



आशीर्वाद और आदेश
Blessings and Precepts

English version of "Āśhīrvād aur Ādeśh"

HAIDAKHANDI SAMAJ

Blessings and Precepts

English version of "Ashirvad aur Adesh"

"A Refugee at His Holy Feet"

Haidakhandi Samaj, Haidakhan Vishwamahadham · Second Edition 1990 · Reproduced by permission

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PREFACE

This book is the translation into English of the original book written by HIS HOLINESS SRI CHARANASRIT BABA. In the book Shri Shri Baba has brought out some esoteric principles of religion and has laid down some precepts, which are perfectly general and not belonging to the fold of any particular religious sect, community, or organisation and there lies their Catholicity. A careful study of the book with an intelligent understanding of the principles and observance of the precepts contained therein will result in an orientation of the ideal of the reader and a proper realisation of the purpose of life. Shri Shri Baba earnestly hopes that the book will contribute to the spiritual welfare of the reader in particular and mankind in general, May his hope and wish be fulfilled: I was entrusted by Shri Shri Baba with the difficult task of translating the book into English — a work which I accepted with great hesitation and trepidation considering my poverty both spiritual and intellectual. Hence errors of omission and commission that have crept in are entirely mine for which I crave the indulgence of readers.

B. C. DAS Retired Professor Allahabad University

ENLIGHTENMENT

So long as this bodily tenement is healthy and free from ailments and senility is distant, and so long as the senses and their organs are strong and powerful and there is balance of life left, it is the duty of an intelligent person to start, even before it, the devotional practice for his spiritual welfare. Otherwise it is futile to dig a well when the house is on fire.

BODY AND CREATION

I bow down to Shri Hariakhanwala Baba, by the mere remembrance of whose name, one attains fruition of his devotion.

The human body and the infinite Brahmand are similar in their creational structure. The materials for formation of both are also the same. The resemblance is not in the physical body only of the five elements but in the subtle and causal body also, and close resemblance is manifest. In magnitude this body is very small, a particle. Hence, its function is also limited and is in proportion to its requirements. But the Brahmand is limitless. The function of the entire Brahmand is also widely extensive and mysterious. If any part of the body is broken, one feels pain and its want. So it is an indubitable fact that if there be any injury in any part of the universe, its effect whether we know it or not, is sure to fall on the entire Brahmand, by the natural course. Just as affairs in our short life are to some extent hereditary, in the same way actions in the vast universe are also determined and well organised. In the activity of our body the co-operation of the sense organs is necessary; similarly in the foundation of the cosmos are the basic elements the sun, the moon, air, fire and water etc.

Seated in the heart of human beings, one, who is guiding the journey of life, is called Jivatma and one, who, being present in the whole Brahmand, is directing the affairs of the vast macrocosm, is called Parmatma. The nature of both Jivatma and Parmatma are wholly identical. They are the manifested states of the same being just as non-intelligence of childhood and experience of old age are of the same person. Atma is our ideal and both are Atma. On the elimination of 'JIVA' from Jivatma, i.e. tiny conscious "Antahkaran", the supreme (Parama) attribute becomes automatically unnecessary. Only Atma is the goal. Impure water may be said to be pure. Water purifies everything. It always remains transparent and clear unless mixed with some other substance. Just as Jivatma and Parmatma are primordial the same in essence, in the same way our physical body and the visible phenomenal world are also the same. It follows from this consideration that the essential nature of the Jivatma and Parmatma are the same. In the same way Brahmand and Pind have a very close mutual connection. In both there is complete correspondence in intrinsic principles. The concordant nature of both is the basic truth in the creation. There is close connection between Brahmand and ourselves. Hence we are bound to suffer inevitably the good or bad consequences of the disturbance or dissolution in any part of the Brahmand. This is the reason why every spirit entity is always desirous of an atmosphere of harmony, that is, a proper and suitable union of noble sentiments.

HARMONY

The natural attribute of creation is harmony. The created beings will obviously suffer destruction if the elements of their physical body be disorganised. If mind discriminating intelligence (Buddhi), Chitta (attention) Ego and the senses non-cooperate with one another, you can easily imagine that the vehicle of the physical body will lose its existence and become wholly inoperative. The proper functioning of the physical body is possible only when every cooperating element maintains harmony with 3.

each other. We can attain perfection only with the complete cooperation of all. We can successfully complete the journey of life only in a perfectly sound body. Hence, naturally we are always striving that we are not deprived of the harmonising forces. Harmonious thinking is our pursuit and ideal. In every field of our life of enquiry we should be alert to the creation of an atmosphere of harmony and a search for its realisation. For example, we know we are worshippers of God; this in itself is surely an elevated and virtuous egotism. Now this egotism eagerly desires that Intelligence should analyse ideas about God, mind should also think of it, there should be constant remembrance of God in our chit (Heart). At the same time the eye should see him, the ear should hear His divine voice, tactile sense should also touch the Almighty. In other words, we desire that all our conscious and unconscious elements like the harmonised intelligence of a well controlled and established family, should peacefully pray to God. He is determined on the fulfilment of this powerful desire that, actuated by the same sentiments, all the senses should become participants.

Oh! it is to be said regretfully that all persons will have to admit this truth that suddenly these invoked deities soon become arbitrary and capricious by discarding respectability and propriety. The eyes want to see quite a different thing, the ears want to hear a different thing and the tongue desires to say some other thing. The idea is that by disregarding and forgetting the affairs of the planned programme of the functions, these deities of the body soon become engrossed in the actions according to their nature. All deviate from the field of harmony and what the outward or inward consequence is of this non-cooperative and disorganised agitation is also not concealed from you. One does not gain any satisfaction inspite of years of devotional practice. In place of peace, mental uneasiness is felt even after performing devotional practices for hours. Where we had hoped that we should be endowed with divine powers by the sacred proximity to God and that there will be descent on our heart of the greatness and beneficent powers of the Satchitananda jewel, the God Almighty, there appear, on the contrary, discontentment, sorrow, want, poverty and darkness. These things are found not in connection with the devotional practices only. This cord, restlessness, indiscipline, and lack of mutual friendliness, have taken hold of every sphere of life. This is the great benevolence of the All Merciful Divine Power, the loving attribute of God, that He does not like to leave any one behind.

