

|| Shri Shriye Namah: ||

Shri Ramanujay Namah:

Shri Sadgurudevay Namah:

HUMANITY: SUPREME RELIGION



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Preface:



Revered Shri Madhusudhanāchārya ji
President: Shri Sidhdātā Ashram Executive Committee

Jai Shreeman Narayana!

It is a matter of great pleasure that Guru devotee, Shri Rameshwar Singh by writing this book 'Manavata Sarvopari Dharma' (Humanity Supreme Religion) has executed a great service by reminding all the devotees of the essence of humanity as envisaged in the messages of Guru Maharaj ji on humanity. He, who possesses the virtues of humanity, is a true human being. Shri Rameshwar Singh has highlighted the importance and several virtues of humanity in this book. Undoubtedly, this book would be a great asset for all those interested in spiritual upliftment. It is my humble request to all the devotees to go through this book carefully and if they find that they are lacking on certain aspects of humanity in

their disposition, they must try and inculcate them. Selfless service and remembering the Almighty are the basic characteristics of humanity.

I pray to the Almighty Lord that Shri Rameshwar Singh takes more interest in writing on subjects of spiritual upliftments for the benefit of all the devotees so that they can be guided and motivated to the greatest extent.

Madhusudhanacharyaji

Author's note.....

Our most Revered Guru Maharaj, Jagad Guru Ramanujacharya Swami Sudarshanacharya ji has been imparting to us the message of humanity through his discourses. He always used to say that if man adopts the virtues of humanity, he can make his worldly life happy and joyous and his afterlife peaceful and bliss. Man's eating habits should be *sātvik* and his disposition should be pious. A human being in true essence is one who lives for others. One who lives solely for himself is no more than just an animal. Any man who causes grief to others, who impinges on others' rights; who causes various kinds of mental and physical harm to others; whose mind is polluted, deceitful, devious and egocentric – such a man is inhuman. Such a man wanders in the lower world for a long time after death; so our saints, Holy Scriptures and also our Revered Guru Maharaj affirm.

Through this book it has been my humble effort, as per my capability to spread the essence of the message of humanity as expounded by our Guru Maharaj. I have also tried to incorporate the messages of some other great saints on humanity.

We must read and contemplate upon the discourses of Shri Guru Maharaj again and again and try to follow them in our everyday life. We must get into the habit of self evaluation every now and then. This would lead us to great success in our spiritual endeavour and would prove to be

highly propitious for us for our salvation. There is no doubt about this.

We would be devoid of the great goal of this human birth if we kept considering our Guru Maharaj ji and his abode (*Shri Sidhdata Ashram*) as the means for fulfilment of merely our wordly needs and desires. What would one say of a man who spends his entire life rubbing the touchstone only to grind a sauce (*wordly desires*) instead of making gold (*spiritual progression*)? We are doing exactly that by being self oriented! We need to divert our orientation towards our Guru Maharaj and his divine discourses. Not only do we need to have utmost faith in our Guruji and his abode but we also need to follow his invaluable teachings and adopt them in our day to day life. This would make both our worlds joyful, peaceful and blissful.

Jai Shreeman Narayan!

Rameshwar Singh

INDEX

S. No.	Name
1.	Humanity : Supreme Religion
2.	Purity of Mind
3.	Purity, Simplicity, Humility, Generosity
4.	Non Violence
5.	Truth
6.	Compassion
7.	Patience
8.	Contentment
9.	Endurance
10.	Humility
11.	Fearlessness
12.	Equanimity
13.	Determination
14.	Renunciation
15.	Staying away from Slander
16.	Selfless Service
17.	Remembering God
18.	Total Surrender
19.	Benevolent Messages

HUMANITY: SUPREME RELIGION

Religion is the ladder through which one can reach the Almighty! Immorality throws the being into lower *yonis* (forms of birth); making him the inhabitant of hell; this has been expounded by our holy scriptures, incarnates, saints and prophets. We must carefully listen to what they say since our welfare truly lies in it. If we keep working within the confines of ego and attachment, we would not be able to achieve anything but grief. It would be extremely foolish to bear long lasting sorrow just for the sake of transitory pleasures. It is by God's immense grace that we have got this human form; now, with all this if we do not achieve our goal or at least walk a few steps towards our goal, it would be too big a misfortune for us. Secondly, it is through His extreme blessings that we have also been granted the aegis of a '*Poorna Guru*' (God Realized Guru).

Our Revered Jagad Guru Ramanujacharya Swami Sudarshanacharyaji Maharaj always told us repeatedly that we would have the right to be called a human being only when we display the true qualities of a human being. If we do not possess the qualities of a human then all our efforts of *japa*, *tapa*, *yagya* and *daan* would have adverse effect and would be meaningless. Revered Guruji used to give the example of Ravana in this context. There would hardly ever be a person as knowledgeable, logical and an ardent Shiva-devotee, as Ravana in this whole world but God destroyed his entire clan; there wasn't anyone left to even cry after him. The only thing that he lacked was humanity. He was an

egoistic, sinful, short tempered and self - centered man. Lord Shiva left no stone unturned in granting him all the possible materialistic pleasures. There isn't another example in world history where the entire capital city was made of gold. The lesser known gods and goddesses used to be in service in Ravana's kingdom. Unfortunately, it was the lack of humanity in him that led to his doom and none of the above good qualities could help save him. If we put pure milk in a dirty vessel, it is obvious that the pure milk would also become impure. So, humanity for us is the most important thing in life. Humanity is the supreme religion!

Ever since the beginning of time when the world came into existence, saints and sages have been highlighting the qualities of humanity and evilness. All our holy scriptures bear extensive descriptions of the features of humanity and evilness, may it be the Vedas, the Puranas, the Ramayan, the Gita, the Qu'ran, the Guru Granth Sahib or any such holy book. But the most surprising thing is that people, the world over, though hold those great men and the holy books in high esteem fail to follow their teachings. Almost all people all over the world have become 'self – seeking'. There is a negligible number of people in the world who truly believe in their teachings and who try to follow them. We must have faith in the teachings of our saints and Holy Scriptures making a sincere effort to also following them. Lord Krishna has preached in the Gita that practice gradually helps us to improve in our spiritual progression and if some shortcomings remain while we leave this human body, Lord gives us human birth again so we could make up for those

losses. Not only does He grant human birth but also places such a man in a very pious family so that he can continue with his onward journey with ease. So, we must engrave this in our heart that our supreme goal is to reach the Almighty and that would not be possible without the qualities of humanity. We must start moving in that direction.

I wish to reproduce here a few excerpts as expressed by Shri Guru Maharāj in his discourses in relation to the comprehension of humanity.

‘In order to protect as well as inculcate humanity within ourselves it is of utmost importance that we eat *sātvik* food, lead a pious life and espouse chaste disposition. *Annev pranah*: - Our body cannot sustain without food; So it is important that our food be pure. Lord Krishna explains to Arjuna in the Gita, ‘Dear Arjun! Food for human being should be *satvik* (pure and delectable)’.

We need to consume pure food items like milk, fruits, vegetables etc. Our life style should be pious and filled with morality. But on the contrary we have abandoned the pure (*satvik*) food meant for humans and have developed a liking for non vegetarian food. We have started consuming meat and have become non vegetarian. We have stopped eating pure food. Instead of offering pure food to the Almighty and eating it in the form of *prasad*, we have turned carnivorous.

It is only the carnivorous creatures who have the right to consume meat. They have different type of jaws and teeth

and their digestive enzymes differ from those of human beings. Their intestines are also different from those of humans. Their intestines are approximately nine to twelve feet long whereas our intestines are almost thirty two to thirty six feet long. It is the saliva of these carnivorous animals that helps them digest all types of meat. We don't have that kind of saliva in our jaws. Yet, we consume meat with great interest. My dear ones! Do contemplate on this; is this our humanity? One who does not consume food fit for human consumption, what right does he have to call himself or be called a human being?

He, who possesses the virtues of humanity, is a real human being. If your inner self is not pure, the exterior can never be pure; no amount of perfume, cologne, body mist spray can change that; umteen visits to the beauty parlours to give your body the desired form would be futile. Inner beauty and purity from within can only come with pure foods and pure thoughts.

God has provided milk, abundant fruits, vegetables for human beings. By consuming milk, fresh fruits and their nectar you can live a very healthy life with an active energetic mind.

Our modern society feels that liquor is a symbol of status in today's world. People devour that bitter fluid and then find themselves lying in filthy drains. This is what is considered to be the symbol of affluence in today's society. You may get offended, but if by speaking and hearing this

truth you are resentful; so be it. I would not abstain from speaking this truth.

***Paritrānāy sādhunām vināshāya cha dushkritām.
Dharma-sansthhāpanārthāy sambhavāmi yuge yuge!
(Gita: 4/8)***

“For the protection, upliftment and deliverance of the good and virtuous, For the destruction of evil and annihilation of the miscreants, as well as for the reestablishment of Dharm (righteousness and principles of religion) I manifest myself in every era, millennium after millennium.” My dear ones, He has said it quite clearly. We need to understand –

***Leen manuj avatār!
(Lord appears in human form)***

“I come to protect human beings and obliterate the demons.” If there is no humanity left in us, we would all become demons. We have all started moving from humanism to diabolism. Why would God protect us? He manifests himself for the annihilation of the demons! Ravana had his kingdom of Lanka made of gold but see, what was his end? Even today his effigies are being burnt and children clap at the sight. He was knowledgeable, powerful, and wealthy yet see the kind of fate he met in the end! Just try and recollect the fate of all those who have been captives of pride and ego, those who had opposed the Almighty or those who had displayed demonic tendencies! There was no

one to cry after Duryodhana; he was hit on his thighs which broke completely; he could not even get up; no one came to his aid and he just kept moaning and eventually died.

If you desire salvation, if you wish to get rid of this cycle of birth and death, if you want to avoid the cruelty of 'yama', if you want to save yourself from the imminent hell and if you desire peace, you will have to imbibe the virtues of humanity. If our foundation itself is infallible, what could be our fate? So, it is of premier importance that we must attain humanity in its purest form as soon as possible.

