



**TEACHING
OF
SHRI
UPASANI MAHARAJ**

S. S. Shri Upasani Baba Maharaj

SAKURI



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EDITOR'S NOTE

“Sayings of Shri Upasani Baba Maharaj” was first published in the year 1972. It is now reprinted under the title, “Teachings of Shri Upasani Baba Maharaj” since there is a growing demand for it from our readers. Hope, this will comply with their craving.

24th December, 1988

*On the occasion of
Platinum Jubilee of
Pujya Shri Godavari Mataji*

Editor

**THE LAUGHING MAN INSTITUTE,
740, Adrian Way, San Rafael,
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June 18, 1988**

Upasani Sansthana

Sakuri,

**Post - Rahata, Dist. Ahmednagar,
India**

I am writing to you on behalf of the Laughing Man Institute, an educational organization devoted to making true spiritual wisdom available. The Institute was founded by our Spiritual Teacher Paramhansa Swami Da Love-Ananda-Ananda Hridayam. Heart-Master Da Love Ananda has recently requested that all members of the Institute study the publication "Sayings of Shri Upasani Baba Maharaj". He has recommended this text as an excellent introduction to spiritual life, and particularly to the true relationship between Guru and devotee.

With all good wishes for the well-being of your Ashram, and with deep respect and gratitude for the Teaching of your esteemed Guru, Shri Upasani Baba Maharaj,

Sincerely Yours,

Jonathan Condit

P R E F A C E

India is a spiritual land, which has produced a series of saints since times immemorial, and its glorious tradition is kept alive even today. Shri Upasani Maharaj was one of the great spiritual personalities of Modern India, who added lustre to Indian soil.

Shri Upasani Maharaj was born in the year 1870 and gave up his physical body in 1941. He lived at Sakuri, a small village in the Ahmednagar district in the State of Maharashtra. He was an Incarnation, who came down to this world, to lead us from darkness to light from falsehood to reality and from mortality to immortality.

What was his message to humanity ? There was a phase in his life when he gave discourses for hours together people remained spellbound by the magic of his enchanting words. It was a stream of nectar which poured out from his divine lips. His discourses were spontaneous reflecting heights of spiritual wisdom. His talks were recorded verbatim by one of his devotees and were later published in volumes. It is indeed a priceless treasure. His words came from the very core of his heart, that is why they are so illuminating and soul-stirring. They lift one to the plane of cosmic consciousness.

His talks comprised a vast range of subjects like religion, ethics and philosophy. He laid great emphasis on righteous-

ness and the righteous way of life. He was a great apostle of truth and divinity.

I have been an humble student of his works for over two decades. When I was writing a thesis on "The teachings of Shri Upasani Maharaj" a few years before for my doctorate, I had to study his works very closely. I have attempted to give the essence of his philosophy in this small brochure, and tried to bring it within the grasp of a lay-man. If this brochure arouses the interest of the reader to study the works of Shri Upasani Maharaj in their original form, my labour will have been more than rewarded.

CONTENTS

				Pages
1.	Ultimate Reality	...	...	1
2.	Maya	...	...	1
3.	Knowledge & Ignorance	...	...	1
4.	Yoga	...	...	2
5.	Desire	...	...	3
6.	Ego	...	...	3
7.	Mind	...	...	4
8.	Bhakti	...	...	5
9.	Sad Guru	...	...	6
10.	Grace	...	...	8
11.	Saint	...	...	8
12.	Faith	...	...	10
13.	Sensual Life & Spiritual Life	...	...	11
14.	Divine Name	...	...	11
15.	Meditation	...	...	11
16.	God-Realisation	...	...	12
17.	Shri Upasani Baba and his State	...	...	13
18.	God-Man	...	...	14
19.	Shri Upasani Baba and his talks	...	...	14
20.	Religion	...	...	15
21.	Swadharma	...	...	16
22.	Sanskaras	...	...	16
23.	Punya	...	...	16
24.	Papa	...	...	17
25.	Satkarma	...	...	18
26.	Karma	...	...	20
27.	Anusthana	...	...	20
28.	Brahmacharya	...	...	21
29.	Sanyas	...	...	22
30.	Mouna	...	...	22
31.	Vedas	...	...	23
32.	Scriptures	...	...	23
33.	Critics & Criticism	...	...	24

Ultimate Reality

Existence-Consciousness and Bliss cannot be real designations of the ultimate substance, These are the modes of apprehension and not the thing-in-itself.