That Mahavidya Adya Shakti (Primal Power) can not tolerate its offspring wasting his life in the greed for objects of the world. It always impels his individuality to completely surrender itself of God's protection. If the covetous man does not realise this eternal destiny, he is removed from this stage by the immutable law of phenomenal nature. He is considered dead to the world. We get perfectly the complete taste of all the materials of the physical and supraphysical world at the very first meeting. We get only once during life the experience of worldly and divine happiness. By getting deluded and attracted in the first relish, we repeatedly look for the previously experienced taste in the same object. This tendency for the search of happiness is called "Rag" this "Rag" is the strong axle not only of this cosmic wheel, but also of the wheel of devotional practice. If this "Rag", which is naturally in every body, be towards God, then by His Grace it becomes discernible in a refined manner by which we attain fulfilment in our life. By such predisposed God-loving persons the whole universe and all creatures consummate their welfare and if, unfortunately, current of this "Rag" stream be towards the world, our several births get ruined. We all should always beware of this polluted and wordly disposed "Rag".

At this stage a doubt will easily arise in the mind of the reader as to why one does not get complete satisfaction and the joy of accomplishment when one gets a fully satisfactory and favourable opportunity and it is also the generous Law of Nature that it is ready to give him all at the first sight, why does he become more and more avaricious on getting the illusion of pleasure from objects devoid of giving pleasure? You can easily get the answer to this question on the basis of previous discussion. Enjoyment is gained, but the enjoyer is proved to be unworthy. The mode of enjoyment remains incomplete. The ideal remains the same, but the practice of attaining it is imperfect. The enjoyer-devotee fails to show in his service coordinated faith. You can understand it in the following way. A family comprises many members. The nature, ideas and inclinations of every one are different. But being of the same family, all have to dine at some fixed time. There are sufficient, palatable and pleasing things present in the house. Everyone has the right to enjoy them. Theoretically everyone knows that there is a special pleasure arising from dining together in company and all resolve every day that they will dine together. But this does not happen. Everyone dines separately. All are deprived of the virtues that promote love and vigour. The chief cause of this disorder is the diversity in nature. Some one comes in the midnight after seeing a cinema show: some one comes at 10 in the night after performing devotional practices in a temple and, some one returns at 8 in the evening after becoming free from his routine of work. Divergence in nature will surely cause variation in action. The same effect in our body.

Mother Nature has provided us with everything Sri Bhagwan has granted us a fear-free place in the fold of His chosen beings. We began to be called immortal sons though we are of this mortal world. But even inspite of this we remain in our heart poor and deficient due to lack of a deep sense of harmony. Clearly all this is the fault of the enjoyer and the imperfection of the practitioner. His practice is faulty and unmethodical. The object of enjoyment Sree Bhagwan is always flawless. His Virtues, nature and sheltering tenderness is boundless and doubtless. Our ideals, pervading in every atom, is not concealed. The practitioner has become dependent on others; has abandoned the

features unavoidable in devotional practice, is transgressing the conventional limit fixed for success in devotional practice. This illustration should not be considered of restricted application; all the affairs of our life are carried out in this manner. Whether separately or unitedly that is, individually or associatively, this harmonious and genial cordiality is beneficial for all. If the literary man assigns to harmony a proper place in his realm; the administrator and politician conform to a harmonious way of thinking; the religious preceptor, keeping in view one truth in all religions, preaches religion of harmony to mankind in the entire world on seeing the same ideal in the infinite number of practices, then surely all demoniac and evil propensities like man-made worries, envy and vindictiveness will very soon be banished from our society. We should begin this harmonious practice of general usefulness from our home. We should regard all members of our family as parts of our body. We should entertain the same pure feeling of affinity towards our family as we have towards our organs such as eyes, ear, hand, foot, breath and mind. Just as pleasure and pain affect our mind and we feel worried and uneasy under those circumstances, we should be moved similarly in their weal and woe.

From this stage we shall learn to do service to the whole universal brotherhood. Mean selfishness has kept us dis-sociated from universal fraternity, otherwise we are children of the same parents. Our wants are also the same; we are inhabitants of the same earth and the same God is the object of worship by us all.

Further discussion is unnecessary. The reader himself will have understood how indispensable is harmony for our life. All will have to come to the golden path of harmony whether we are benefactors or philanthropists. We have desires for many things in our life. Everything is good in its proper place. But we shall deal here only with the relation of Jeeva (individual) and God. This transcends all problems of life.

THE ADVENT OF HOSTILE ELEMENTS

When harmony is dear to the Creator and creation it-self is a big example of harmony, how is that subversive, that is, hostile has an entrance into our spiritual realm? This is also a great and mysterious question. The investigators, learned men and philosophers of the whole world have focussed their attention on these three subjects — Jeevas one's own primal form (Nijswaroop) Brahm-highest form (Param swaroop) Badhak Swaroop, obstructive form (Maya) There has been much debate and dispute over these three subjects. The existing form of Jeeva is before us. Brahma, being unknowable, unlimited and unperceivable, grants His vision by His Grace to the fortunate on rare occasions. The authoritative and authentic saying of those Brahma-knowing and Brahma-established persons are the pillars of our faith in the knowledge and discourse about Brahma. Now remains Maya which has been given several names-Maya (illusion), Agyan (Nescience), Avidya (Ignorance), Death and Moh (Delusion). As regard this Avidya Maya, some take Prarabdha Karma (action done in past life bearing fruit in the present life) as the cause; others regard the evil effect of bad company and mode of living as the cause and some welcome it in the form of aid in their devotional practice considering it as an expression of Divine Will. Whatever be the cause, it is, however, an immutable truth that the entire Brahmand is under its subjection. Somewhere it appears so powerful that even Sri Bhagwan, the Lord of Maya, becomes obscured for some time. Just as black clouds covering the sky give to the children the appearance of sunset, so in the extreme darkness of ignorance born of Avidya Maya, we forget the Divine Power also. We become advocates of the visible. But inspite of the strong attraction in Maya, the Jeeva (individual) is not contented on getting it. In place of satisfaction from the enjoyment of the plenitude of the worldly desires, more and more discontentment results. From the most insignificant to the greatest person, all are drifting in its furious current. Some rare being can keep himself steady in the strong current of the stream of Maya. Without the grace of God no one can cross the thralldom of this Maya. On this subject the dialogue between the Guru and the Disciple is very worthy of consideration. One day a worried person, beguiled by the darkness of Avidya (Ignorance), came to the protection of Sri Sadgurudeva. In all humility he submitted from the anguish of his heart. "Oh Master, what is this Maya? Wherefrom has it originated? Why, involved in its vortex, not only the discriminating devotee, but also the great intellectual savants attaining perfection, are deflected from the right path?" Although Sri Gurudev was omnipotent and omniscient and could expound, not only from scriptures and reasoning, but also bring within perceptible realisation, all the recondite truths as Sadashiva Bhagwan. But from that answer and occular demonstration, only the individual present could get satisfaction. From his eloquent answer, however, all the countless seekers of knowledge will get elucidation in the posterity of time. The Master smilingly enjoined from His divine lotus lips, "The inevitable has happened; now let there be such efforts that will effect our

