

SANT

MAT

DARSHAN

By

Mahatma Sri Ramchandraji

of Fatehgarh



BLISS



PLEASURE



MISERY

Translated by

Dr. H.N. SAKSENA

Gist of Teachings of the Spiritual Master

Samarth Satguru Param Sant
Mahatma Ram Chandra Jee of
Fatehgarh U.P.

1. Engage yourself in practice of listening to every heartbeat, super imposing there with the nomenclature of the Lord (AJPA JAP).
2. Keep your heart pure, away from the corrupting influences of undesirable things and undesirable company.
3. Always keep attuned to the lord, your attention should never for a moment deviating there from.
4. Concentrate your attention on the heart and keep your heart centered in the Lord
5. Endavour to attain kin-ship and attachment to the Eternal truth, the Lord of the Universe
6. Gradually erase the identity of self, try to merge in, and attain oneness with God.
7. Sacrifice life in this grand endeavour.

This alone is the easiest and most certain short-cut to attain eternal bliss.

SANT MAT DARSHAN



By Samartha Sat-Guru Param Sant
Mahatma Shri Ram Chandra ji
of Fatehgarh

Translated into English by

(Dr.) H. N. Saksena

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DEDICATED
TO
**SAMARTH SAT-GURU PARAM SANT
MAHATMA SRI RAMCHANDRAJI**
OF FATEHGARH

Who very kindly accepted me under
his esteemed protection in
March, 1928.

(Dr.) HARNARAYAN SAKSENA

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SANT MAT DARSHAN

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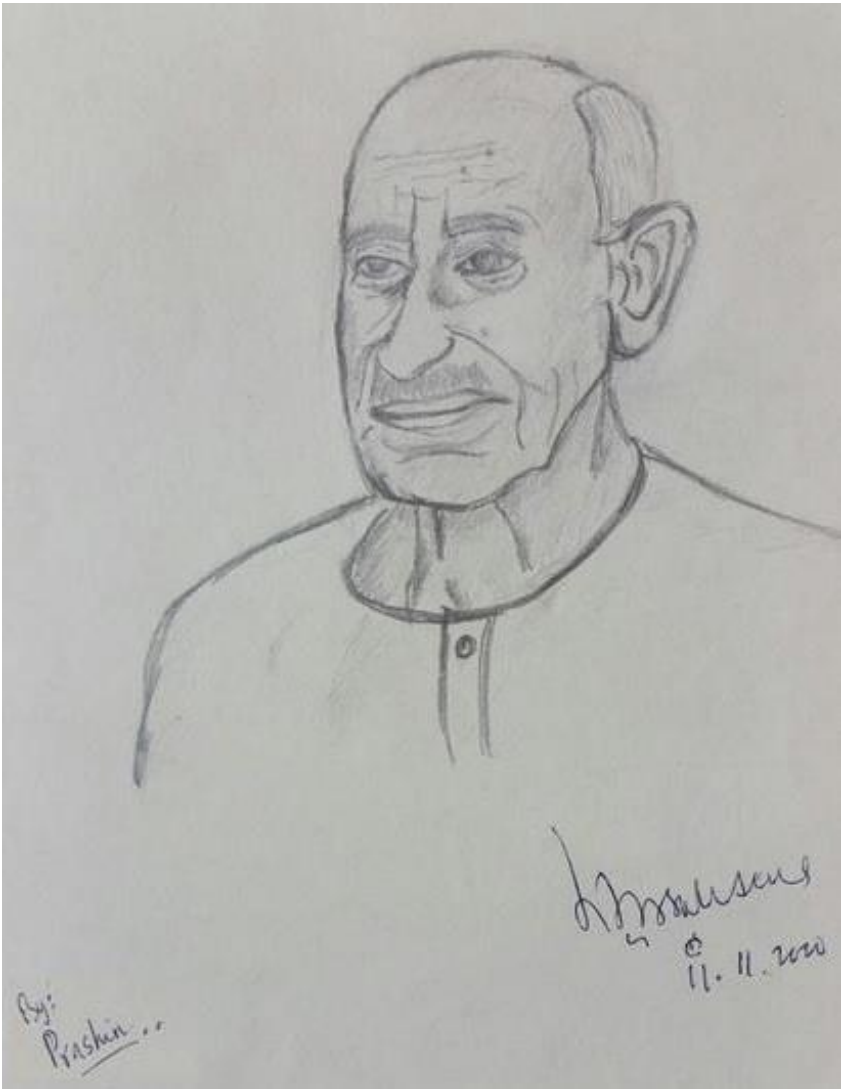
Samarth Sat-Guru Param Sant
Mahatma Shri Ramchandra Ji
Fatehgarh (U.P.)

Life period: 2 February 1873 - 14 August 1931



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PREFACE

This book '**Sant-Mat Darshan**' (सन्त-मत दर्शन) was initially written in Urdu script by the great saint of the time, Samarth Guru Mahatma Shri Ramchandrajji of Fatehgarh, sometime before August 1931, when he left this world for his heavenly abode. His worthy son, Mahatma Shri Jagmohan Narayan, took up the publication of his literature in Hindi, because Urdu language was, by and by being replaced by Hindi. But he also got a short span of life and before he could do much, left this world in August 1944. Later his grandson Mahatma Shri Akhilesh Kumar, who was only a child at the time of his father's demise, took up the work in the late sixties. Unfortunately, he also could not do much before he received a call from the Heavens in May 1974. However, this book and some others could be transcribed in Hindi, printed and released by him during his life time.

As the name of the book indicates, it is a wonderful compendium of the accurate description of what the saints teach, and how they liberate the poor, helpless souls suffering the bondage, the net of the MAYA - the all-pervading power of NATURE, which is a wonder-creation of the Almighty Supreme Lord. He has defined religion as the means of liberating people, and lays down emphatically, that if the principles and practice of a religion are not capable of liberating the human beings from the bondage of the Maya, it does not deserve to be called a religion at all. At the same time he also emphasized that one should never be a blind follower and should never accept a faith, which does not appeal to him and which is not acceptable to a man of average intelligence,

Next, he defines the purpose of religion as the relief from all kinds of worldly miseries, which are so common to every one of us, and to lead one to that pleasure, which is of the best type,

permanent and available at his will and discretion, and all this during his life time. He has discussed the various kinds of miseries and also the reasons as to why they are caused. Further, he tells us how to get out of the net of worldly miseries and to reach the stage where the best type of pleasure, talked of above, is available in plenty.

The three conditions in which every human being has to stay during his life time namely - the **Jagriti** (Wakefulness), **Swapna** (Dreams) and **Sushupti** (Sleep) have been explained by him in detail, and also that the feeling of misery is usually felt in the first condition i.e. the **Jagriti** and not in the other two conditions. He has also explained the fourth condition which is **Turiya** and which is normally available to the saints and is the condition of the highest and the best kind of pleasure - say eternal pleasure. This condition can be reached by a common man, after he has crossed the preliminary and secondary stages of meditation and entered the higher planes of consciousness, during his life time.

According to him, the highest and the best kind of pleasure, available on this earth, is not equal to a tinge of immortal nectar of pleasure, which can thus be obtained by the human soul.

He has impressed the need of three essential requirements to reach this highest goal of human life. Those, who are desirous of treading this path of divine love, have to adopt them, because no progress without these essentials is practicable. They are:

- (1) SATNAM - The divine recitation to concentrate the scattered faculties of the mind,
- (2) SATSANG - The close association of the Sat Guru and other divine persons, who are ahead of him in the path of search for the divine pleasure, and

- (3) SAT-GURU - The divine teacher, who provides guidance for those who advance in the path of divinity, at each and every step of advancement, shields them from the temptations of the *Maya*, which try to deprive them of their progress, even up to the highest and final stages of ascent.

This book is merely an English translation of the Hindi book and is particularly meant for our friends, who are not conversant with the Hindi script, and is attempted by one of the most humble disciples of the great saint, Samarth Satguru Mahatma Ramchandraji of Fatehgarh.

FOREWORD

SANT-MAT DARSHAN THE WISDOM OF SAINTS (A GLIMPSE)

Foreword by the publisher of the first Hindi Edition

The Indian soil has always been fertile for the *Aadhyatma* - the science of the soul. But either the people in general remained involved in the house-hold or they became a recluse - a middle course for the common man was never introduced. It could not be possible to give it a practical shape for adoption by the common man in his daily life. Although attempts to remove their bitterness (anomalies) always continued and various kinds of initial thoughts were introduced and developed, but the necessity was to take it out of the net of difficulties and to present it in simple cultural manner, beneficial and acceptable to the average man, by bringing it down to his level, so that people may tread on this Royal Highway of life.

In the midst of these very circumstances, appeared the Master of the Indian philosophy, **Samarth Guru Param Sant Mahatma Sri Ramchandraj**i in the year 1873. He taught that kind of *Vedantic* religion for life, which is devoid of the spiritual difficulties and hardships. His *Aadhyatma* is jovial and fills our heart and soul with the flow of the divine nectar of pleasure. All the three tenets of Indian culture **Sat** (सत) - Truth, **Chit** (चित) - Knowledge and **Aanand** (आनन्द) - Divine Pleasure, are visible in it. It has apparently presented an open flower-like smiling permanent divine pleasure of the real religion. He was free from the worldly bondage, like the *Chaitanya Purusha*. Where-ever he went, he lifted people above the beliefs and faiths of normal human life.

Not only that, but he also observed the other aspect of human life by following (in his own life) in the footsteps of *Rajrishi Maharaja Janaka* (जनक). He pointed out the futility and weaknesses of the *Tapa* (तप) - penances, which can only be practiced in the caves of the mountains or in the forests, far away from the world of *Lobha* (लोभ) - greed, *Moha* (मोह) - attachment, *Mada* (मद) - ego and *Matsar* (मत्सर) - lethargy. Such *tapa* (तप) is only for the name-sake, which does not bestow the powers of tolerance and courage which is not affected in any way whatsoever, while staying in domestic life. The real *tapa* (तप) is that, which is practiced while staying in the (battle) field of normal life. It is itself the proof of the purity of the inner-self.

The *Samarth Guru* led people to this very path of life. He could foresee the need of the time, and gave birth to a religious cult being demanded by the time, the *YUGADHARMA*. He led us to the path of divinity. Quite a lot of his literature on this subject is waiting publication.

We thank God a million times, for his benevolent kindness that the unpublished literature of Revered Mahatma ji is now being published and is reaching your hands. Before the publication of this book, the books named below have been released:

- (1) *Tatwa Prabodhini* (तत्त्व प्रबोधिनी)
- (2) *Ram Sandesh* (राम सन्देश) - Collection of letters received and sent by Mahatmaji
- (3) *Katnaal-e-Insani* (कमाले इन्सानी)
- (4) Detailed comments on the story of the Ramayana
- (5) *Vedant Sagar* (वेदान्त सागर).

In this book, the description consists of detailed discussion on: What is religion? What is its purpose? What is pleasure and how can it be obtained?

All his literature is in Urdu script. This book is only its transcription in Hindi. It is possible that mistakes would have crept in, which may please be intimated so that they may be corrected in the next publication.

MAY GOD DO GOOD TO EVERY ONE

Samarth Satguru Param Sant
Mahatma Sri Ramchandra Marg,
Fatehgarh.

AKHILESH KUMAR
Aadhyatma Dhara
Prakashan

1

RELIGION AND ITS INVESTIGATION

Generally religion is considered by the people to consist of only a collection or set of rules and regulations in which the intellect is not to interfere. It is a serious mistake. We are not prepared to accept that the limit of our belief's is only so much that we should accept whatever is told to us without trying to understand it, and even if the intellectual decision be just the opposite (reverse), it may not be heeded, rather our backs be turned towards it. This type of belief (faith) is dangerous and it will be a mistake to term it as a belief or a faith. Belief or faith is that kind of understanding which one believes to be true and correct by all means. It is possible that all aspects of the faith may not be fully before him, but his intellect as well as his knowledge carries him to the position of strong confirmation of the belief. We shall, therefore, term faith to a position, the foundation of which is the intellect and discrimination of the average man. It shall be the faith, on which he has nothing to comment or object, and upon which he may apply his intellect and understanding, which is another aspect of thinking and which he understands to some extent.

The nature of man differs from one another, and along with his nature the stages of the development of his intellect are also different from one another. When such differences of intellect and understanding do exist in the individuals, it will only be hard, rather cruel, to force certain beliefs and faiths on him. It is also possible that this cruelty may lead to weaken his power of understanding and discrimination and he may fall down to the category of an animal and adopt beastly behaviour. This has never been the purpose of a religion. Its purpose has always been that his experience, mental or otherwise, may continue to develop day by

day. The principles, which he has chosen for his guidance throughout his life, may lead him gradually to a position of self-confidence and self-realisation, and his life may become thoughtful and realistic.

Where child-like simplicity, regularity and attentiveness exist and the natural faculties are also simple, we do not feel the necessity of advice. The beliefs of children should not and cannot be challenged or criticized. But every human being is not a child, nor is he in the condition of a child, individuals, whose faculties (mental) are not developed, should be afforded chances and opportunities to understand realities themselves and to proceed taking full advantage for development, by weighing facts on the scales of intelligence, so that the real goal of life may be reached by them.

The religion, which makes its followers blindfold by covering their eyes and manages to disallow them the rewards of knowledge and intellect, is never a religion, nor one should expect useful results, rewards and blessings by following it. In all worldly affairs, it is our intellect only, which affords proper guidance. Thus what we do is to use our intellect and discrimination in our daily life. All wise men tell us that we should not do anything without giving a careful thought to it. When this principle is applicable in each and every personal or worldly action of ours, then why should one be forced to accept the religions and spiritual beliefs as correct? By doing so how can a human-being exist as a human-being? The intellect has not been given to us without any purpose. It has a definite purpose (which he should be allowed to perform freely).

The knowledge of all worldly objects and actions is obtained through the sources named below:

- (i) **Praman** or **Indriya-gyan** (प्रमाण अर्थात् इन्द्रिय ज्ञान): The knowledge obtained through the organs of the body viz head, mouth, eyes, nose, ears, touch etc.
- (ii) **Anubhava** (अनुभव) or Knowledge obtained through thought, imagination etc.
- (iii) **Shabda** (शब्द) or revelations from our fore-runners and books of religion.

Praman (प्रमाण) - The foundation of all these three (kinds of knowledge) has its root in the mind and intellect of the man. The intellect is the fountain source, and the root of it stays deep in the human mind. The five sense organs are small outlets through which it flows out. Here also the help of the intellect is required, because the sense organs cannot be put in motion without the mind. This is called *Indriya Gyan*, literally meaning the knowledge obtained through sense organs - say powers of hearing etc. Now when the human being has been equipped with these sense organs, he should use them correctly and obtain knowledge through them.

Anubhava (अनुभव) - The act of thinking and imagination is the sacred aspect of knowledge, which depends on further experiences. With the help of this aspect, one is able to arrive at a definite conclusion. When we see a river we do imagine that there has been rainfall. It is also possible that knowledge thus obtained is not correct. It is also possible that the smoke-like outcome may be due to the effect of heat (and not fire). The imagination can be divided into many kinds but going into these details is not devoid of difficulties.

Shabda (शब्द) - The third kind of knowledge comes from Revelations. Revelations are disclosures by truthful persons, of their (mental) experiences, and advice on well-tried matters by our predecessors, indicating how we should deal with the day-to-day

affairs of two worlds. These predecessors were also conversant with the affairs of *Parmartha* (परमार्थ) - the divine path. They have experience of all aspects of life. They do not tell a lie, because they have nothing to gain from it. They have no selfish motives. Their life is that of truthfulness. Their experiences (visions) are vast. Whatever they say, is eternal truth. Usually their sayings are accepted as correct. But even this (true sayings) is not to be accepted in blind faith. In such cases also, it is necessary for an individual to use his own *Indriya-gyana* and acquired knowledge and try to reach the correct conclusion.