Though there seems to be a triad of Existence-Consciousness and Bliss, they denote only One Reality, just as the one and the same person may assume different roles.

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Maya

Just as valuables or ornaments are kept in secret custody, Reality is concealed under the veil of Illusion.

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Just as a grocer keeps all poisonous commodities with him, but remains unaffected by them, so also, though the lord is veiled under Maya, He is unaffected by it.

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Knowledge & Ignorance

Knowledge, Existence and Bliss are synonymous terms. Knowledge consists in knowing that you are not the body, but the transcendental Reality.

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When knowledge dawns on you, you know God, and his divine working. You come to know about the life

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after death. You understand the duties of man and the way to Everlasting Happiness. When the lamp of knowledge is kindled in you, you know your Essential Nature. You realise the aim and purpose of life, and the riddle of the world no longer remains a mystery to you.

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To give up attachment for the worldly life is the way to acquire spiritual wisdom. This is known as the Path of knowledge.

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Yoga

There is no difference between an Individual soul and the Universal soul. They are one in essence. But, as the Individual soul enjoys the sense-objects, it is separated from the Universal soul, And to unite the Individual soul with the Universal soul is the aim of sadhana or yogic practices.

But, just as when pure gold is mixed with impurities it is necessary to remove the dross, in the same way, it is necessary to remove impurities from the individual soul before it is merged with the Universal soul. When an Individual soul is purged of its impurities, it unites with the Universal soul, and that is Pure Existence— Knowledge Bilss. This union of the Individual soul with the Universal soul is known as Yoga.

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Yogabhyasa is otherwise known as Viyogabhyasa. It means separating ourselves from the sense-objects. As

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you develop Viyogabyasa, you advance on the Path of Yoga.

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You should always remain vigilant and guard against the influence of sense-objects.

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Desire

As a man takes up a body, he possesses various desires. He entertains them, develops them and thinks how to gratify them, Thus, he becomes a slave of desires.

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If desire is not fulfilled, anger is caused; Greed develops in him for its fulfilment. It finally culminates in jealousy. Desire retards your spiritual progress and binds you to the wheel of birth and death.

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Ego

Ego is the greatest obstacle on the path of God-realization. It is the cause of bondage. It is the root of desires. It separates you from God-consciousness.

Ego has never done good to anybody. Proud and obstinate men have never gained in life. They have always been ruined.

When you give up all idea of position and status, you lose ego-sense, and acquire spiritual power, As you undergo sufferings, and endure them patiently, your ego is eliminated.

Mind

There can be no activity without the aid of the mind. Mind is the motive force behind all activities, worldly and also spiritual. Everything depends upon the mind.

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Mind is the transformation of the self. It possesses great force. It gets momentum due to karmas of past several births.

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It is the mind that leads you to happiness or suffering, If you use the mind for an unrighteous cause, you will be steeped in miseries in many births; while a pure mind helps you to acquire spiritual glory. As you think, so you become.

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If fire is used for the performance of a yaga, all the deities get pleased with you. But, if the same fire is mis-used, it may set a house on fire, and burn to ashes valuable goods.

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Some try to quieten the mind by remaining in seclusion. But, mind loiters here and there, and they try to control it without success.

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You cannot still the mind all of a sudden. It wanders in various places. If you want to achieve steadiness of mind, give up desires.

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One has to take the help of a Sad-Guru to control the mind. With his help, the turbulent mind is made quiet.

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Bhakti

God is realised through pure love or devotion.

Bhakti means pure love for God. Bhakti possesses attributes of Sat-Chit-Ananda.

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Bhakti is the salt of life.