What are the virtues of humanity? Lord Krishna explains to Arjuna in the Gita; He says, "Dear Arjuna! Speaking the truth, restraining anger, controlling one's senses, praying to God, getting into the habit of self meditation, showing reverence to our teachers, acknowledging our elders and seeking their blessings, getting involved in selfless service for the welfare of society and desisting from criticism of others - we need to attain all these virtues of humanity. We need to attain humility and simplicity. Humanity resides in simplicity. The moment we attain simplicity and adaptability, no one can dare to break our human virtues! Humanity, then cannot be destroyed! When the flood strikes, huge trees, those which are tough and rigid, get uprooted but a simple cane, which has flexibility does not break; even though it may bend. In the same way we need to adopt humanity, adaptability and humility. If we are unable to adopt these virtues, we must realize that we are still lagging behind as far

as true humanity is concerned. Saint poet Tulsidas expresses this in a very simple language –

**Simit simit jal bharahin talāvā
Jimi sad-guna sajjan pehi aawā.**

What is virtue? Humanity itself is known as virtuousness. When a man imbibes and acquires true virtues of humanity, he becomes a virtuous man. One, who is drawn away from humanity, becomes a malevolent person. While a malevolent man is drawn away from the eight *siddhis* (supernatural powers), a virtuous man starts acquiring these eight *siddhis* (supernatural powers) as well as nine *niddhis* (the treasure of Kuber; God of wealth) and all other virtues. He also overcomes his unnecessarily argumentative nature.

God Almighty is considered to be there in idolatry; He is there in the *avatar* of abundance and He is divinity incarnate! Idolatry – yes, God does exist in the idols; who says he doesn't? Divinity Incarnate - yes, God is present in His divine form everywhere; He is the essence of each and every virtue. The avatar of abundance and supernatural powers – yes, Lord Rama and Lord Krishna's incarnation were in this form. If there is true and pure devotion in the heart of the devotee God Almighty responds with an all his grace and love with a direct response. Doubting God Almighty and his Divine forms is being inhuman. Adopt humanity and become part of *satsang* (spiritual congregations), remembering the Almighty all the time.

All the Holy Scriptures the world over, talk about adopting the virtues of humanity and abandoning the vices of malevolence. Even the atheists recognize the virtues of humanity as great qualities.

Virtues of humanity have been abundantly and in detail described in Shrimad-Bhagvatgita; virtues such as fearlessness, purity of inner self, self control over one's senses, worship of God and Guru, studying of Holy Scriptures, singing and praising God, simplicity of conscience, non violence, sweet articulation, not getting angry with anyone who causes harm, relinquishing the idea of being a 'doer', mastering the art of composure, being non critical, selfless benevolence, disengagement from worldly matters, gentleness, remorseful in behaving against the tenets of society and scriptures, energetic, peaceful, patience, truthful, compassionate, inner and outer wholesomeness, avoiding the feeling of enmity towards anyone, avoiding self reverence, being non hostile, selflessness, devoid of ego and attachment, feeling of equanimity in pleasure and pain, profit and loss, victory and defeat; forgiving, contented, firm belief in God, not feeling jealous on others' progress, non desirous and being impartial etc! All other characteristics that do not form part of humanity they come under the sphere of vices. These include - arrogance, superciliousness, conceit, anger, unkindness, ignorance, inner and outer impurity, lack of commendable disposition, lack of truthfulness, being a non believer, causing hurt to others, cruel, lustful, following bogus principles, indulging in corrupt practices, thoroughly engrossed in materialistic pleasures,

overtaken by physical desires, amassing wealth through unfair means and vanity, ostentation, etc. They eventually procure evil births i.e. are doomed to bear the extremities of hell! Virtues of humanity encourage man to move in the direction of the Almighty; who is a proverbial ocean of pleasure, peace and joy; whereas the characteristics of evilness take the being to hell where he is made to go through several kinds of grief, pain and miseries. Vanity and attachment are the basic causes of all our sorrows. All vices emanate from these two. This is what is called *maya* (illusion) -

**Mai arū mor tor jag māyā
Jehi bas kēnhé jēv nikāyā**

All the incarnates, saints, prophets, rishis, sages, spiritual masters have propounded humanity as the basic tenet of human existence. This is the one that gives pleasure and peace in both the worlds. But it is a matter of great concern and misfortune that the very men who follow these prophets, spiritual leaders, religious masters and incarnates, indulge in spreading hatred all around the world. Incomprehensible cruelty is being practiced in the name of religion. They spread hatred, get involved in bloodshed of the innocent, rape, create havoc, chaos and confusion in societies and dwell in other evil deeds all for their own personal gain and benefits. They may call themselves the followers of those God Messengers but their behaviour is absolutely contrary to their teachings. All great men have always spread the message of love but most of their

followers end up spreading hatred. These evil minded people do not hesitate in committing despicable sinful crimes. This is the reason that there is so much of tribulation, violence, distress and chaos prevalent in the society in the name of religion.

There is only one God to whom this earth owes its existence. People call Him by different names; some call him Lord Narayan, some say Rama, Krishna, God Almighty or others say Allah, Khuda, Rahim or Eternal Being. It is so surprising and highly unfortunate that those who believe in the God Almighty keep slitting each others' throats and fail from adjourning in the destruction of their religious places. They set each others' houses on fire and get involved in vandalism. While Muslims are getting into the act of destruction of temples, gurudwaras and churches in the name of Allah and taking the killing of Non Muslims as service to the God; those believing in other religions are busy destroying the mosques. Ever since my childhood, I have only witnessed bloodshed, rioting, rape and other despicable crimes being committed in the name of religion. I distinctly remember the events of 1947 and 1984; other than these there are so many incidents that have taken place on and off. I have never seen atheists getting into such disgraceful acts. This is highly surprising! However, what I intend to say here is that even though religious minded people may have been getting involved in such devilish acts but the fact remains that every religious master has propounded humanity as the basis of every faith. Altruism,

compassion, empathy and virtuous disposition are the elementary components of dharma.

Lord Krishna says in the Gita –

**Té prāpnuvanti mām-nityam sarva bhoot hité ratāh!
(12/4)**

(All those who render selfless service and engage themselves towards the welfare of others, finally achieve me.)

Nonetheless, other ordinary people also think in the same manner as far as humanity is concerned –

**Kisi ké kaam jo āyé, usé insān kehté hain.
(One who lives for others is a true human).**

Humanity is one of the main virtues that have been espoused by atheists too. Their basic principle is that every man must have food, shelter and clothing. This is an important virtue of humanity.

Bertrand Russell, a famous philosopher, who was a great atheist, had written a book titled ‘Why I Am Not A Christian’, which clearly depicts that he indeed was an atheist. He had received a Nobel Prize for another book that he had written. During Sino-Indian war of 1962, he had put in all his efforts to bring an end to the conflict. He wrote several letters to our Prime Minister Pt. Jawaharlal Nehru at that time and

Chinese Premier Chou en Lai explaining to them that war is a contemptible act against humanity. He even raised his voice against the mighty forces of the United States of America and held demonstrations against America's policy of developing nuclear weapons. So whether one is religious or non - religious, it is absolutely imperative that both should strongly agree on the basic point that we are human beings and that we must adopt the virtues of humanity.

One of the basic virtues of humanity is selfless service. Anyone who is endowed with the virtue of selfless service, automatically gets enriched and graced with the other qualities of humanity. And all his vices vanish on their own! It is impossible for a man to get into selfless service without discarding his vanity and attachment. One, whose mind is pure, non-deceitful, ethical, devoid of jealousy, vile, lust, anger and pride, can only get involved in selfless service.

All those people who are even remotely interested in religion, the world over, are aware of the story of Ramayana. I would like to narrate a few instances from Ramayana itself so that we realize the importance of selfless service.

We all know that Shabri was an old woman who belonged to the Bheel (low caste) tribe. She was uneducated. All that she did devotedly was to serve the Ashram selflessly. She would bear God in mind and serve the Ashram. When Lord Rama reached the Ashram of Rishi Matang he first went to see Shabri. He did not even hesitate in eating the berries which she offered to him after tasting each one. There were

many learned saints residing in that ashram but Lord Rama went to meet Shabri first. In fact he met Rishi Matang too only after meeting Shabri. This is the importance of selfless service which is the main virtue of humanity.

I would like to draw the attention of my readers to two other such instances of the Ramayana that would explain how very important the virtue of selfless service is.

We all know that King Dashratha was a mighty Emperor. Lord Almighty Himself had taken birth in his house as his elder son Rama. He was no ordinary king! At the time of his death King Dashratha, had Rama's name on his tongue. He left his body for the heavenly abode grieving over his separation from Rama. It is expressed in Ramcharitramanas in the following words -

**Rām Rām kahi Rām kahi Rām Rām kahi Rām;
Tanu parihari Raghubar birahan Rāu gayeu sur dhām.**

'Surdham' here means heaven. That means that king Dashratha went to heaven after leaving his body. This means that King Dashratha on his demise did not immediately get Moksh (salvation) this is written in the Ramcharitramanas. It is said in Ramcharitramanas that the short stint at heaven is followed by unlimited miseries and pain once the merit of good deeds (karma) has been exhausted.

In the Gita Lord Krishna says –

**Te tam bhuktva swarga-lokam visalam
Kshēné punyé martlokam vishanti**

This means that when they have thus enjoyed vast heavenly sense pleasures and the results of their pious activities and merits are totally exhausted, the soul has to return to the mortal planet again; where he becomes a creature of any of the eighty four lakh yonis (forms of births) that exist in this world. There is no rule that he would get back into human form again. This cycle of birth and death carries on!