The revelations are grand. We have been allowed a limited number of years to live in this form (human body). It is not possible for us to obtain personal experience (in all cases) by going deep in comparative and at times opposite versions of knowledge. But it will not also be wise, if we do not take advantage of the experience of our fore-runners, for want of time in our life. There are many such items also, which we cannot understand for want of our own ability, acceptability and vision, and derive benefit from them. Quite a long time is required for their study, which is not available to everybody. It would therefore be unwise if we are indifferent towards them and do not take advantage of the vast store of knowledge, various descriptions and sayings of the experiences of generations after generations. We, therefore, must take its advantage and benefit. But we should also take full help from our own intellectual and mental understanding. If there be some difficulty in understanding any item, such an item may be set apart for further consideration later. A time will come when we will get advantage of it. Accept as much as can be understood, the remaining part may be reserved for the sake of future benefits. Realization (of self) is only the completion of the mental faculties. It will come in due course.

Much emphasis has not been given to the benefits obtained as per the above process. Our own observations and investigations are more important - because with the help of these observations only, the humanity is working on this side for innumerable years. Their experiences are vast and are worth being honoured and respected.

These are the three kinds of knowledge, which have been bestowed on the human beings, and on the top of them is the seat of the intellect and the mind. This is what is called the experience of the self, - '*Anubhava*', and with the help of this *Anubhava*, the best results are obtained. Unless the experiences of others become our own experiences, it will not be wise to depend on them. This has never been the teaching of a religion, nor will it be so in future, that you necessarily become a prey to blind faith and fall down to the stage of an animal. What is the use of religion then? If religion is the most valuable object in the world, its benefits and rewards to the society should also be most valuable. Religion makes a man all powerful. It makes him a Superman and a complete man. Religion being the mental staircase, invites a man to ascend the steps and reach the reality.

If the purpose of religion be for a man not to proceed to towards the TRUTH, and stay in haphazard environments all the life, it will only be an animal life. To root out such a (negative) religion would have been correct action of man.

But religion is not such an object. There are few in this world that are acquainted with religion. Men should understand that religion is something very good. All good and wisdom is centered in following it. There is relief from the worldly miseries. A man becomes a complete man by following all its principles and teaching with a clear understanding. It leads us to realize the reality.

2

THE STAGES OF INVESTIGATION

The relation of the three kinds of knowledge named above viz *Praman* (प्रमाण) *Anubhava* (अनुभव) and *Shabda* (शब्द) is both direct and indirect with the *Indriyas*. Since the *Indriyas* are the instruments of the mind, the knowledge obtained through them is in reality the knowledge of the mind. It is the mind which acts through the *Karma Indriyas* (कर्मेन्द्रियाँ) - physical organs. And this very mind obtains knowledge through the *Gyana Indriyas* (ज्ञानेन्द्रियाँ) - the sense organs. These physical and sense organs are the sources of knowledge of the mind. These organs have the power of movement. The movement of the mind is through them. Being effective, it exposes its existence to the outside world. But the beauty of it is that it appears to stay away from these organs, in spite of it being involved with them. Nothing can be done without its participation. For instance, the action of the eyes, the ears etc., may be seen in detail. The mind has to adopt to the shape of that very organ with which it has to act. When the mind converts itself to the shape of the article studied only then its complete knowledge is obtained and not until then. Lacs and crores of living beings fill the sphere of the space, but our eyes are not capable of seeing them. Why? Because the mind has not adopted to their shape, similarity, and also nearness with them. Either it should become minute just in accordance with them, or if they are gross, it should become gross like them. It is only then that the knowledge is possible, and not otherwise. Similarly there will be innumerable instances. The atoms of the space themselves do move and give expression to *Shabda* (the WORD) but we cannot hear them. The reason is that similarity and relation has not been acquired with them.

Thus, the knowledge of all types is dependent on the mind. This secret is revealed only when the gross coverings of the mind are removed, and when it learns the art of obtaining similarity with and nearness to them by converting itself into minute with the help of regular practice of attachment and detachment.

There are three ways in which the mind works. With a view to understand them, we have to accept its triple shape or say condition. The first is the shape of belief, the second is determination and the third is the mental power. The stage of belief is known as *Buddhi*, which understands the reality by adopting similarity and nearness to it. Determination is *Ahankar* (अहंकार), the ego, which has its own identity, and is able to cast its influence on anything and everything. The third is the mental power (मनन – शक्ति *Manan-Shakti*), the power of thinking. All these three act as if inter-woven with one another, and it is a bit difficult to differentiate between them. Out of these the first condition is supreme. It leads to the expression of determination (ego) and also the thinking power. The thinking power acts on two currents, the *Karma* (कर्म) - action (by the physical organ) and *Gyana* (ज्ञान) - knowledge (by organs of sense and knowledge). The mind is always with them while they act. Their two shapes are positive and negative. When the two shapes get together then only the *Gyana* or knowledge is obtained. But it is to be kept in mind that positive and negative exist everywhere. When the part of positive exceeds - we call it positive and when the negative is in excess - we call it negative. The divisions are made according to the quantity of each - the positive and the negative powers; otherwise both these powers exist everywhere in their different proportions. Because the *PURUSHA* - the creator, and the *PRAKRITI* - the nature, are positive and negative respectively, this combination is visible in each and every item of creation. We need to understand all this carefully.

The intellect stays at the top among the three. Below it stays the ego, and below the ego is the thinking power - the *Sankalpa* (संकल्प) - the positive and the *Vikalpa* (विकल्प) - the negative. The mind thinks, the ego confirms it and the intellect accepts it. This action is so quick that it is very difficult to determine its stages. Here is an example to explain this. The Mosquito pricks its sting on the body. The current of feeling, which is present in every part of the body in the shape of *gyana indriya*, receives this shock. The mind exercises its positive and negative powers and accepts that a sting has been struck. The *Ahankar* (ego) confirms it. The intellect finally accepts and believes it. In this way the knowledge is processed in stages.

What has been said above is about the procedure in the lower strata. All this process was performed within the three. The abode of the *Atma* - the soul - is above the intellect and it gives light to every part. One of the current of the intellect flows towards the ego and thought power, which is the cause of all action detailed above, while the other current flows towards the *Atma*, which is nearest above it. When the intellect gets an opportunity to strengthen the relation with the *Atma*, it becomes *Anubhava* in the path of ascent, and its experiences are considered to be reliable and real. Its position is above all. The saints give more importance to this power of *anubhava* in their path of ascent, and its experiences are considered to be reliable. Because there is possibility of a danger in the lower level, their experiences are not considered reliable. Due to this reason, an attempt is made in *Surat Shabda Yoga* (the meditation on the Divine WORD) to convert them into *Sookshma* - subtle - and strengthen the *Anubhava Shakti* in order to obtain firmness in the stage of investigation. Saints always instruct that until the *Anubhava* of self does not accept as correct any item in the process; he should never believe it as correct, even though it may have come to him from any source whatsoever.

The knowledge of the SELF (the real shape of the soul), which is the right purpose of religion, is only obtained by “*Anubhava*” of one’s self. There is no other means to achieve it. The practice of the *Surat Shabda* Yoga (the meditation on the Divine Word) is taken up only to increase and mature this *Anubhava*, so that every *Abhyasi* (he who practices yoga) may get the knowledge of the SELF, by and by. This knowledge of Self is known as the essence or gist of all the knowledge of the world. Thus if religion is helpful in obtaining this knowledge, it is correct, otherwise it is useless. A Persian poet says thus:

Persian couplet translated:

“All the preachers of the religion say that one should
search for the REALITY.

Fortunate are those who get the right guidance in
this direction.”

According to the teachings of the saints, this knowledge cannot be obtained completely unless the layers of the mind and intellect are converted into subtle with the help of *Abhyasa* (अभ्यास) - constant practice, and the *Anubhava* Shakti is obtained by thus converting them into subtle. It is impossible to obtain this stage merely by loose talks and frivolous discussions, or even by the application of thought.

3**THE AIM OF RELIGION IS BLISS
ETERNAL**

The purpose of religion is that man should get pleasure; and that the pleasure should be self-controlled (i.e. at will), of the best type and permanent. The desire for pleasure is the human nature. There will not be even one who does not want pleasure. No living being in this creation will be found who does not want pleasure. Contacts, working together, to escape from un-pleasant conditions by looking to the circumstances around, all these are matter of necessity, intention or preference. Why all this? It is only for pleasure. Nobody wants to stay in trouble. All are desirous of getting pleasure and religion is the best and surest way to obtain it. Except religion, there is no other way to get pleasure.

What is pleasure? The real shape of pleasure is freedom of every kind. Unless one gets quite free, he cannot be happy. The name of complete pleasure, according to the saints is freedom. You may argue, are we not free? We get pleasure by procuring all our requirements of the household, what shall we call it? Is it not pleasure? Here is a reply to it. From a comparative point of view, you feel happy when you get something you desire, because to get possession of it is a shape of comparative freedom. But this state of mind is temporary and for some moments only, because this state of mind i.e. the relation with that thing or object, cannot stay long. As the soul has a habitual instinct of freedom, it cannot tolerate a long time attachment to any of the outside items, because there is possibility of dispossession of that item. It is the law of nature that whosoever comes in contact also loses the contact. Whatever we get we also lose it soon. One who is born also dies. Whoever rises also falls. These are all recognized facts.

Therefore one, who depends on something else (than the self) for the pleasure, is mistaken. He will desire to leave this condition and crave for longer or permanent stay of his pleasure. Such pleasure will give at least a taste of the essence of the real pleasure - the eternal pleasure. The freedom, in which he is alone, without interference from anywhere, is the real eternal pleasure. The eternal pleasure is the origin of the soul, and it is the very treasure of all pleasure. But, due to some false fears and doubts, man has forgotten it. He continued to seek pleasure in several items, but as he got the experience, he progressively improved and ultimately entered in the sphere of the 'SELF' and reached the stage of complete pleasure. The doubts were the layers of curtains, which had fallen and thickened due to which he roamed here and there aimlessly, like a mad person. He turned attention on this and that but all in vain. Religion manages to remove these curtains. When he sees his real image he becomes free. This freedom is his pleasure and the complete pleasure. Religion is the way and means to obtain it and the aim of all the attempts is to secure PLEASURE.

4

DETAILED DESCRIPTION OF WORLDLY MISERIES

There are three kinds of miseries in the world, viz:

- (1) *Aadi Daivik* (आदि दैविक):
Caused by the various forces of nature,
known as deities,
- (2) *Aadi Bhoutik* (आदि भौतिक):
Caused by other living beings, and
- (3) *Aadhyatmik* (आध्यात्मिक):
Caused by our own self.

Various forces of nature are working in this creation, known as *Dewatas* – deities - such as the Sun, the Moon, electricity etc. The management of the Universe (creation) consists of many *Brahmands* (sub-creations). Though the real power working in them is one and the same, but it is manifested in quite a large number of forms. The description of all these forms is not possible. Neither details can be described, nor can their list be compiled. If somebody claims to know their number, he would not dare to tell it. It is therefore, sufficient to say that all these *Brahmands* are full of these innumerable forces and that these forces are pervading everywhere and contribute their part of duty in the management of the universe.

Their functions can be divided broadly in two parts viz:

- (1) Creation or say integration or bringing into existence, and

(2) Destruction or say disintegration.

When a plant springs out from seed, these basic powers of upbringing, colouring, destruction etc. which keep hovering over it, assist it in growing into beautiful forms. The mind also develops due to these very powers and is made capable of enjoying the colourful nature. All these powers of nature are minute. They have their own individual shapes and their special colours, but they are so minute that we cannot see them. This is why they are called and are known as shapeless and dimensionless. But when we see the strength of their action, we feel that they actually exist. Some of them are directly felt while there are others, which cannot even be felt. But when they convert themselves from minute into gross forms, they can be seen, heard and touched. For instance, it is difficult to see the minute shape of the Sun, but when it concentrates its currents (rays) of power, it takes a concrete shape, we can then see, touch, feel and know it. Because we stay in gross form, we cannot feel the strength of their minute power.

Knowledge is divided into several kinds. Human beings are bestowed with five kinds of *Indriyas* - organs of the body. The knowledge obtained through these *Indriyas* is '*Indriya-Gyana*' (इन्द्रिय ज्ञान). The mind is the sixth *Indriya*, which is much more minute than these *Indriyas*. The Mind has no *Anubhava Gyana* or *Vichar Gyana* (अनुभव ज्ञान अथवा विचार ज्ञान). It can understand the forces of nature through these *Indriyas*. These are the means and instruments of understanding the forces, and are related to them directly. Where this relation exists, the function of the forces can be understood - not otherwise. That is why it has been stated above, that unless the forces of nature convert themselves into gross form, one cannot obtain their knowledge. An instance will make it clear. The Sun or Fire (अग्नि), which is the treasure of beauty, cannot be seen unless converted to the very shape of our eyes i.e. gross. The Sun, the fire and our eyes are now similar,

related and adoptive. Water or the *Varuna* (वरुण) - the deity of the oceans - is the store of water. We cannot enjoy the taste of water unless it takes/adopts the shape of our power of taste. Therefore, there is similarity between the water and our power of taste. Atmosphere or the deity *Vayu* (वायु) - is the store of the power of touch. Unless it adopts the same shape of our skin and flows in the shape of wind, we cannot feel or touch it. Space or the deity *Aakash* (आकाश) - is the store of sound. It is related to the ears. Smell or the deity *Ashvini-Kumar* (अश्विनी कुमार) - is the store of all fragrances. It is similar to the nose. The deity of the mind is *Brahma* (ब्रह्मा) - who is the creator of the positive and negative thought. All these powers are cause of miseries. For instance, a man could not bear the hot sun and fell ill. Another suffers from the effect of the thunder current. The third was harassed by the hard winter. The fourth got mad after the effect of the moon-shine. The fifth suffered from sorrows of various kinds. Then, the various stars and planets in the solar system have their own special effects, such as the Mars, the Mercury and the Jupiter etc. When these planets reach certain angles of light, they have their marked effects. When we sit before the light of a lamp, the light has its effect on the eyes and they begin to blink. The wind flowing outside, does not adversely affect the one, even when he moves freely in it, while the other gets in-disposed by the effect of that very wind. These different effects are all due to the kinds of wind that blow. The solar system remains moving all the time, and the bad effect continues to fall on some persons. Who can say that he is safe from the vagaries and hardships of the seasonal changes? Everyone falls prey to these changes. Some are miserable due to one reason, while others due to another. Nobody is without misery. These miseries are known as *Aadi-Daivik* i.e. caused by nature.