God is not pleased with anything done without love or devotion.

You should have love for God. Without it, all external worship and ceremonies are meaningless.

The Lord cherishes everything offered out of pure love. For instance, a morsel of pounded rice offered by Sudamaji was received by Shri Krishna with great relish, being offered with intense devotion.

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Bhakti is the panacea for all the ills. It not only cures the physical ailment, but also the disease of Samsar.

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God hungers for love. But pure love being formless, cannot be exchanged. You need some medium to offer your love to God. To offer your object of love to God is the way to offer your love to him, therefore, dedicate your body mind and everything unto him.

When one goes into divine ecstasy or ecstatic love for God, tears roll down his cheeks, his throat chokes, and he cannot utter words, These are the signs of Bhakti.

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Bhakti works as an intoxication. When one becomes god-intoxicated through Bhakti, one forgets one's body-consciousness.

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A devotee does not hurt the feelings of one to whom he is devoted. He does everything out of pure love for the latter. And, he has no interest or selfish motive in serving the loved one.

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Sad Guru (Spiritual Preceptor)

Without the help of a Sad Guru or a spiritual preceptor, spiritual or yogic practices will bear no fruit. One cannot attain the state of Non-Duality without the aid of a spiritual teacher. Moreover, Sad Guru quickens the process of evolution and helps for the speedy attainment of God.

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To extinguish fire, we take the help of a fire-extinguisher of a Municipality. Likewise, if the mind becomes

very turbulent, one should take the help of a Sad Guru to quieten it.

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Just as we use an umbrella or a rain-coat to protect ourselves from rain, so also a Sad Guru protects us from the turmoil of Samsar.

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Guru plays a significant role in the life of a shishya. When a shishya does penance for a number of years, the responsibility of the remainder of his sadhana is shouldered by his Guru.

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Guru and Shishya are one in essence. The original one, which is without a second, assumes two roles, which are known as Guru and Shishya, for the salvation of humanity.

Sad-Guru bestows the Sad-Guru state on his Shishya, who continues the work of his Sad-Guru. Later on, he in his turn, passes on his Guru-hood to his Shishya, and thus the relationship of Guru and Shishya continues to exist eternally.

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A Guru resorts to different methods of imparting knowledge to a Shishya. In some cases, the Guru explains the meaning of scriptures verbally. He quotes from different sacred works and clarifies the idea.

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There is another method of imparting knowledge to a Shishya. Here the Guru does not speak to the disciple.

He imparts the knowledge to the latter, even if he is at a distance or lives in a distant place. The guru transmits knowledge through the inner process. This is considered to be the best of methods.

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Grace

Only when the grace of a Sad-Guru descends on one, one can transcend world-consciousness and become God-realised.

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To receive the grace, one should become its worthy recipient. One should prepare the ground of one's mind by purifying it.

* * *

Various vessels are used for varied purposes. One cannot keep ghee in a vessel spoilt by mineral oil. One has to cleanse it before its use. Likewise, one has to purify the vessel of one's mind, before receiving the grace of God.

* * *

Just as sweetness cannot be separated from sugar, so also grace of a Saint does not exist apart from a Satkarma.

Saint

If men and women follow the injunctions of scriptures, they need not approach a Saint for salvation. But, in this Kali Yuga, it is not possible to reach the goal, without the aid of Saint.

* * *

It is not possible to do hard penance in the present times. Nor is it practicable to adopt other methods of sadhana. Therefore, stick to a Saint, which is the easiest way to reach God.

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Real saints are rarely to be met with. There are some, who pretend to be saints. Those, who wear the garb of a saint are not necessarily God-realised. Do not, therefore, run after pseudo-Saints.

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The greatness of saints cannot be estimated unless one has become a saint himself. Very difficult of understanding is the greatness of a saint.

A saint is calm and tranquil and bears the buffets of the world with equanimity. He looks upon all with equal vision. Miracle-mongering is no sign of saintliness. A saint transcends all qualities like papa and punya, praise and censure. He is detached from the world. He is void of ego and desires. He lives eternally in the God-state.