In the same context I would like to elucidate another incident. We all know that when Ravana was forcefully taking Maa Sita away, it was Jatayu, the vulture, who had seen them. With the sentiment of selfless service, he stoutheartedly went and put up a strong fight with Ravana with all his might! Ultimately, Ravana chopped off his wings and Jatayu fell down on the ground! After some time Lord Rama happened to be passing that region as he was zealously looking for Maa Sita. Jatayu narrated the whole incident to him and told him that Ravana has taken Maa Sita in the south direction. Here is what needs special attention – it is described in Ramcharitmanas as –

**Parhit bas jinké man māhin
Tinha kahun jag durlabh kachhu nāhin;
Tanu taji tāt jāhu mam dhāmā
Déōn kāh tumha pōrankāmā.**

And thus, Lord Rama sent Jatayu, a creature of very low specie, to his abode, i.e. to the world of free spirits! He gave him salvation. Once a soul attains salvation, it does not come back to this perishable world, its cycle of birth and death comes to an end. The soul realizes extreme peace and bliss! No amount of disaster or catastrophe can affect such a soul. Lord Krishna says in the Gita –

**Na tad bhāsyaté sūryo na shashānko na pāvakah;
Yad gatvā na nivartanté tad-dhām paramam mam.
(15/6)**

‘Where there is no need of sunshine, moonshine, fire or electricity because all the planets are self – luminous and where exists the divine light perpetually; that is my eternal abode and any soul that reaches there, does not get back to the world of the mortals!’

To reach that eternal abode, is the only prime objective of this human birth.

Till King Dashratha did not realize and accept that his son Lord Ram was an incarnation of the Lord Himself and did not let go of the sentiment of attachment as Lord Ram as his son, he was not sent to the Lord’s eternal abode but the Lord sent Jatayu a creature of low birth instantly after his death to His abode Why? That is because King Dashratha left his body grieving with the feeling of extreme attachment towards Lord Rama as his son not Lord Rama as the Lord Almighty in his last moments; while Jatayu gave his life

performing a selfless act, with a sense of duty in his last moments. Except for selfless service, Jatayu had no other human trait. A vulture by nature is a carnivorous beast, which survives on the rotten meat of dead animals. Such is the distinction of selfless service.

Lord Rama says in Ramcharitmanas –

**Anuj rāj sampati baidehi, deh geh parivār sanehi;
Sab mam priya nahin tumhahin samānā, mrikhā
kaheo mor yeh bānā.**

Lord Rama says that I love my brothers, my relatives, my kingdom, my possessions, my wife Sita, my own body, my family and all my friends but I love my devotees the most!

There are no words enough to express, no limit to describing the virtue of selfless service and devotion! It may seem unbelievable but Lord Krishna who is Lord Narayan in his Divine Form himself had picked up used plates during the '*Rajsuya*' yagya of Yudhishthir.

Man's greatest enemy is his false pride and ego. Selfless service helps in overcoming one's vanity. Though any kind of service is good but selfless service is superlative! It is the most hallowed and beloved of the Lord Almighty!

Purity of Mind

It is impossible for a soul to reunite with the Supreme Soul, God Almighty without bearing the virtues of humanity. And the biggest obstruction in achieving this goal is the mind. It is of utmost importance to purify one's mind! It is our mind that pushes us into sorrows. Vanity and attachment regulate our mind to look for worldly pleasures but what it gets in return is only sheer sorrow. If only our mind starts behaving in a much more skilled and purer mode, we would be able to attain success in our spiritual pursuits and would be relieved from this cycle of life and death.

We need to make our minds pure. We need to worry about the mind, not the body. This mind is very deceitful. This game of '*yours and mine*' has been started by our mind only. Mind is considered the basis of all worldly attachments as well as salvation of the human being. If the mind gets attached to worldly affairs, it becomes the cause of all sorts of bindings and tribulations. When the mind gets emotionally involved with worldly attachments, the soul accepts its burden and holds itself responsible for it. Such is the wickedness of the mind! Pleasure of lust is worse than worldly attachments. A mind chasing worldly attachments never really dies; the mind tightly holds the string of attachments with the fist of vanity and attachment and is never ready to let it go. A mind that reflects upon sensual pleasures is considered to be impure while the one that discards them is considered to be pure. It is the feeling of

pride and attachment, the sense of 'self and others' that causes grief and anguish to the being. If the mind improves, everything else improves but if the mind gets perverted, everything else gets perverted too! Pride and attachment are the ones that cause pain and pleasure. Mind is like water that always flows downwards. In old age while the body becomes worn out, mind still remains young. It keeps reminiscing about the pleasures of youth. But what is required is that even if we do not succeed in meditating on God Almighty, we should at least make an effort not to get emotionally attached with worldly affairs.

Sins are frequently committed by the mind and not by the body. A mind strongly attached to the materialistic world, entangles the being with worldly catastrophes; but the same mind, if unattached, leads the man on the path to peaceful salvation. Whatever thoughts occur in our minds repeatedly, the images related to those thoughts make a permanent place in our mind. Though we have to live in this world it is absolutely necessary that we do not have to idolize and give prime importance to the world and its materialistic pleasures in our thoughts. Even though our soul has discarded the body of its previous birth but it still has carried with it the mind filled with all the thoughts of the previous birth. So, we do not have to just leave the world, we have to discard it from our minds too.

Devotion has a special relationship with the mind. When a man performs his duties with God in his mind, all his actions become a part of spiritual devotion. Man keeps his

body; his clothes clean but does not bother to clean his mind from impure thoughts. But it is the mind that would go with him! Neither would his clothes go with him nor would his body! Pleasure and pain are the convictions of the mind. Birth and death are the obligations of the body. One should never trust ones mind and intellect it can be very fatal. There isn't a bigger sin than considering oneself guiltless.

The only way one can tame the mind is through satsang, Smaran (constant remembrance of God's name) and by doing selfless service for the Lord Almighty. We need to deviate our minds from worldly pleasures and try to meditate on the Lord Almighty. Observance of religious rites is a means to attain mind's tranquility; this reduces the restiveness of mind and increases its composure. Observance of religious rites is a means to attain oneness with God. An impure mind can never be cultured without *japa*. The effect of God's blessings is attaining purity of mind and not acquisition of wealth. Wealth comes with good fortune. Mind cannot be made impassive towards materialistic sensuality without God's grace. The soul is free, we need to free our minds too! For performing selfless service to others, it is the mind that is important and not our body or wealth. So long as there is lust, in our minds, our souls cannot become one with the Almighty! If mind stays away from worldly attachments, it can attain oneness with God. Our mind is semi conscious and semi inert.

If the charioteer of our chariot is the Almighty Himself, the chariot is bound to reach its destination. But if our mind

becomes the charioteer, then the chariot would surely fall in the ditch. While the soul leaves the body behind, it carries the mind along with all its thoughts. Hence, it is important to take care of the mind. Lord Krishna says in Gita –

**Sharēram yad-vāpanoti yat-cha-api-
uktkrāmatēshwarah;
Grihētwaitāni sanyāti vāyur-gandhānivāshayāt.
(15/18)**

‘Just as the wind wafts scents from its origin and takes it along with it, similarly the Jeev Atma (embodied soul) assuming itself as the master of the physical body, carries with it all the existing sensory traits, different conceptions of life along with the mind from the physical body it has discarded and then migrates into the new physical body which it acquires. This process of transmigrating from one body to another and struggling while in the physical body is called *karasti* (struggle for existence).’

Mind always requires a base. Make God Almighty your foundation, your stalwart base! It is the mind that needs to get liberated; the soul is eternally liberated. The soul only gets tied up because of its relation with the mind. The soul experiences liberation only when the mind gets liberated. Mind keeps getting involved with materialistic issues and as such keeps experiencing pains and pleasures but, unfortunately, the soul takes the blame on itself. We should constantly keep praying to the Lord Almighty, O Lord! Kindly distract my mind from worldly attachments and draw it

closer towards You! We need to contemplate repeatedly on the fact that the mind is distinctly different from the soul.

I would like to elucidate here on a few distinguished virtues of humanity. We must make resolute efforts to adopt these virtues in our life. We must not let this invaluable, rare human life go in vain!.....

Purity, Simplicity, Humility, Compassion

All the virtues of humanity guide humans towards the Almighty where as diabolic traits take them away from God. As per our Holy Scriptures and highly learned saints, all those who possess diabolic traits dwell in hell for an indefinite period of time. Purity, simplicity and other such virtues are extremely important. In fact, God goes on to explicate that those whose mind and heart are pure, honest and non deceitful, accomplish oneness with Him and are freed from the cycle of death and birth; such men attain eternal peace and joy.

**Nirmal man jan so mohi pāvā;
Mohi kapat chhal chhidra na bhāvā.**

A person whose mind is pure and devoid of any deceit, attains oneness with Me, i.e. with God! A pure hearted person attains unity with God and can also accomplish other virtues of humanity with ease; while one whose mind is full of deceit, indulging in fraudulent acts, deception and vanity can never realize the virtues of humanity. His mind is always calculating ways in which he can cause harm to others, how to look down upon them and also how to usurp their possessions. Fulfilling his selfish interests is the sole objective of such a person. Howsoever rich or famous this kind of a person becomes he can never succeed in attaining inner peace. He may become or accomplish any amount of outwardly admiration but he would always be surrounded by the unnerving qualms in his life. He would always be

scared within and would never experience mental tranquility. He would be perpetually surrounded by worries and his sinful acts would never permit him any peace. These people have an even murkier and torturous life in the other world. The mind stays with the being even after he discards his body. It is the mind that is instrumental in taking a being into higher or lower birth. It is the mind that determines whether the being would be going to hell or heaven or would attain salvation. A being whose mind is non-desirous, has unconditional love for God and is ordained with virtues like simplicity, attains salvation. A being whose mind has desires but is otherwise a virtuous man, goes to heaven; and the being that indulges in evil deeds goes to hell – this is what our Holy Scriptures say.

A simple hearted man is always seen enjoying unrestrained joys amidst the simple beauty of nature. He never deviates from the path of honesty. A cunning and deceitful man tries to fulfill his own selfish goals but a simple hearted man makes it his endeavor to give happiness to others. Any man who is cunning and who is always busy accomplishing his selfish goals, carries in his mind the fear of *Yama* (Yama or Yamraj is the God who judges and punishes the dead); that is because he is always getting involved in boastful acts, adulteration, pretense, etc.! Therefore in order to remain happy, fearless, non anxious, and contented always, one should adopt the virtues of simplicity, purity, humility and compassion; one should discard the traits of deceit, slyness, vanity and vile and bring his mind, words and deeds in unison with humanity.

