. Everyone has seen unhappy and withered faces when the Mind is sad; happy and cheerful faces when the Mind is happy. Demoniatic personalities reflect their cruel and unkind behaviour; on the other side, righteous personalities reflect serenity, every action of theirs is pure, attractive and full of love. According to a physician, psychological problems play a very important role in physical ailments.

Thus the body remains healthy if the *Mind* is healthy; and the *Mind* is happy and peaceful if the body is healthy. The health of the Mind and the body in totality is important for the progress of *Sadhan*.

CHAPTER NINE

Sadhan Sthal (Place for Meditation)

There is a need for a specific place and separate room for Sadhan, if, for whatever reason a separate room is not available, a specific and quiet area in the house can be curtained and used. Whenever possible, a separate room can be arranged.

However, it isn't appropriate to stop the practice of Sadhan if a proper room is to be waited for. The Sadhan room must be clean, devoid of dirt, bad smell, mosquitoes and flies. It should be devoid of noise, 'strange' persons or small children. Arrange pictures of Shri Gurudev and from the spiritual lineage, keep articles respectfully given or touched by Gurudev. Place incense sticks, flowers (as is possible) so that the room is scented and the Mind feels calm and happy there.

This room should not be used for any other activities except Sadhan and opportunity shouldn't be given to anyone else to enter this room other than people associated with this tradition. This helps in two ways: one that the mystique of the practice of Sadhan remains and two, the Energy within that room doesn't wane. Continuous practice of Sadhan in the same room purifies the

atmosphere and fills it with a special Energy which helps in the process of Sadhan. Sitting over there the Mind quiets instinctively, and the body speedily begins Kriyaas (sanctified bodily movements).

For the seating (Aasan) a blanket is suitable. Fold it in two or more folds and spread it, a small mattress covered with a cotton cloth may be kept below it. The seat will be comfortable for the Sadhak to sit on it for long. Keep this arrangement away from a wall.

Sit facing the east. Initially, sit in whichever posture is preferable: (Sukhaasan, Padmsan, Ardhpadmasan etc.) Leave everything to Shakti (Divine Energy) after the onset of Kriyas, do as much as it makes you do posture, Pranayaam, Mudra, sitting posture etc., all are under the domain of Kriya Shakti.

Do not make any effort of your own and do not create any obstacles. Follow, do not interfere. Do not fill this room with too many or unnecessary objects, do not decorate it unnecessarily, otherwise the Mind is caught up in increasing or decreasing the same, making new plans, which will deviate the Mind from the main aim. Everything should be simple, pure and clean, auspicious, within limits and peaceful.

The least number of clothes have been suggested during practice of Sadhan. Depending on the season, a sheet of cotton or wool may be used.

CHAPTER TEN

Limitation of Time (Samay ki Paabandi)

It is beneficial to practise *Sadhan* during a set time, morning and evening. After a few days the intensity of *Kriyaas* will begin on their own at the set time. First, recite one or two, favourite spiritual lyrics (*shabd*) from a spiritual text, which will motivate the practice and enable the enjoyment of *Sadhan*.

Huzur Malik Sahib has said: "It is necessary for the *Sadhak* to practise meditation twice a day, for two hours at a stretch. It is the duty of the *Sadhak* to practise meditation regularly. Try and give maximum time. Make it possible, in so far as you can, to sit in the same posture. The *Mind* may feel like changing the *Aasan* (posture), you should not do it. In this way, the *Mind* will settle and come to rest on its own, after sometime."

Sadhan and devotion should be like a river full of water which flows even during the hot summer season, and not like those rivers which overflow during the rainy season only and dry up in summer. Those who are enthusiastic all the time and persistent till perfection is achieved, are able to benefit and liberate not only themselves from bondages, but others also:

*"Jaisi lau pehle lagi, taisi nibhae aur,
Apni ik ki kaa chali, tarae purush karor".*

(The manner in which the flame of desire for *Parmarth* was lit at the onset of *Parmarth*, and the manner in which it continues, will set free millions of other persons, not only the *sadhak* himself).

CHAPTER ELEVEN

Spiritual practice is necessary (Mehnat Karni Padegi)

Once, after Initiating someone, Huzur Malik Sahib said: "I have done what I had to do, now you will have to do the Hard work". Hard work, meaning actions, dedicated efforts and labour that is necessary for the completion of a task. In the language of scriptures this is called *Tapasya* (penance). The stronger and honest the efforts, the sweeter and more beautiful the fruit.

A well has to be dug to obtain water, the spade continues without stopping, cliffs are broken, before reaching the water level. This action is penance. It takes time and labour. Other seemingly important tasks have to be given up, any desires have to be given up, one has to be patient, then alone can one get water, all these are the aspects of penance. Nothing is possible without penance. One must understand this in the context of *Sadban*. If someone receives spiritual gain instantaneously or immediately, then it shouldn't be misinterpreted that the individual received it without doing anything. It is related to births and rebirths. The individual may have done penance in previous births; the person may have received the consequence of that penance in the present birth. This

cannot be understood on a simplistic level. That's why questions arise. *Satguru* knows this; this book (with accounts for the past, present and future lies open in front of him.

The results are not based on plans and thoughts alone. If plans and thoughts are converted into action, then the fruit will be achieved at the appropriate time. “*Maali siinchaе sau ghara, ritu aayae fal boa*” (A Gardner waters a sapling many times before it bears fruit, subsequently, at some interval and only in the season). To quote a letter dated 5 February 1957, once written by Pujyapaad Vigyani ji Maharaj to a disciple is very important: “May God bless to turn into action, the plans and efforts we keep making, because we cannot do anything without God's blessings. We do not know the beginning or end of this path we are following, nevertheless we will not give up following it; if we continue to follow, we will reach God sometime or the other, this hope should continue. Until it is appropriate as per *Prarabdh*, our wishes cannot be fulfilled. Whatever efforts we may make, the result will be received only when the time is appropriate.”

So, till it is an appropriate time, one should continue to walk steadily. The *Sadhak* must devotedly pursue *Sadhan* without neglect and laziness, it is a *Sadhak's* duty. We have left everything

to the Guru thinking that whatever has to be done, he will do himself. This is all right if it pertains to surrender but it is not appropriate with reference to *Sadban* and *Bhajan*.

That *Satguru* should do *Sadban* for us is a sign of negligence and lack of determination. *Satguru* is our Master. How can a Master be told to do a *Sadbak's* duties? *Sadban* has to be performed by the *Sadbak* or disciple. The Guru makes the boat move; the oars have to be moved by the *Sadbak*. Yes, *Satguru* will protect in a storm, and will save from drowning. That is the reason one should not allow the mind to pretend or prevent it from doing *Sadban*. The mind excels at making excuses, for example, if there is some work, then the excuse may be to do it first. Sometimes, it's a limitation of time, at others it's some or the other excuse. In this way, age and time pass. When life, which is like a bird, is ready to fly away, one thinks about- a little more time, but then there is no time left. Someone has said:

“Uss waqt waqt maanga jab waqt tang aaya.”

(one desired for more time when no time was left.)

The lifespan of a body is predestined. Beyond that it isn't possible to wait. How much time a person has, is not known.