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There are two types of saints, viz., Jivanmuktas and Videhamuktas.

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There are saints who descend to the earth from the original state, while there are other who ascend to it by self efforts.

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Words of a saint possess a depth of meaning. You cannot fathom the meaning of words or acts of a saint.

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Rain falls equally on all places, but water gathers in a hollow place, and not on a hillock. Likewise, a saint looks upon all with an equal eye. But those who are proud like a hillock, are not granted the experience of his grace, while an humble soul reaps spiritual benefit from him.

* * *

It is commonly understood that to associate with a saint is to stay with him and serve him. This is known as external association. However, internal association with him is of more significance. Without that you cannot realise God.

Faith

To put blind Faith in God means to remain attached to him under all circumstances. It signifies unmindfulness of worldly affairs.

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Never lose your faith in God under any circumstances. Have implicit faith in him.

* * *

When we sow plant, we have to water it and feed it with manure. Only then it will yield good fruit. In the same way, when you sow a plant of Bhakti, you should supply it with the manure of faith. Then only will it bear the fruit of God-Realisation.

Sensual life & Spiritual life

Sense-objects increase vasanās, and serve as obstacles on the Path of God-Realisation. They distract the mind from its goal, and create fickleness in it. It is necessary to remain aloof from sense-objects to become desire-less, which is the end of all spiritual endeavour. Separation from the sense-objects alone will unite one with God.

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A child is reluctant to attend the school in the beginning. But, when it realises the disadvantages of ignorance it takes keen interest in its studies. So also, when one reaps spiritual benefit, one begins to find keen interest in spiritual life.

Divine Name

To get rid of the disease of samsar, take the divine name. It is the panacea for all the ills of the world. Hundreds have acquired mental poise by repeating God's name. It will calm down a turbulent mind. One should associate the mind with the divine name and thereby attain identity with God.

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Meditation

You should meditate on God to make him your permanent possession.

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Terms 'Dhyan', 'Meditation' and 'Remembrance' convey almost the same meaning. 'To meditate' means to

remember God constantly. When this becomes a natural habit with you, it is termed as 'Dharana' As one progresses on the spiritual Path and forgetting body-consciousness attains the Sat-Chit-Ananda state, this is known as the state of Samadhi.

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The word 'Samadhi' is composed of 'sama' plus 'dhi' : 'sama' means 'equanimity' and 'dhi' means 'intellect'. When one's intellect is directed by the Laws of the creator, one is said to be in the Samadhi state. Such a soul always acts according to the Divine Will and never makes use of his free will. He is ever absorbed in the Samadhi-state. If you give up the idea of doer-ship, you will attain the Samadhi-Avastha.

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God-Realisation

God-Realisation is otherwise known as Emancipation or Salvation.

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One who realises God is freed from the cycle of birth and death, and acquires Infinite Power and Everlasting Happiness.

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You cannot realise God unless suffer for him. Many aspire for God-Realisation, but few are prepared to pay its price. It is self-acquired state which one reaches by one's efforts.

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garment. I have undergone immense sufferings before I become God realised.

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You will not be able to grasp if I tell you about my divine state. Such a state of Perfection is noticed after several centuries. I am experiencing the Highest state of spirituality, as a result to my sadhana in the past and the present birth. But, ignorant people can have no idea of my spiritual state.

* * *

I am the Ancient one, I am beyond Duality and Non-Duality. I am neither bound nor liberated. I am in the world, but not of it.

Because I have to behave like a man of the world do not misunderstand me. I am simultaneously experiencing the world-state and the God-state. I live eternally in the state of divine-consciousness. But, whenever necessary. I descend to the grose-consciousness.

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God-Man

A God-Man is beyond duality and non-duality. He sees Himself in the world, and the world in Himself. He is beyond the opposites of pain and pleasure, Papa and Punya, praise and censure. He is neither bound nor liberated.