Non- Violence

Non-violence has been defined as the supreme *dharma*. The very basis of Jainism and Buddhism is non-violence – ‘*ahinsā paramo dharmah*’!

Ahimsa broadly means not hurting or harming anybody physically, mentally, verbally, emotionally or in any other form. In fact complete non- violence is achieved when man becomes indifferent towards this world and moves on in the direction of seeking the Supreme Lord. That man automatically follows the path of non-violence. But a person who indulges in worldly pleasures and remains attached to the world, can never become completely non violent.

It is only a person whose aim is to realize God and is completely devoted towards the Almighty that can never get involved in violence; that is because he does not indulge in worldly pleasures. A true seeker never causes any kind of harm to anybody, whether it is physical, mental or verbal. Even if his outward behavior may cause some pain to someone, it is only because of the nature of the aggrieved person himself. We should not have even the slightest intent of causing harm to others. A seeker’s sentiments are always filled with doing goodness to others – ‘*always engaged in other people’s welfare*’.

Any man who is endowed with the virtues of humanity never gets annoyed even if his spiritual practice is obstructed by anyone and never lets the feeling of

retaliation arise in his mind. He may appeal, pray, call out to God Almighty, cry in front of Him but never causes any harm to the person who might have caused hindrance in his religious practice. In fact, hindrances give boost to the proclivity and vigilance of the seeker.

Just as fragrance diffuses from flowers naturally, similarly the propensity of compassion emanates automatically from a nonviolent person and purifies the environment. His nonviolent nature makes him an asset in performing great service to the human race.

Truth

**Umā kahaon main anubhav apnā;
Sat hari bhajan jagat sab sapnā.**

Truth is the name of God; remembering His name is the solemn Truth. Whatever is visible to us is subject to change, i.e. it is perishable; which means it is untrue!

Leaving behind our selfishness and pride, working solely with the objective of other's welfare, speaking just the way it was heard, read, seen or decided, nothing less nothing more, is what truth is all about.

Having the sole objective of realizing God Almighty, man would never indulge in fallacious behavior with his mind, words and deeds. Whatever he does is for the truth; for the welfare of others. One, who is keen to realize truth, always remains amidst the truth. All his endeavors, whether related to mind, words or deeds, are directed towards the truth. A lie spoken for the greater interest and welfare of others is also the truth.

If a man's words, deeds and emotions work in unison, he can save himself from many sinful acts.

Compassion

Seeing others in grief and trying to relieve them of their pain, is what is known as the sentiment of compassion. Lord Almighty, saints and realized men, seekers and devotees and ordinary human beings, they all have different forms of compassion.

1. God's compassion

God's compassion is for purifying every being. Devotees classify the Almighty's compassion into two different forms – grace and benevolence. In order to purify human beings of their sins, when He creates unfavorable circumstances against their wishes, that is His 'grace'; while developing favorable circumstances, it is His benevolence.

2. Compassion of saints and realized men

Saints and sages draw immense pleasure from other people's joy and happiness as well as also feel the crucial pain when they see people in malady. They become happy with other's joys and sad with other's pains. But the reality is that they do not feel the pain whether it is of their own or that of someone else. The reason is that the basic essence of the Supreme Spirit is that it does not feel any pain or pleasure. Just as we see waves rise on the surface of the ocean but there are no waves underneath that surface; the ocean is absolutely tranquil below the

surface; similarly saints who seem to be troubled in their outward behavior in reality feel no pain or pleasure underneath that surface. In reality, they do not get distressed but rather devote their lives for the betterment of mankind making an earnest effort to eliminate others' affliction and pain. If they (saints) are faced with trouble, they accept it as God's blessing; and when they see other people in trouble, they take other people's pains upon themselves in order to free them of their adversity. The greatest quality of saints is that they are always prepared to give up their own pleasures and even their lives for the sake of others without any hesitation whether the recipient of their generosity is someone who may have even caused harm to them.

3. Compassion of devotees

Devotees have the inclination of taking away other's pain and they sincerely even make utmost effort to that effect. Their heart melts on seeing others in distress. They are able to comprehend other's pain just as their own. That is why they are always concerned about other people's joys, welfare and wellbeing. They are never proud of the effort they make to help others attain happiness. The sentiment of compassion comes naturally to them that is the main reason pride and conceit fails to thrive in them.

Devotees feel pity for evil-minded people; they don't get angry with them. On the contrary they pray to God to

eradicate their pains and show them the right path so that they too may follow the path of righteousness and in due course become devotees of the Lord.

4. Compassion of ordinary people

An ordinary man starts basking in his own glory after bringing joy in other people's lives. He starts believing in his own goodness after doing service to others; giving a lot self - importance to himself. Here compassion is shown with the intention of showing one's greatness. Though the virtue of compassion is good yet it becomes impure due to his wrong intention.

Then there is a secondary class of ordinary humans who do show kindness but their compassion is basically guided by the emotional factor; it is shown towards those to whom one is attached. It is like trying to bring happiness in the lives of family and friends or those of the same belief system. Since the sentiment of compassion here is compounded with prejudice, hence it becomes impure.

The great saint poet Tulsidas has considered compassion as the basis of *dharma* and expresses his sentiments with the following:-

**Dayā dharma ka mool hai paap mool abhimān;
Tulsi dayā na chhodiye jab lagi ghat mein prān.
Parhit saris dharma nahin bhāi;
Parpeedā sam nahin adhmāi.**

“Compassion is the basis of dharma as in where the basis of sin is vanity; Tulsidas says, do not stay away from compassion as long as there is life in your body.

There is no dharma bigger than altruism and there is no sin greater than inflicting pain to others.”

Patience

Lord Krishna has mentioned a lot of virtues of humanity in the 16th chapter of the Gita. One of them being 'Patience'.

Any job, done in haste, is more likely to get messed up rather than give fruitful results. All deeds if done patiently results only in a profitable manner. A patient man utilizes his brain in the right demeanor ultimately yielding good results. A man cannot take right decisions in the absence of patience. Thus, patience is also a very necessary virtue of humanity. A patient man easily achieves all his goals. Problems get much more complicated if done with anxiety and haste. One keeps experiencing profit and loss or pleasure and pain etc. in this world. We should work as a witness. We must put in our best efforts for favorable results but should also accept things as they come; fretting about things would only cause more harm. Instead of worrying we should surrender ourselves and focus our minds towards the Lord Almighty.

Man often creates unpleasant situations for himself just by being anxious about things. Even a little trouble is blown out of proportion causing great anxiety and distress to oneself as well as to others. This leads to further complications. For example, if a child gets a little delayed in coming back from school, the mother would get too eager and impatient and become distressed over the situation causing unnecessary anxiety and discomfort to others.

One loses his powers of making decisions by being impatient which in the long run also has an adverse effect on his health. One needs to discern and accept that this whole world is subject to change; grief and joy keep alternating in one's life. We need to work with a lot of patience. Patience leads to systematic working. The devotee poet Rahimdas says –

**Rahiman chūp ho baithhiyé dekh dinan ke phér;
Neeké din jab āéhain banat na lāgat dé.**

It means - Be calm and sit still when the time is not in your favour, then continue to do quietly what you must do, only this time much better, God gives us all equal opportunity to live with honour and to live peacefully.

Contentment

Contentment is a special virtue of humanity. It has been said –

Jab āyé santosh dhan, sab dhan dhōori samān

(Once you achieve the wealth of contentment, all other forms of wealth are worthless like dust)

Kabir has gone to the extend by saying the following –

**Man lāgé yaar faqiri mein;
Kahat kabir suno bhāi sādho
Sāhib milein sabōri mein.**

(Kabir says, I have become fond of paucity; God can be found in contentment.)

A contented man realizes God easily. He is an Emperor whose treasury is always filled with peace and happiness. He is never unhappy because he has no desires and he always wanders unattached. His behavior always remains the same.

A man who is discontented, he is always finding faults with other people, in every situation and every other thing! That is the reason he is forever unhappy and disappointed. He considers himself to be unfortunate. He is always involved in criticizing and talking ill of others.

A man who is selfish; who always wants to gain maximum rights for himself; who is unable to tolerate others attaining more success than him in life or who is always comparing his accretion with others' achievements and who is more interested in accumulating than getting rid of his shortcomings, that man can never be satisfied in his life.

A discontented man spreads unhealthy vibes of sadness and disappointment wherever he goes, criticizing and being judgmental all the time. Instead of discussing something knowledgeable or conversing about something that would spread happiness, he constantly talks about his own discontentment and in the process commits the sin of vitiating others' pleasures and frame of mind. Supposing somebody is suffering from an illness; wherever this person would go, discontented and querulous with his physical condition, he will never be taking the Lord's name or thanking Him for being in a better situation than others who are more ill but would rather be found saying, "Brother! I am so troubled. My joints keep paining all the time. I am really unlucky. I have never committed any such sin than why I am being punished in this manner while all the sinners are enjoying themselves." By these form of discussions they wean away other people also from spiritual discourses. Whereas those who are always contented with themselves, if they are suffering from such an illness, they would say, "Brother! I am pretty fine. There is some loan remaining on the physical body, which is being repaid. Something or the other keeps happening with this physical body made up of five elements. Anyway, let us forget about this body; you tell

me, how are you?” And he starts talking about spiritual matters.

A discontented man always has negative disposition. We need to scrutinize our behavior time and again and see if we too are getting discontented. If yes, then we need to work on it and try to get rid of our discontentment in a very positive manner. We need to develop a feeling of total surrender towards God within ourselves; sense of total surrender towards our God-like Guru too! As soon as this feeling gets grounded within us, all our vices gradually disappear.

Contentment gives birth to happiness while discontentment works as the blades of a scissor for affection.