In anticipation of the destined moment the 'bird', i.e. life, is ready to fly. In exchange for all the riches of the world too, the lifespan of a person cannot be increased even for a moment. If one faces this truth, one will understand the importance of each moment of Life, not only of the precious moments we have wasted, but the many years or say most of our life which we have wasted. It is therefore wise to spend each moment usefully. Otherwise, in the eternal flow of time it is difficult to keep track of the individualised Soul. When the next opportunity will be, to be re-born, as a human, no one knows.

Thus have the saints advised: to watch over each breath, none should be without His remembrance- prayer to the Supreme Being. Be with it every moment:

"Ik rang hamesha rehna hai."

(One needs to be filled with devotion, all the time)

That is to say, Sadhan should be performed at a pre-set time; the Mind should also be devoted towards God even in the midst of worldly affairs. Tulsidas ji has said: *"tann te karm karae, widhi nana, mann rakhae jahan kripa nidhaana"*. (While doing various acts by the body, keep the mind immersed in God).

Huzur Daata Dayal has also said:

"Kinchit matr surat uupar ko, tanni rahae antarr prattichhinn"

(all the time, the Soul should have a little attraction upward towards the destination). For this, great personages have advised constant meditation upon Shri Guru and the chanting of the *Naam*.

CHAPTER TWELVE

The intensity of Kriya (Kriyavaeg)

Initiation into the *Mahayog* bears fruit in actuality. So, as a result of this initiation many types of *Kriyas* express themselves on the *Sadhak* at the physical (outwardly apparent), subtle, causal bodies level and simultaneously the *Praan* begins to rise upwards. This Divine action of the *Guru Shakti* (transformational energy) is strange, unique, unprecedented and venerable. *Swami Shivom Tirth Ji Maharaj* has said: “Nothing is impossible for the Shakti. It can raise a *Sadhak* from an ordinary state, enabling any kind of experiences, to *Self-Realisation*” (to have an experience of being in the presence of Brahm-the Supreme Soul).

The aim of Kriyaas is to purify the inner-self and nullify the *Samskaras* (impressions of Past Deeds). The types of *Kriyaas* are innumerable. They vary according to the *Samskaras* and natures of the *Sadhak* even though some similarities may be seen. *Shakti* is imbued with knowledge. It knows each *sadhak*'s requirements. As is the necessity, it induces those Kriyaas which are required for the welfare of the *sadhak*. We must have faith in the fact that the aim of Kriyaas is our absolute well being; therefore, surrender to it respectfully, be a spectator. Do not interfere in any way. On pg. 61

of the *Shri Narayan Updeshamrit*, it has been said: “The *Kundalini Shakti* which has awakened within you is auspicious. It knows better than you what is beneficial for you. It knows everything. Don't allow your desires to interfere with whatever it makes you do for your betterment.”

Mere initiation into *Shaktipat* does not make one perfect and realised. To become Self-Realised, it is necessary to follow the Guru's instructions, norms, and pursue *Sadhan* regularly. This has been indicated earlier too. It is not possible to wash out the *Samskaras* of many births in a single day; they can only be reduced by doing *Sadhan*, gradually. In all respects, it is very important and necessary to do *Sadhan* regularly. *Swami Shivom Tirth Ji Maharaj* has clearly stated: “The state of *Sadhan* should remain 24x7. Only with the regular onslaught of *Sadhan*, with time, will purification of *Chitta* (mindstuff) occur. Therefore, the process of *Sadhan* shouldn't break or stop”.

We were discussing *Kriyaas*. It has been stated earlier, that *Kriyaas* are of many types. Elaborate description has been made of these, in the *Mahayaog Vigyan* and other texts. Most of these texts are available in the *Adhyatma Niketan Ashram*, nevertheless for the information of new *Sadhaks*, a brief description is being presented

here. To reiterate: all types of *Kriyaas* do not occur immediately, nor do the same type of *Kriyaas* occur in everyone. Different *Kriyaas* occur in different *Sadhaks* differently, the *Kriyaas* may even change during *Sadhan* and the *Kriyaas* may even re-emerge. To quote a few *Kriyaas*:

Occurring of different types of Pranayam, Aasan, Mudras, Tribandh (Moolbandh, Jaalandharbandh and Uddiyaanbandh), or different postures, the feeling of flowing of an electric current, trembling, or bristling, rotation-like movements, swaying, tears flowing, feelings of intense love, laughter, crying, animal-like noises, speech in unknown foreign languages, slapping of one's body or face, chanting of Mantras or prayers from scriptures, hiccups, rising of phlegm, or dripping of water from the nose, dancing, increase in the momentum of breathing (*Bhastrika Pranayam*), feelings of happiness, within, and intoxicated with bliss, stretching of the tongue outwards or inside the throat, upwards, stretching of the eye-balls upwards, the loud pronouncement of OM, auto formation and recitation of poetry or recitation of prayers, visions of different kinds of *Jyoti* flames and the *Shiva-lingam*, sleepiness, Visions of Deities or forefathers and conversation with them, etc. are the various *Kriyaas*, induced by the *Shakti*, which occur automatically in *Sadhaks*.

Do not be afraid or doubtful of *Kriyaas* in any respect because these appear for the welfare of the Sadhak. It isn't advisable to make a display of *Kriyaas*. So make efforts not to display these, especially before those who have not been initiated in *Shaktipat*. Do not make it a point of ego either. In case of any doubt or ambiguity ask *Gurudev* only.

CHAPTER THIRTEEN

Eating Habits and Lifestyle (Aahaar- Vihaar)

The one who proceeds on the path of *Parmarth* should observe extreme caution, balance and discipline all the time in all spheres of life. A balanced and disciplined lifestyle and routine, plays an important role in keeping the mind and body healthy.

Good quality *Sattvik* food with butter and sweet taste has been suggested for the *Sadhak*. The source of food should be pure too i.e. not obtained by illegally earned money and should be prepared hygienically. Non-vegetarian food, too hot or spicy, too oily or impure food having *Tamasik* qualities predominantly, should not be eaten by *Sadhaks*, they should also not consume alcoholic drinks or intoxicating substances, as such food causes heaviness and vitiates the Mind. Laziness and a vitiated mind, both create hurdles in *Sadhna*.

Secondly, don't eat more than required. Eat as per hunger, keeping the stomach light, which allows easy breathing. Earlier, people would say: eat to fill half the stomach, keep one-fourth for water and one-fourth empty, to regulate the breath. This enables a healthy digestion and keeps the Mind happy.

“Ati sarvatra varjayate” (excess of everything is forbidden). If one follows this maxim one can save oneself from many problems. Too much food, or the opposite- too little food, due to fasting, too much chatter, too much of physical exercise or labour is not in the interest of Sadhaks. Other suggestions are: self-reliance, truthfulness, honest behaviour, giving up of bad company, non-addiction to vices like drinking, gambling etc., and avoidance of the habit of spending more than income, etc. Never show off erudition, deliver moralistic speeches, speak harshly, go against the Guru's instructions etc. these are aspects of behaviour which can be avoided with one's wisdom. If one is even a little introspective, undesirable behaviour will gradually wane and the Soul will not be affected by negative forces and the Chitta will begin to be cleansed.