The other type of misery is *Aadi-Bhoutik* (आदि भौतिक) - It is caused by the living beings to the living beings. Because every

one of the creation of the five elements known as *Bhoots* (पंच भूत) - their miseries are also known as *Bhoots*. This type of misery is also as common as the former, and can be divided into crores of types. Man is the enemy of man. Lions, tigers, mosquitoes, bed bugs etc. are friends for some while enemies for others. The opposite of fire is water, that of sweet is bitter, that of sunshine is shade and that of health is illness. The beauty of it is that both these opposites stay together, and are not separated for a moment. They have their effect as and when they get an opportunity. Where there is lotus in water the leech (जोंक) - also stays there. Where flowers exist thorns also are present. In rose petals stay poisonous insects. With pleasure stays pain. So many opposites exist in creation. There is the existence of the opposites. In this miscellaneous creation, affinity is also, at the same time, necessary. With the *PURUSHA* (the Creator) is the *PRAKRITEE* (the nature). The creation of singles would have been different from all these. Don't you see that some time men visit others with a purpose but sometime without any purpose? The real reason of it, nobody knows - nor do they themselves know. People do all sorts of mischiefs due to their foolish insistence and they are burning themselves in the same fire. They may not have any benefit from the foolish insistence, but they would not stop doing so - so far so that they would ruin themselves for harming others. To create a bad omen for others, they will cut off their nose. If we examine the aspect with broad-mindedness, we find truth in it. *Mahatmas*, great men, come to this world to do good to the people. But their goodness causes harm to them. They were hanged, burnt alive, consigned to jails etc. etc. Why this? Because it was the foolish insistence of the people. Why go far to see? Look in the homes. A brother is enemy to brother; father and son, husband and wife are enemies. Look into *Mahabharata* (the great epic) and you will find the truth. This kind of misery is *Aadi-Bhoutik* i.e. caused by living beings to living

beings. Where is the fortunate one in this world who is safe from this misery?

OH GOD-THY *MAYA* (NATURE)
CREATES ALL THESE DUELS.

The third type of misery is *Aadhyatmik* (आध्यात्मिक), which is related to our soul. You will be surprised to learn how does a man create misery for his own soul? But it is a fact. You are sitting happy with a smile on your lips, and in a moment your condition is changed, your brows are wrinkled. The eyes get hot and people are afraid to look towards your face. Every blood vessel of the body is trembling. What has happened? The condition has changed in moments. What is the reason? Where had you gone? What has come to you? All others sitting by the side are worried. Nobody is able to understand the reason. Nobody is able to solve the mystery. But the reason of all this is your own mind.

Hindi couplet meaning:

The sea (waves) do not seem to subside
But we have to cross these waves.

Who can help one across (them)
Without the help of the guide (the *Satguru*)

There is an unfathomable shore in the waves of the sea. The waves rise to the height of skies. Tides are seen. The on-lookers are afraid of them. (Similarly) The waves of mind are also rising. Many of these are pleasant, while many are unpleasant. When anger entered the mind, fire rose from the foot heel to the queue in the head. The turn of sorrow arrived. The whole atmosphere has been polluted. Neither is talking nor speaking and hearing. Tears are flowing down from the eyes. Cold sighs are being emitted from the mouth. Can a clever photo artist dare to draw the picture of the misery? Can a poet be able to

describe the condition in his poetry? But all this is difficult. There was nothing substantial. It was only an idea which altered the condition and made one from bad to worse. The kind of mental agony, upsetting of thoughts and the sudden calamity is what is called *Aadhyatmik* misery. Can there be a person, who dare deny its effects? The former two kinds of miseries are of course dangerous, but this one is more dangerous than both of them. Those two are connected with the outside world. This is connected with the inside world. Those two are comparatively distant, while this is the nearest. That is why it is more troublesome to man. The mental misery is worth more consideration and we need more to be spared from it. This keeps us among all sorts of pull and push. Sometimes we go up and at other times we go down. It is a sort of swing which is at work all the time. We continue to swing between the heaven and the hell, but there is no relief, and no peace. This mental agony is the worst of all miseries. It is very awesome and it cannot be compared with the other two kinds of miseries viz. the *Aadi-Daivik* and the *Aadi-Bhoutik*. They both together are not equal to a small part of it. It creates internal disruptions and burns the flesh, blood and bones with the fire created by it. It acts as a double edged sword which goes on tearing the heart. The misery is internal and it penetrates every nerve and blood vessel of the body. We use our axe for cutting our own leg and prepare our own pier. The action of the *Aadi-Daivik* and *Aadi-Bhoutik* is one sided only, but the action of this is two sided. Those two kinds of prisons come from outside and penetrate our body. The *Aadhyatmik* produces poison of misery in the inner layers and also collects material for misery from outside. For instance, one creates bad thoughts in his mind. The heart became dirty and he began to quarrel with others, abused them and beat them. Now the attacks of various miseries from outside commenced their action. Whosoever came began to quarrel. The quarrel became bloody and swords were freely used. People went to jail. Cases were instituted in the courts, and a lot of

money squandered and poverty surrounded. The fire is outside and we see all around burning with fire.

You would have heard that similar are attracted towards each other. It appears to be the law of nature. A man of unclean thoughts un-knowingly attracts unclean thoughts from the universe and accommodates them. From the words, deeds and thoughts of such a man, evils multiply into hundreds and thousands and he becomes a perfect criminal in the world. One who gambles and tells lies, would be dishonest and will commit theft. A thief will necessarily be cruel and harsh. With cruelty, he will become a great sinner, because cruelty is a great sin. This creation goes on. One, who commits a sin, invites thousands of sins. The mind is the root of sins. The arms, the tongue etc. are the instruments. Due to impure thoughts, one adopts association of other impure people. Every impure man emits threads of impurity like that of silk-worm and entraps himself and also others. Why does a man fall ill? It is due to the thoughts only. Why does he get in trouble? Due to his thoughts. Thoughts generate anger. Thoughts lead to sex. Thoughts produce greed. The ego is also given birth by thought. Not only these miseries come under the classification of *Aadhyatma* but there are so many others that a regular office will be required to record them. One disease can however be treated and cured, but how can thousands of diseases at a time be cured?

The whole world is in trouble due to these three kinds of miseries. All are destined and approaching the den of death. The great Buddha has been correct in his sayings that this world is a false market where the transactions of the purchases and sales of miseries go on. The world is a mass of fire in which all the living beings are being roasted. The world is a sea of miseries in which the house-holders are being plunged.

5

DETAILED DESCRIPTION OF THE WORLDLY PLEASURES

We all want pleasure. For the whole life, we are working to get pleasure. We do not do anything which is not for our pleasure. We always think of getting pleasure only and never a misery. All our belongings should be pleasant and we do not want to have any relation with what is unpleasant - uncomfortable. But this does not happen, because the pleasures of the world are mixed up with miseries. Out of these two, our desire is to get pleasure only and we never think of the miseries. While strengthening our relation with pleasure, we unwittingly invite misery along with it. Here is an instance. A young man has intense desire for marriage. He very well knows that he will get pleasure and comfort from marriage, but has closed his eyes towards the fact that so many kinds of responsibilities will be involved due to the marriage. For the maintenance of the wife, he will require so many items for her comfort. In continuation, there will be children and he will have to manage for their education, marriage etc. which will involve him into so many entanglements. Similarly, the conditions of all the pleasures of the world, involve him into entanglements. Its outwardly look is fascinating. But miseries and inconveniences also follow it. It should be so, because this sphere of creation is a mixture of the two, and pleasures and miseries go together. Therefore, even if we make thousands of efforts, in the hope of our betterment, the worldly pleasures will always be accompanied with misery.

Our condition and also the desires in the world do not remain similar all the time. They are always changing. Things which we value today we throw away the next day. Whom we love

today, we may hate tomorrow. Where we have affinity today, we may have enmity there. The pleasure of today will be converted into sorrow tomorrow. People may say that the present condition will not stay forever, and that the duality of mind will go away. But no, it is a mistake. The time to come seems bright. The effect of whatever you think, understand and do will stay in the layers of your mind as *sanskars*. Tomorrow all these *sanskars* will sprout and bear fruit. The condition is similar to the seed which is buried under the soil. How can one believe that it will not sprout on getting favourable conditions? And then will appear leaves, flowers and fruits in it. Similarly what we desire today, its *sanskar* will take root in the mind – *CHITTA* - and will result into pleasure mixed with misery. There is no escape from it.

Just like the miseries, the pleasures of the world are of three kinds viz:

1. Aadi Bhoutik (आदि भौतिक)
2. Aadi Daivik (आदि दैविक) and
3. Aadhyatmik (आध्यात्मिक)

The pleasure obtained from the correct and proper dealings with the forces of nature is *Aadi-Bhoutik*. You have cattle, servants and attendants, some property and materials. The pleasure obtained from them is *Aadi-Bhoutik*. We like warmth in winter and coolness in summer. The sun appears pleasant during the winter. The moon appears attractive during night. Rain gives pleasure to human beings. These are all the Deities. The pleasure or comfort derived from them is *Aadi-Daivik*. Enjoyments and pleasures are the waves of the mind. Bodily and mental tastes are *Aadhyatmik* pleasures. The divisions of pleasure are also like that of three kinds of miseries. We should think over and see if the aspect of these three is only one sided or two fold. It will be

realized that where there is pleasure in them, misery is also present along with it. The sandalwood application is beneficial in head-ache but to rub it with water and to apply it (on the forehead) is also a headache. Who is there to stay basking in the sun and does not go to work? It is acceptable that the stage of mental and intellectual pleasure is high. There is no doubt that the part of pleasure, which is related to the mind and the intellect, is very pleasing. But the *Aadhyatmik* miseries are equally bad. An otherwise created trouble can be more severe than that caused by *Aadhyatmik* or say mental miseries. An item will be more pleasant if it is more minute, because it will be more strong. Just as the act of being minute increases the pleasure, it also increases the intensity of the miseries. How miserable a man feels when he recollects his friends and relations whom he has loved and lost? How does he become a prey to troubles when he estimates his future with reference to his present condition? These are the blessings of the *Aadhyatmik* powers. To remain sticking to them is a sort of mistake. Whatever pleasure, misery, bondage, liberty, mine and thine, appears visible in the world, is the game of *Aadhyatma*. It has no more significance. Where ever the mind gets attached, a relation is created. The condition of bondage arrives automatically. See yourself that you are in bondage now, and also that nobody has trapped you in this bondage, other than yourself, and your own mind. It is therefore, unwise to get entangled in the trap of comforts and pleasures. The real aim of religion is to dig out the root of MINE and THINE, so that the useless distinctions of the mental faculties may not exist. The other two pleasures *Aadi-Daivik* and *Aadi-Bhoutik* do not create so much of misery, because their capacity to create is not more than that of creating pleasure. But because *Aadhyatmik* power creates more pleasure, it also brings forth more of misery.

All comforts and pleasures of the world are contained in these three divisions. But it appears necessary to go into further

details in the gross conditions in which the living beings are mostly entrapped. The condition of those involved in *Aadi-Bhoutik* i.e. the pleasures of the world, is in describable. Their standards of ideals of pleasure are different. One searches it here and the other there. Take an instance. A man prefers to collect material wealth, money and other valuables and thinks it to be the most desirable. His pleasure is in possessing money and large quantity of jewelry. His desire initially was for some quantity but it went on increasing with the collection of more and more wealth. With the increase of his greed, several kinds of difficulties followed. First because all his attention was concentrated on the accumulation of wealth, his desire to use it grew faint and faint. Second because of the fear of losing his wealth, he has to build a strong house, purchase good locks and appoint reliable guards. Third he begins to disassociate himself from everybody, lest someone may deceive him and deprive him of his accumulations. His sympathy for people, even his own people, is lost due to the fear. This lack of love and sympathy is itself a shape of misery. In this way, one who desires worldly comforts more than what is necessary, has to suffer so many miseries and ultimately concludes that there are more misery and less pleasure in the world. From this instance of worldly pleasures it will be easy to understand whether or not ones welfare is assured in living entangled in worldly affairs.

6

ADDITIONAL DESCRIPTION

Who experiences the pleasures and miseries? When and why?

It is necessary to explain these points. The feelings of pleasure or misery have been experienced in the condition of wakefulness (being awake). Till we are awake we feel the pleasure or the misery. When asleep, the idea of pleasure or misery vanishes. This is why a patient with wound or some other illness is given such a medicine which induces sleep in him. When he gains consciousness his feelings also awakes. Except in the condition of wakefulness, this kind of feeling is absent. If it is argued that the feeling of pain is present during sleep or dream, it may be true; but there is surely difference between this condition and that of wakefulness. But during deep sleep the feeling is altogether absent. Thus when one is seriously hurt, he feels pain till he is awake. On such occasions, the current of life is drawn towards the brain and the hurt man, loses his sense of feeling. At that time he totally forgets his wounds. This proves that the feelings of pleasure and misery are related to the condition of wakefulness only. This answers an important part of the above question i.e. who experiences pleasure and misery and why?

The strength, which works in the body of a man, is received from a special point through the currents. When this current stops its flow, and concentrates attention on that special point, one gets comfort or pleasure. When this attention is drawn away or separated from that point, the result is pain or misery. These currents are of two kinds. One of these moves while the other is only felt. From the movements and feelings of all living beings, it is indicated that they want relief from misery and contact

with pleasure. This is a common phenomenon which every ordinary man can understand. When, a person meets another person two conditions appear visible; one, desire to get familiarity and closeness with him, and, two, the desire to mix with or absorb him in one's self. In case none of these two desires appear, an attempt is made to get rid of him. The first two conditions are pleasure, while the last is that of misery. For instance, when some undesirable element presents before the eye the power of feeling in the eye desires to absorb it, so that it may become similar or integral part of the eye, otherwise it desires to get rid of it. If it could be absorbed by the eye, the misery is over. In case it could not get familiarity and be absorbed, an attempt is made to drive it out. The attention, being always with the action, feels the misery. The attention is also present with the unpleasant condition; the misery is felt and experienced. Because the attention is diverted towards this unpleasant condition, the forces of repulsion begin to act and create misery. The attention, which is the feeling of the body, is known as pleasure. All pleasures and miseries are experienced due to this attention.

None of the worldly actions is devoid of misery; it may however, be done with the idea of affection. The thing which we think is good today becomes bad tomorrow due to our above mentioned experience of it. In such a condition, the religion of the saints comes to our rescue and prescribes a method which gives pleasure. By adopting the method the man escapes from miseries while he is alive in this world and after leaving this body also he has a claim over this pleasure. The method is within the control of every human-being. A man or a woman, old or young, or a boy can adopt it, without any inconvenience. As he proceeds along with his development in this direction, he goes on improving confidence in the greatness and the grandeur of the SELF. He then also realizes pleasure in it.

What is this method? Everybody can understand that the removal of the current of attention from the material and the mental planes, due to any reason whatsoever, may be due to some wound in the body or due to some mental disturbances or even due to any unpleasant reason, shall be named as a misery. Just opposite to it, if this very current of attention is offered a chance to stay with the physical or mental plane as its center, he will feel pleasure. But these physical and mental planes, which are made up of dual or say opposite conditions, have no complete or the best type of pleasure. They consist of the mixture of pleasures and miseries. This is why these conditions prepare and establish centers of burden in the physical and mental planes, and are not conducive to pleasure. But as this attention rises to the higher stages of concentration and above these mixed conditions, and proceeds towards the conditions of singularity, it will be reaching nearer to the conditions of real pleasure. When it leaves the conditions of duality altogether, and reaches that of singularity, it will get rid of all the miseries of the world.

Disturbances of the mind - *Chita* - instability of thought, dirtiness of ideas and absence of concentration are the instances of what is called *Dukkha* (misery). Solace of mind, mental equilibrium and concentration of attention is what we call *Sukha* - (pleasure). The static condition of the mind - *Chita* - and thought are related to the soul and its static condition. When a man concentrates his attention at a place, he is comfortable. There are, no doubt, several ways to concentrate the attention. Reading and writing, games - indoor and out-door, music and the like, all these need some degree of concentration of the attention, and pleasure in them is limited to that very extent or degree. But because the pleasure in them is dependent on the external items and the attention gets pleasure only by extending its current temporarily, it is not permanent pleasure. Real pleasure is there, where it exists by itself. This pleasure is *SAT-CHIT-ANAND* - everlasting -

eternal. Whatever pleasure exists is all contained in it. When attention is withdrawn from all sides and concentrated on this point, it gets much more pleasure which is everlasting and under the control of the self.