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Shri Upasani Baba And His Talks

My talks come out of me spontaneously. These are

the expressions of my personal realisation. These are meant for the devout souls, and not for the sceptics, egotistic, proud, ignorant and worldly people. Wicked souls will ridicule my talks. and will call me stupid. A man with gross consciousness will not understand the import of my talks. Those, who are steeped in Avidya will not like them. But, whatever I have given out in my talks will be found in the scriptures. I am teaching the ideas preached by the Rishis of yore.

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My talks will help you to get rid of the Illusion and attain the ultimate Reality. Somebody may criticise my talks. He may find grammatical mistakes. There may be apparent contradictions. But, this should be ignored. You may find repetitions. But, since I feel my heart throbs with love and sympathy for the humanity, I talk on the same subject in various ways to save you from the pit-falls in your life. Try to know the spirit of my talks. There is much to learn from them, they will pave the way to the domain of Peace and Everlasting Happiness.

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Religion

Religion is a set of principles which liberate you from the cycle of birth and death.

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The purpose of Religion is to liberate you from all desires. It helps you to evolve and finally to reach God.

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Swadharna

Swadharna is the code of behaviour of an individual soul according to the form that it assumes.

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Swadharna is a means to attain God. It destroys Prarabdha. It rids you of maya and helps to attain Reality. Hence, it is necessary for every one to follow one's swadharna. As human being do not follow their swadharna they have to undergo so much suffering.

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Just as a train can reach its destination if the railway track is in order, so also one can reach God if one follows one's swadharna.

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Sanskaras (Impressions)

Man is a bundle of sankaras. As long as sankaras exist, there is re-birth. Even after dropping the grossbody, one has to take another body, according to one's sankaras.

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Worldly sankaras are washed out by remaining in the company of saints. To become free from the blemish of evil sankaras, attach yourself to God or a God-man. Destroy the sankaras with the axe of discrimination.

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Punya

Punya means purity of the soul, That which purifies the soul is also known as Punya.

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Punya is the seed of both material and spiritual happiness. It can work wonders. Impossible things become possible, and all your desires are fulfilled by it. It helps you to attain God.

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Try to accumulate Punya. Before you exhaust its storage, you should try to accumulate again. It will be helpful to you in times of difficulties. The more you deposit Punya with God, the more He is indebted to you.

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Punya is accumulated by doing penance, meritorious acts, anusthanas, and vratas.

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There are certain occasions or days of harvest like Sankranti, Ekadashi and Eclipses Days for its storage.

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Just as heaps of cotton are burnt by even a small spark of fire, so also big stocks of Sin are annihilated by even a small act of Punya.

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Papa

Punya and Papa are contradictory terms, these are relative terms. Conception of Punya implies that of Papa.

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Papa means impurity of the soul. It is invisibly formed by doing acts against one's swadharma. It is the seed

of miseries.

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It is sinful to disregard divine laws, to indulge in unrighteous acts, and to adopt a false way of life. It is a sin to become a source of nuisance to others-

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A wicked soul has a sinful lineage. He harasses others without a cause and makes them miserable.

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Because of one's sinful acts one has to undergo immense sufferings.

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Satkarma

Satkarma means an effort to attain God-Realisation.

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Bhajan, Pujan, association with a Saint and going on pilgrimage are different kinds of Satkarmas.

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A Satkarma is necessary for purging the soul of its impurities. As you do satkarmas, the mind imbibes divine attributes. A satkarma helps you to get rid of Maya or Illusion. It is like a boat to cross the ocean of samsar. It is the medicine to keep your body in sound health. Even a little Satkarma helps you in times of difficulties.

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Some question, what is the good of doing a satkarma with a distracted mind. But, this matters not. Because, concentration of mind is its ultimate fruit. If you perform Satkarmas, mind will be brought under control some day.

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Idea of position and status come in the way of doing a Satkarma. Some feel that it lowers their dignity. But, thereby they lose the benefit derived from it.

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Just as to remove the stain of oil you use lime, so also to remove the impurity of the mind resort to a Satkarma.

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Spiritual acts and wordly acts are opposed to each other. Hence, spiritual acts or Satkarmas should be done in temples or holy place, aloof from worldly surroundings. Even in one's house, there is a separate place for performing Satkarma. You should do it in that place after taking a bath, at a fixed hour.