CHAPTER FOURTEEN

Display and Pride about Experiences and Kriyaas (Kriyaon aur anubhavon ka abhimaan avm pradarshan)

In actuality, the *Sadhak* doesn't do *sadhan* himself, *Sadhan* initiated with *Gurudev's* grace (*Kripa*) is done by the *Guru Shakti* itself, the *Sadhak* is a mere spectator. The various experiences during *sadhan* are also a result of *Shri Guru Kripa*. Nothing can be done by the *Jeeva* (individualised Soul. Someone has said this as: "*Malik tae sab hoatt hae, bande trae kachhu nahin*") (everything is done by the Lord and not by the human).

Sometimes because of lack of seriousness and due to ignorance, some *Sadhaks* become egotistical about *Kriyaas* and the experiences that happen to them and they start considering themselves as superior to others. These feelings take the *Sadhak* away from 'surrender' and become a cause of his spiritual deterioration. *Sadhan* is conferred by *Satguru*, it is a positive result of his grace. If 'I' falls amidst it (the *Satguru* and grace), what will the result be? the same as the falling of a huge boulder in the middle of a flowing river. The natural flow of the water will stop, there will be obstacles in its flow. 'I-ness' (Ego) is nothing but a spoiled mind, set it aside and progress further.

Keeping *sadhan* and its resultant *Kriyaas* and experiences a secret, enhances the *sadhan* and enhances the 'penance'. In contrast, if a display is made of *sadhan*, it decreases the *Sadhak's Shakti* (spiritual energy) and stops spiritual progress. This negative behaviour can harm the *Sadhak* in many ways. Therefore, all saints and scriptures stress the need for effort to keep *sadhan* a secret. In an episode of the *Bhagwad Gita*, God said the same to Aditi that, however many times you are asked about *sadhan*, do not disclose the secret. According to the *Ramcharitramanas*:

"Jog -jugutti tapp mantra prabhau, falaen ttabahin jab karde durau."

The Santvani also indicates on several occasions about directions similarly. Great Saints like Dulandsaji Maharaj, Charandasji Maharaj and Jagjivan Sahib also said that it is necessary to maintain the secrecy of *Sadhan*:

*"Dulan yah matt gupt hae pragat na karo bakhan,
Aise raakhi chhipayae mann, jas vidhva aaudhan."*

-Dulandasji

(Keep this knowledge a secret, do not elaborate upon it, similar to a widow who keeps her pregnancy a secret).

*“Bhed chhipavae tau fal paavae, Kaabusaon nahin kahiyae
Vaha adbhut hae thor anuthoau, bade bhaag saun lahiyae”*

-Charandasji

(If you keep the secret, you will receive the fruit, do not tell anyone, that place (supreme) is wondrous and strange, you find it only if you are fortunate enough).

“Bhaed na kahiyae, gupt hi rahiyae”.

(Keep it a secret, do not tell anyone).

-Jagjivan Sahib

Saints rich in divine experiences looked at, analysed and understood everything very closely and tried to make others also understand. According to Kabir Sahib:

*“Jab main tha tab hari nahin, ab hari hain main nahin, Prem gali
atti sankari, jaamae dau na samahin”* (When I existed, *Hari*
didn't, now *Hari* exists I don't, The alley of love is very narrow,
where both cannot co-exist).

Whether *Hari* or *Satguru*, it is the same. *Shakti*, *Shiv*, *Satguru*, are the same, they are names for the same *Tattva*, the Supreme spirit.

Kabir Sahib says that the presence of 'I' nullifies the presence of *Satguru* and wherever *Satguru* is not present, Self-Realisation cannot be thought about. Think about how destructive this 'I' is. Then decide whether you want 'I' or the Master. Everyone is free to make a decision. By granting everyone with wisdom and intelligence, the Supreme spirit has given everyone the freedom to decide about themselves. It doesn't compel anyone. Everyone is free to choose what they want.

Saint Jaidevi has stated: the 'I' and the 'mine' have tied human beings to the world. With the untying of this knot, the demon of sorrows quietens and the individual gains knowledge of that endless ocean of happiness. According to Saint Jaidevi, when even this body doesn't belong to us, why pride oneself about 'my house', 'my wealth'? -

*“Mae mera sansar hae, anya nabin sansar,
Mae mera jaatta rahae, baeda hae bhav paar,
Baeda hae bhav paar nabin jahan dukh zara hae,
Sukh saagar bharpoor, eksa nitya bhara hae,
Jaidevi taj moh, deh bhi nabin tera,
Kyon karna abhimaan, ki grah mera, dhan mera.”*

(‘I’ only makes my world and not anyone else’s. If ‘I-ness’ vanishes one escapes free from the world, is set free and reaches where there is not even the least sorrow, where there is a ocean full of happiness and which always remains filled with it; Saint Jaidevi says: leave the fascination as even the body is not yours, don’t be proud that you are the owner of a particular property or the owner of a particular quantum of wealth).

Therefore: “*gopniyam gopniyam gopniyam prayattantta*” (secrecy, secrecy, secrecy should be the effort). It should be kept in mind and the secrecy of *sadhan* should be maintained especially in front of those who are not *Sadhaks* or do not have faith in the *Guru Shakti*. Do not let the expression of *Kriya* be seen by such people as they can misconstrue or make fun of *Kriya* due to their ignorance. Other than this, if, in a person, who is not a *Sadhak*, this *Shakti* finds its expression, then, the *Shakti* of the *Sadhak* can be affected as it may cause him harm. For this reason, the *Mahayog Sadhak* should distance himself from gatherings in which it is possible for *Kriyaas* to surface in an emotional moment.

CHAPTER FIFTEEN
Physical Health
 (Sharirik Swasthaya)

The effort towards self-realisation i.e. penance or sadhana can only be possible if the body is healthy. In a body that is old or sick there is neither ability, nor zest for *sadhna*. The evening of life is spent mainly in dealing with desperation caused due to physical or mental problems. Therefore, taking care of one's physical health is also a duty of the *Sadhak*.

Being alert towards physical health does not mean attachment to the body or to centre all attention on the body. It means only that one needs to maintain good health by eating right, following a suitable daily routine, so that frailty or illness do not become an obstacle in *Sadhan*, *Bhajan* or the fulfilment of worldly duties.

It has also been seen that some people become careless about the body and devote themselves to unnatural and severe penance. It is not appropriate to observe fast repeatedly, or eat very sparingly, become feeble, do *Sadhana* while standing on one foot, or any other painful practice.

The conclusion is that the body should not be weak and also that one should not pay too little attention to the body. The effort should be towards the maintenance of a healthy body.

CHAPTER SIXTEEN

Duty, Service and Loyalty (Agyapalan, Seva aur Eknishtha)

In the Guru Gita God Maheshwar has said that *Satguru's* commands have to be followed whether one likes them or not, whether one considers them appropriate or inappropriate. One must receive them unquestioningly, as they are. This is the way to attain salvation and this is one's duty. Therefore, following *Satguru's* commands, all the time, one must keep his company, while being in servitude.