release from this bondage”. How heart-felt is this adorable precept. This is the nectar-like utterance of the recluse saint Bhagwan Sri Hariakhanwala Baba. In reality the primary object of the invalid is to become free from the illness. We, as covetuous insects in the world of Maya, cannot see the elemental form of Maya with Mayaful intelligence and with a Mayaengrossed eye enveloped in darkness. But we are immersed from top to bottom in unwholesome cravings of Maya. We all know this very well. We can also say that, leaving aside some exceptions, nearly all the inhabitants of Brahmand are groaning under its unsolicited onslaughts. We may, if we like, endeavour for a moment to forget this affliction by impregnation with the desire of worldly possessions and in the negligence due to indolence and luxury. But this is really a foolish desire and an erroneous belief. In the path of God realisation, this nescienceful attitude is, like that of one being indifferent to ailment, foster the cooperative elements of disease and yet cherish the desire of a disease-free life. We should realise fully that disease will not depart offended by this indifference-laden attitude. On the contrary it will gradually assume a serious form and it is certain that one day our life will come to an end. What more to write; the mind of every being is bewildered by the Maya-born agitation resulting in evil consequence.

DELETERIOUS EFFECT ON SPIRITUAL WELFARE

If we adopt endurance towards these interferences, become indifferent to or ignorant of them, even then it is impossible to get rid of them. They give a vital blow to our very foundation. We have seen several times when a severe dust storm comes, there is break down of electric supply. On searching the cause it is found that the Power House is all right, the house installation is also alright, but the fault has taken place in the connecting line of supply. Due to the impact of strong wind, the wire through which the current of electricity was supplied from the power house, has broken. Darkness has come with the break of connection in the centre of supply. In the same way as long as we are mentally connected with the Supreme Power and our mind is absorbed in God, we are filled completely with divine glory. If, however, the mind is attached to the transitory world of misery, it is certain we are immersed in the sea of woe. Any time the demoniac resources can make you a demon. It is not known when we may be entangled in the morass of bestiality even when sitting on the summit of virtuous qualities. There is no place in the world where there is no preponderance of these obstacles.

Wherever we go, be it a sea-coast, or the peak of a lofty mountain, dense forest, big noisy crowd, everywhere these spiritual enemies of ours steal a march over us. After strenuous labour we procure the spiritual materials, take to severe fasting for several days, desire meditation by sitting in solitude, remaining without food, acquiring full knowledge of steadfast meditation, understanding well the illusion of the world from the reasonings of Advaita Vedanta and alienating ourselves from all relations. But all our efforts end in smoke. The accomplishments, not only of years, but sometimes of several births, are destroyed in a moment. All our preparations become fruitless by reason of the mind becoming very worried and perplexed from want of harmony, lack of control over sensual tendencies, external impacts, coarse or subtle.

This wailing is for all times. Measures of many kinds have been devised to avoid this; but the result invariably has been otherwise. To save ourselves from the inevitable counter-assaults of Nature, we have adopted several artificial devices; yet the desired object could not be obtained. For our everlonged-for peace we have desired and refined several kinds of conflicts and clashes. Yet all these attempts, in wake of success, have brought in new desires. Our several futile attempts assuredly prove that our practice has so far been defective. It is impossible that the desired object be not attained, if the means for its attainment be completed in all details. *In small mundane and big spiritual affairs, we can get numerous example of the fact that no obstacle is encountered in the attainment of success in a desired action or realisation of an ideal where the practice has been perfectly complete in all details.* Hence, we reach the positive conclusion that the practice must first be refined. The ideal and the aspirant are both all right. Mother God desires that her strayed child may come soon to Her lap and the devotee-child also yearns for union with Mother God. But in the method of search,

period of devotional practices, mode of cogitation, there has surely been some flaw. To remove this imperfection we have to choose some definite path of devotion. We have not to realise God by means of devotion. God is always in possession of every being. The devotional practice is resorted to eliminate other irreligious practices, which are the obstructive evils in the path of God realisation. Any one can sit at a vacant place.

Hence do not leave vacant your heart, the abode of God. Let no attachment (Moh), delusion, ignorance, and profane elements enter the enclosure of our heart, the seat of God. God is omnipresent and His reality is expressed in the form of Brahmand animate and inanimate. We take the devotional practice to realise fully this Truth in the domain of our life.

MANSA YOGA

The all merciful God, on finding us alienated, uneasy and perturbed from pangs of separation, has bestowed on us infinite and incomparable grace by pointing many times several paths whereby to call us to him. The great saints, seekers and teachers of the whole world were like God Himself. So long as we have no profound feelings of reverence to them, we cannot adopt any mode of practice sincerely from our heart. The electric current will not be produced from mere talk. We shall become fit recipients of that great power by the holy company and reverential remembrance of those who have come in contact with electricity, that is, those in the molecules of whose body, the celestial current of divine love is eternally flowing unborken. One who shows the path of devotion is as equally adorable to us as the ideal. If we have no firm faith in our physician that he will cure us, give us the very best of effective medicines by means of which we shall soon regain our health, our faith and confidence in the medicines will be lost and we shall be deprived of the beneficial effects of treatment. In the physical world we may derive some advantage from distrust, but in the spiritual realm and mental region only consciousness is operative. If there is impurity in the mind (here the greatest impurity is doubt and distrust) our consciousness is all turbid. In this faint and weak light one cannot have vision of God. To remove all these blemishes, the only way, authorised by the scriptures and accepted by the wise, is to take shelter with sublime reverence and firm faith behind the practice and precept preached by the great masters.

In the world the Jeeva has always adopted, according to his taste, the practice to attain the goal of religion, the God. But we do not reach the place of our religion and God. The religion and God have relations with the mind and for their realisation the practice is also performed with the mind only. What benefit is there if hunger is felt in the stomach and there is a load of maunds of laddu (sweet balls) on the head? In the same way if there is no love in the mind, no steadfast faith in devotion, the practice, be sure, has been abortive. Well, it is better to do something than doing nothing. But devotion in our life, is more essential than food. Without food our perishable body and life will become extinct but by becoming devotionless we ourselves will be nearly annimilated. Without food our body of this birth, suffers destruction but by forsaking devotion our innumerable births become full of misery. Hence, realising the sovereignty of spiritual heritage, resolve today that we are devotees and that this human body has been granted solely for the purpose of devotional life.