We must keep in mind that this physical world is a game of diversities. There are different types of people who are all enriched with distinguished nature, traits and ethics as per their upbringing. In this corrupt society, everybody is acting as per the traits that he is born with. It is only when we realize that others too are acting as per their peculiar instincts and traits, that we won't get agitated by their behavior. If a man, whom we are trying to change, and is himself making an earnest effort to change, fails and is unable to change, is because his inborn faculties have become strongly engrained in him. We too have such a string of inborn instinct which with all our efforts still we are unable to change and have become a guiding factor in our

daily behavior. If we keep this in mind and then judge other people, we would not feel bad. We must understand that Maya or illusion is responsible for these faculties. Every person has a different nature. It would take time to change. If I am not able to change certain faculties of mine quickly, why should I expect the same from others and face disappointment?

A discontented person is unable to take right decisions as to what needs to be done for the improvement in a situation because of tension, disappointment, disagreement and anxiety. Man should understand that his present state of mind is a result of his previous actions and now he should work for the betterment of his future. Every man wishes to be happy. Contentment is a must for happiness. Mental bliss is not possible without contentment.

We must make use of every situation. A contented man makes the most of favorable as well as unfavorable situations and moves forward. Neither poverty nor affluence can ever become a hindrance in the achievement of one's goals. What is required is firm determination towards one's goals and a contented inner - self.

Forbearance

Forbearance or tolerance is also an important virtue of humanity. It is said about forbearance that-

**Shamā khadag leené rahé khal ko kahān basāyé;
Agni padi trin-hit per āpahu té bujh jāyé.**

Dharm, arth, kaam and moksh (duty/path of righteousness, wealth, desire and salvation) these are the four achievements towards which a man makes efforts during his livelihood. In matters of wealth and desire, man is not free; for these he is dependent on his luck. As for duty towards the path of righteousness and salvation, he is completely free. Whatever situation we find ourselves in, it is due to our destiny based upon a collection of past karmas. So we must show forbearance in all circumstances we find ourselves in. If we get intolerant, about people and situations it would only do more harm to us than good. Our disposition should always be pleasant and our actions should always be vigilant and provident. In Ramcharitmanas there is a saying-

**Kāhu na kōu sukh-dukh kar dātā
Nij krit karam bhog sabu bhrātā.**

No one can cause any grief to us. It is just our misconception that we are suffering due to someone else. We need to become more tolerant; which is very important for our own welfare.

If we get intolerant, it adds fuel to the fire of anger and man finds himself in a far more troublesome and dire situation. If a man is ill and he bears his illness quietly in a positive manner, it does not cause any trouble to other people.

There is a classic story from the scriptures narrating that once Sage Bhrigu kicked Lord Vishnu on His chest. Lord Vishnu did not feel bad or get annoyed. On the contrary, he told Sage Bhrigu, “I hope you have not hurt your leg. Come I will massage it,” hearing the heartfelt words from Lord Narayan and seeing the Lord’s humility Sage Brighu had tears filled in his eyes and lauded Lord Narayan for his magnanimity. Truly speaking, this is the ultimate extent of forbearance. This is a huge message for the entire human clan.

Characteristics of a tolerant person

Whether he is criticized, whether someone talks rudely to him and whether he is suffering from some illness, he always remains happy. He remains unaffected in unfavorable situations like loss, grief and difficulty, etc. His speech does not betray the emotions of fear, sorrow, worry, distress or anxiety. His eyes would always emit the gleam of spiritual knowledge and it would never seem that he is upset, annoyed, lonesomeness or disconcerted. His actions too would never show that something upsetting or unfortunate has happened in his life. His efforts never get affected.

Humility

Humility is also an important virtue of humanity. A mind that is pure possesses the virtue of modesty also. Arrogance is one of the biggest vices of man. God may pardon other vices of man but He never pardons superciliousness. There have been so many kings in Indian history who have been lusty, irate, greedy or captivated by delusion but it is only Ravana whose effigy is burnt every year. Ravana was arrogance personified! Dhritrashtra was erroneous but nobody remembers him. But Ravana is remembered every year just to remind people that arrogance is the biggest sin; one should guard oneself against it. Staying away from any kind of vanity is the biggest virtue of humanity. Lord Krishna says so in the Gita –

**Nirmamo nir-ahankārah sa shāntim-adhigacchati –
one who is free from pride and attachment achieves
eternal peace.**

In another reference He says,

Nirmamo nir-ahankārah sa mé priyah (12/13-14)

**A man devoid of pride and attachment is truly loved
by me.**

In the Ramcharitramanas the following verse comes-

Sanskrit sool mool pradnana;

Sakal sok dayak abhimana

It means that pride is the root of metempsychosis and the cause of all kinds of pain and form of grief.

In the Gita, chapter 16 Lord Krishna describes an arrogant person,

“An arrogant person keeps thinking that he has achieved a certain feat and boasts of his capabilities of making other achievements. He boasts of his wealth. He boasts about his accomplishment of having killed an enemy and that how he would easily be able to kill others. He feels that he is God and is born to enjoy all the affluence; that he has been endowed with superhuman powers and is most powerful and the happiest. He thinks that he is super rich; belonging to an affluent family and that there is no one like him. Such arrogant people end up in the lowest regions of hell. They believe that to gratify the senses is the prime necessity of human civilization and live bounded by a network of hundreds of thousands of desires. These men are guided by their conceit, power, vanity, desires, anger etc and they indulge in denigration of others and as such they are unable to appreciate my existence (I, who is the Supreme Being) within themselves and that of other beings. I send such cruel and impious men into the wombs of those with similar demonic natures again and again. They are doomed to reside in the extreme darkness of hell!”

Saints tell us that we must consider ourselves as servant of the servants and stay away from the emotion of being the master. The moment the sentiment of mastership shows its presence in our minds, vanity starts raising its head and we begin to think that there is no one like us in this whole world. We all know that God resides in everyone. Then, how

can anyone be big or small? All humans are equal. Then why this self conceit? Our aim is to realize God and arrogance is the biggest hindrance in achieving that goal. So, we must acquire the virtue of humility in ourselves.

Any man who possesses the virtue of humanity, is bound to have a mind endowed with the qualities of purity, humbleness, nobility, simplicity and humility. He would not be in the habit of showing off, dominating others, or belittling them.

We all should understand that we are the children of that Supreme Father; we are a part of that Supreme Being. We are not mere physical beings. As and when we are able to comprehend this fact, it would become next to impossible for the trait of conceit to arise in us. Pride comes with the notion of physical existence. Whatever we have been granted, we must take it as the blessings from the Almighty.

Once we surrender ourselves completely to the Almighty, nothing remains our own.

Fearlessness

The feeling of agitation and anxiety caused by the presence or imminence of danger that builds up in a man's mind is called fear; and a complete lack of that fear is known as 'fearlessness'.

There are a lot of factors responsible for a man's fears. The main reasons of fear could be lack of intellect, lack of knowledge, lack of determination, lack of mental strength or lack of divine character in a person. In fact, man does not have complete faith in the all pervading, omniscient and omnipotent nature of God. He has forgotten that he too is a part of that Almighty. The being, the soul has been in numerous bodies earlier and would keep getting newer bodies if it does not attain salvation. The only way to become fearless is by completely surrendering oneself to God. If we surrender ourselves to the Almighty from the core of our heart, we would become fearless and carefree. There is no other way out. We need to live for God and do our daily worldly duties for Him. Lord says in the Gita that whosoever remembers Him with utmost dedication, He cares for the well being of the devotee; i.e. The Lord takes it as His obligation to look after His devotees. Once a man surrenders completely to the Almighty, He obliterates all the sins of His devotee and helps him attain salvation. Then why is there any fear? Fear is due to ignorance and lack of faith in the Lord Almighty!

Chintā deendayāl ko, mo ko sadā ānand – i.e. all the worries are for Almighty, for me there is sheer joy!

When a man is overpowered by vices like lust, anger, affection, greed and pride, all types of fears trouble him. But if we surrender to the Lord and work for Him, then lust, anger and greed would not trouble us. Why should we worry? Why should we be scared?

Whatever is destined is bound to happen; then why worry about it? We need to keep working for the Realization of God and remain cheerful.

God is not unjust! Whatever joy or grief we encounter, they are all the result of our own deeds. The Lord says that if we have God's Realization as our ultimate goal and if we have embarked on that journey already, then we are likely to get human birth in a pious family in our next life.

We are most fortunate since we have the blessings of a complete Guru with us. Even if we miss out on anything, He (the Guru) is there to help and save us. There are millions of such instances where our Reverend Guru Maharaj has come to the rescue of his devotees. I have described some inspiring and miraculous incidents in my book 'Sakshat Narayana Swaroop, Swami Shri Sudarshanacharya. The element of God and Guru is omnipresent.

Fear and anxiety do not change anything; therefore what good is it to have these feelings. All that we need to do is, to

do our respected duties diligently and leave the end results to God Almighty; we need not fret and become disheartened over the results. Whatever the outcome, we need to live as its witness because there is nothing much that we can do except for putting in our sincere efforts, and striving for the best. Even if we say that we can change the circumstances, it can be done only by concerted effort. So, our deeds should be high in nature and be done with great enthusiasm and perseverance keeping our complete faith in God Almighty!

Equanimity

Equanimity too is an important virtue of humanity. In the Gita chapter 2/48, Lord Krishna has called equanimity as yoga – samatwam yoga ūchyaté. In yogic scriptures, the act of controlling the instincts of mind has been called as yoga. Lord Krishna has spoken so many shlokas in the Gita relating to equanimity. When Arjun threw his arms in disgust in the battle of Kurukshetra and said that it would be too big a sin to go to war; at that moment Krishna explains to him –

**“sukh-dukhé samé kritvā lābhalābhau jayājayau;
Tato yuddhāya yujyasva naivam pāpam avāpsyasi.”
(2/38)**

(Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, pleasure or pain, victory or defeat – and by doing so you shall never incur any sin.) So, equanimity is a big virtue of humanity.

One thing that we need to remember is that equanimity can be practiced only in thoughts and not in practical behavior. Eyes are meant for seeing, ears for hearing and the tongue for talking. It is impossible to have equanimity in their behavior. But the pain felt by eye, ear or any other part of the body, is same. You cannot have similar behavior with a peon, a clerk and an officer as individuals; but as far as humanity is concerned there is no difference. There should not be any distinction based on sentiments. One cannot behave in the same way with one’s mother, sister and wife.