*"Gurunam sadd asadawapi yadukttam tann langhayaett,
Kurvan aagyanam divaraatrrau daasvatt nivsaett gurau".*

The word servant (one who serves) has not been used, here, in the ordinary or worldly sense. A servant is one who does not allow his ego, his intelligence, his desires, to interfere with the instructions of his Master or Supreme-Being or Satguru, and surrenders to Satguru's wishes. In the realm of devotion, the status of such a servant is quite superior.

The potent Guru who enables one to experience the Supreme Spirit in the easiest and simplest of ways knows everything. Therefore, it is not possible to understand his indications, instructions and sayings at the level of the Mind or Wisdom; what can be achieved by questioning or comprehending that which cannot be understood by ordinary intellect? Thus, it is for our welfare that we should follow, without giving a thought to, whatever Satguru has said:

*“Maatt-Pitta Guru Prabhu kae baani,
Binahii vichaar kariyae shubh jaani.”*

(Taking that the words of Mother, Father, Guru and God are sacred, one must follow them without giving a second thought). The Mahabharat conveys that no other soul is as great as that of a disciple who gives up laziness and ego and follows the Guru's command. There are many examples in the scriptures about disciples who attained Self-Realisation merely by following the Guru's commands, devotedly. Stories of Dhaumya Rishi's disciple Aruni and Gautam Rishi's disciple Satyakaam are common knowledge.

A very simple hearted saint named Shri Gaya Prasad Maharaj would deliver sermons in Braj Bhasha (the name of a language). He cautioned disciples and stated about the consequences of fall in devotion and discipline. For the benefit of disciples, the following is an extract from one of his memorable sermons:

"First, devotion wanes. Then flaws and evils are seen in the Guru. This is the state when deterioration begins. Therefore, be alert and obey commands, with devotion and with the inner heart, till the end of your life. Only then can one be saved. Be alert at every step. Do not use your intellect. Don't let yourself Leave anything for yourself.

Be cautious! Take refuge in devotion only. Till such time when even the minutest of ego remains, Grace will not remain in the disciple. So, be like a child before the Guru; always dutiful, humble and simple. Those who have gained anything in this path, till today, have gained only because they became childlike; do not try and decipher how much Grace the Satguru has bestowed upon you, how pleased the Satguru is; think of how devoted I am towards Satguru, how much time I have devoted to Satguru; the Saint and God are not two identities. They are one and the same, not two. Always analyse how deserving you are. Be a good receiver and there will be no dearth of

Grace. If you feel there is a waning of grace, take it that you are being tested, to enable you to become deserving:

*'Kanak hii baan chadae jimii dahaen,
Ttimii priyattam padd name nibahae?'*

(As gold is processed through extreme heat, that Beloved (the Supreme Soul) also does the same to the Spiritual Practitioners to keep the sanctity of that Supreme state).

Being dutiful is everything for the Sadhak. There is only one definition, one symptom and one form of a Sadhar. The commands received from the Master should be followed throughout his life. Independence leads to the downfall of a Sadhak. Therefore, don't follow what your Mind tells you. Only be dutiful. This is the secret to attain God and Parampad; following one's mind is inviting downfall and troubles. You may lose your life, but don't do anything against the instructions. When you are able to act like this, don't try to find God, He will find you".

Long ago, I heard a story from Pujyapaad Satgurudev. "A disciple, of a saint, expressed doubt about obedience. He couldn't understand the practical side of being dutiful in the context of the Guru's

instructions. He presented his problem to his Guru, who sent him to Saint Kabir Sahib in order to find a solution to the problem. When the disciple reached Kabir Sahib's residence, it was noon. The sunshine was blazing hot, everywhere. Kabir Sahib was busy doing his usual work (weaving). His wife was standing on one side of a sheet that was being woven by him. Before the visitor could say anything, Kabir Sahib said to his wife: "my needle has been lost in the cotton, light a lamp and search for it". The wife went inside the house, brought a lighted lamp and began to search for the needle in the light of the lamp. No counter question, no doubt or problem and no opposition, had she. Search for a needle in the light of a lamp despite the blazing sunshine! Obedience seemed to have become a part of the personality. The visitor had found the solution. There were no questions left".

The state of disobedience and disregard arise in the absence of complete devotion and result in believing that *Satguru's* sagacity is limited to the human body. Those who consider the omniscient, eternally supreme *Guru-Shakti* as a uniquely special human being only, close the doors of spiritual life, themselves.

Maharishi Raman has explained this fact further that the Self-Realised great personages, live in our midst as our conscience,

as the most erudite of men, live as a living force of all beings. But, due to our ignorance we consider them as any ordinary person limited to a human body. Huzur Malik Sahib has also established this truth: while considering *Satguru* in a human form and while considering him as a leader or learned person of society, it is not possible to shed off the dark veils of the Soul. If we do so, we do not accept the existence of the Supreme-Spirit, then how can we walk on the path of spirituality in such a situation? “Samjha unko kavi yaa mukhiya, yaahi mein sab gavan diya”. The famous Saint Dayabai has addressed people who consider Satguru as an ordinary being, as similar to animals:

*“Satguru brahm swaroop hain, maanush bhaar matt jaan,
Deh bhaar mane ‘daya’, te nar pashu samaan”.*

Every action of Satguru is motivated by welfare and each action of his is imbued with *Bhagwati Shakti*, God speaks through him, only Satguru knows the mystique of his commands, human intellect is incapable of comprehending it. *Satguru* knows everything; therefore, one must follow unthinkingly whatever *Satguru* says.

Three kinds of service have been conveyed: through the body, mind and wealth. Service through the mind is considered supreme: “*Jin mann diya, unn sab diya*”. If the mind is ready to serve, there is happiness in the desire for service, only then will the service be actual and fruitful. Any service done by the body or by wealth, without the conviction of the mind, is not a service, rather it is merely a bad passion to show an expectation to become renowned, an act to satisfy one's ego which is least concerned with Self-Realisation. Such superficial service is unacceptable to the Supreme Being. If the mind surrenders, the *Sadhak* is able to find proximity with the most venerable; this proximity fulfils all the desires of a *Sadhak*; this is known to everyone. What else does anyone want if one is able to be close to *Satguru*?

Blessed are those who receive the opportunity to serve *Satguru*, and are able to serve selflessly. Even if a true ‘*Sewak*’ (one who serves) doesn't ask for anything, he gets everything, he accomplishes the purpose of his existence. It has been stated in the *Naarad Bhakti Sutra*, that proximity with a great personage is rare, unfathomable and unending. With his blessings, rather even a bit of his blessings, devotion comes alive in the heart of the *Sewak*, all his wrong-doings are nullified and life becomes enlightened with consciousness.

Ardent devotion brings forth perfection . In the absence of it, faith shatters. This shattering breaks the energy of faith, resulting in a purposeless existence, sometimes. Then life comes to an end, while wandering purposelessly, nothing is achieved.

An ardent devotee lives a contented life full of pleasures; a wanderer lives in the darkness of faithlessness. Kabir Sahib has said:

“Kabira yaa jag aaykae, kiyae anaekan mint, Jinn dil baandha ek se, the soaye nishchintt.”