We have already said before that at times God Almighty appears before us in several forms to point out the way. According to the same law we are also fortunate in this respect. Only a few years ago Sri Sadguru Bhagwan in human form, gifted to us a wonderful mode of practice, which is very suitable for these days. This is known as the practice of "Mansa Yoga". In this practice only the principles of the psychology of the mind is applied because the result of all devotional practices depends upon the

faith of the mind.

In all the religious books of the world the truth has been given the highest veneration for the reason that there is most excellent harmony in it. Whatever the mind thinks, the eye should see the same, the ear should hear the same, speech should speak the same, in other words perfect harmony and cooperation are necessary in mind, speech and action. That all these should remain in their proper place as complementary to each other is conducive to good. This is the universally prayed for manifestation of God's reality. It is this harmonious devotion, which is called the true conduct. Whatever the field may be, the result of this pursuit is excellent. But in the sphere of spiritual practice, this knowledge is most essential. Just as thought, desire and action have sprung up, the preilections, exactly corresponding to them, should also arise in all our fully conscious parts, that is, in all the organs of senses together with the mind. The goal of this truth is God Almighty the giver of all good. This true, harmonious devotion and God, the Ideal, are not different, as has been described in Srimad Bhagwat by the galaxy of duties in the recital of hymns of praise of God's vision at the time of the embryonic stage of the Suprenie Brahma, Sri Krishna. O Lord! you are truth in determination. Cultivation of Truth is the best practice to attain you. Prior to the creation, after the Great Dissolution (Pralaya), during the maintenance of the Cosmos you are the reality in all these unreal states. You are the primal cause of the five visible and fundamental elements, the earth, fire, air and ether and you exist in them as an Immanent Being. You are the spiritual form of this visible universe; you are the prime originator of sweet speech and equalmindedness. Lord! you are the embodiment of truth result of all devotional practices depends upon the faith of the mind.

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We seek refuge in you."

The perfect consummation of actions vests in these Truths. The actions are merely the outward expressions. If our actions are associated with this sentiment of truth and harmony, they are surely replete with life, otherwise they are devoid of life and progress like a lifeless body. The truth is various cultures has been given several names, Yoga, contemplation (upasana), Prayer, sacrificial worship (Yagna), action knowledge and the like. The above mentioned subject is serious. In this the importance of practice and time is the same as that of reverence and patients. The practitioners of Mansa Yoga need to adopt earnestly this method. You have to bring concentration of mind to the extreme limit. The mind will get absorbed and merged, the moment it is directed towards God. The human being will become divinised; the man-devotee and the aspirant, abounding in Truth and harmony, will become manifest in divine form on realising God.

The fruit of all the devotional practices that are existent in the world is that they will transform an uncultured mind into one full of potentialities, because it is in a culture and refined mind only that an ardent desire for God can arise. The practitioner will begin to perceive signs of progress shortly after the commencement of the practice of "Mansayoga". Withdrawing the mind from all the directions and applying it to God, is the modus operandi of this yoga. The method of this practice is to start it with the mind in the beginning. There is, for instance, a bird, which we want to capture. We have to take recourse to two ways only for this purpose. Either we tie the wings and the legs of the bird or by some clever means we win over and attract the mind of the bird towards us. The bird is quite free in the domain of its mind even with its wings and legs bound. It We seek refuge in you."

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It has whole heartedly become yours. There are many devotional practices in which sensual organs are first brought under control.

One established in wisdom is he who has his power of senses well under his control. It sounds sweet and reasonable to hear, but it is a very difficult task. The senses are so powerful that suddenly they rob even the wise of their mind. It is difficult to stop an aeroplane, but it is very easy to get it stopped by developing intimacy with the pilot. The body with man by senses is a kin to a vehicle with many horses yoked to it, and the mind is its driver. In this small book it is impossible to describe all the technique and this yoga knowledge is acquired in mutual company. This has always been the tradition. Yet for the benefit of the readers a slight discussion by way of indication is being given here. Just as a boy, on getting the company of a good person, imbibes automatically his good qualities in the same way when the child mind of a devotee reaches God, the Lord, he will surely come from there with the light of divine qualities. With that God-realisation mind our whole body and the society will all experience divine consciousness, power and bliss. Mind is a part of God and it is poor and unhappy by estrangement from Him. By the mere remembrance on God, this mind entity will become permeated with the divine and celestial qualities. There is none else in the universe to hear our prayer as quickly as God does. When we invoke and pray to God, know it for certain, we instantly get response and the Merciful Being comes very soon even before our call. But we are like that child which for a moment is in its mother's lap and the next moment it is wallowing in a dirty place. It is to remove this restless and turbulent desire that we perform the regulated devotional practices. The God-realisation is not the ideal; it is only the boon of Grace; there is no two opinions about it. As soon as we come under the protection of God, there comes to our mind the ever cherished transformation. In order that the transformed mind may not be retransformed, the devotional practice is extremely necessary for us to stabilise resolutely this transformation. Our body becomes clean by one bath; but we daily take bath so that our body may not become unclean again. All the dirt is removed by cleaning the room once; but the room has to be daily swept so that it may not become dirty again. Hence the conclusion follows that regular devotional practice is very essential. Those who have been worshipping God in the traditional way should continue to do so with faith in the same manner as they have been doing. The immanent God will be pleased with them for those devotions.

Yet to make the practice vivacious, vigorous and quickly successful, even those devotees will have to give top priority to this union of mind, that is, the relationship of the mind. At the very commencement of the practice, all the practitioners will not attain perfection. During the period of practice the seed has been sown for the nourishment of which we have to be always alert. So long as that seed does not germinate and bear fruit, we have to wait with great patience and faith combined with discrimination and renunciation. This period of waiting is called the life of discipleship. For the disciple this period is very delicate. Many become indifferent to the practice during this period. Hence in the life of discipleship we have to take recourse to two supports, and in the state of attainment of perfection these become natural and spontaneous. These two modes of practice are, first, endurance (Sahan) and second, constant remembrance (sumiran). Every disciple is spending his life in different settings. Every one has to encounter opposition. Making the mind adamant before those assaults of

opposition, the power, to confront all problems undaunted, is regarded as excellent. If we remain always desirous of favourable conditions, we cannot tread the path of devotion. No being has yet been born in the whole universe whose mode of life has been uniform. Hence regarding the vicissitudes of this physical world as a spontaneous expression of divine performance of the Lord, the disciple has to remain one-pointed in desire and faith REMEMBRANCE (SUMIRAN). By constantly remembering the name of God, our mind will be more and more directed towards Him. Refine soon this gold in the form of mind in the fire of endurance by the puff of remembrance. God will soon fulfil our objects, being bound by the string of noble remembrance. Just as a rope magician walks from one place to another on the support of a rope, in the same way our Ego in the physical body taking support of the string of remembrance, reaches the supremely merciful and fear- free proximity to the great Ego, that is the Lord of the whole Brahmand, the God Almighty. Devotion and prayer show their utility on their practice only.