People may ask as to how does the attention of the man gets pleasure by attaching its current with the worldly objects. This needs to be described in detail. These details can be understood by an instance. Suppose the son of a man has gone out to some place. He returns home. The man feels pleased. But later when the attention, after enjoying the (temporary) pleasure is diverted from it, the pleasure is gone. It proves that the real pleasure was not contained in the son, but it existed in the attention of the man. Had the pleasure been in the son, what should be the reason for its disappearance when the attention was withdrawn from the son? This very condition exists in case of the pleasures of the world, it may pertain to the wife, the children, the wealth and property, the state and authority etc. etc. When the attention is diverted towards them, they are converted into items of pleasure temporarily. Because this pleasure is different from that of the '*Surat*' (soul), it cannot have similarity with the real pleasure, nor it can be absorbed in the latter. The attention has to be diverted from it, which causes misery - which should necessarily be the result.

Wherein is the pleasure contained? Whatever be his status, every man is in search of pleasure. It is possible that he may not be acquainted apparently with his feelings. It is also possible that he would have got a trace of the real pleasure. But if we peep into the mind of both such people, we will find that the idea, which is digging deep in their minds, is the search for pleasure only. Everybody wants pleasure, so far as the life is concerned, it may be an animate or an inanimate, a bird or beast, a man or an angel, all are involved in the quest of this pleasure, in

this intricate net of the world. The deity Lord *Indra* (the power of Rain) opened the gates of kindness and the rewards of nature (rain) made the earth profusely green and dainty. Look to the jungles and the gardens. How green and shady they appear now? Because they have got what they needed, though unknowingly. This is the proof of the presence of the element of feeling and discrimination in the plant life. The plant of *Lajwanti* (Touch-me-not) fades with the touch of man. What does this prove? It is that the Creation has granted this plant the power of feeling of the dirty fumes emanating from the body of the man which are unpleasant. The beasts, birds and everyone has been bestowed with the feelings of pleasure and pain, according to their capacity. If we observe minutely, we shall find this feeling present in each and every atom of creation. This great intricate creation - *TILISMA* - is such an entanglement for the search and research of this mystery.

Persian couplet-meaning:

From non-existence we moved to existence
 in search of pleasure,
 (But un-awaringly) we descended into the
 valley of thorns in search of flowers.

Hindi couplet meaning:

Pleasure only is our dear friend
 And our goal of life;
 Pleasure is our real wish,
 And our heart's desire.

And we are anxious and busy day and night in our attempts to obtain it. How to get pleasure? Study, go for a service or a business, marry and make the relations of marriage the burden of your neck, labour hard like a bullock, day and night.

Why all this? Is it not for the sake of pleasure? A child of tender age wants pleasure. A young man, who has entered this theatre of the world, laughing and playful, is in search of pleasure. An old man, who has neither teeth in the mouth nor the digestive organs in order, counts the beads of rosary, morning and evening. But do all these get pleasure? The question has two answers. Yes and no. Lord *Brahma* (the deity of creations) has created this world by mixing the pleasures and miseries together. Here the pleasures and the miseries are twins. They are two real brothers who never stay separate from each other. Please remember that wherever pleasure exists, the misery also stays there.

Urdu couplet meaning:

None of the rejoicings is devoid of sorrows;
When I saw profuse laughter, my eyes got wet.

Similarly pleasure follows misery closely.

Persian couplet meaning:

Every suffering is followed by joy.
After all the man is the sacred,
Pupil of the Almighty God (and His
mercy prevails on him).

Therefore, the seekers of pleasure trying to get it by all attempts do get pleasure. Nobody can deny the fact. A man, who works hard all the day long, finds the source of pleasure in the rosy smile of his beautiful, angle-natured wife. When the unfortunate merchant, beaten by heat and cold, returns home from distant lands, his children pull at his apparel and are found prepared to give him the return of his difficulties by their innocent broken language and affectionate motions. Every labour is paid for. The grand manager of the universe has such a farsighted and super-efficient management, that he keeps watching every

movement and action of the man and keeps a ready reward of labour for everybody, to be bestowed on him according to the capacity and desire of the person.

Hindi couplet meaning:

God Rama sits in the balcony,
And accepts salutations from everybody,
He grants rewards to everybody,
According to the services rendered by him.

Everyone gets pleasure, more or less. But his pleasure is not devoid of misery. The question arises as to why it is so? The reply to it is that in this sphere of life, where ignorance and selfishness is all pervading, this is necessary. The worries of everybody are always according to his capacity (courage to bear).

What has been discussed above is not about the pleasures of the world. It is true that only relief and pain etc. are our share in this world. But they are temporary because the world itself is temporary and not permanent. To involve ourselves in it is misery. But the wonder of it is that we feel happy in enjoying it. This is the misery. Nobody can claim that he can enjoy any of the pleasure according to his will. All the materials of pleasure in the world have a strange condition. By observing everything here, a man of discrimination gets new lessons every time. For instance, there is a man, whose only aim of life is to earn money. He thinks money to be everything. He has pleasure in money and for earning money he has taken the business of money-lending etc. He would surely get money because nature respects the sentiments of everybody. But what is the result of it? Because all his attempts are due to ignorance, his greed for money will go on increasing with his earnings. In his craze for the money, he will lose the pleasure, however small, in earning money. Where greed

and hanker for money stays, the pleasure departs. You would have never seen a greedy and hankering man, to be happy in life.

Persian couplet meaning:

The result of greed is entanglement,
And never to get out of it.

When money has been obtained, then he cannot get away from it. Due to his own mistake, he has also lost the pleasure of getting money, and presently he got into an anxiety that somebody may not snatch the money from him. So, a strong house was built and a steel box purchased to guard the treasure and servants were engaged. It became his fair/foul duty to flatter the concerned officers of the time by all means. What a painful state?

Persian couplet meaning:

MAJNU (the Persian lover)
has two fold difficulty,
Neither he gets association of his
(beloved) LAILA, nor can he
bear separation from her.

Where a curtain of ignorance is hanging heavy, the pleasure is wrongly interpreted. The world and the worldly objects will not always abide. Why not then one should incline towards the Reality when all the pleasures of the world are perishable? Does it not appear appropriate that one should penetrate through the curtains of his own mind for some time, think over and find out as to where, in what action and which place, pleasure is available?

You yourself are the REAL PLEASURE. The whole universe is reflected from your shadow. Whatever wonder is seen, is from the soul. It is the soul, which has prepared it.

It is the soul which has brought it into existence. But the soul forgot all this. The idea of the soul being 'Reality' has gone away. Entrapped in ignorance, the soul is searching for light in shadow, mercy in tyranny, and life in death. There is no limit to this ignorance. Man has made himself dependent upon gross (स्थूल) centers, which have no life, which have not a tinge of pleasure in them. Everybody knows that matter is lifeless and without movement. Where from can life and pleasures exist in it? This life and pleasure has been given to it by us. Perhaps you will say that it is not correct and that if pleasure would have been within us, why should we search it in other items?

What is that which a man can do under the influence of ignorance? Every human-being passes through three conditions in 24 hours. These three are *JAGRITI* (जागृति) - wakefulness, *SWAPNA* (स्वप्न) - dreams and *SUSHUPTI* (सुषुप्ति) - deep sleep. When the eyes are open and all the affairs of the world are transacted, it is called *JAGRITI* or wakefulness. When eyes are closed and one sleeps, he sees various kinds of dreams. This is called *SWAPNA* or the dreams. When he goes deep in sleep and does not see any kind of dream, it is called *SUSHUPTI* or deep sleep. By studying these three conditions, which are common for everybody, it clearly appears when and where does pleasure exist.

When awake, we obtain worldly pleasure through our body organs. The current of life moves the body organs and they work as its tools. The condition or capacity of the body organs is just like the tools of a workman. The current comes down from somewhere and keeps our nerves and body tissues alive, due to which we are able to work. If someone does not believe in it, he should wrap a piece of thread round his finger. When the flow of the current of life is obstructed, the portion tied with thread will become lifeless or dead, and will be devoid of strength. This is

why at times our parts of body acquire a dead feeling when we sit down for some time and when the flow of energy to that part of the body stops. This is true with every part of body organs. If the current of life (soul) is withdrawn from there, they will become lifeless and lose the power of movement. They will not then be able to work. The tongue, the ears, etc. these fall in this category. All (parts of body) are dependent on this life-current. When a man goes to sleep, this current is drawn inwards. None of the sense organs function at the time. If you put a piece of a sweet in the mouth of a sleeping man, he will not be able to enjoy its taste, because the current, which bestows on the tongue, the power of taste, has been withdrawn. In this manner when this life current is drawn-in during a fit or illness, the result is the same. By a careful consideration of this principle, it will be seen that the pleasure is not with the organs of the body, but it is some other power which is present in you and me. That very power is your soul - *Atma*. The experience of this is felt by us during wakefulness, when we consider carefully over it.

When we consider the condition at the time of dreams, we get a chance to get nearer to the reality. When we go to sleep the current of life is automatically drawn in and all outward feelings become ineffective. Neither the hands nor legs move, nor the eyes, nose, ears etc. do their duty. The whole body lies useless, purposeless and motionless. But what happens inside the body? What exists in the outer world is also present there. The condition in dreams is more minute as compared with that of wakefulness. Therefore the organs of senses are minute then. The mind gets comparatively more of freedom and every kind of items of comfort becomes available at once merely by thinking of it. As soon as an idea of riding an elephant arose, the elephant appears readily available. We desire to fly upwards to save our self from an enemy and at once we get the power to fly just as the fishes swim up and down in water. When we think of eating, all arrangements appear

automatically. We know that these conditions appear with everybody. There is hardly a man, who does not accept the condition as his practical experience. From all this, we again are led to the conclusion that the producer of pleasure is the soul itself. It has power to produce or create condition of pleasure according to will.

Now the third inner curtain is raised. Look to its miracles. This third condition is *SUSHUPTI* - which we have named as deep sleep. When you and I reach this condition our relations even with the sense organs cease to exist. No feeling exists there and only the minute *SOUL* stays there. Had there been anything other than the soul, its knowledge should have been felt. In the *Vedant Upanishad* it has been stated "Oh *Maitrayee*, where two exist, one hears the other, one touches the other one knows the other and one sees the other. Where only one exists how will one hear, touch, know and see the other." During *SUSHUPIT* (deep sleep) it is only your own soul which is present and it feels the pleasure in itself. There is no human being who is not acquainted with the pleasure of deep sleep. Men women, children, treasures, parties, dance, music and all kinds of food and drinks are available, yet the man says that his mind does not like all this. He asks permission of the friends to take a short nap. Why so? Because the sleep contains the highest of pleasures. Had this pleasure not been there, it would not have been desired in preference to so many items of outside pleasure. What better proof than this is required?

But it is possible that people may ask whether the man who sleeps does admit all this. Our reply is 'yes'. When a man rises from sleep he says that he had a nice sleep. It proves that he got pleasure in the sleep. But what was there which gave him pleasure? Neither the world nor the items of comforts of the world, nor even the requisites of worldly pleasures, were present there. Even then the pleasure was felt. This proves that the giver of

pleasure was no other thing related to you then your own self, and that your soul is the embodiment of pleasure.

“The giver of pleasure was not different from yourself. Your soul is the embodiment of pleasure.” Everything is contained in it and everything is created by it. If you think otherwise, then please tell us, what else comes to your knowledge in deep sleep other than your own existence? What else would you have known? Only the soul exists there. It was the soul which realized all this pleasure and our mind accepted that it was so.

These are the three conditions viz *JAGRATI* (wakefulness) *SWAPNA* (dreams) and *SUSHUPTI* (deep sleep). From the discussion of these three conditions - three conclusions are reached. First - in the wakefulness it is the soul to get pleasure apart from the Indriyas - the body organs. Second - in dreams, the soul is the creator of all the requirements of comfort and yet is separate from everything. Third - in the last condition of deep sleep, the soul is the pleasure in real form. The question is where does the pleasure exist? The reply given above is that pleasure is within you, in your soul and that you are pleasure personified. The relation of man with the current of the soul is during wakefulness only. In case of illness, hurt, or worry the pain or trouble being felt, vanishes as soon as one goes into sleep. When the sleep ends, the moaning is heard again. Thus we can draw another conclusion that the abode of the soul is with the physical body and at a particular place in it during wakefulness. This is a very difficult, but very important conclusion, which everyone proceeding on divine path, should note carefully.

We have described the three conditions only in the above paras. But for the complete saints there are other conditions also and one of them is the *TURIYA* (तुरिया), which is named by the Sufi saints as *AALAM-E-ALAHOOT* (आलम अलाहूत) When the soul passes through this condition, it becomes altogether pure from the

worldly attachments. This is called *TURIYA* and from here begins the fourth stage of the saints. If someone attains or acquires the power of reaching the stage at his own will, and whenever he likes, during his life time, he will get such a higher and unparalleled pleasure, which cannot be compared with any of the worldly pleasures. It is, because the condition of the soul in *SUSHUPTI*, described above, is not that of *SHOONYA* (Zero).

People toil day and night for the sake of pleasure, but complete pleasure is never available to anybody in this world. It is because complete pleasure does not exist in this stage, where we have been accommodated. Complete pleasure is contained in the SOUL only. As the soul gets a chance to reach nearer to the center, it will be transformed into that much subtle and will get that much of self-controlled pleasure.

Who advises you to abandon this world unnecessarily? It has never been desired that you may discard all clothing, wear a thin piece of cloth (*LANGOTI*) only and wander in the forests. This will be the greatest mistake and an instruction to lead to a wrong path. But at the same time, will it not also be foolish that you spend all the life in the funny and playful affairs of the world and never think of finding some time for the search of your own reality? While you prescribe sixteen hours of the day for your worldly affairs, one, two or three hours may be spent for this purpose, so that you may be able to live in this world as the lotus stays in the water and the water is not able to dampen its leaves. In this type of life you will be able to enjoy the world much better, and at the same time, you will not be unaware of the comfort of the soul. When time to leave this world will arrive, you will leave it with all pleasure and ease.

There is one, who spent all his life in the affairs of the world, and the death hovered on his head. Neither he got the pleasures of the world nor could he know about his own-self.

There is another person, who performed all his duties in the world just as all worldly people do, but his mind was not attached to the wealth and actions of the world. He knew the reality of the world and at the same time, was acquainted with his self also, and was desirous of reaching the abode of the Almighty God. Please decide which of these two is better.

The self of a man, his soul, is the treasure and source of all the powers. But no one, even by mistake pays attention to it. Lives are unnecessarily spent in the pleasures of senses. To hanker after the freedom and relief, while staying in the gross coverings of the *Maya* is just foolish. Freedom is not contained in the *PRAKRITI* (nature), it is contained in the soul. Nature is the death while the soul is life. People leave the light and the heavenly brilliance and run after the shadow. The shadow converts itself into a Ghost and kills them. They cry and weep, but who hears them?

Persian saying-meaning:

As you sow,
So you reap.

Therefore, O! Seekers of Truth! If you really want pleasure, take care to stay within yourself, seek pleasure in your own soul, obtain the knowledge of the stages of the soul, become a seeker of truth and you will get eternal pleasure.