(Saint Kabir Sahib states that we have made many friends in this world but those who have become attached with the One i.e. *Satguru*, become free from worries).

Therefore, have one aim, be faithful towards it, all energy should centre on it, and such should be the effort.

CHAPTER SEVENTEEN
Obstacles (Vyavadhan)

Obstacles exist everywhere, whether it is a journey of the world or the pristinely pure path of Parmarth. Its source is either *prarabdh* (fortune) or a person's own shortcomings. Obstacles in the course of Sadhan are known as *Antaraay*, in Yogic vocabulary. In the presence of obstacles, the spiritual progress of the Sadhak stops. Given such circumstances, there is a great need for introspection, indivisive patience, courage and fervent prayers. It is said that the energy of prayer is infallible. Huzur Daata Dayal has said: “*Shaktti apaar vinay ke mabin, Guru aasan dale jhakjhor*” (The energy of prayer is immense, it makes *Satguru* act from His introverted state). Prayer should be heartfelt.

“Jab lag birda umrae nabin, anttar se niksae na aawaz”

(unless one's heart does not feel, and the voice is not fervent, the prayer is ineffectual).

There is a description of *Antaraay* (obstacles) according to the philosophy of *Paataanjali Yog Darshan*, which affects Yog-Sadhna. They are as follows:

1. Vyadhi — ill- health.
2. Styaan — lack of dedication.
3. Sanshay — doubt about the Supreme spirit or about Shri Gurudev.
4. Pramaad — lack of effort
5. Aalasya — *Tamas* (one of the three qualities).
6. Avirati — passions.
7. Bhrantti darshan — misunderstanding.
8. Alabdh Bhoomikattv — lack of achievement despite time spent, effort made for *sadhan*.
9. Anvasthittva — the downfall of a *Sadhak*.

In order to nullify these difficulties and obstacles, faith in Gurudev and the pursuit of *Sadhan* and *Satsang* (the company of saintly people) have been advised. Pujyapaad Swami Vishnuirth Ji Maharaj has clarified this by saying that: "*Kriyaas bring forth all weaknesses like anger, greed, attachment, ego, fear, base desires, jealousy, hostility, hatred and all demoniac tendencies, and battle with them and kill them. When this battle begins, the Sadhak needs to have more enthusiasm, courage and patience than before because at this time the Chitta is always agitated and the onslaught of demoniac tendencies causes yearning to meet the Supreme Soul. This struggle speaks of bravery. But, the Kundalini Energy, in the form of*

Satguru, removes one by one all the obstacles and only then exists permanent peace".

***** Jai Gurudev *****

Appendix One

- **Huzur Malik Sahib:** Sant Yogi Huzur Mansingh K.S. (1909-1983). Founder of Adhyatma Niketan Ashram in Gwalior and father of Sant Kripal Singhji Maharaj.
- **Huzur Daata Dayal:** Guru of Huzur Malik Sahib in the Surat Shabd Yog tradition and founder of the Shabd Pratap Ashram in Gwalior.
- **Pujyapaad Vigyaniji Maharaj:** Shrimad Yogendra Vigyaniji Maharaj of Rishikesh and Guru of Huzur Malik Sahib in the *Shaktipat Mahayog* tradition.
- **Swami Narayan Tirthji Maharaj:** Guru of Shrimad Yogendra Vigyaniji Maharaj who brought to light the *Shaktipat Mahayog* tradition. (who lived in East Bengal, now Bangladesh). He was also the great grand Gurudev of Sant Kripal Singhji Maharaj.
- **Swami Vishnu Purushottamji Maharaj:** (Varanasi-Uttar Pradesh and Uttarkashi-Uttarakhand) elder disciple of Swami Narayan Tirthji Maharaj of Bengal.

- **Swami Vishnu Tirthji Maharaj:** (Dewas - Madhya Pradesh and Rishikesh -Uttarakhand) disciple of Shrimad Yogendra Vidyaniji Maharaj in the *Shaktipat* tradition.
- **Swami Shivom Tirthji Maharaj:** successor of Swami Vishnu Tirthji Maharaj.
- **Huzur Swamiji Maharaj:** Radha Soamiji Maharaj of Agra, Uttar Pradesh in the Surat Shabd Yog tradition.
- **Saint Paltu Sahib:** a saint of Ayodhya, Uttar Pradesh during the 18th century.
- **Saint Tulsi Sahib:** A saint in the Surat Shabd Yog tradition and the spiritual Guru of Radha Soamiji Maharaj. He was born in Pune (1763-1843) and had established his ashram in Hathras. In a previous birth, he had been incarnated as Tulsidasji Maharaj, author of the *Ramcharitmanas*.
- **Saint Kabir Das Ji:** A great saint yogi of Varanasi, Uttar Pradesh (1398-1518).
- **Saint Jagjivan Sahib:** lived in district Barabanki, Uttar Pradesh (1670-1760).

- Saint Dulasji: lived in Lucknow, Uttar Pradesh (1660-1778).
- Saint Dadu Dayaji: lived in Jaipur Rajasthan during the great emperor Akbar's reign (1544-1603).

Appendix Two

Shri Guru Vandana

OM Guru jai Dakshina muurti, OM guru jai dakshina muurtii
Karat anugrah shishya varg par (2), phaili jag kirtii (OM...)

Drishtipat sankalp matra se, jagti kundalnii
Kriyavati kridayaen kartii jaaen na jo varnii (OM...)

Shatchakron ko vedh, uurdhva gati praanon kii hotii
Divyamaun updesch jagata, nishthaa kii jyotii (OM...)

Nirmal mann nishkaam bhav se, shakti ko dhyave,
Brahmgyaan kar praapt, chhuut bhav bandhan se jaave (OM...)

Kariye kripaa Gurudev das ko, atal bhakti dilje,
Bhukti mukti kar daan din ko, purnkaam kije (OM...)

Pratipal priiti bade charno mein, ho naa kabhii triptii,
Saatvik bhaav baden kshan shan mein, ho na kabhii triptii (OM...)

Jinke drid vishvas charan taji, aas nahin doojii,
Nishchay bani adhikaarii paaven, mahayog puunjii (OM...)

Gurupad padam paraag suanjan, jo nainan aanje, Divya drishti kar
praapt taaptrey ardhnimish bhaaje (OM...)

Kaise karen prarthana Guruvar, hum sab agyaani,
Swayam siddh shubh sadhan dije, Shri Guru Vigyaani (OM...)