This is psychological truth that no other mode of practice produces influence on the region of our mind as quickly and perceptibly as the constant pondering over a subject does in the matter of deepening its impressions. Endurance (Sahan) and constant remembrance (Sumiran) are as it were, the two powerful legs of the practice of Mansayoga. The practitioner of Mansayoga will experience slackness in his progress from the want of these practices.

COME! COME!

The all-merciful Bhagwan Sri Hariakhanwale Baba has given the practice of Mansayoga keeping in view the social and individual conditions of life. If you do not believe in the incarnation of God, have no faith in the sayings of great persons and religious teachers, have not experienced God-realisation notwithstanding years of devotional practice, and have no attraction for convents, temples and the learned holy persons, it appears there is want of relish for holy company. Still do not mind it; in the domain of mind there is nothing new in these dispositions. The great persons have said these to be the characteristics of the mind. After all, what is mind? These are its attributes. Desire, resolve, doubt, reverence, irreverence, patience, impatience, abashment, intelligence and fear— these are all feature of the mind. We have to control the mind with faith by the practice taught by Sri Guru. Hesitating and deluded mind has to be surrendered to God. This is the special feature of Mansayoga that at the outset it disposes the effort of the practitioner to the direction of control of mind. It has vast greatness. In the Mandukya Upanishad on the topic of Advaita is mentioned the great necessity of mind control. Fearlessness, destruction of misery, enlightenment, and everlasting peace of all yogis are dependent on the control of mind. In the subsequent mantra is described how the mind control is achieved.

”Just as by becoming extremely patient an ocean can be emptied by throwing off water drop by drop through the top of kusha grass, in the same way the control of mind is possible by discarding all kinds of despondency”. The purport of referring to the Ved- mantras here is that all the seekers of Truth, have from time immemorial, acknowledged the power of the mind. The same mind, saturated with divine essence, is with us also. Let us make the same kind a foundation and set out in quest of God.

Let us not be perturbed by the restlessness of the mind. The scriptures enjoin us to be patient. In philosophy also there is the same injunction, that is, some man of patience only can realise this transcendent Truth. To the Mansayogi also this injunction is given to cultivate patience. We see every day that the water of the lake becomes dirty; but after some time the dirty elements automatically settle down and the water of the lake becomes transparent and pure. In the same way, squalor comes to the lake of our mind also from the dirty external conditions; but we should remain patient with confidence. By the grace of God, by the influence of divine power, we feel that the lake of our mind is gradually becoming clean and free from sin.

Even without believing in God if we devote ourselves to the investigation of the incomprehensible Truth, we shall surely acquire belief in that Supreme Power. Even now many ritualistic practices are done in the world; but all these religious rites have a great relation with the external world. How can we get the dweller in our heart from outside? Even looking also from the practical point of view,

only the mind accompanies a living being to the end. There is no wonder if there be a mountain today at the place where there was an ocean yesterday. Those beings, who think themselves happy and prosperous today, can become even tomorrow so impoverished that it is difficult to describe their misery of destitution. So, when the condition of the world is so uncertain, how much wisdom is there in frittering away this precious human life in merely collecting and preserving the worldly materials? In that calamity how can the powerless and helpless Jeeva take to the regular study of the scriptures? How can he perform sacrificial worship (Yagna)? What charity can be given? How can he get garland, book, Asan (Cloth to sit upon) Sandal wood paste? In that plight it will be impossible for him to get a favourable opportunity to enable him to worship God, according to his status, by going to a special place such as a temple, mosque, Church and the like. But those beings, who are practitioners of Mansayoga need not worry. They are engaged in the practice regarding everything as God's cosmic law. They believe that mind is with them as part and parcel of God. We are in waiting for God by making that mind a prop. How long can he elude us? With this belief find out some spare time for God and, at first making the mind enduring and devoted to His Name dedicate yourself by Mansayoga to the very sublime and lotus Feet of God. Oh Jeeva! if you are idle and negligent in doing this, then certainly you are marching towards your annihilation. This is not an imaginary thing. The divine scriptures also establish this eternal Truth by drum-beaten proclamation.

Protection is only the result of knowing God, otherwise total destruction is looming before us.

Good persons try to outstrip others in good things. Do not see what another person is doing. If by looking to others only you make preparations for your comfort and convenience, it is all right to some extent for that attitude; but if you sincerely search your mind, this inclination will be proved to be fatal. There is only mental deception in it. Many persons have want of many worldly things, yet we shamelessly please our undisciplined and epicurean mind in the presence of the group of those indigent persons. At that time our conceited knowledge does not say why we are absorbed in the enjoyment of such pleasures that are denied to our brethren. Hence come soon to the path of devotion cautiously. Come as you are. By coming to this path only you can have a glimpse of Truth. Goodness and Beauty and the result of the this will be that you yourself will in all humility become Sadashiva, invested with all supremacy.

Many persons greedy of high rank, harbouring evil desires and of extreme selfishness also ask the devotees what will accrue to the world by these things. O ignorant man! this is the widest royal road for the welfare of the universe. The whole world becomes blessed if even for a moment the mind of any one is directed towards God. It is the everlasting fruit of the holy connection and beneficial company with those pious persons and worshippers. Just as if any person comes by dipping his hand inside a jar of perfume, will not those present there get its fragrance? In the same way all those persons or objects, which are linked with God, are glorified by His greatness. As God is infinite, all benevolent and omnipresent Lord, so these attributes are acquired by the devotees also.

It is to be said very regretfully that although mankind has made wonderful discoveries and at places human effort has been demonstrated to be very useful for which it is to be said that mankind has attained unique success in this evolution, progress and civilisation, yet in the preservation of

human qualities mankind has been proved to be unsuccessful. We have to consider this point very seriously, otherwise all success and supremely magnificent and progressive schemes will become useless. In mankind only there is divinity and demoniacism. Let us all pray to the allmerciful God that divinity be established in mankind by banishing demoniacism.