But as far as sentiments are concerned, there has to be uniformity. Pain and sorrows of a mother, sister and wife are equal; one cannot differentiate in that. Any such distinction is in effect sinful. There has to be equanimity. In today's world, the reason for domestic conflict is that the essence of equanimity is missing; people tend to get partial and bias. I would like to highlight the point that bringing in equanimity is a very difficult call. But yes, if we consider God as the Supreme Being and realize that He resides in the heart of every individual and is aware of all our thoughts and actions and completely surrender ourselves to Him, the sentiment of equanimity would arise within us gradually on its own. This is one sentiment that cannot be made to arise in us by ourselves; instead, it develops on its own once we completely surrender to the Almighty or to the *Satguru*.

Determination

It is very important for us to have the trait of determination towards our goal. It is almost impossible to achieve one's goals without firm and solemn determination.

The day we bring in determination towards our goal of higher nature, all our vices would instantly vanish. A being's supreme goal is Realization of God. Since, we are not resolute towards achievement of that goal, we are unable to make spiritual progress. We keep getting entangled in the labyrinths of lust, anger, attachment, greed and pride. The forces of Maya or illusion keeps distracting us getting us tied down to the pains and pleasures of everyday life. In the process, we keep performing some virtuous and some devious acts. And as such, we spend our entire life discharging materialistic duties. When life comes to an end, we become helpless. And then it comes down to –

**Ab pachhtāyé hōt kyā jab chidiyān chūg gayin khet.
(What is the use of repenting now when you've
already lost everything).**

Therefore, we must develop the trait of firm determination towards our human goal. Once we achieve that determination, we would be able to attain everything. Even in the materialistic world, those who have full determination, only succeed. It is a different issue that worldly success is no more than just a dream or a bubble of water. If a man has worldly success but does not take a

single step towards Lord Almighty, his success is actually a sheer failure. We must discharge all our duties only after surrendering ourselves completely to God. Then all our actions would become the form of devotional service – there is no doubt about this. This would make our materialistic life happy and peaceful and would automatically lead us towards spiritual progress. Both of our lives – of this world and the other, would become joyful, peaceful, and blissful.

Renunciation

It is said in the in Gita, tyāgācchāntiranataram' (12/12) which means 'there is instant peace in renunciation'. What cannot be renounced is our own self and also that which is not related to us. It is like light and heat which are the basic manifestations of the sun so they cannot be separated from it and something that cannot be detached, cannot be renounced. On the contrary, it is not possible for darkness and coldness to be separated or sacrificed by sun because these are not sun's manifestations so their detachment is eternal. So, in reality, anything that is not our own but we falsely consider it to be our own, can only be renounced.

The being is by nature, full of consciousness and indestructible, while the world is inert and perishable. Unfortunately, the being forgets its origin, its root – the Almighty and starts considering this alien land as his own. So, we establish relations with this adopted land. While the things available here have their limits, their sacrifices can be unlimited. The moment one makes a sacrifice, he attains spiritual element. This spiritual element is beyond the limits of place, time, substance, people etc. It is due to our attachment to things of limited nature that we are unable to experience that unlimited bliss of the Supreme element.

In the Gita, the word 'renunciation' has been used for detaching oneself from the end result of one's actions. Non-attachment with the result of all our actions results in the detachment with the world. This also includes detachment

with the results of all our forms of religious activities such as *japa, bhajan, meditation* etc. As long as a person performs bhajan, japa, meditation etc, for himself as an individual personality till then his attachment towards the world would remain unchanged and his bondage will continue. Hence any kind of worship done for one's own self is also a form of attachment. Thereby, doing anything without any expectation for one's own self is truly 'renunciation'.

This world has never been controlled or possessed by anyone. But day and night we strive towards only attaining this false notion and sadly, we end up achieving nothing. This is all just an illusion; we get nothing but deceit. Every saint has given this message to us –

**Sapnā sa ho jāwasi, sūt dārā dhan dhām
Arab kharab loun sampada, uday asta laun rāj;
Tulsi jo nij maran hai, so aawai kehi kaaj.**

(In this world, son, wife, wealth and home, are all as illusionary and deceptive as a dream. One may have millions or billions or may even become the king of the whole world but Tulsidasji says, that one day we all have to die and none of this will be of any worth. The kingdom of this world is like a wall of sand; and that all kingdoms fall just as they rise.)

We have to give up the attachment that we have with worldly things, circumstances, and with near and dear ones. We need not renounce the world. This would be possible only when we get attached to the Almighty. Once we

establish attachment with God, our attachment with worldly things ceases to exist; there is no need to make any effort in that respect. The golden rule is –

**Hāthh kaam mukh rām hai, hridaya sānchi preet;
Rajjab sangat sādih ki, yāhi uttam reet.**

Do selfless service, have God's name on your tongue, have true love and affection for God and stay in proximity of saints and sages. This is the best way to live in this world.

True renunciation therefore is an attitude of the mind and way of life, in which we set aside our desires and expectations and let go off all intentional effort and compulsive planning. We let things happen and start identifying ourselves with our spiritual nature. We become aware of our connection with the Divine and Supreme Source letting all our actions take their course according to the Lord's will without fear and anxiety, wilfully surrendering to God Almighty.

**Maya ko sang tyaaga, Prabhu joo ki sarana laaga
Abandon your association with *Maya* (illusion), and
take shelter in the sanctuary of *God*.**

Staying Away From Slander

Staying away from making defamatory statements against others is also a decorous virtue of humanity. Man keeps slandering others influenced by his jealousy or enmity for them. Why do enmity and jealousy occur? These elements occur because lust, greed, anger and vanity are comfortably seated within man's mind. Anybody, who appears to be an obstruction in fulfilling his desires, man starts defaming that person. In the same way, guided by his anger, greed and lust, man keeps derogating others. But the main reason is his pride. Man steered by his pride, in order to establish himself as having high character or more virtuous, starts defaming others. A man who indulges in slandering, tries to earn praise from others by criticizing a person who is not present there; he wants that person to fall from grace in the perspective of other people. This is a despicable kind of act which takes the slanderer straight to hell. Defaming anybody is against the traits of humanity.

Almost all of us have this atrocious habit of criticising others. It has become a habit with us to vilify anyone who is not present amongst us; poke fun at him and enjoy slandering. In this way we keep piling up sins freely upon ourselves for no reason. So long as we have even the slightest urge to indulge in the joys of vilification, we cannot take even the smallest step towards our very own welfare and spiritual growth. Nobody is flawless in this world. When we ourselves have innumerable vices within us, we just keep making our evilness stronger by remembering and revelling

in others' vices. We should be cautious and stay away from acts of slandering. If we observe any shortcomings in someone, we should tell that person very politely about his shortcomings so that he can realise it and ameliorate himself. It is harmful for us to discuss his shortcomings in his absence. Beware! Slandering is really a big vice of humanity.

We all know that all sounds create vibrations. And these vibrations affect both the speaker and the listener. Soothing, compassionate and loving words breed togetherness, while harsh speech breeds hatred. And, we also know that human speech after our vivek (consciousness) is one of the main factor that differentiates mankind from the rest of the animal kingdom.

Kabirdas a famous mystic poet says:-

**Aisee Bani Boliye, Mann Ka Aapa Khoye
Auran Ko Seetal Kare, Apahu Seetal Hoye**

Kabirdas, in this doha crystallizes the power of the spoken word. He teaches us to speak in such a manner that keeps us harmonious and composed thereby making the listener feel a sense of joy in the communication.

Selfless Service

Selfless service is the best virtue of humanity. Anybody endowed with this virtue, automatically acquires all other virtues; and even if something goes amiss somewhere, the Almighty does not pay much attention to that.

A lot has already been written about the virtue of service. Selfless service is the best form of service. Influence of the western civilization has made us selfish. It is beyond anybody's comprehension how much hardships parents go through for upbringing their children. It is shameful for the way today's youth are treating their parents. I see so many parents all around me suffering on account of ill treatment by their sons only because they have developed an obsessed type of attachment towards their wives and children. It is a matter of real shame. They try to find faults with their parents. They can't see any shortcoming in themselves. They don't see it in themselves because they have become rapacious and selfish. Every day we read in the newspapers how children show cruelty to their elders, trouble them and they even murder their parents being blinded by greed and anger; serving them or giving any source of comfort is simply out of the question. Those who cannot serve their parents, what service would they render to others? Anybody who shows cruelty towards his parents is bound to go to hell. It is our duty to give our parents their rights, the wife her rights, the children their rights and give the society its rights. We must fulfil our obligations towards the Lord Almighty. It is

only after fulfilling all our obligations that we would rightfully be called humans.

Saints have said a lot about selfless service but we are perpetually busy recounting 'me and mine', being driven by our selfishness. So, we don't really pay attention towards service.

I would like to draw the attention of my readers towards the Lord's message. Lord Krishna has said in the Gita, I cannot be realised by reading Vedas, by performing penance, by doing charity or by performing yagya. I can be realized by 'love' only. Similarly, it has been said in the Ramcharitmanas too –

Sakal sukrit phal Ram sanehu.

All virtuous acts should naturally result in developing love for God. But some people have a heart that does not develop love for God despite their best efforts; they cannot shed a single tear feeling the pain of separation from God. An Urdu poet has said, "Mohabbat ké liyé chand dil makhsoos hoté hain; yeh woh nagma hai ko har saaz pe gaya nahin jata." The sentiments the poet is trying to express in this couplet is that "there are a few hearts that are particularised for love; it is a song that cannot be sung with every musical instrument". Broadly, it means that every heart is not endowed with love. Now, the question is, what should such a man do? Here, the saints say that such a man should perform selfless service towards the welfare of

others. The result of selfless service would be the same as one's love for God. Lord Krishna in the Gita says –

té prāpnū vanti māmnyam sarva-bhut-hité ratāh -
The main purport is that, *those who are engaged in selfless service for the welfare of all beings, they are able to realise Me and at last achieve Me.*

Remembering God

Remembering means reminisce! Revered *Guru Maharaj ji* used to say that his Dharma is recalling the forgotten human goal of God Realisation. What Guru Maharaj Ji wished to accentuate was that man has forgotten his goal of realising God, by being tangled in the quirks of illusion and attachment. He used to say that his duty was to remind people of the Supreme Being and their ultimate goal of Godhead Realisation.