ॐ श्री गुरु-वन्दना

ॐ जय दक्षिण मूर्ति, ॐ गुरु जय दक्षिण मूर्ति।
करट अनुग्रह शिष्य वर्ग पर, फैली जाग कीर्ति। । ॐ ।

दृष्टिपात संकल्प मात्र से, जगती कुंडलिनी।
क्रियावती क्रीड़ाएँ करती, जायें न जो बरनी। । ॐ ।

षट्चक्रों को वेध, ऊर्ध्वागति प्राणों की होती।
दिव्यमौन उपदेश जगाता, निष्ठा की ज्योति। । ॐ ।

निर्मल मन निष्काम भाव से, शक्ति को ध्यावे।
ब्रह्मज्ञान कर प्राप्त, छूट भाव बंधन से जावा। । ॐ ।

करीय कृपा गुरुदेव दास को, अटल भक्ति दीजै ।
भुक्ति मुक्ति कर दान दिन को, पूर्णकाम कीजै। । ॐ ।

प्रतिपाल प्रीति बड़े चरणों में, हो न कभी तृप्ति।
सात्विक भाव बढ़जै क्षण क्षण में, बड़े ज्ञान दीप्ति। । ॐ ।

जिनके दृढ़ विश्वास चरण तजि , आस नहीं दूजी।
निश्चय बन अधिकारी पावै, महायोग पूँजी। । ॐ ।

गुरुपद पद्म पराग सुअंजन, जो नयननि आंजै।
दिव्य दृष्टि कर प्राप्त तापत्रय, अर्धनिमिष भाजे। । ॐ ।

कैसे करें प्रार्थना गुरुवार, हम सब अज्ञानी।
स्वयं सिद्ध शुभ साधन दीजै, श्रीगुरु विज्ञानी। । ॐ ।

Translation:

Praise be Shankarji¹, Praise be Gurudev, as,
Love for your disciples reaches your fame far and wide.

With whose merest glance or through the will,
The kundalini awakens and performs inexplicable kriyas.

Piercing through the 6 chakras of the body, the life force elevates
itself,
Divine silence commands, imbuing deep faith.

Pure sensibilities and selfless feelings bring forth Shaktis grace,
Thus receiving divine knowledge & freedom from bonds.

Confer grace upon your disciples Gurudev! of firm devotion,
Freeing them from physical limitations, and providing deliverance.

Grant that love for you which increases every moment, infinitely,
Virtuous feelings increase every moment bringing enlightenment.

Leaving no desire apart from firmness of faith,
Make one deserving of the treasure of Mahayog.

1. Dakshina Murti - The Shiv (The Guru Principle)

Eyes that wear the pollen of Gurudev's lotus feet as collyrium
 Receive divine grace to remove pain immediately.

How do we pray to you Gurudev, ignorant are we,
 Grant us the Sadhan of self enhancement, for, enlightened are you.
 Guruji's (Huzur Malik Sahib's Guru's) name at Rishikesh is Vigyani Ji Maharaj.

→ **To simplify:**

The essential aspect of this Vandana or prayer is that *Satguru*, as Shiv bestows many gifts since *Satguru* is established in the Shiv Principle. It is his fame that reaches far and wide.

As such, a mere glance from *Satguru* and his will, a mere indication of need by a disciple to receive his grace, in the path of spiritual progress arouses the *Kundalini Shakti* (coiled spiral ganglions awakened in yog). This *Shakti* dances in happiness and performs various movements or kriyas when it listens to the divine music of the *Naam*. The description of the actions of this vital energy is difficult.

This energy pierces through each of the 6 ganglions — chakras in the body to elevate itself at the behest of divine decree bringing forth firmness of faith in the *Sadhak*.

With purity of heart and feelings of selflessness the one who prays to and meditates upon the shakti, receives knowledge of *Brahma* and spiritual wisdom through a silent transmission of Guru's grace to release the self from bodily limitations.

This couplet pleads with *Gurudev* to grant firmness of devotion to the disciple so that the disciple can break out of the barriers of the cycle of birth and death and subsequently, this abject disciple can attain deliverance.

The plea in this couplet is for *Gurudev* to confer ever increasing devotional love in the disciple to such an extent that he pines for more, constantly and is never satisfied. Also, that virtuous qualities too, increase, with every passing moment without the disciple being satisfied, ever.

The disciple further requests Gurudev that no other desire than firmness of faith in Satguru should exist in the disciple; and that the disciple should so elevate himself that he becomes deserving enough to receive the wealth of Mahayog that is the practice or theory of abstract meditation undertaken to bring the soul towards or into union with the Supreme Spirit, bodily exercises or

disciplines conducive to the above involuntarily performed by the grace of Shakti.

Those who apply within, the pollen of the flowers lying at *Gurudev's* lotus feet to their eyes, as one applies kohl, receive the benevolence of divine regard in less than a nanosecond. This is conveyed in the *Vandana*.

The last couplet of this *Vandana* is a cry from the heart which requests *Gurudev* to shower his grace on the disciple and teach the disciple the way of offering prayers to him since we are all ignorant of the same. The request to confer upon the disciple, the enhancement of the *Sadhan* of attaining the self, accompanies this plea since *Gurudev* is the enlightened one.

A.2.

Yah khel arey gudiyon ka nahin, talwar ki dhaar pe chalnaa hae,
 Hai prem ki chaal badi tedhi, hasnae mein piya nahin milnaa hae.

Yah ronaa hasnaa dekh kahaan, ik rang hameshaa rahnaa hai,
 Sar kaat talae dhar paaron ke, ik aansun nahin nikalnaa hae.

Rakh paer prem ke rastae mein, khud khaak mein tujhko milnaa
 hai,

Ttab jhalak dikhaegi jalwae kii, mitnae pae khudaa kaa milnaa hai.

Shuuli par sej pilyaa kii hae, iss mann ko tujhe kuchalnaa hae,
 Ro-roke khudi mitta apni, trishna a ko tujhe masalna hae,

Ttab roop dikhaegaa antar mein, bin bhanu kanwal kaa khilna hae
 Dharaa ko pakad ke jiv arae, Sindhu tak tujhko chalnaa hai,

ab 'Maan' Guru se ishk karo, jivat ju piyaa se milnaa hae.

- Huzur Malik Sahib

यह खेल अरे गुड़ियों का नहीं, तलवार की धार पै चलना है।
है प्रेम की चाल बड़ी टेढ़ी, हँसने में पिया नहीं मिलना है ।।

यह रोना हँसना देख कहाँ, इक रंग हमेशा रहना है।
सर काट तले धर पैरों के, इक आंसू नहीं निकलना है ।।

रख पैर प्रेम के रस्ते में, खुद खाक में तुझको मिलना है।
तब झलक दिखेगी जलवे की, मिटने पै खुदा का मिलना है ।।

शूली पर सेज पिया की है, इस मन को तुझे कुचलना है।
रो रो के खुदी मिटा अपनी, तृष्णा को तुझे मसलना है ।।

तब रूप दिखेगा अन्तर में, बिन भानु कँवल का खिलना है।
धारा को पकड़ के जीव अरे, सिन्धू तक तुझको चलना है ।।

अब 'मान' गुरु से इश्क करो, जीवत जु पिया से मिलना है ।।

To simplify:

To walk on the path of devotion to God is not akin to a child playing with dolls, it is a walk along a double edged sword. The gait of love is wayward, if you laugh it off, you will never be united with your beloved (the Supreme Being).

This sorrow and laughter are transitory states therefore surrender your egoistic self and do not regret doing so.

Only then will you be able to glimpse the divine as only an ardent and selfless devotee can conjoin with The Sublime One.

Only at the impaling stake (a symbolic representation of a sadhak who 'dies' i.e. surrenders himself so whole-heartedly to the Supreme Being that his 'I' ceases to exist and thus dies') can one hope to meet the beloved-'Supreme Being'. Therefore you, i.e. the sadhak, must cut your head (symbolic for ego). Yearn for Him, cry out for Him, obliterate your ego, give up your desires.