7

THE KINDS OF PLEASURES

Now that it would have been understood very well, where and in what exists the pleasure, it appears necessary to put before you, the different kinds of pleasures on the basis of the different sources of nature. For this purpose the pleasures are divided into three kinds:—

1. Bodily,
2. Mental and
3. Intellectual.

In the lowest strata of creation, all the approach for pleasure is towards the physical body. This is the gross condition of the matter in the nature inanimate matter, plants, animals etc. all feel pleasure in this strata. Inanimate are understood by people as having no life. This is a serious mistake. The expression - lifeless or without life is meaningless. Even an atom in the universe has its own personality and individuality and has life. Without life, none can exist. It is said that the creation is the result of the get-together of the *PURUSHA* (THE SUPREME SOUL) and the *PRAKRATI* (NATURE). Now see, how can you separate the *Purush* from an atom without the association of the soul/life, creation is never possible. Therefore, it is necessary and an accepted fact that soul/life exists everywhere. Look carefully into the pores of a wound. They expand and contract as a result of heat and cold. To decrease and increase are the proofs of the existence of life. In addition to it, the engineers have repeatedly expressed that the parts of a machine get tired - so much that all attempts to run that machinery fail. When they get ample rest, they again begin to work. It has been tried and found that such items have life.

All are made of molecules and the conditions of attractions and repulsion visible in them are due to the presence of life in them. What will you call this power of attraction or repulsion or say love and enmity (hate)? If there be no life, they will not get together. These atoms of matter work under the chemical reaction like that of a man. Just as you feel intoxicated by taking a toxic substance, these also realize effect to a certain extent. Just like the condition of man after taking a sour object, their condition should be considered similar to it. The difference is that of degree only. There will be a time, or say it has come, when people will be able to understand that atoms of matter or the plants are not devoid of life. The presence of love and hate in them is ample reason to believe that they are living and possess desire for pleasure. Plants can be classed, lifeless from a comparative point of view, but even then the desire of pleasure is found in them. As compared with the gross items, they have more power of feeling. They understand their condition and that of the surroundings. The plant of *Lajwanti* (लाजवन्ती) – Touch-me-not hates the fumes emanating from the body of a man. When the sun rises, the lotus opens and expresses pleasure, and when the Sun sets it also folds back. This very condition is that of the *Kumudini* flowers with reference to the moon. Some plants are carnivorous eaters. Birds are afraid of them. All the plants feel excited at one time and produce flowers and fruits. In some cases, the male and female plants get together in a particular season. If you go near some plants in a cart, they will express displeasure with the noise and movement of the cart. Some plants have been found to have expressed pleasure in some specific conditions, while others are displeased in other specific conditions. In many plants, the organs of procreation are exactly like that of a human being. There is a plant in Africa, which has some two to four ropes in the roots. Some vegetative growth is present at the ends of these ropes. When it feels hungry (say thirsty), there is some sensation in the root. The ropes draw water in some sorts of buckets and irrigate

the root with it, and this action is continued till satiety. I have seen with my own eyes, a tree of which one or some branches only move when wind blows strong and a gale occurs and the different parts of the tree move at different times. But when a man pulls one of its branches, then the branches all round and even the trunk and root begin to move. Hindu women prevent their tender children from touching the plants in the evening & the night. They tell the children that the plants are sleeping. There is truth in it which should be considered carefully.

The animals have more such power of feeling than the plants. Sometimes a man wonders how strangely they behave. The fueling and desire for pleasure is more marked in them. All of them are in search of physical and mental pleasure. If you carefully watch a dog while it is eating you will observe the pleasure he enjoys in eating. It is believed that the dog should not be beaten at such a time, because all his sentiments are with the food he is eating. He is said to be very friendly, but at the time of eating he often forgets his own master and runs to bite him. The taste of eating is felt so much by the canines that it is not found even in the man. Some living-beings are more fond of sex pleasure, for instance look to the pigeons, poultry, domestic birds etc. This very condition is hardly available in human beings. Similarly, you will find other living beings, who are slaves of one or the other of the sense organs. The black wasp is the lover of fragrance. The elephant is proud of his power of touch. Fish is always running after its feed. The deer is the lover of harmonious sound. The flying insects are attracted towards light and beauty. These are the details of bodily pleasures.

After these come the stages of mental and intellectual pleasures. There is little difference between the mental and intellectual stages. These stages pertain to the human being. But we should not forget to note that the inanimate, plants and

animals are devoid of it. Every one of us should always keep in mind that the first principle of creation is intelligence, and knowledge. The intelligence, therefore, exists with every particle and is working in the arrangements and actions of management of nature. The only difference is that of degree and the power of expression is less in them. Body, mind and intellect are the three essentials of Nature's expression. As these get cleaner and purer the glimpse of their rays becomes visible. The learned people of the East have divided mind into three categories - ordinary, average and superior. In ordinary category the mind stays on the physical plane and acts without discrimination. The jurisdiction of its function is very very large. The animals act with its help. The built and maintenance of our body, digestion, the liquidation of all foods taken and the circulation of blood are also the functions of the mind. When we eat, we know that we are eating but are ignorant of the functions after it is swallowed. Although this is the function of the mind, but we are unaware of it. Possibly this is the physical plane of the mind, which the Sufis have named as *Qalb Mudawari* (कल्ब मुदव्वरी) and it works in a circle and is under the control of the mind of *Nafs Ammara* (नफ्स अम्मारा).

The average kind of mind is that which knows, enquires, thinks and understands. The relation of all positive and negative thoughts is with this mind. It is developed in human beings and is accustomed to create doubts. Persons, who deal more with these positive and negative thoughts, are more in trouble. But this is the stair-case for progress. Until the conditions of *Rajas* (राजस) - of creation - is crossed, it is not possible to reach the stage of *Sattva* (सत्त्व) - divinity. It is called *Nafs Lawwama* (नफ्स लव्वामा). All sorts of worldly and divine desires etc. are dependent on it. Possibly, the Sufies call it as *Qalb Sanowari* (कल्ब सनोवरी).

The superior kind of mind carries the man to the condition of spirituality. All knowledge of the world, such as moral principles,

subjects of worldly and spiritual understandings have been bestowed on the human being by this condition (stage) only. The divine revelations and foretelling are received at this very stage. Absorption, deep meditation and *SAMADHI* are obtained by this very mind. Its name according to the Sufies is *Qalb Nilofari* (कल्ब नीलोफरी) which stays under the control of *Nafs Mutmaiya* (नफ्स सुत्मैयना).

All these three conditions (or divisions) of mind are so closely mixed up with one another, that it is very difficult to draw a line of demarcation between them. But the difference does exist. The great learned saint *Maharshi KAPIL* (महर्षि कपिल) has defined them into three categories, *MANA* (Mind), *AHANKAR* (Ego), and *BUDDHI* (intellect). These names are initial and are more meaningful.—

- (1) *Mana* (मन) MIND
- (2) *Ahankar* (अहंकार) EGO
- (3) *Buddhi*- (बुद्धि) INTELLECT

Some writers of *Shastras* have named them as *ANTAHKARAN CHATUSHTAYA* (अन्तःकरण चतुष्टय) - the four-fold thought power, by adding *CHITTA* (चित्त) as the fourth to the three. The real purpose of all this is that if the stages of man's life are studied from the beginning to the end, the symptoms of inanimate, plants and animals, which pertain to the mind, shall be clearly observed. He enters the ovary of the mother as an immovable, then moves as plants when he comes out of it and then transforms into the shape of an animal (quadruped). The western scientists say that it enters in the ovary in the shape of a germ (or a worm). We have no objection to it. When we look to its condition prior to it, we give it the status of an inanimate. When a child is born, it moves the hands and legs like a plant. Then it creeps like a worm. Then he walks like a man. In reality the man is the reverse of a

tree, of which the root stays upwards, while the root of a tree is down below. From this principle you will find as to what is the difference between him and the plant.

In the beginning the pleasure of human being is in the body. Whatever a child gets, he puts into his mouth. Then he develops animal-like habits. By and by the desires increase and mental feelings appear. Later, the power of intellect develops in him and creates the desire for name and fame in him. Old men have an increased greed for it (name and fame). Ultimately his experience tells him, that these are the items of greed and misery etc. and then he repents and feels ashamed.

Bodily pleasure is different from the mental pleasure and intellectual pleasure is very much different from them. Study of books, pleasure in being busy in inventive work, the craze of criticizing up to the root etc. these are all the sentiments of intellectual pleasure, and the difference in them is only of environments and status. Just as a child has a greed for eating, the mature intellectual forgets himself (or say is lost) in the affairs of his intellectual business. All have the concentration of mind. An inventor, a painter, a builder, an artisan or a learned man all have concentrate the mind in some capacity. This concentration is not the real concentration but is rather a MIRAGE. It has no relation with the yogic concentration, or the spiritual absorption, or some higher attainment. But it is, of course, higher and superior due to its being higher than the approaches of a common man. But even then, it is far from *Shanti* (solace of mind). Never believe that it will make the control of mental faculties easy. Such control is available only in the path of the soul, and can be obtained only by treading on this path. Other pleasures, described above, are the burdens in the path of the soul. Their farthest approach is the intellectual pleasure. It has no relation with the REAL pleasure. Many people call themselves *Brahm Gyani* (having known the

Brahm). But they are not spiritual people. They may produce thousands of arguments and criticize to the core and may call themselves as *Brahm*. But they are only intellectual people. Saints call them *Vachak Gyani* (those who can talk only on the subject of perfect knowledge). It appears clearly from their apparent condition that they have not a tinge of knowledge about the soul.

Persian couplet meaning:

There are thousands of minute secrets
in the path of the divine,
One, who could understand them,
could also know the futility of mental exercises.

The pleasures in all these three stages are temporary and perishable. They neither give solace nor a lasting satisfaction obtained from them. The relations of body mind and intellect are a sort of continuous chain. The steps advanced forward, go on advancing indefinitely and the journey is never completed. The temporary pleasures are neither in our control nor are they permanent. Those who reach these stages, usually fall down. Those who reach the intellectual summits, often become atheists, get a lot of harassment by the groups of miseries and meet a tragic death. If you are able to do so, please study the condition of such people, particularly when they are involved in some troubles or diseases, which are the creation of their (so called) pleasures, and you will yourself realize the truth.

Under these circumstances, a search should be made for the pleasure, which is permanent, and which may be controlled by us. There is reflection of the soul in the outward pleasures also. The current of life (soul) comes out from within towards people on one side while the physical items stay on the outer side. It is only then that pleasure is felt. If you give sweets to a man to eat and tell him that they contain *Bhang* (a toxic herb) the man will feel

intoxication, even if there be no Bhang at all in the sweets. If an item of sweet be taken with the belief that it is bitter, it will taste bitter. The gist of all this is that your soul is the pleasure real. If somehow your mind ascends the spiritual heights and meditates there, it will find for itself a treasury of pleasure. After some days practice one will be able to enjoy this pleasure whenever he pleases and will reach the source of pleasure when he dies. That place is the beginning and also the real abode, and sacred goal of everybody.

8

THE DIFFERENT STAGES OF PLEASURES

“The stage, in which we exist, is not that of complete pleasure. To expect complete pleasure in it is useless because it is not a place of complete pleasure”.

Whatever is obtained, will be found incomplete and it cannot be made complete under any circumstances. Everywhere exists illusion, scarcity and the condition of ignorance. The (people of the) world always continued efforts for a chance to make available complete pleasure for the man, somehow or the other. Foundation of the societies on the initial basic principles was laid down for the purpose during the past centuries and attempts in this direction continue even now and they will continue forever. But nobody could ever get complete pleasure under any circumstances whatsoever. Much of the philosophy was introduced, many items of action (on this subject) appeared, institutions for the research of knowledge and intellect were formed and such societies and governments were formed, which were modelled to provide complete pleasure for man. But it has been the personal experience of everybody that one's mind does not get complete pleasure. It is because the CREATION itself is such, that it can never be complete. Thousands of restrictions may be imposed, but it could never be possible to correct it. If the action of matter is prevented from one side, it will react on the other side. It is the kingdom of *MAHA KAAL*, the great deity of time, or say of death, which continues to change every moment. Where there is change - pleasure cannot stay. The change is visible every moment and thus the laws of nature act firmly. The wheel of TIME (*KAAL*) is moving so vigorously that it has no sign

of halting or even of slowing down. How can one expect to enjoy complete pleasure, while staying here at this stage?

Every stage has its own special condition. Nobody can deprive it of its condition or status. With a view that man may be able to understand its reality in all aspects, the saints have divided the creation in three parts. All what has been said and will be said on this subject, will be from this point of view only. Therefore, an attempt should be made to understand the origin of the matter and the spirit. An attempt should be made not to get entangled in the net of words, lest original purpose will be lost.

These three divisions, talked above are different from one another. We now go into their details:

1. *Dayal Desh* (दयाल देश) - The land of the ALL- KINDNESS which is the stage of the LORD and the Spirit. Next is the
2. *Kaal Desh* (काल देश) - The kingdom of KAAL (The time) the place of subtle nature, and the third is the
3. *Maya Desh* (माया देश) - The Reign of Nature - the place of Gross Nature.

The First is the *DAYAL DESH*: It is purely spiritual were the soul is altogether free from the charms of *MAYA* and is in the shape of Reality. It is the source of life. It is the very essence of life, and everything is contained in it. If it is not present nothing can be done. All powers are due to it. This only has the power to create and is thus above all.

The Second is the *KAAL DESH*: This stage or say the place of *KAAL* is called as that of the *Brahmandi Mana* (The

universal mind). It is in the middle i.e. below the soul and above the *MAYA DESH*, say - the second stage.

The third is the *MAYA DESH*: The place of the gross matter. It is the thickest and the outer most covering. All the body organs are related or attached to it.

The following divisions are, therefore, most appropriate:

1. The stage of the pure spirit.
2. The stage of spirit mixed with matter and
3. The gross matter.

The first i.e. spiritual stage is the place of pleasure and happiness. Here the soul is in clean and pure condition. It is free from all coverings of grossness. Only the *DIVINE LIGHT* exists here. Any kind of want, desire or attachment or grossness of desires, does not exist here. It is the termination of all desires and expectations. It is the sign of real pleasure, of real love and affection. The saints have described it as a parent source of the souls, treasure of clean intellect, and also the home of the divine light.

The second stage is that of the mixture of the divine light and the gross conditions, a place of pure intellect mixed with Maya. Here the soul has established relation with the *KAAL* - or say the Brahmandi Mana. Although the soul is in supremacy here but even then it is mixed up with minute matter. Therefore complete pleasure is not available here also. This is the place of subtle desires.

The third stage is that of the gross matter with the soul in which the soul is wholly covered with the layers of gross matter It has to depend on the physical organs to express its strength. At this stage, the soul has been so much overpowered, that it cannot

function at all without the help of the *Indriyas* - the physical organs. Due to the excess of coverings, its strength has altogether been lost. It forgets its reality and its real abode and wholly turns to the worldly attachments. Here, the matter is supreme. The excess of its requirements for gross items has made it altogether dependent. In this stage the soul is attached to the physical mind and *Indriyas* (organs) which represent the gross conditions of matter.

The saints have divided these stages into six sub divisions of each in accordance with the comparative conditions. These stages exist in the body of the man just as they do (exist) in the outside creation. All the spiritually learned men have named the body of the man, as a miniature creation or *ALAM-E-SAGHIR* (आलमे सगीर). Amongst the Hindus the proverb goes "What exists in the *PIND* (physical body of the man) exists in the *BRAHMAND* (the creation or universe) which they name as *AALAM-E-KABIR* (आलमे कबीर). The Egyptian philosophers have named them as *BEKARAD KARM* and *MAYA* as *KLEWARAM*. The *Upanishads* have also emphasized the importance and greatness of it at several places. A lot of reality appears embodied in this very principle, and everybody should give due consideration to it. It all means that a miniature plan of all the gross and subtle stages is contained in the physical body of the man. If he likes he can enjoy the pleasure of the divine, earthly or of the middle stages, while staying in this human body.