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One should be trained to do Satkarmas since one's childhood. What Satkarmas can one do in one's old age? When all the indriyas lose their power it is no use making efforts for Satkarmas. It is like sowing a seed in the hot summer.

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Karma

There are two types of karmas, viz., vihit karma and vikarma. Vihit karma bestows on you both temporal and spiritual happiness. While a vikarma creates Prarabdha and it binds you to the wheel of birth and death.

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There are three kinds of karmas, these being, karma, A-karma and vikarma.

An act done for a worldly purpose is 'A-karma'. 'Karma, means an act performed for the attainment of God.

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Buddhi follows the karma, and karma creates Prarabdha.

Anusthana

Anusthana means performing of Satkarmas with a method and discipline for the attainment of God-realisation.

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Anusthana is mainly meant for the purification of a soul. It turns your mind God-ward and helps you to attain Everlasting Happiness.

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If Anusthana is performed observing its rules, occult powers are developed. One should do Anusthana in a secluded place, aloof from worldly surrounding. It should be done during a fixed period of time. During Anusthana, sit in a comfortable position. There are no set rules for sitting

in a particular posture. Sit facing any direction except the south. Observe Mouna (silence) and celibacy during the period of Anusthana.

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If Anusthana is done as a burden, without any interest in it, it is of no use. Whatever you do as Anusthana, do it with sincerity and interest.

* * *

If the mind wanders during Anusthana, do not worry. Try to control it, if it wanders. The determination to do Satkarmas helps you to concentrate. Do not discontinue doing a sat karma.

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Brahmacharya (Celibacy)

He is a Brahmachari who follows the Path that leads to Brahman. He remains detached from the world and tries to imbibe the divine attributes.

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He is a Brahmachari who remains unaffected by the opposite sex.

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It is stupid to have excessive Sex-indulgence. Thereby you waste physical vitality and mental energy which consequently leads to endless suffering.

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Sanyas

Sanyas is a process of separating ourselves from sense-objects.

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When one is initiated into Sanyas, one's soul (heart) gets purified and he becomes worthy to attain God. Gradually he becomes detached from the world and becomes void of sankalpa-vikalpa.

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One who joins the order of Sanyas has certain responsibilities to perform. He is bound by certain rules ordained by the shastras. He has to make efforts to root out just and anger.

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Even after receiving initiation, one may not become detached from the world. However, great significance lies in the use of ochre robes. One will attain the state of complete renunciation gradually, which will depend on one's past preparation.

Mouna

Mouna is a means to wash out inner impurities of the soul.

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If you utilise your mind in divine contemplation, it amount: to Mouna,

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Mouna can be performed or attained by the cessation of all activities of the mind.

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There is tremendous power in Mouna. If you achieve it, you acquire Siddhis.

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Vedas

To attain transcendental knowledge you should follow the precepts of the Vedas.

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There are different ways of reciting the Vedas. They are Pada, Krama, Jata and Ghana.

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It is not desirable to try to understand and interpret the meaning of the Vedas. That creates fickleness in the mind. Real benefit is derived from Vedas only if they are learnt by heart.

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Vedas prove to be beneficial to the world, only if their secrets are not disclosed.

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Scriptures

Thousands of god-realised souls have recorded their testimonies in Scriptures, in ancient times. Philosophers and

sages have laid down scientific methods to acquire Eternal Happiness in Scriptures.

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Of what avail is reading of scriptures, if their injunctions are not followed?

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Critics & Criticism

He is a critic, who makes exposition of the meaning contained in the works of the Great Men. For instance. Upanishads and Bhagwad Gita are such expositions. These were meant to elucidate the meaning of the works of the Avataras and sages.

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However, there are some men who write commentaries on great works out of false pride. They are also known as critics. They despise great works. Their criticism is made out of sheer jealousy. They thereby make an exhibition of their own stupidity. But, they pollute the minds of the people and do great harm to society.