Then alone will you be able to 'see' the Divine One inside yourself. You will 'see' the Lotus bloom inside you without the rays of the sun (symbolic of the *sadhaks'* vision of the *Lotus Chakra* within himself).

Hold onto that eternal stream which is *Gurudev* because you have to reach the *Sindhu* - Ocean of Divinity. According to '*Maan*' (Malik Sahib), if you want to 'meet' the Supreme Being in this life, love and adore *Shri Gurudev*.

Chetawani-1

Bin Guru Kripaa koi naa jag mein, jiv andh ko chetaavae,
 Jad mein mil jad roop huaa yah, jad hii ke nitt gun gaavae.
 Tattva cholnaa indri jharokhaa, tattva tattva ko le dhaave,
 Chotta saa yah jivan jag mein, indriy vishay mein mastaave.

Mandir tann kaa sunder baniyaa, dus indriy dar kaanch lagae,
 Rang birangi duniyaa dikhae, gun mann sanng sab jiiiv pagae.
 Bhari vaasna lakhi lakhi roopaa, ttin ke peeche nitt dhaavae, apna
 Roop bhuulkar yah jiv, nitya karm kari urjhavae.

Kahae vipatti jo inki koi, baat naa uski yah maane,
 Lakhae jharokha apne mein se, apnaa jaisaa pehichanae.
 Apni jaisi baat kare jo, satya usiiko yah maane,
 Jagat andh mein andhaa dhundhi, jhutth samajh ke hatth tthane.

Andhon kaa baazar lagaa ik, andhe sauda kartaen hain,
 Muulya andh se andhaa laeve, tirpat dono rahtae hain.
 Laabh haani jo kahae sujhaakaa, milkar sabhi jhagartae hain,
 Nij swabhavvash maanat nahin, Maan' haani kah ladtae hain.

Sat Guru daataa gaye sujhakaae, jiv andh ko nahin suujhhaa,
 Apni apni ajhun gaavae, malin buddhi se nahin bhujhaa,
 Kadra kari na seva thaani, nahin aagyaa par dhyaan diyaa,
 Samjha unko kavi ya mukhiya, yaahi mein sab gavaan diyaa.

चेतावनी (१)

बिन गुरु कृपा कोई ना जग में, जीव अंध को चेतावै।
 जड़ में मिल जड़ रूप हुआ यह, जड़ ही के नित गुण गावै।।
 तत्त्व चोलना इन्द्री झरोखा, तत्त्व तत्त्व को ले धावै।
 छोटा सा यह जीवन जग में, इन्द्रिय विषय में मस्तावै।।
 मंदिर तन का सुन्दर बनिया, दस इन्द्री दर कांच लगे।
 रंग बिरंगी दुनियां दीखै, गुन मन संग सब जीव पगे।।
 भरी वासना लखि लखि रूपा, तिन के पीछे नित धावै।
 अपना रूप भूलकर यह जिव, नित्य कर्म करि उरझावै।।
 कहै विपति जो इनकी कोई, बात न उसकी यह माने।
 लखै झरोखा अपने में से, अपना जैसा पहिचाने।।
 अपने जैसी बात करै जो, सत्य उसी को यह मानै।
 जगत अंध में अंधा धुंधी, झूठ समझ के हठ ठाने।।

अंधों का बाजार लगा इक, अंधे सौदा करते हैं।
 मूल्य अंध से अंधा लेवै, तिरपत दोनों रहते हैं ॥
 लाभ हानि जो कहै सुझाका, मिलकर सभी झगड़ते हैं।
 निज स्वभाववश मानत नाहीं, 'मान' हानि कह लड़ते हैं ॥

सतगुरु दाता गये सुझाके, जीव अंध को नहिं सूझा।
 अपनी अपनी अजहूं गावै, मलिन बुद्धि से नहिं बूझा ॥
 कद्र करी ना सेवा ठानी, नहिं आज्ञा पर ध्यान दिया ।
 समझा उनको कवि या मुखिया, याही में सब गँवा दिया ॥

To simplify:

A.1. Admonition

None other than Guru's Grace makes the blind *Jiva* (the ignorant) aware of their blindness (ignorance) and the soul begins to think it is limited to the five elements and sings only their praise.

The body is made up of the five elements, the senses act as windows that are attracted to their own reflection and content with it. Life is short in this world but the human being is intoxicated by the objects of the senses.

The body is a beautiful temple, the ten senses of karma and knowledge are like glass that makes human beings look at whatever is outside the body and find the world to be a colourful place making the mind and all attributes of the human being, wallow in them.

The human being strives to gradually acquire all that he sees and becomes servile towards them. He forgets his original form and remains caught up in the web of his karmas.

If someone admonishes against this tendency in an individual, he does not pay any heed. He perceives other people through his own warped and limited perception.

This kind of an individual believes the truth only of those who are like himself. This world is blind and treats others as if they are blind too. They disbelieve whatever others say and stubbornly reject it.

This world is like a market run by the blind. The blind do business with each other. The blind receive payment from the blind, both are content. If someone sensible points out their erroneous

calculation of profit and loss, a quarrel ensues because of their innate fallacies. So exemplifies 'Maan' (Huzur Malik Sahib).

Thus has been explained by *Satguru* Daata but the blind human being hasn't paid heed. They sing praises of themselves but their impure perception has not comprehended otherwise.

Neither have they adhered to divine decree, nor have they served it. They deemed *Satguru* was a poet or a political leader and lost everything upon this thought.

A.2.

Deh ke pinjare mein aakar, jhaank duniya dekh le,
Bahu roop dhare jag manchpar, tuu khel apnaa khel le

Pardae ke bhiitar jaaykae, kuchh hosh tujhko aayaegaa,
Kar na paayaa kaaj nij, aru bhool par pachhtaaygaa.

Yah khel mayadii jagat kaa, kuchh der mein hat jaaygaa,
Tuu naa hogaa drishya yah, tabdiil hotaa jaaygaa.

Naadaan rehnaa chaahtaa, jahan par na koi rah sakaa,
Ranj kar chahe khushi ho, lav na jivan bad sakaa.

Program pehle bann chuka hai, vakt utnaa paaygaa,
Aate bulaanaa deh pinjar, chhodkar ud jaaygaa.

Kya kya kahun, kaise kahun, jiv hosh aataa hai nahin,
par baat Guru se jo suni, khul khul ke jag mein so kahi.

-Huzur Malik Sahib

देह के पिंजड़े में आकर, झाँक दुनियाँ देख ले ।
बहु रूप धरि जग मंच पर, तू खेल अपना खेल ले ॥

परदे के भीतर जायके, कुछ होश तुझको आयगा ।
कर न पाया काज निज, अरु भूल पर पछतायगा ॥

यह खेल म्यादी जगत का, कुछ देर में हट जायगा ।
तू न होगा दृश्य यह, तब्दील होता जायेगा ।।

नादान रहना चाहता, जहां पर न कोई रह सका ।
रंज कर चाहे खुशी हो, लव न जीवन बढ़ सका ।।

प्रोग्राम पहिले बन चुका है, वक्त उतना पायगा ।
आते बुलाना देह पिंजर, छोड़ कर उड़ जायगा ।।

क्या क्या कहूं कैसे कहूं, जिव होश आता है नहीं ।
पर बात गुरु से जो सुनी, खुल खुल के जग में सो कही ।।

To Simplify:

From the prison of this body, peep at this world, you will see various characters on this stage. Play your role.