The man receives the influences of his surrounding environment and thoughts. If one, who bears the heat of the fire, while staying near it all the time, happens to go near the lake of cold water, he must feel some special effect (cool). Similarly a man, who had been in the prison, will feel great change when he goes into the open (free) atmosphere. When this happens in the outer world who can doubt that the man, who sheds off the gross

conditions in him and enters the subtle conditions, will not feel the change in his condition by their influence. There are some conditions of the physical body, which almost all men shall be able to understand. Due to several accidents and incidents in the world some people often pass into this condition of subtleness. Most people would understand that the conditions of wakefulness and sleep are themselves the proofs that these conditions exist in us. By considering over these, it is clearly seen that special effects always appear visible in staying under special conditions.

Let us proceed further. When in the state of wakefulness, a man is required to ponder over some difficult issues, his currents of attention are automatically converged inside. After staying for some time in this condition, the reality of the problem becomes visible. This happens due to the soul having an approach up to a certain inner place and because his attention was not engaged in anything outside. It is likely that his eyes, ears, nose, etc. all may be open, friends may be sitting by his side, but because of slipping into this condition, he was neither seeing those sitting by his side nor could he see and hear what was happening. He was (mentally) at some other place, and that place was not outside, but was within himself. He unknowingly diverted his attention towards this (inner) side, being carefree from the outside. On reaching there (inside) his attention and intellect reached a certain stage or condition, due to which he could solve the problem. Usually it will be difficult for people to understand this position but it is so and there is no doubt about it. There are certain positions/places or conditions in this body and whenever the soul has its stay there - special kinds of pleasures are experienced by him and he can get acquainted with the feelings, taste, powers etc. at the place of this condition.

This physical body consists of all gross and subtle parts of the *Brahmand*, but their conditions are different from one another.

Somehow or the other, or by using his own intellect, if one obtains satiety for his organs (*Indriyas*) who can doubt that he will not be bestowed with divine pleasure?

The pleasure of one stage is different from that of the other, as has already been stated above in bodily conditions, where the gross mind and organs etc. function, bodily pleasure is always obtained. In the middle conditions - where exists the mixture of *Brahmandi Mana* (universal mind) and subtle *Maya*, the pleasures obtained are subtle. Only the spiritual condition, which is beyond all these, is the treasure house of spiritual pleasures. As such, when a man leaves the gross conditions and proceeds towards higher ones within himself, he gets that much of subtlety and strength and he will be getting that much of spiritual pleasures and advancements, without any body telling him about it.

The root of all human progress, inventions, etc. is the intellect of the man. The root of intellect is not in the soul. This principle need not be explained. Everyone knows that the stage of physical organs is gross. The mind and brain are subtler than this. The subtle is stronger and more effective than the gross. A piece of ice is no doubt solid, hard and strong. But we see it being converted into water and then it becomes much stronger and is able to expand its strength, so much that it erodes mountains by its flow. The trees and forests, whatever comes in its strong current, will be washed away and destroyed. This very water, when converted into subtle, becomes still more strong (such as steam). Exactly similar is the pleasure of man. As it turns into more and more subtle conditions it goes on increasing its strength and effect.

A wrestler has made his body, the center of his soul and he is stronger than others. All people are afraid of him and respect him. But much more strong is the king's minister, who has made his brain and intellect, the center of his soul. His approach is more

minute than the wrestler's. The people of the state recognize and are afraid of his strength. The people of the world tremble with fear when they hear his name. He thinks it merely a game or play of his brain (intellect) to mend or mar the fate of Nations. It is in his power to provide peace amongst them or impose a war over them. Even more powerful than this minister of the king, are those men of spiritual bent of mind, who have obtained the seat of their soul on the spiritual plane. Whenever such great men think of correcting or amending some wrong happenings in the world, they turn the tables of the world. Their action is broad-based i.e. for a big area and is of long standing. Thousands and crores of wrestlers have existed but the people do not know even their names. Lacs of ministers appeared on the face of the world and vanished. Their names and influences etc. have also disappeared. But on the contrary the world does remember the contributions of Great Men who appeared and did something for the good of humanity. Their flag is always flying and the spiritual teachers - GURUS - seek spiritual refuge under them. These are the instances of contacts with the gross and subtle conditions.

But the usual trend of people is to worship the gross matter. They say "Eat, drink and be merry" and that this is the sole purpose of life. But have these instructions been accepted for long? Everybody is not the slave of his mind. When such a person sees those who are slaves to the worldly pleasures, he begins to hate them. Those, who abstain from the worship of their mind (sex etc.) are respected. Even the indulger in sex is obliged to respect them. Whatever a man may be, he is initially desirous of pleasure. Just to broaden his experiences, the nature has given him a seat over the physical plane and he enjoys its taste. But when he does not find real pleasure in it, he leaves it. Nature then makes necessary arrangements for him and he is then inclined towards mental and intellectual pleasures. Here again he finds dissatisfaction. He feels illusive types of pleasures. It is then only,

that he becomes eligible for the spiritual pleasure. In this world, we learn such lessons. The circle of births and deaths is in reality a stair-case of gradually rising to the higher standard of pleasure. Those who use their intellect and feel inclined towards TRUTH, spare them-selves the thrashings of the LEARNED, otherwise everyone has to get this punishment. To die and to be reborn, both are very severe punishments.

In the above paras, a brief description of all these three stages has been given. It means that all these stages exist in the body of the man. In their pleasures, the difference is that of the stages and degrees. If somebody wants to enjoy all of them during his life time, he can obtain and enjoy them by diverting his attention inwards. By hard work for some time, he will be able to know the reality, provided he has a vigorous desire to enter these stages and enjoy them.

In the foregoing paras, this world has been compared with a school, in which the soul of a man learns various types of lessons in due course and can be entitled to real progress and upliftment. It is likely that men may conclude from all that has been stated above, that the progress is certain by degrees only. But please remember that there are many people who desire to reach the goal early. The question arises whether this type of speedy progress is possible or not. The reply is in the affirmative. Some people proceed towards their goal with a slow speed, while others go fast. Every kind of arrangement is available in the NATURE for their guidance.

Out of those, who are proceeding to Lahore or Calcutta, some go on foot, some travel by passenger train. Those who want to reach early prefer to go by mail train (or even by an aero plane). Separate arrangements are available for everybody. You should have no doubt that whatever gains of progress or retreat are visible; they are the result of the maturity and concentration of

your own thought. In your case, arrangements are made in this world as your co-thinkers want you to be and to the extent of the strength of their thinking power. The subject of time, i.e. early or late, can be explained otherwise also. The small fruit of pumpkin will not ripen if kept in the mouth, but if it is put in a closed cover with some chemical, it will develop in size in some hours' time and the chemical action will ripen it. Similarly, the secret of the intellectual and spiritual progress is the concentration of the mind only. Those who can concentrate their mind do succeed early and completely. In order to reach the stages of pleasure, detailed above, your own power of concentration of mind is required provided it all be in proper order.

9

MEANS TO GET PLEASURE

Every man seeks pleasure. There is no doubt about it. The various kinds and categories of pleasure of the world have been defined in detail in the fore going chapter. But these pleasures do not give (lasting) satiety and they are usually converted into miseries. The man is always in search of such pleasure, which he himself is not able to define. All the pleasures of the world are available, but in spite of it, the desire for some special kind of pleasure is always present. It is only the mind, which feels it, but it cannot be described. It is a proof of the fact, that in the beginning, the man has had that pleasure, which was unparalleled, and its memory (of the taste) at times, haunts and digs in his mind. Knowingly or unknowingly he kept engrossed in this search and always feels worried for it. He always continues to run on all sides, but when it is proved to him that it is not that pleasure which he desired, he wants to withdraw himself from it. In the back ground of all attempts such as *vairagya* (renunciation), religious performances and spiritual exercises, the spirit of this desire is found hidden. He may or may not accept it.

If you touch a colourful worm, of which the organs of senses are hardly developed, it will begin to shrink and shrink within itself, because it has a strong desire to escape from trouble (misery). Without understanding it, it knows that it shall be trampled to death. That is why it begins to shrink with fear when touched. It is always afraid of death because it has died and born many a time. Its *sanskars* (the effects of past deeds) continue to remind it of the misery of death. Had it been born for the first time and would have faced death for the first time, it would not have tried so much to escape from misery. But it has repeatedly

experienced the births and deaths and that is why it knows that it is necessary to spare itself from harassment.

Just similar to it, the man has a desire for the incomparable pleasure, which he is unable to explain. But due to experiences of the past many lives, he somehow attempts to seek this pleasure. Just like the knowledge of the soul of the man, the theory of life and death also is not easy to understand. But this much is however understandable that he has repeatedly taken birth and has died. There is immense misery in this repeatedly taking birth and dying but at the same time he is able to get several kinds of experiences. This world is a strange kind of school, in which the soul comes to study like a child. Suppose you have come to this world to study one kind of lesson, and for the whole day of life you continued to repeat and digest it. The day of life ended and you went into the complete sleep of death. When morning appeared it was your next birth. Thus you have obtained several types of experience by dying and rebirth. Our birth and death is just like the day and night in the management of the universe. Its purpose is also that the experiences and observations of man should be broad based, so that he may be able to understand the reality better day by day, of which the desire is imbibed, or say hidden in the heart of his hearts.

Those who have thought over the condition of MATTER should have known that the man is entangled in every kind of foolish ignorance and desires. It has no knowledge of his own reality. He does not know who is he? He has no knowledge of his own identity, and of his position in real and unreal conditions? It is because innumerable coverings exist over him at this stage. It is not possible to give details of these coverings. The subtle and gross coverings are countless. How can these coverings be described in detail? People may describe the thick layers (coverings) only - but their instances cannot be given The soul is

hidden in many such covers and the reality exists under these coverings, just as the orange fruit has been named as colourless (in Indian language the word *NARANGI* - orange means colourless). The outer side of it (the orange), has a reflection only, which is of course visible, but it is only a shadow. Similar is the condition of human soul. It is also hidden in thousands rather in innumerable coverings. If these coverings are some-how removed, it is possible to get an opportunity to get a glimpse of the reality.

To remove these coverings will be the correct way and a certain approach towards the goal. In this very (present) stage innumerable coverings exist on the soul. The covers, which have been woven on our physical body, are in reality, the samples of the outside circles of creation. The relation between them is also like that of *Brahmand* (universe) and *Pinda* (the physical body). But the spiritual specialists and experts have tried to divide them into a series of five covers with a comparative point of view, in order to provide facility and opportunity to those who want to understand them.

The first of these covering is *Annamaya Kosh* (अन्नमय कोष) the covering of the gross element, which is represented by the human body. It is the essence of the mixture of elements from the father and the mother. It is reared with affection and care and then it dies. The flesh grows and the veins and the arteries etc. are all contained in it. It is the most gross covering which has given its colour to the soul and has dominated the soul so much, that it does not consider itself apart from it. There may be one out of lacs of men, who considers his soul to be separate from the body. Rather all men think the body to be the self. Day and night, they are engaged in its care and all the time think of cleaning, decorating and rearing it. The position of the body is that of a horse. The horse is meant for the rider and not for cleaning and

rearing only. Ignorant people, rear it and give it the importance, more than what is due. People have often compared the gross body with the dress for wearing. But man thinks his physical body to be all in all and thus commits the mistake.

The Body is the first covering. The second is *Pran Maya Kosha* (प्राण-मय कोष) - the covering of breath, which is constituted of *Prana* (the breath). *Prana* is the power of nature, which is more minute or subtle as compared with the gross matter. Divine light and other powers are contained in it and belong to it, due to which the world is dependent on it. Similarly, this body is also dependent on it. The kinds of this *Prana* are thousands. In Nature, there is no distinct division, limitation or classification, but according to their functions their broad divisions have been formed. In the body (function) they are divided in the following five classes viz:

1. *PRAANA* (प्राण)
2. *APAAN* (अपाण)
3. *UDAAN* (उदाण)
4. *SAMAAN* (समाण)
5. *BAYAAN* (बयाण)

They stay at various places in the body and have their special functions to perform. The body organs (इन्द्रिया) get tired by continued use, but the *Pranas* are never tired. Their function continues all the time while sleeping, waking, rising, sitting etc. The reflective conditions of these five, also stay in the body and are named as:

1. *DHANANJAI* (धनञ्जय)
2. *KOORMA* (कूर्म)
3. *NAAG* (नाग)

4. *DEV DUTTA* (देव दत्त)
5. *KRIKEL*(क्रिकेल)

When the *Pranas* cease to function, the body becomes useless. The elements are then forced to disintegrate and return to their originality. The breathing which is inhaled and exhaled is its function and the apparent outward expression of its power. This *PRAAN-MAYA-KOSH* is the second covering on the soul.

The third covering is *MANOMAYA KOSH* (मनोमय कोष) i.e. of the mind. The organ which creates positive and negative thoughts is called *MANA* (मन) - the mind. It is very important and most powerful in the body. In reality this (mind) has wrapped the soul in its strong covering (or say net). Just as the silk worm provides thread from its mouth, wraps it around itself and is entrapped in it, in the same manner a man creates bindings for himself due to the positive and negative planning of the mind. This mind is the center, around which all the ten organs of the body are moving and they function under its command. They do as the mind orders them to do. They are the instruments of the mind. If mind is controlled, their force is much reduced. Because their inclination is outwards for the long-long past they are accustomed to stay outwards and the mind is entangled (with them) in their net. Thus the mind continues to create bindings for the soul. The mind stays in the middle of the five *KOSHAS*. Its sphere is on both sides, in the regions above as well as below. Whoever thinks to control the mind, can be considered to have come to the middle condition. In this position, it (the mind) acts as a duplicate or an assistant to the *Brahmandi Mana* (the universal mind). Just as we have a physical (*Pindi*) mind, talked of already, which has its special duties (functions) to perform in the *Pinda*, there is the *Brahmandi mana* which has its special functions in the subtle creation. Those who go for the search of 'Reality' - turn their attention towards this mind, and follow it.

Hindi Couplets translated:

1. Try to convince the mind and also advise it. When the mind is controlled, every sphere of life shall be controlled.
2. The approach of mind is just like a sea wave. If it stops its function (of movement in waves) the diamond below the depth shall be visible.
3. The mind is great but mad. It wants to do as it likes. A man becomes just as the mind decides to make him.
4. Sometimes the mind rises to the skies, sometimes it falls down deep in *Patal* (the deep seas). Sometimes it decides to get attached to realities, sometimes it gets away from them.
5. The mind is bound by the five (sense organs) and causes births and deaths, many a time repeatedly. One who gets over these five, he shall reach ashore i.e. shall be relieved of the births and deaths.

This curtain is removed by two means viz *Sham* (सम) - persuasion and *Dama* (दम) - concentration and discipline. To control the sense organs and the mind one by one and to discipline them is *Sham* and *Dama*. This is a very heavy curtain on the mind. It has its effect on both upper and lower regions. Once when this stage is reached and the curtain is removed, it should never be abandoned (for fear of a fall below). By doing so, it becomes easy to remove the next coverings.

Hindi couplet meaning:

The mind ran and ran and ran,
until it reached its limits.

When the mind stopped running,
it became stable at its right place.