Whatever is visible to us is all an illusion, it is inert, it is changeable and it is perishable. Whatever really exists, is not visible to us while whatever is visible and we think exists, does not actually exist. We have accepted the 'illusory' as the truth and have established a loving bond with it; while the True One, that 'is', that has always been and would always be, we have forgotten and turned away from Him. Lord Shiva says, -

**Uma kahaon main anubhav apna, sat hari bhajan
jagat sab sapna.**

**(I tell you about my own experience, it is only the
chanting of God's name that is real; rest all is just an
illusion)**

Guru Nanakdev also said –

**Bāru ki bheet taisé vasudha ka rāj hai,
Ram sumir Ram sumir aihī teru kaaj hai.**

**(This world's empire is like a wall of sand,
remembering Lord Ram, remember Lord Ram, only
this is your job).**

Despite being warned constantly by saints, sages, incarnates that this is a perishable world, and that all this is temporary, we are still running after it. We spend our entire lifetime with all our energies in trying to possess this perishable world and its pleasures and in the end, repent it.

**Arab kharab laun dravya hai, uday ast laun raj;
Tulsi jo nij maran hai, so aawai kehi kaaj.**

We should not give up the practice of remembering God's name.

It is rarely that God shows us His generosity and grants us with His Divine Grace this human life. Remembering Him is what our true essence and goal of this human form is all about. We must remember Him at all times. If we let this opportunity slip and go in vain, we do not know when next we would be granted this opportunity and grace again.

A lot of practices and methods are being followed for Realization of God. You may adopt any practice that you find easy and start moving in the direction of your goal. If there is firm determination and true conviction in and towards your goal, you would definitely be able to achieve them no matter how difficult the road may be. Lord Almighty says –

**Ananya-chetah satatam yo mām smarati nityashah;
Tasyām sulabhah pārth nitya-yuktasya yoginah. 8/14**

‘O Partha (Arjuna)! the yogi who perpetually remembers and thinks of me without deviation and undividedly remains absorbed in me, to him I am easily available.’

Total Surrender

If the seeker does not have the sentiments of (*Poorn Sharanaagati*) Total Surrender towards the Lord Almighty, he would definitely get favourable results of his propitious acts but these won't be long lasting and would soon perish; whereas, those who surrender totally to the Lord Almighty, the favourability of the result of their acts, can never be undone. A person, who has surrendered himself completely to the Almighty, goes straight to the abode of God, where there exists complete peace, joy and bliss. After this the whole cycle of life and death comes to an end; wherein, the being is saved from going through hell again and again through various births.

Here I would like to draw the attention of the readers towards the message of the Gita. Right in the centre of the battle field, Arjuna threw his bow and said he would not go to battle as that would lead him and his family to extreme hells. Arjuna argued with several logics why he should not go to war. But Lord Krishna tells him that if he goes to war with the sentiment of equanimity, then he would not be committing any sin. He said,

**“sukh-dukhé samé kritvā lābha-lābhau jayā-jayau;
Tato yuddhāye yujyaswa naivam pāpam-vāpsyasi.”**

2/38

**(Treating alike victory and defeat, loss and gain,
happiness and distress engage yourself in battle just**

for the sake of fighting; going to war with this kind of transcendental consciousness you will incur no sin.)

Again, Lord Krishna says in the 66th shlok of chapter 18 –

**Sarvadharmān-parityajya mām-ekam sharanam vraj;
Aham twā sarva-pāpebhyo mokshyishyāmi mā
shuchah.**

(18/16)

(Abandoning all varieties of religion and dependency on other belief systems surrender yourself completely and take refuge in Me alone. I shall liberate and deliver you from all sinful reactions; therefore grieve not.)

Anybody, who wishes to cross the worldly ocean on his own, can surely do so; but it is a very arduous route. On every step there would be illusory obstacles posing as hindrances along the way. Who knows when these negative forces manage to pull you back, making all the efforts to cross the worldly ocean go in vain. Lust, anger, greed, attachment and pride – these are the various forms of illusion.

History is replete with instances where our sages, even after having practised religious austerity for thousands of years, got distracted by the forces of Maya (illusion) deviating them from their cherished path. Rishi Vishwamitra did *tapa* for 60 thousand years, yet the charm of Menaka lured him to attachment. The best and the easiest way to

realize God is to take refuge in Him; which means, 'I am His and He is mine; no one else is mine!' We must have firm belief in this principle. Whatever deeds we do, it should be devoted only to God and its results should be left to Him too. Then God would be responsible for the results all our acts. We would become totally fearless, carefree and unstressed. Lord Krishna has said the same thing in the Gita, that those who remember Him with total devotion (*Naam Simran*), He (God Himself) fulfils all their responsibilities. (9/22)

Lord Krishna has mentioned in the Gita, several means of Godhead Realization, by following which a man can actually realise Him. But whenever He has talked about the core secret and the most confidential knowledge for realising Him, He has mentioned the concept of taking refuge in Him only. He says in the last shloka of the eleventh chapter –

**Matkarmkrinmatparamo madbhaktah sang-varjitah;
Nivairah sarva-bhuteshu yah sa mām-eti pāndava.**

Mat karma krt means that all the spiritual pursuits, such as utterance of the Lord's name, meditation, chanting, good company, study of the sacred texts and scriptures, as well as performing mundane duties according to ones caste, creed and stage of life all should be performed in the state of one-pointedness only for the Lord. We should engage in the Lord's pure devotional service, free from the contaminations of fruitive activities and mental speculation.

Matparamah means making only God as our supreme goal; our supreme refuge; considering the association of the Lord in His supreme abode to be the highest perfection of life.

Madbhaktah means being only God's devotee engaging in His devotional service with the notion that I belong only to God and it is only God who is mine; I do not belong to anyone else and no one else belongs to me. On developing this kind of sentiment, one automatically develops supreme affection with the Almighty because it is a normal tendency to love someone who is your own. Sense of belonging is supreme in the awakening of love.

Sang-varjitah – if we do all our duties devoted only to God, if we surrender ourselves completely to God and if we just become the devotee of God, all our attachments, emotions and passion for this world evaporate. Our relation to this world is guided only by the sentiments of attachment, emotion and passion. The moment we develop complete affection with God, our attachment to the world regresses drastically. As there is an idyllic saying "Attach yourself to the detached".

Nirvairah sarvabhuteshu yah – the moment one realises that he is a part of that Supreme Being, his love for God develops on its own. Once this love is born, the attachment for this perishable world decreases drastically. Due to this detachment towards the world and the realisation of Almighty all around, the devotee does not feel any animosity

towards anybody causing physical harm to him; any amount of physical beating or maltreatment of any kind that may be meted out to him, he does not feel antagonized or provoked against his perpetrator. He accepts it as God's will. God calls such devotee as 'Nirvairah sarvabhōteshu'.

Sa mām-eti - It means that such a devotee realises the Lord!

If we manage to develop the virtue of complete surrender towards the Almighty, all other virtues of humanity become part of our being on their own; and if for some reason we do fall short on some aspect, God takes care of that and sets things right. A man who has taken refuge in the Almighty, becomes fearless, stress free, griefless and confident. Such a person attains the true object of his human existence by reaching God Almighty.

In the end, I would like to draw the attention of the readers to one more point. Without regular (*satsang*) listening to Divine discourses, it would not be possible to remain in the state of total surrender for a long time. We need to pay special attention to *satsang*. Saints have called (Maya) Divine illusion as a cheat while Lord Krishna has mentioned it as 'difficult to overcome' in the Gita, mam māyā duratyayā. Satsang works as a shield against the sword of Maya. God Shiva has said so –

**Bār bār bar māngaon harashi dehu shrirang
Pad saroj anpāyani bhagati sadā satsang.**

Lord Shiva prays to Lord Narayana repeatedly that He should bestow upon him the blessings and boon of service of Lord Narayana's Lotus Feet, his undying devotion for the Lord and grace to be in Satsang . We should aspire to have *satsang* till our last breath. What is 'Sat'? God's name is 'Sat'! Keeping our supreme goal in mind, chanting God's name, hearing all His sagas in His Divine Forms in different epoch, discussing Him, meditating on Him, performing acts with the sole aim of life to realise Him , keeping close proximity of realised men etc, these are all parts of *satsang*. Keeping the company of non-believers, considering this world as 'real' and aspiring to realise it, meditating and concentrating on materialistic issues – all these are called '*ku-sang*' or being in bad company. If we accept *satsang* as the essence of our life, we would definitely be able to reach our supreme goal because this would slowly and steadily lead us to acquire all the other virtues of humanity, and all vices of evilness would be eliminated on their own.

Last but no least Kabirdasji expresses the importance of Satsang as well as of a True Guru for the highest attainment in his couplet below;

**Jag lag nahin vivek man, teb lag na teer,
Bhavsagar nahin tare, Satguru kahe Kabir**

Kabirdasji says, that one cannot attain salvation until one gets the wisdom, wisdom means the right perspective, the correct knowledge. And this wisdom of God Realization which helps to cross this materialistic world can only be

attained with the Divine Grace of a *Satguru (God Realized Guru)*.

Benevolent Messages

- Realising God is the aim of our human existence. One needs to make it one's life utmost goal. There is no realisation of God without firm determination. This world has never belonged to anyone nor would it be so in the future. Yes, we do need materialistic things in life but these should not become our prime source of existence.
- Having the Lord Almighty as your goal, you may perform any kind of worship; God would accept it.
- It is of greatest importance to have humanity within us. Any amount of devotional practice— singing of devotional songs, performing yagya, penance etc. done without humanity, may only turn man into a demon such as Ravana, Kumbhakaran and Meghanaad etc. They practised extreme penance but they lacked humanity.
- Indulging in alcoholic beverages, non-vegetarian food etc. is against the norms of humanity. If the vessel is profane, whatever you may put in that vessel, would also become contaminated.
- If we live just for ourselves, what level of humanity would remain? We must aspire to live for the upliftment of ourselves as well as for others. Even the insects, which dwell in the drain, live for themselves. They also eat, drink, give birth to their young ones, fight amongst themselves for survival. If we restrict and confine ourselves only to these types of acts, then where is our humanity? We are humans! We should respect our existence and do acts that denote humanity. For

realisation of Almighty, it is imperative to have as well as develop the attributes of humanity.