Hence, unwaveringly, fearlessly and humbly devote yourself to the contemplation of God in conformity with the custom of the land and the culture where you have been born. The primary thing is your mind, because practice is secondary. Your desire will bear fruit. Remember again the aphorism "This man is all mind, and his form is in accordance with his mind". Mansayoga sutra.

Come, let us offer repeatedly salutations to this bountiful and universal giver of blessings and precepts, Sri Bhagwan Hariakhanwale Baba, and drinking the nectar of the practice taught by Him, pray for our welfare and that of the vast universe.

May all be happy, healthy, worthy of benediction and none be tormented by misery in the world.

PEACE — PEACE — PEACE

SALUTATION TO SADGURU

Epilogue Humble submission From the account written in the sacred memory of Sri Sri Sadguruji, this fact is substantially established that the natural stream of love is continually flowing everywhere with the acme of perfection. In other words Sri Sri Baba has pointed out an excellent path of the foremost of all practices for all times, for all persons, for all conditions and for every moment. This is the eternal practice of God. The great Alimighty God is for ever sweetly inviting the animate world towards Him in many ways. Advancing on this call and realising the Satchidananda (Existence, Consciousness, Bliss), the sages, after chanting the hymn "May all those children of eternity listen" in the exuberance of ineffable bliss, have invited the dwellers of the universe to tread this great path. In fact through the spontaneous (Anahat) Sound, that is, through the sound of the flute (Murli) and drum (damru), through the sages and the great personages is perpetually flowing the sweet call of the ocean of mercy. This is the divine eternal call of the Divinity to the Jeeves towards attainment of divine life. The call of Sri Sri Baba is also of this nature. The readers themselves will understand this well.

For the culmination of work, the combination of body, speech and mind is absolutely necessary. All know this. For the complete achievement of the actual aim of human life, the full cooperation of all his senses and the body is essential. In this book a discussion in a special manner has been given on the necessity of this cooperation and harmony. Instruction for carrying on the devotional practices has been given on the basis of the mind.

"The perfection and success in practices are in consonance with one's disposition". In this dictum also, the highest place has been given to mind in the domain of devotional practices. This saying of the Brahnavindu Upanishad is also widely known. "The mind is the cause of bondage or liberation of Jeeva". The devotees and sages have also said this. In the sayings of Lord Buddha also, the same thing is quoted, "Mind is the origin of religion. In the religion mind has the eminent place and religion is mind itself" Lord Krishna has said in the Geeta "Fixing his mind on me, ever uniting himself with me, that devotee, who with great devotion engages himself in my worship, is to me the perfect yogi." In the Mansayoga aphorism also this shloka has been given.

"With day and night steadfastness and controlling perfectly the inclination of the mind, the yogi attains to that divine Brahma by contemplating with the mind the Great Almighty". The great saints prescribing the rites of worship have also laid down the "Mental worship". Hence, this "Mansayoga" is universally accepted and is for all. This "Manas Sadhan" is exquisite for all times; but it is very beneficial in this present age of actions. Its cultivation is easily possible.

May the book "Blessings and Precepts" be given wide publicity. With this wish I conclude this subject.

In the succeeding pages is given a brief introduction of Sri Sri Baba.

BHAGWAN SRI HARIAKHANWALE

BABA Prior to what is written about Sri Sri Hariakhanwale Baba. In the booklet "Blessings and Precepts" (Ashirbad aur Adesh). It is necessary to mention that Sri Sri Hariakhanwale Baba is not his true, that is, real name. In fact the truth is that no one knew the name of Sri Sri Baba. The practitioners, who have seen Sri Sri Baba with their eyes, and the perfected persons have addressed him by the names of Sri Mahamunindra, Sri Sadguru, Sri Shivavatar, Sri Sadashiva, Sri Mahavatar and Trayambak Baba etc. Some even make the presumption that Sri Sri Baba is Kripacharya. Ashwathama and Hanumanji. Yet there is also reason for his being renowned as Hariakhanwale Baba.

The field of operation of Sri Sri Baba is not bounded by place and time. By his extra ordinary yogic power he has lived also for a long time invisible to human sight and he has also been observed to be absorbed in the benevolent work of the world. In this manner, appearing once in the place known as Hariakhan, he performed the religious ceremonies pertaining to the establishment of a temple. By seeing the divine and wonderful wealth of Yogic grandeur of Sri Sri Babaji Maharaj, all the loving admirers were immensely benefited and for this reason he became famous as Hariakhanwale Baba. Hariakhan is a small village situated in the neighbourhood of Mount Kailash in Kumaon. Here Sri Sri Baba got one Shiva Temple and a dharamshala built near about the year 1893. In front of the above temple and across the river Gautam (Gaula river) there is a cave naturally formed. On entering the cave and seeing it attentively, it appears distinctly that it is a naturally constructed temple of God. This place is extremely charming.

Before appearing at Hariakhan, his manifestation was in a village distant 10-12 miles towards the South from this place. At a distance of about 2.5 miles, the residents of that village saw at the same time every day a brilliant light on the top of a hill. That light used to vanish after appearing for some time. The village folks were very much astonished at these heavenly sights and their impression became firm that this light is the exhibition of the divine radiance of some deity. One day the populace of the village assembled at that place and began to pray and eulogise the unknown deity. On that occasion they saw, emerging from that luminosity, a remarkably great personage of divine lustre, whose age, according to their estimate, was not more than 20-25 years. The villagers hailed their eyes on being blessed with those divine sights and very submissively entreated the great personage to set his feet in their village. That great personage came to their village at the invitation of those villagers. Arrangement was made for his stay in the house of the forest guard, Sri Dham Singh. That forest guard used to go out on his work locking that mysterious personage in his room every day. One day during his absence the people of the village, being desirous to see the Avadhoot (Illumined) Babaji, broke open the lock of the room and were petrified with astonishment, for Sri Sri Baba was not inside the room. Subsequently for 10- 12 years after his appearance in Hariakhan, no trace of

him was known in that area.