The fourth covering is *Vigyan-Maya Kosh* (विज्ञान मय कोष) - the region of intellect. *Vigyan* means intellect, which is the element of taking a decision. The mind proposes, and the element which confirms the proposal is known as *BUDDHI* (बुद्धि) - the intellect. With the help of intellect, an opportunity is available to see the reflection of the reality but to some extent only. But this covering being subtle, like the mind, eludes and deceives at times. Those who reach near it begin to get *SIDDHIES* (powers of performing miracles) and powers of many kinds, and the *SALIK* (one who treads the path of the divine) is so badly deceived that he does not get a chance to rise back to the right stage easily and quickly. It is therefore essential to remove this covering with great care. The joyful involvement of this *BUDDHI* is a very-very intricate affair. The shadow of this very *BUDDHI* is *AHANKAR* - the Ego. A man under the influence of this ego does fall down. One, who has not got over correctly on this covering of *Buddhi*, and has only got near it, goes under the shadow of the ego and argues uselessly in favour of his point and never cares for the truth or reality. He falls down and gets entangled into the net of rebirths, *Lakh Chaurasi* (लख चौरासी) - the rotation of the 84 *lacs* of species. It is therefore, important and necessary to be afraid of it and carefully stay away from it (the ego).

The fifth cover is the *ANAND-MAYA KOSH* (आनन्दमय कोष) - The place of pleasure. Here the soul is all alone. But it should not be taken to mean that it is altogether free. The *ANAND MAYA KOSH* is very thin and subtle. It is said to be the knot of *Jad* (जड़) - the inanimate and no lifeless, and *Chetan* (चेतन) - that moving with

real life. Here both the *Jad* and *Chetan* get their subtle connection with each other. This power is so thin, minute and subtle, that there are no words to explain it. This remains as a very-very thin covering on the soul which is only for names-sake. But this names-sake is also the cause of difficulty.

Considering the intellect to be supreme, people feel artificial happiness with their joyous discussions by the use of their knowledge and intellect. But they do not understand that this very attachment to the intellect (worldly and other knowledge) continues to be the cause of their miseries. When such an (destructive sort of) intellect appears to function, the soul falls down from the reality. Intellectual relations are in fact, far away from the relations of the soul. This is the state of adulteration. This cover is not real. That is why the saints do not value the knowledge very much. Their eyes have always been on the Reality.

Hindi Couplets meaning:

1. This knowledge is great ignorance. You do not know the significance of love under its influence. The saints are oceans full of love while all this knowledge is mud and muddy water.
2. The saints have all love for their beloved. Their divine attention is absorbed in the Shabda (divine name). You want the honour of wealth and fame, therefore you have embraced the wisdom.

These are the five coverings; by tearing them a chance of the vision of the soul is available. All these five are within the human body. Every man has three bodies. One is *STHOO*L (स्थूल) - Gross, which consists of the hands, nose, ears, etc. The second

is *SOOKSHMA* (सूक्ष्म) - Subtle, which is made up of minute and subtle material or say elements, and in which stay the five PRANAS, the mind, the intellect etc. The third is *KARANA* (कारण) - Causal which is very-very minute and subtle and is the name of the knot where stays the mixture of *Jad* (जड़) and *Chetan* (चेतन) as has been explained in above para. It is called *AANAND-MAYA KOSH* to the treasure of divine pleasure and ecstasy, because the soul feels pleasure and ecstasy here.

There is only the covering of ignorance, which is the reason for the creation of the knot of *Jad* and *Chetan*. These three bodies are with every human being. While awake, the soul enjoys with the *Sthool* and *Sookshma* bodies. During dreams, the soul having lost contact with the *Sthool* body enjoys with the *Sookshma* body only, due to which the existence of the body is felt. In *SUSHPTI* i.e. deep sleep, the soul being separate from both the *Sthool* and the *Sookshma* bodies, enjoys pleasure, even in the condition of ignorance. People may question as to what is the proof of ignorance in this condition? The reply is that when a person rises from deep sleep, he says that he slept so soundly that he altogether lost consciousness of the body. It is evident that the person got an opportunity to pass through the condition of ignorance and of which he is himself a witness.

These are the five *KOSHAS* and three bodies of which the details have been discussed in the foregoing paras. The vision of the soul can be obtained by tearing off the curtains separating them or say by getting rid of their influence. The ultimate is only the condition of (complete) pleasure. To remove these coverings is the *SADHAN* - or way to reach this pleasure.

10

PRACTICE OF THE MEANS TO GET PLEASURE

When it is understood what is pleasure, that the pleasure is within yourself and is because of you, and also that the power of the soul has been weakened and subdued due to the various conditions and because one has to undergo miseries when one tries to find pleasure in outside objects due to ignorance; it would have also been ultimately possibly understood that the un-paralleled pleasure can be obtained by removing these coverings from the soul. Let us proceed further to remove these coverings of the gross (ऋल) subtle (सूक्ष्म) etc., which is the only mode of obtaining pleasure. To be busy in the act of removing these coverings for a long time is termed as the practice (अभ्यास) to obtain pleasure. But the question is - as to how and where from should the art of removing the coverings be learnt and practiced?

Initially the religions prevalent in this world, whatever may be their origin or age, should be busy in solving this most important problem. If not, the people will get busy in tackling themselves this problem according to their individual capacity and intelligence. On the other hand, the wheel of time goes on moving speedily and strongly. Occasionally they have to bear so many miseries and face difficulties. At times, they create chains of bondage to themselves. The only difference is that the chains of one are made of gold, while others have the iron chains. The result in both the cases is the same. The one does good deeds and obtains conditions of relief and pleasure and then returns to the miseries of actions. The other earns punishment even while doing good deeds due to his own ignorance. Even, some sentiments are working in them and instead of tearing any of

these coverings, they weave for themselves, even stronger covers than what the silk worm does, so much so that they never get chance to incline towards spirituality.

For tearing off the coverings and obtaining pleasure of the soul and for carrying the soul to this fountain head of pleasure, the saint's advice is contained in words and letters. But one should get the true teacher, the true association and the true 'name' - then only his aim will be achieved. To obtain all these three, true devotion is required, which we call true desire or determination. Unless one is truly eager for it, the inclination of attention does not lean towards the TRUTH.

Almost everybody has heard about these three terms, but only a few have a correct understanding of them. Almost all the educated men of these days refuse to accept, rather denounce this theory. Therefore, it has become necessary that the meaning of these terms may be fully explained so that the danger of spreading all such misgivings may be removed.

The Guru is that respectable spiritual identity who has reached the high stage of saints. He should be acquainted with conditions of the path of the divine and its last stages and know the method of lifting spiritually the average man to those heights. The qualities of spiritualism should normally be visible in him and he should be possessing a strong character, courteous behaviour and be free from all sorts of prejudices and weaknesses. Unless one gets attached to such a pious individuality, his spiritual sentiments do not get an opportunity to develop and prosper. The Guru is the only alive and illuminated lamp or candle. The spiritual light of all others remains hidden and subdued. Many lights can be illuminated by the lighted candle. An extinguished candle cannot serve any purpose.

People often argue, that they can obtain approach to the direct light by reading the religious books and that a Guru is not at all necessary, that the book can serve the purpose of the Guru. They are seriously mistaken. They have not understood the reality of the *Jad* (जड़) - in animate or lifeless and Chetan (चेतन) - living force. Book after all is *Jad*. Neither it can produce spiritual sentiments, nor can it function as a Guru in producing them. Many people spend their lives in studying the books, but the man never gets completion from the spiritual point of view. If you like, you may examine the condition of such readers of books, and you will yourself reach the conclusion. But whenever a true Guru appears, thousands of ordinary average men feel inclined towards spiritual attainments, and mend their lives quickly in a short-time. Just as light is spread on the rising of the sun, similarly the mind of a man gets solace when he goes before the Guru. The deserving persons are inclined to believe in their hearts without any body telling them and they will get what they require. The true Gurus are really spiritual SUNS, who cast away the darkness of ignorance. Their *Gyan* (divine knowledge) has light. They have in them the qualities of control of senses and the mind and unquestionable character, which has its influence on the mind, It is not necessary for a worldly teacher of knowledge, to have a spiritual character but unless a teacher of spiritual is endowed with all the qualities none should expect deliverance from him. It is always true that one, who does not have a pure and clean human heart, may try to convince in a thousand ways, may shut the mouths of others by his arguments, but one will never find the sentiments of reality in him. A man of perverted knowledge is never trustworthy. It is therefore, necessary to have a true Guru. In reality these Gurus function as the true spiritual goal for the disciple. This is the reason why in all the systems of spiritual teachings, pertaining to any nation or any country, definite instructions are given to have a Guru. See what the saint KABIR says about, the Guru:

Hindi couplets meaning:

1. Bow to the Guru and salute him crores of times. The black wasp does not know itself (but converts an insect into his own shape). The Guru, similarly, converts the disciple and raises him equal to himself.
2. The Guru is the true conqueror. He wins (the disciple) from head to foot (i. e. completely). No wounds appear outwardly but the inside is reduced to ashes (the ego is killed altogether).
3. I have every praise for the sword of which the aim is only the heart (the mind or ego), but by which the body is not hurt.
4. Thousands of crores of suns and moons may rise, (but the darkness of mind shall not lie dispelled). But when a *Satguru* is reached - even the darkest of dark-ness does disappear.
5. The *Satguru* shoots the arrow of the *SURAT SHABDA* (the WORD); but he does not use a bow. One who bears the shot, shall live, and further:-
6. Do not hesitate to escape a false Guru, who does not know about the Shabda (the WORD); but pretends to know everything, and further:-
7. Give your heart (mind) to the True Guru. Who is just and impartial, your mind shall feel controlled and will not move anywhere.

The next comes the “SANG” (or SATSANG). The word “sang” means company. Where such a gathering of persons of true spiritual sentiments is available, it is *sang* (or *Satsang*). At such a place, the instinct and defunct sanskars wake up to visibility. There is a proverb that the melon gets its colour by the company of another melon. If a man stays in the company or gatherings of the good for some days, you should believe that he will imbibe the goodness and some change must come to him. He will also become good.

Persian couplet meaning:

My son;
The association of the good is a great boon;
While that of ignorant is a curse.

Even a short association of good people will give the benefit, which shall not be obtained by years of association of those who are not good. Because good *sanskars* (deserving power) and good thoughts create their own circle and sphere of influence. Those who enter, stay in this circle. By going to such places, the mind of a man feels vigorous changes, and in course of time, the spirituality sprouts and takes root in him. So many people of divine-love live with him, and knowing or unknowingly he is bestowed with divine love. Every one accepts the effects of the society, so far so, that a change occurs even by a touch of inanimate objects. The instance of iron and the touch-stone (*PAARAS*) is well-known. When such is the condition of *Jad* i.e. inanimate, how is it possible that a man, while staying in the group where lovers of God stay, may remain devoid of the sacred and divine effects of their company? The truth is that whatever greatness, goodness, fame etc. is obtained by someone in this world, it is the effect of the company. This is why the greatness of the SATSANG or association of saints has been recommended and emphasized. If a good association is available, it is a boon.

Just as one feels cool near the water and warm near the fire, spirituality prospers with the association of saints. In brief the requirements of the true *satsang* is that men who control the mind, and have love for penance and forbearance, may participate in it and practice the *SADHANS* (means of upliftment), thereof.

The third secret is the *NAAM* (नाम) or the WORD, or say the *Jap* (recitation) prescribed by the Guru. The names of the lord can be divided into two categories; one pertaining to HIS SELF and another pertaining to his qualities, It is difficult to draw a line of demarcation between these two. But so much can be understood clearly that the first, *Dhwanyatmak* (ध्वन्यात्मक), is attached with the sound, which is present in our person, and which may be heard by the ears of our soul. In the outer world, when people hear the sound of a conch or a bell, which can be *Dhwanyatmak* to some extent, i.e. related to the sound and when described in words such as *TAN TAN*, it becomes of the other kind viz - *Varnatmak* (वर्णात्मक) - i.e. related to letters or words. But this is a simile only and not accurate. People gave it a name just as they could understand (and pronounce) it. Rightly, it is very difficult to describe this difference in words. The names which can be described in words and pronounced with the tongue and the lips are *Varnatmak* or say pronounceable in words. The name of the Supreme Lord which is *Dhwanyatmak*, i.e. related with sound only, is considered to be superior. Just similar to the sound based *Dhwanyatmak* in the outside world, different kinds of sounds are rising from within the different part of the human body. No part of the body is devoid of it. If the secret of this sound current, is learnt from some true secret-knowing person, and is heard in the inside with the help of the *surat* (soul); after some practice one will become *ANTAR MUKHI* i.e. having all attention in the inside. He will then travel in the inner world and go on proceeding inside from one place to another and continue to remove the coverings.

We have mentioned above the three stages of creation which exist in the outer and the inner worlds or say creations. Every one of these three has been further sub-divided into six sub stages each. The inner sound in them is different from one another.

The reality is that the universe owes its creation to the “*SHABDA*” (शब्द) or “THE WORD“. *Shabda* is the essence of life. This very *Shabda* has been further named as *PRAN* (breath), *Prakash* (light), divine exposures, divine light, illumination etc. etc. If one proceeds along with the current of this *Shabda* in his inside, he will be crossing the points of meditation from first to second, from second to third and so on and getting further and further away from the wheel of HUMAN KAAL (the time or say death) and *Maya*, and will certainly be able to have a glimpse (दर्शन) of the Lord in his own inside someday. The magnificence of the *Shabda* is beyond description. In all the religious books of the world, a reference to this *Shabda*, in whatever form, does exist and this is the proof that the religions were acquainted with its reality, greatness etc. But because the knowledge and technique of its practice was some-how lost the disciples of the great leaders have interpreted its meaning otherwise, and have become altogether unaware of it.

This very *Shabda* is said to have been the initial creative force of the universe. This is the beginning. There is no difference between the current of the divine and *Shabda*. But as it descended below, from the source, the coverings of the *Maya* and the gross, continued to entrap it and this sort of adulteration continued. This *Shabda* is also the ultimate destination of the creation. Whatever shapes are seen, all belong to the *Shabda*. The *Shabda* has adopted these shapes. Thus all the work is going on with the help of this *Shabda*. One man gives the orders, the other obeys him. *Shabda* or sound is its expression and sign of

Chaitanya (चेतन्य) the living and existent. A man is called a speaking *Pursha* (पुरुष). When this *Shabda* goes away altogether, he is considered as dead. When a child is born, the usual question put is whether it cried. If not, it is considered as dead. *Shabda* stays in every particle. Where there is a letter, *Shabda* (sound) exists there. In every particle of wood, it is present. The *Aakash* (space) is full of *Shabda*. All the powers, functioning in the universe are that of the *Shabda*. The *Shabda* is the Guru and the *Shabda* is the disciple. The road (route), the village, the darkness and the light are all instances of *Shabda*. In this manner *Shabda* exists everywhere.

In meditation also, one ascends with the current of this very *Shabda* to the place from where this *Shabda* was produced. Then guidance for further ascent is taken from the *Shabda* of next region. Therefore, if the man acquired the knowledge of the secret of the *Shabda*, he will not have much difficulty in understanding the REALITY. Few men understand the grandeur of the *Shabda*. It is only the *Shabda* by whose slight effect a man gets full of anger, becomes hot-minded and goes to the extent of self-immolation (suicide). Saint KABIR says:

Hindi couplets translated:-

1. One dies (while physically alive) by the beat of the *shabda*.
The kings abdicate their reign due to it.
One who has understood it correctly,
He only bears the crown on his head.
2. Accept a Guru, who teaches the *shabda*.
There are many false Gurus.
They are the parasites (for the society),
They are greedy and work for their own benefit.