- Benevolence leads to happiness in this life and eternal bliss in the afterlife.
- Any heart that does not derive happiness from others' joys and that does not grieve with others' pains, is a maculated heart. A defiled heart leads the being to hell.
- People accumulate wealth through unfair means and by committing fraud; where on their death everything accumulated is left behind, but the sins committed by them go along; dragging them to hell.
- A human body is the best physical form. One must perform the highest level of acts with this gifted form. What is the use of performing the same deeds only which are done by other living beings inspite of getting this human form? This human body has been given to us for the sole purpose of God realization. If we lose this golden opportunity, we do not know when next would we be graced with this human form.
- Being happy with one's own joys and sad on one's own sorrows is animal instinct. Humanity is revelling in the happiness of others joys and being plaintive in the adversities of others suffering.
- The gist of eighteen *puranas* is - 'be benevolent and do not cause pain to anyone.' Benevolence can be of many kinds – physical (*Tan*), mental (*Mann*), financial (*Daan*) and verbal (*Vachan*).
- Those who show benevolence do not repent later.
- One should take a vow of following the aspects of humanity. Discontentment and adversities keep coming

and going; never give up humanity under any circumstance.

- Giving up one's own desires, one must try and fulfil the wishes of others provided they are just, in accordance with the scriptures and within our limits.
- We have ordained everything from our precious nature; we must in return serve nature by protecting, conserving and treasuring all its valuable resources in the most respectable way.
- If we serve others but do not take their services, we would be liberated. Taking services of others results in bondage.
- Serve all but depend only on God.
- Develop zeal to work for the welfare and upliftment of all.
- In performance of service, the sentiment is primary while the action is secondary.
- No other person can ever become the source of our own pains and pleasures; we live with consequences of our own actions.

**Kāhu na kou sukh dukh kar dātā
Nij krit karma bhog sab bhrātā**

- One who torments others can never revel in happiness.
- There should be no deceit, treachery, conceit and falsehood in one's behaviour.
- Do not see others' shortcomings. It is only God who is without any vice. Man's biggest shortcoming is that he considers himself to be perfect without any flaw.

- Discussing the shortcomings of a person who is not present amounts to reproach. Anybody who indulges in reprehension goes to hell.
 - The real impediment in the process of God Realisation is that man wants his wishes to be fulfilled, while the actual sentiment should be in fulfilling the wishes of others in the aspect of their welfare.
1. God's wishes may be fulfilled is Bhakti yoga.
 2. The world's wishes may be fulfilled by doing righteous acts this is Karma yoga.
 3. Mind is not me; nor is it mine, therefore deeds done by it to discern between the real and the unreal are not mine this is Gyana yoga.

Whichever of the above seems easier, adopt it!

- Perform only acts which enliven the body, maintain good health and are in the interest of the world at large.
- Pleasures and pains are the result of our own karmas but getting sad or happy amounts to fatuity. Satsang helps us get rid of this fatousness.
- Neither am I the body nor am I made for the it. Have complete faith in this notion. The self-acclaimed relation between this body and the world as 'me and mine' is the basic cause of this cycle of life and death.
- Human body is God's precious gift to us. We have been gifted this form so that we are able to settle and clear all our dues of the previous births and in the end attain salvation.

- Make an endeavour to please God only and give up all efforts for pleasing this world.
- Profit and loss, pleasure and pain, honour and dishonour – are all the results of our karmas in the previous births. The wise bear them with a smile while the imprudent bear them clamantly.
- True penance done from within spifflicates our sins; cleansing our inner self.
- Serve others with your body, sing devotional songs with your tongue and have unconditional love for the Almighty in your heart. This is the best way of living in this world. This makes both God and the world we live in happy. The world's happiness gives materialistic pleasures while God's happiness gives us spiritual upliftment; it would put an end to the cycle of birth and death; and the very aim of human birth would be achieved.
- Have compassion for all but attachment to none.
- Make God or *Satguru* the charioteer of your life's chariot. Never make your mind its charioteer.
- Disparagement and ill speaking of others are virulent to our well being.
- Finding faults with others is a big hurdle in the path of God Realisation; wherein without rectifying one's own fault God Realisation too becomes impossible.
- Consumption of poisonous substance kills a man but contemplation of worldly and materialistic pleasures kills a man even faster. Materialistic endeavours are worse than poison.
- Most of the sins are committed by a disordered mind and not by the body.

- These days people worship God a lot but their devotion is incorrect as they consider God only as the means for materialistic achievements and worldly pleasures. That is the reason that their devotion does not bear fruits and they remain grief-stricken. One must have God as their supreme goal and not worldly pleasures.
- When man performs his duties for the sole purpose of God's happiness, all his actions become part of (*Bhakti*) reverence. Reverence has a special connection with our minds. Anybody, who is unable to worship with their mind, needs to do selfless physical service as a gesture of devotion.
- Worship your (*Isht devta*) Lord of your heart with full love and faith accepting all other deities as an aspect of your own cherished and reverent Lord.
- Either let God or the world reside in your heart; for both cannot co-exist.

Kabira manwā eik hai; bhāvein jahān lagāye
Bhāvein hari ki bhakti kar, bhāvein vishay kamāye.

- Human birth is a ladder! Man may go to hell by committing sins or may go to heaven by doing virtuous deeds; he can also take the road to God's abode (*Narayan lok*) by living his life fully devoted to God putting an end to the cycle of birth and death. It solely depends on man himself which path he chooses for God has given him the free will to choose his own path. Kabirdasji says, the human mind is one! You may choose

to concentrate on anyone, either worship God or earn worldly pleasures. Both you cannot do.

- Attachment towards the world is the biggest cause of all our plights; this is the biggest hindrance in God Realisation.
- God fulfils all our needs but He has not made arrangements for satisfying our greed. We should perform all our duties in a carefree manner.
- Where is grief? Grief is in the attachment with the world. The basic reason of all the sorrows of a man is the concept of 'mine' and 'yours'. Attachment and animosity cause misery.
- "This should be and this should not be" – this is wishful thinking; uncertainty between desires and the true nature of things is the cause of all miseries. Without paying attention to these mental proliferations, we must perform all our duties and obligations with complete sincerity and intent.
- Discarding things does not give us liberation; it is the abandonment of mental profile ration that truly liberates us.
- Vanity and attachment are the main causes of miseries and downfall of a man. These are great impediments in the path of God Realisation. It is only God who is our protector, who takes care of us and who decides when our time on earth is up.
- Wealth, position and knowledge – all these can cause vanity and God stays away from vanity.
- Those who possess wealth and position, start considering themselves as immortal. The lust for fame, wealth and

power brings arrogance with it. That is why it is said that man should always be vigilant and careful and should never avoid *satsang*.

- *Satsang* (Spiritual Discourses) are a must because over several births and the upbringing lust, anger, attachment, greed and vanity have got attached with us. We are unable to brush them aside! It is impossible for a human being to become pure without eliminating these vices.
- Do not make Lakshmi (wealth) as your aim. You must strive to realise her consort i.e. Lord Narayana or both of them. If you do so, your wealth would not be spent towards immoral deeds.
- The Almighty can be realised only with the true sentiment of unconditional love while worldly things can be obtained through effort and destiny.
- Worldly pleasures have an enormous attraction and this fatal attraction can only be vanquished when we surrender ourselves completely in devotion to the Almighty, constantly remembering Him day and night, and remaining engaged in selfless service and *satsang*.
- Keep yourself detached from your body. When you confine yourself as the body you feel imprisoned and the moment you realise the body is not you, you feel free. This is wisdom. Viewing them together is ignorance. I and the Almighty are one; whereas this human body and the world are one.
- Remember “I am a spiritual Being having a Human experience”.
- Adopt non-violence. Non-violence means not causing any pain to anyone with our mind, intellect, words or deeds.

- *Kaliyuga* is the best era for God Realisation. There is no need for a large scale of austerities in the form of *japa*, *tapa* or *yagya*. All that is required is firm determination and unshakeable faith that O God Almighty! I belong solely to you and I am only for you.

**Kaliyuga sam-jug aan nahin jo nar kar vishwās
Gāi Rām gun gan vimal, bhav tar binahi prayās.**

- The source of happiness is dharma; not money.
- Just as food is for our body, similarly *satsang* is for our soul. Mind cannot be purified without *satsang*.
- Power corrupts a man and absolute power corrupts absolutely; making him blind. Beware!
- If a sin is committed in the pretext and intention of others' welfare and betterment in mind, it is not considered as a sin.
- Considering this world and this body as our own, cause's attachment. Attachment is the basic reason for all our sorrows.
- Where there is desire for worldly pleasures, there cannot be any devotion. Worship done with the aim of seeking pleasure does not please God. Anybody who shows devotion with the sole aim of seeking pleasure is in love with this world; not with God.
- Mind has been accepted as the basic cause of a human being's attachment as well as deliverance. When the mind gets involved with materialistic pleasures, it becomes a cause of attachment. But if the mind gets involved in true devotion for God Almighty, it becomes a

catalyst for emancipation. The desire for worldly honour takes a man away from God.

- Love is superior to knowledge. God says, “I neither dwell in the hearts of sages nor do I reside in heaven; Wherever my devotees sing and revel in joy glorifying my Name, I am present there’.
- God truly values the devotees sentiments of love, and not the actions.
- A devotee who spreads the preachings of his Guru in the true spirit of selfless service and unconditional love strictly only for the greatest good, welfare and spiritual upliftment of others, is the best disciple.
- Cultivate the consciousness of the permanent and perennial presence of the Satguru for He has, is and will always prevail!