In the "Santank" (Annual number) of "Kalyan" Sri Bhola Dutt Pande has written that the age of Sri Hariakhanwale Baba appears presumably to be 150-200 years. He has also written that Sri Sri Baba caused a temple to be constructed in Hariakhan, and he showed there also his yogic powers, such as going to several distance places simultaneously, appearing and disappearing, radiating light by becoming luminous like the rising sun. Besides these the inhabitants of Kurmachal saw him also performing 'Havan' with water and austerities among five fires (Panch Agni tapasya). Once a professor of Sanskrit in Muir College, Mahamahopadhyaya Pandit Sri Adityaram Bhattacharya M.A., on hearing his wonderful and unique yogic powers, went up to "Devguru" hill, 30-32 miles distant from Nainital, with a desire to see in him. At the request of Sri Bhattacharya Sri Sri Babaji Maharaj graciously came to the holy city of Prayag in 1911. On returning after a bath from the Triveni, his photograph was taken at the eagerness of late Major Basu. But the most surprising thing was this that two different kinds of portraits were imprinted on the two plates while washing them. One was in the dress of shirt and cap and the other was in the naked form. With regard to his precepts, Pandeji has written that he taught all to be earnest in his own faith and to follow his own religion. In "Sri Sadguru Stuti Kusumanjali" the name of the photographer is mentioned as "Rustam", but really his name was "Sorabji" and he was a Parsi gentleman.

In "Sri Punyasmriti" Sri Sri Charanasrit Baba has mentioned the case of a Swedish gentleman. His name was Niels Olft Cressander. He was a world famous actor and the director of a renowned universal film company. His spiritual advancement was of a very high order. At the age of 67-68 once at night in Moscow he had the august vision (darshan) of Sri Sri Hariakhanwale Baba in his bed room and on the same day and at the same time his wife also had the august vision of Sri Sri Baba in Leningrad. When the couple had a talk on this affair, both of them became very eager for the darshan of Sri Sri Baba and soon came to India.

At first they came to Sri Aurobinda Ashram (hermitage) at Pondichery and thereafter they lived also for sometime in the Ashram of Sri Raman Maharshi. But they did not get peace in their mind and under a mysterious impulse these magnanimous persons came to Almora. Here they lived for about two years and during this period also they continued to have the darshan of Sri Sri Baba. Mr. Cressander was a great artist. He had constructed an image of Sri Sri Baba, which is existing in Almora even to this day. On the 26th April, 1946, Mr. Cressander departed from Almora.

Shri Shiromani Pathak of Sheetalakhet had also darshan of Sri Sri Baba. He had a good fortune of doing him service for nearly six months. Sri Pathak has written, "Sri Sri Hariakhanwale Baba was God (Ishwar) personified. This Avatar (incarnation) was extremely unique and wonderful. Just as the six qualities of excellence are natural to Sri Bhagwan (God), in the same way in this embodiment also, all the occult powers had a marvellous shelter. On innumerable occasions it was seen with the physical eyes that he granted life to dead persons, eloquence and poetic instincts to the illiterate. Persons in pecuniary distress were relieved of their poverty — stricken misery by his yogic powers. The aspirants, solicitous of occult powers and desirous of heavenly pleasures, were made by him worthy recipients of all perfections. Persons diseased and distressed by threefold afflictions received also

splendid health and everlasting peace. Many devotees, not only of India but also of Europe, longing for salvation, and the Lama Yogis of Tibet too, were vouchsafed with the fulfilment of their desires on getting the generous protecting of Sri Sri Baba. The aspirations of eminent devotees of several schools of thought and religious sects have been fulfilled by him."

The birth place of the ardent devotee late Thakur Sri Guman Singh Naula is in the village Deola about 2.5 miles distant from Haldwani Kasba in the district of Nainital, Sri Guman Ji was a single-minded devotee of Sri Sri Baba. For months together Sri Sri Baba lived in his house where the relics of Sri Sri Baba's hut and other articles are preserved even to this day. On a page of the Ramayana of the Bhaktaji (devotee) Sri Sri Baba graciously wrote something with his own lotus hand in some unknown language. These letters are very ancient and this is the reason why no one has been able to decipher them until now. In the books "Sri Sadguru Stuti Kusumanjali" and Bhagwan Sri Hariakhan Baba" the facsimile of the handwriting is given.

The above mentioned Sri Pande, on the subject on his personal experiences with Sri Sri Baba, has quoted as occurrence relating to the grandeur of his yogic powers. This gentleman was coming from the direction of Kathgodam riding on his valuable horse and on the way he had the darshan of Sri Sri Baba. The countenance of Sri Sri Baba was radiant with a gentle smile at that time. When Pandeji saw him smiling at him, he became very angry and told him "Why did you smile on looking to me?" Sri Sri Baba very gently and submissively said "I am not smiling on seeing you. The big bell of Sri Badrinarain temple has fallen down. Many persons are trying to lift it up, but the bell refuses to be raised by them. I am smiling on seeing this spectacle." Even after this reply Pandeji, rebuking Sri Sri Baba, said "I shall punish you if these statements are not true." On going to Kathgodam he immediately telephoned and found that all the incidents were true as related by Sri Sri Baba. Discarding at once all arrogance he begged for forgiveness at the feet of Sri Sri Baba making humble submissions in many ways and surrendered himself for his whole life. Thereafter Sri Bhola Duttji continued to perform severe austerities in Siddhashram for nearly 22 years.

In the narration of the account of his Guru's guru, Yogiraj Sri Shyama Charan Lahiri, Paramhansa Yogananda in his book "Autobiography of a Yogi" has written also about Sri Sri Baba in the midst of other topics. Sri Sri Baba used to converse in the Hindi language, but understanding, and speaking in all languages were easy to him. Sri Lahiri Mahashaya, his friends and disciples, used to address him by the various names, Mahamuni, Babaji Maharaj, Trayambak Baba and Shiva Baba etc. Presumably his age appeared to be 20-25 years. At that time there were two American disciples with him. Sri Sri Baba used to give darshan sometimes in the usual form and sometimes in various other forms. Sometimes very small hairs were seen on his head and sometimes he was clean shaven.

In the autumn of 1861 Sri Lahiri Mahashaya got the first darshan of Sri Sri Baba. This place is situated 14 miles far from Ranikhet on a high peak of Dronagiri at the foot of Nanda Devi (the source of Ganga river). In the description relating to this meeting, it is also written that this Sri Sri Babaji Maharaj was also the Guru of Sri Lahiri Mahashaya in his previous life. He himself said that he was waiting for Shyamacharan for the last three Yugas (epochs). On meeting Sri Bhagwan Sadashiva, the prenatal memories of Sri Lahiri Mahashaya were instantly awakened and as a consequence he saw

visibly with his own eyes all the articles exactly as was the utterance of Sri Sri Babaji Maharaj.

The interpretation in Hindi of the discourse on Sri Sri Babaji Maharaj given in the above "Autobiography of a Yogi" is this. "The incarnation of Sri Sri Babaji Maharaj does not take place for a special reason only. On the other hand he remains ever careful and watchful for eternity for the welfare of mankind and creation. Such powerful persons keep themselves aloof from the eyes of the public. They have the power also to disappear at pleasure. Generally they instruct the disciples to keep secret the events relating to these and thus a good number of spiritual heads remain hidden from the world. This is a matter of agreeable deliberation.