3. The *Shabda* belongs to us and we belong to the *shabda*,
It is the *shabda* only which should be tried.
If you want liberation (from worldly miseries)
Accept the path of the *shabda*.
4. The *shabda* belongs to us, and we belong to the *shabda*,
The *shabda* is the incarnation of love,
If you want the divine vision,
Try and adopt the path of the *shabda*.
5. Everybody talks about *shabda*,
The *shabda* has neither arms nor legs.
One (kind of) *shabda* cures and heals the wounds,
While the other inflicts wounds.
6. One *shabda* is the source of pleasure,
While the other is that of misery.
One *shabda* liberates from bondage, (while)
The other puts a hangman's rope in the neck.
7. The greatness of the *shabda*,
Is like a Magnetic force.
One may try and try indefinitely, but
Liberation is not possible without *shabda*.

The *shabda* (word-sound) in the inside, is *Dhwanyatmak*, (ध्वन्यात्मक), i.e. based on the sound and not on words or letters. As Saint Kabir says, it has the quality of a magnet. When this (magnet) is pulled inwards, concentration of the mind is automatically obtained. Look to the outside world. On hearing the sounds of the Sitar, fiddle and the flute, a man is attracted and is lost in them. This magnetic pull is wonderful, when this is the condition of the outside and gross *shabda*, how can one describe the magnanimity - of the inner *shabda*? Whatever effect of the *shabda* is visible in the outer world, has come from inside. Rather

that one (the inner *shabda*) is the original, of which this outer one is an imitation. The imitation is always contained in the original. When the imitation consists of so much material of interest, the grandness of the real *shabda* can be known and understood only by those, who have known it. To hear such sounds according to the *surat* (soul) is called 'SURAT SABDA YOGA' (सुरत शब्द योग). This practice (of yoga) is considered to be the best and the supreme. It is named (by the Sufies) as *SULTAN-UL-AZKAR* (सुल्तान-उल्-अज़कार) meaning the king emperor of all the systems of *Jap* (recitations). By its practice, concentration of attention is easily obtained/reached. Neither much of *SADHANA* (devotional practices) nor the physical controls are needed in it. Its practice is only to ascend the heights after learning the secrets of *shabda* of the various points of meditation and to consider the ultimate goal-the GREAT GIVER, as our destination, and to proceed with speed, while hearing the *shabda*. Nothing else except this is required. But it is necessary that one, who proceeds with this practice, should refrain from animal diet, should not use any intoxicant, should not do harm to anybody in any way, should eat less, should have less attachment to wealth, property and women, and spare some time for the penance of the Lord

11

THE STORE OF PLEASURE

The *Aatma* or soul, which has been talked of repeatedly, is a wonderful object in this creation. It is the biggest jewel or say - the essence. It is related to the *SATPURSH* (सत्पुरुष) - the TRUE LORD. It is a ray of that SUN, or a drop of that Ocean. We are not separate from HIM, and HE is the store of all souls. There lies the center of the original source of all life. To be away from this center, is the reason of our miseries. What is meant by removing the coverings of the soul and the practice of *SURAT SHABDA YOGA*, is that an attempt for the search of THE LORD maybe undertaken by fixing HIM as the source of the center of our Target (the sacred goal) and by learning the secret from the Sant *Sat-Guru*. If somehow the idea gets a root in your mind that the Lord *SATPURUSH* is your center (Home) and that you have come out of HIM, the sentiments of love will come out of you and bestow upon you the special conditions. You will yourself begin to understand (the difference between) the soul and the matter automatically. This center is purely spiritual pure *CHETAN*, or Life Real. The *KAAL* or *MAYA* does not exist at all here. As you go on shedding the covers, and get opportunities to approach nearer and nearer to the spiritual light, you will be getting more and more of the divine pleasure in this very life. One, who is not inclined towards spirituality, is far-far away from this center. Those who have been able to shed their coverings are comparatively nearer to the center. As one moves distant from the center the coverings of matter go on increasing and thickening. As much as one moves nearer to the center that much of the sentiments of spirituality get automatically absorbed in him.

The lower strata consist of gross matter. Above are the stages of spirituality and divinity. Man stays in the middle of these

conditions, which is the circle of *Mandal* of the *MAYA*. Whatever be our condition today, we being a part of the Supreme Soul shall never face death. Nor can we be deprived of the divine gift of LIFE, Whatever misery is within us, is due to the coverings of MATTER over us. When they are removed, and we get the understanding of our soul, we shall be happy and then there will be no limit to our PLEASURE. All the knowledge and power emanates from The Centre. The nearer one reaches the Centre the more he will be obtaining the knowledge of the divine power, say in that very proportion. This is such a TRUTH, that it should be understood by everybody. The world accepts the superiority and divinity of the soul.

A man is said to be the emblem of wisdom or wisdom incarnate. He obtains wonderful results on whatever plane he turns his attention to. On any plane, the delay is only due to turning his attention. What is there, which he cannot do? On his command and will, all the forces of nature such as the Electricity, hidden in the sphere of the sky (space) are ready to act. Even in the material sphere, whenever he concentrates his mind on some item of action, he works wonderfully well. Where is the wonder in it? The miracles of human hands, the high soaring human power of thinking, the criticism by human intellect, are the witnesses of human power. He is capable of doing everything whatsoever.

When this is the condition of a spirit, which is a drop as compared to the OCEAN, it is for consideration what would be the limit of the power and knowledge of (what we call) THE OCEAN. Our intellect gets wonder-struck when we think of it. HE is the initial store of knowledge, pleasure, and of real existence. Whatever craftsmanship and beauty we see in this world, is not only by chance, but is a plea for the existence of a Divine Complete Power, and the presence of The Lord of everything that

exists. If this drop enters the ocean somehow, what will be the limit of its knowledge and power?

We have described above, the kinds of pleasure, stages of pleasure, and then the ways and means of obtaining pleasure. All what we mean is that a man should turn his mind and inclination towards this store house of pleasure. Otherwise in the middle conditions, there is every chance of relapse. To proceed towards the ocean of pleasures is not difficult. Men, women, young or old, all can proceed towards it. It is not at all necessary that one should give up all business of life and cut off relations with his near and dear ones. The only requirement is to lead a simple life of ease and practice the *SURAT SHABDA* also along with it. A man who remains happy can worship and obtain the love of the LORD easily. All attempts should be directed to please HIM and everything should be considered to be going on according to HIS WILL. Every lover of the LORD should have on his tongue at every time, "THY WILL BE DONE". Those who practice this, do not see any defect in the actions of the Lord, and learn the habit of remembering HIM, all the time.

The path of the saints is that of love. All lovers are in the habit of looking to goodness in the bad people and to shut their eyes towards the evil in the good people. He is broad minded and intellectually entertaining, has courage and fortitude and does not cherish hate for anybody. Also - that neither he complains of his misfortune nor does he ever complain for anybody. He always sees the wish of the Lord in every item of work. His solace is not from outside but from inside. He does not adopt the courses of outside, but those of inside. Every-where he sees the miracles of the love of God. He does not see anything other than the love and kindness of the Lord. He always keeps this kindness of the Lord before his eyes. One, who diverts his attention towards the Central Goal, does not know anyone except the Lord. He does not

pray for any of the perishable worldly objects, nor does he ever think for the rewards in exchange of his LOVE and DEVOTION. Whatever he prays for is not because the Lord will be benefited or He will get pleasure by it. No; He does so because by doing so, he has the occasion to be nearer to God and because he will be reaching nearer and nearer to the center every day. What more does he require? The saying goes that:

Persian saying meaning:-

Those who want the Lord get pleasure.

Those who want paradise are labourers (wage earners)

Those who want worldly benefits are cheats

The lover of the Lord has no concern with pleasure, or the showy religious dresses. Those who dress themselves (as religious teachers or yogies often do) have hopes from the world for their maintenance. The center of thought of a lover is the Supreme Lord. This is a great difference in them. The dress adopted by the one, is meant for earning a living or for the purpose of touring all over the country. The lover, while practicing the recitation of *shabda*, desires to have a vision of the LORD OF ALL. His work is not for a show. The religion is not an item of show. Religion, system, etc. are indicative of the route. The route of the soul goes through the interior of the home (body).

The descent of the *Surat* (soul) was through the *shabda*. It was *shabda* which descended downwards and formed *Mandals* (मण्डल) - circles at places, where it descended. And thus it came down. In the subtle *shabda* above are imbibed all the conditions of the lower circles. Above, is the divine light, below is the darkness. The *surat*, therefore, ascends above with the help of the thread of *shabda*. Its speed is like that of a fish which ascends the sky heights with the thread of water current. The ascent of the soul with the thread of the *Shabda* is almost like this. In the beginning

the ascent is undertaken in this very manner. When it reaches at one center with the help of the *Shabda*, it gets desirous of ascending into the higher centers. By continuing this very practice, it ultimately reaches the highest and enters the *NIJ BHANDAR* - the store house or Ocean of the SELF (THE SUPREME LORD), which is *Alakha* (invisible) and *Agama* (un-approachable). The divine pleasure is also the divine light. The rays of this divine light are thousands, lakhs, and crores - no they are innumerable. The light of the sun and the moon cannot be compared with this divine light. There exists neither *KAAL* (the time) nor *KARMA* (the action), neither the *MAYA* nor the space. The word '*Khala*' meaning open space cannot be used here. The *Bani* (words) or the *Mana* (mind) cannot reach here. There is no room for doubts and estimations. Neither there is day nor night. Neither it has a name nor any sign. The soul which reached there is liberated forever. Then, it has no danger from the coverings of the *MAYA*. The one who reaches there, becomes IMMORTAL and is relieved of the circle of *KAAL* (the time).

The soul which returns to this Homeland sings thus the songs of Ecstasy:-

Reversals from the Great KABIR and Saint SAHJO in Hindi couplets meaning:-

1. I am a resident of that country
Where resides the *SATPURUSH* (The true Lord).
Neither pleasure nor misery exists there and
All days are the same.
2. I am a resident of that country
Where pleasure exists all the twelve months (of the year)
Love ascends like the lotus plant and
All the five kinds of *PRAKASH* (lights-divine) are visible.

3. I will fear only if I have doubts,
All my miseries have vanished
I am surrounded by the *Shoonya* (space or Zero)
Now I have got the divine name (Recitation) as my relief.
4. The route is completed without legs,
The *Desh* (country) is without inhabitants.
The *PURUSH* is without the body,
This is the message from KABIR.
5. The salt has melted into water.
It will not be loaded and transported now on the back
(of animals).
The Surat got hold of the shabda,
The *KAAL* (death) has disappeared.
6. Sahjo Bai says that love has appeared with full light,
The permanent light divine has been reached.
All doubts have vanished, fear disappeared and
I have got my beloved husband.
7. My misery is gone, I have got Recitation,
I got my abode in the divine Name.
Now I have none to look to or expect from.
I expect everything and always, from you (My Lord).
8. The visible has been absorbed in the invisible,
The Ego in the Self,
The Soul in the Supreme,
Recitation in the auto-recitation.
9. Neither there is floor nor water,
Neither the earth nor the sky.
Kabir says the non-believers have no approach
To the divine place.
10. I have said, whatever I had to say,
There is nothing left to be said,

The Duality has gone and the ONE only exists
Here the KABIR has merged.

ANNUAL BHANDARA

The Samarth Sat-Guru Mahatma Shri Ramchandra ji of Fatehgarh commenced to hold an annual gathering of his disciples and all others interested in the system of spiritual meditation, known as Bhandara long before his departure from this world. He fixed the three days of Easter, falling in the end of March or early in April and held several Annual Bhandaras during his life time during the Easter week end. The reason for his fixing these days were apparently that:-

1. These three were gazette holidays all over India,
2. The participants (Hindus & Muslims) had no religious or other type of engagement at this time, and
3. It falls in a convenient and moderate season, when the cold has almost gone & the summer has not set in fully - so not much clothing and bedding were necessary to be carried.

This Bhandara was continued to be celebrated every year after he left this world and the last gathering on Easter from 28-3-86 to 30-3-86 was the 61st in number. It is celebrated in the campus of the Samadhi of the Saint in Nabadia, Fatehgarh on Kanpur Road, just on the outskirts of the town. Thousands of his followers gather at this place in a very cordial, affectionate and loving manner, and get the benefits of the grace flowing from this great saint, as well as his Gurus preceding him. An atmosphere of spiritual bliss and tranquility flows continuously on all these three days.

The visitors usually, remain absorbed in the meditation of the Lord & the Guru during their stay and return home full of divine grace and peace of mind. Discussion on other subjects,

particularly politics is prohibited. The use of intoxicants, even smoking, is not allowed in the campus.

The arrangements for the convenience of visitors Boarding and lodging, including all amenities of tea, meals etc., are adequately provided and arranged under the supervision and guidance of the daughter-in-law of the great saint Smt. Bhagwati Devi w/o Mahatma Sri Jagmohan Narain Ji and her worthy son Mahatma Dinesh Kumar Ji assisted by each and every member of the family, some local *satsangies* and those who arrive there in advance for this very purpose.

Many of the disciples, made capable and authorized by the Samarth Satguru during his life to work as teachers, technically known as Gurus or Sat-Gurus, commenced holding similar annual gatherings - Bhandaras, at various places and at different times of the year to preach the message of the love of God, entrusted to them by their Master and give solace to the people in general who feel disturbed by the tensions of the so called modernization of the society.

The Ramashram *Satsangs* - organized at Mathura, Sikandrabad, Delhi, Ghaziabad, Kanpur, Kasganj, Lucknow, Shahjahanpur, Jaipur, Ratlam, Bombay, Madras, Ahmedabad, Bangalore and many other places, continue to hold their gathering almost all round the year. It is not only in this country, but in almost all countries of Europe, America and other parts of the world that this mission has reached. His system of meditation is so simple that it can be adopted by an average men, women, young or old, without any distinction of caste or creed, locality, language, nationality etc. etc. According to him it is not necessary to stay away from the household and other affairs of the worldly life. It teaches detachment in attachment, peace of mind in the world of tensions and the ultimate approach to the heavenly bliss which is far superior to the very best type of joy available in this world.

ALSO READ

1. **The Secret of Realization** - written by Dr. H. N. Saksena, one of the most humble disciples of *Samarth Satguru Param Sant Mahatma Sri Ramchandraji* -

EXPLAINING

The technique of the Saints As to
How they raise the Soul From

The low gross levels to the highest Levels of consciousness and liberate the poor soul from the bondage of the intricate net of Maya, get him a glimpse of the Reality and ultimately arrange his permanent merger in the ocean of Immortal Eternal Peace Tranquility & Bliss.

2. His Hindi book - **यार्दे** - indicating how attachment with the Guru can be obtained easily.

ALSO

Memories of his own Association with the Samarth Guru and Saints of his System.

3. Hindi - **क्रान्तिकारी भक्त** - indicating how Bhakta Om Prakash Ji obtained darshan of Lord Krishna after seventy days of complete fast at a tender age of seventeen in the year 1942,

The author is one of the most humble disciples of the late Samarth Satguru Mahatma Sri Ramchandrajji of Fatehgarh, who had the good fortune of personal contact with the SATGURU during the years 1925-1931 and also with seers of the system such as Param Sant Mahatma Abdul Ghani Khan Sahib of Bhogoan, Param Sant Mahatma Raghubar Dayal Ji Sahib of Kanpur, Param Sant Mahatma Dr. Krishna Swarup Ji Sahib of Jaipur, Param Sant Mahatma Brij Mohanlal Ji Sahib of Lucknow, Param Sant Dr. krishanlal Ji Sahib of Sikanderabad, Param Sant Dr. Shyamlal Ji Sahib of Ghaziabad, and many other Saints of the system.

Translates his Gurdev's Urdu
Book into English
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WHAT IS PLEASURE AND HOW
CAN IT BE OBTAINED?
IN THIS VERY LIFE.

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