You will only see sense once you go behind the curtain, you will repent for the mistake of not elevating yourself spiritually.

This role play in the world is for a limited period and will soon end, you will no longer be a character, you will change and so will the world.

You, the innocent, wish to remain so in a place where no one has been able to remain innocent. Whether you remain happy or unhappy. You will not be able to extend the life of this world or yourself for even a fraction of a second.

You will only get the time allotted to play your role as has been predestined, according to the programme that was set for you. At the call you will have to leave and fly away.

What should I say and how do I say it? The individual does not sensitise himself to the actual, though, whatever I have heard from *Gurudev* I have narrated openly to the world.

Rudrashtakam

Namamiishmiishan nirvanroopam, vibhum vyapakam brahm
vedswaroopam,

Nijam nirgunam nirvikalpam niriham, chidakashmakashvasam
bhajaeham.

Nirakaromkarmuulam turiyam, giraa gyaan gottittmiisham
giriisham,

Karaalam mahaakaal kaalam kripaalam, gunaagaar
sansaarparamnatoham.

Tushaaraadri samkaash gaoram gambhiram, manobhuut koti
prabhaa shri shariram,

Safuranmaoli kallolini charugangaa, lasadbhaalbaalendu kantthe
bhujangaa.

Chalatkundalam bhru sunetram vishaalam, prasannananam
nilkantham dayaalam.

Mrigaadhishcharmambaram mundamaalam, priyam shankarm
sarvanaatham bhajaami.

Prachandam prakrishtam pragalbham paresham, akhandam ajam
bhanukoti prakasham.

Trayah shool nirmulam shoolpanim, bhajeham bhavanipatim
bhavgamyam.

Kalaattit kalyaan kalpaantkari, sadasajjnaanand daataa puraari,
Chidaanand sandoh mohaapahari, prasiid prasiid prabho
manmathaari.

Na yavad umaanaath paadaarvindam, bhajamtih lokae pare vaa
naraanam,

Na tavatsukhamshanti santaapnasham, prasiid prabho sarva
bhutadhivaasam.

Na janaami yogam japam naev pujaam, nato ham sadaa sarvadaa
shumbhu tubhayam.

Jara janm dukhaodhya taatapyaa maanam, prabho paahi
aapannamaamish shambho.

श्रीरुद्राष्टकम्

नमामीशमीशान निर्वाणरूपं । विभुं व्यापकं ब्रह्मवेदस्वरूपम् ।

निजं निर्गुणं निर्विकल्पं निरीहं । चिदाकाशमाकाशवासं भजेहम् ॥

निराकारमोङ्करमूलं तुरीयं । गिराज्ञानगोतीतमीशं गिरीशम् ।

करालं महाकालकालं कृपालं । गुणागारसंसारपारं नतोहम् ॥

तुषाराद्रिसंकाशगौरं गभिरं । मनोभूतकोटिप्रभाश्री शरीरम् ।

स्फुरन्मौलिकल्लोलिनी चारुगङ्गा । लसद्बालबालेन्दु कण्ठे भुजङ्गा ॥

चलत्कुण्डलं भ्रूसुनेत्रं विशालं । प्रसन्नाननं नीलकण्ठं दयालम् ॥

मृगाधीशचर्माम्बरं मुण्डमालं । प्रियं शङ्करं सर्वनाथं भजामि ॥

प्रचण्डं प्रकृष्टं प्रगल्भं परेशं । अखण्डं अजं भानुकोटिप्रकाशं ।
 त्र्यःशूलनिर्मूलनं शूलपाणिं । भजेहं भवानीपतिं भावगम्यम् ॥
 कलातीतकल्याण कल्पान्तकारी । सदा सज्जनानन्ददाता पुरारी ॥
 चिदानन्दसंदोह मोहापहारी । प्रसीद प्रसीद प्रभो मन्मथारी ।
 न यावद् उमानाथपादारविन्दं । भजन्तीह लोके परे वा नराणाम् ।
 न तावत्सुखं शान्तिं सन्तापनाशं । प्रसीद प्रभो सर्वभूताधिवासं ॥
 न जानामि योगं जपं नैव पूजां । नतोहं सदा सर्वदा शम्भुतुभ्यम् ।
 जराजन्मदुःखौघ तातप्यमानं । प्रभो पाहि आपन्नमामीश शंभो ॥

To Simplify:

Hymn offered to God Shankar:

O God Shankar! you are salvation itself, omnipresent (all pervading), Brahman and the embodiment of the vedas. You are lord of the Ishan direction (which is the north-east direction and master of all). I bow down to you. You are the Real Self, beyond all qualities, unchangeable, without any desire and also divine. You are the sky and pervade the whole sky. I always remember you and worship you.

You have no form, you are the source of the OMKAR and beyond the state of Samadhi, speech, knowledge and senses. You are Lord of all and Master of the superb Kailash mountain, which is the peak of spirituality. You are formidable, beyond all fear, annihilator of death, merciful, source of all qualities and beyond the physical world. I bow down to you.

You are as white as snow (as the snow covered Himalayas), impenetrable and have a beauty and radiance similar to millions of Gods of passion. The sacred and charming river Ganga gaily spouts from your head. Your forehead is ornamented by the new moon and your neck, by a serpent.

I always remember my beloved Shankar, the lord of all, in whose ears large earrings swing, who has beautiful eyebrows and large eyes, whose face is always joyous and whose throat is blue (as he drank the deadly poison at the time of the churning of the oceans by the demons and the Gods in order to protect the Universe from its deadly effect). He is full of benevolence. He wears the lion's skin and a garland of skulls (which are said to symbolise the alphabets which form the basis of all knowledge).

I always worship the Master or consort of Shakti (power) who is realised through love only. He is all powerful, almighty, magnificent, supreme, undivided (complete), eternal, and has the brightness of a million suns. He has a trident in his hand and eradicates all three types of pain Adhi-mental agony, vyadhi - bodily ailment, Upadhi - natural calamity).

O Purari (destroyer of Tripurasur the demon) you are beyond all divisions and degrees of power (Kata). You are the propitions annihilator of Kalp (an age). Incessant benefactor of happiness to virtuous people, abode of eternal bliss, remover of the veil of illusion, enemy of the God of Love destroyer of the God of passion), bless me! bless me! bless me!

Until people devote themselves to the lotus feet of your (God Shiva's) consort: Goddess Uma, they cannot attain happiness and peace. Neither can their agonies end, be it in the physical world or the higher world. O Lord! you reside within the hearts of living beings, kindly bless me.

I do not know yoga and japa (the chanting of mantras, or the method of worship. O Lord Shiv I simply bow down to you always and at all times. I am suffering from all the agonies of birth and old

age. O Lord! protect me! the sufferer from its sufferings, I bow down to you.