From what is described about Sree Sree Baba in the book "Autobiography of a Yogi" and from the picture of Sree Sree Baba drawn from verbal description there, from the then portraits of Sri Sri Baba, from the image constructed by the artist, Mr. Cressander, from chemical ingredients, and from the ocular evidences, it conclusively follows that all these performances are of one and the same person.

There are many ashrams (hermitages) of Sri Sri Hariakhanwale Baba; particularly those in Kurmachal, such as katgharia Ashram in Haldwani, Siddharshram in Sheetalakhet, Chhedu Ashram and temple in Sri Hariakhan and Ganadolia Ashram near Ranikhet, are well known. Besides the ashrams, there are many hidden caves also of Sri Sri Baba, such as Bansuli Cave near Rani Bagh, Salja cave in Sheetala Khet, Reini Dwarson Cave, Sri Hariakhan cave and the like. Recently in the year 1958 a Siddhapeetha ashram of Sri Sri Baba has been established in Sri Brindaban on the Sri Radhashtami day.

On the 24th February, 1958, a gigantic function was being celebrated on the occasion of the placing of Sri Sri Baba's image. In that function there assembled the eastern and western devotees, learned persons and thousands of men and women. All were absorbed in discourses, keertan recitation, eulogy and prayer. All of them were busy in the work of Yajna (Sacrificial worship). On the same Saturday at 11 o'clock in the night there was a manifestation of divine light in human form in the ashram of Sri Sri Baba. The place was filled with celestial fragrance. This celestial light was seen by the spectators two feet above the ground. In the same light one person saw before his eyes the vision of Sri Sri Baba clad in shirt and cap. At that time the whole firmament was reasoning with the joyous sounds of jubilation. Many persons became senseless from ecstatic joy. That light after appearing for some time disappeared into the hut where the sacred image was placed for conservation.

SIDDHASHRAM

Siddhashram is at a distance of four furlongs from Sheetalakhet. Here there is a Dharamshala of Sri Sri Baba and a temple of Sri Vaishnavi Goddess. In the ashram there is a perennially flowing stream of water. On the topmost place there is one more hut. There is a glorious view of Nandakote, Badrinarain and Neelkantha peaks of the Himalayas from this place. It was in this Siddhashram that Sri Charanasrit Baba had the darshan of Sri Sri Baba in materialised form after an impetuous search with a yearning heart. Sri Charanasrit Baba was blessed with the grace of Sri Sri Baba in his childhood; but Sri Charanasrit Baba could not apprehend its identity and remained unaware of the value of his grace.

In 1937 when he was undergoing penance for four months in the village Roopal of Gujrat, he suddenly lost his eye sight and was seized also with high fever. Two days after this, Sri Sri Baba gave him darshan and began to pass his lotus hand over his head. Shortly after this, Sri Charanasrit Baba recovered his eye sight and became free also from fever. Sri Sri Baba also disappeared from that place. Thereafter travelling with an energetic mind in search of Sri Guruji Maharaj. Sri Charanasrit Baba ultimately came to this Siddhashram and being blessed with the darshan of Sri Sri Babaji Maharaj, he felt his object was accomplished and he was completely satisfied. Again Sri Sri Baba vanished.

A doubt again arose in the mind of Sri Sri Charanasrit whether he, whom he has attained, is really God (Ishvara) or not. "How can I be fully convinced without getting his darshan in a divine form? What shall I announce to the world regarding him?" While in this state of mind Sri Charanasrit Baba saw with his eyes one day the three-eyed Sadashiva form of Sri Sri Baba. On the occasion of that darshan, Sri Banke Lal Pathak, the present Manager and priest of Sri Samba Sadashiva Kunj, Vrindaban was also present. Sri Pathak saw him only in human form. After the disappearance of Sri Sri Baba, he became aware that he was Sri Sri Hariakhanwale Baba.

After getting this darshan all the doubts of Sri Sri Charanasrit Baba were dispelled. The devotional service and worship of Sri Sri Samba Sadashiva Bhagwan Sri Sri Hariakhanwale Baba were begun with due ceremonies. "The Jeeva will be benefited by the knowledge about Sri Sri Baba." With this pious hope, Sri Sri Charanasrit Baba wished in his heart that there be dissemination of this Truth. In 1958 the "Siddhapeetha" of Sri Baba was established in Sri Sri Dham Vrindaban in Brahmkund. By the enthusiasm and impetus of the devotees, the work of constructing the ashram and the image was completed. On the same day revealing himself before Sri Kunwar Singh, resident of Katgharia, Sri Sri Baba said "I am going to Vrindaban." The residents of Kurmachal and all faith-abiding persons have this unshakable belief that Sri Sri Baba always moves about every where in a concealed manner.

Sri Sri Baba has fulfilled the wishes of many persons by granting them darshan. The solution of all sorts of problems is being continually given to some by appearance in physical form, to some in

dream, to some by emergence from picture and to some on the basis of devotional practices. Mental and bodily troubles of many kinds are removed. Innumerable persons are making their life fruitful every day surrendering themselves to the protection of God.

I am concluding this subject after giving a brief account concerning the nature and character of Sri Sri Baba. The readers will understand every thing in detail from the different books so far published on Sri Sri Baba.

_Institute of Oriental__Philosophy, Vrindaban__1-2-62_ Humbly Sri Sri Upendra Chandra Lekharu
M.A. B.L.

INSTRUCTIONS

The worthy and fit devotees were satisfied by the unspoken explanations of Sri Sadguru Devji Maharaj. The effect of speech is much less than that of mental power. The method of imparting instruction by the former teachers is also, to a large extent, found to be similar.

Yet at times he graciously delivered his nectar-like precepts by speech also. He used to enjoin everyone to adhere to his religion.

Sri Sadguru Devji's faith was particularly on Japa. He used to perform Japa nearly always. His countenance used to be refulgent with an extraordinary glow. He used to be always immersed in Japa by remaining detached from the world.

In addition to Japa, as regards Sentiment his opinion was "As the Sentiment so the fulfilment."

The holy saying from his sacred lips is "Baba (my child) thy wish will bear fruit. "Looking from this point of view, the two principle precepts of Sri Sri Baba Ji Maharaj were Japa and Sentiment. The essence of perfect spiritual practice is also this.

One well-known aphorism of Maharshi Patanjali is.

"Japa for that or Sentiment for that."