

# **MY SPIRITUAL JOURNEY WITH GURUJI**

**By Jyotika Mehta.**

## PREFACE

This book is about my spiritual journey with Guruji and the pivotal role he played in my life. It is a chronicle of my experiences with him. It's about everything that he did for me, everything he meant to me and all the ways he transformed my life.

I have not borrowed from the experiences of others but only drawn upon my own subjective experiences including, all the spiritual experiences I have had which have given me valuable insights. I have also shared all the amazing revelations that Guruji has made to me in various startling ways. Only my devotion for Guruji has been the inspiration behind this book.

I know that there are many people out there who know a lot more about Guruji than I ever could. But that does not take anything away from my love for Guruji or the love he gave to me and the affection he expressed towards me.

This book has been written with abject humility, honesty, sincerity and utmost devotion. It is my way of expressing my gratitude to Guruji and dedicating everything in my life to him. It is a humble offering to him and is meant to be used to honour him and worship him.

It is not meant to be a teaching tool for others but just my way of making a small effort to honour Guruji's memory. I wanted to make a meaningful contribution in the service of my guru and this is the best way that I know how.

This is in no way a biography of Guruji but a heartfelt tribute to him. I hope my story and the prayers and poems I have composed for Guruji, serve to inspire love and devotion in the hearts of all those who read them and bring them a step closer to Guruji.

May Guruji bless all of you and may he stay in your hearts forever like he does in mine

Jai Guruji!

Om namah shivay shivji sada sahay  
Om namah shivay Guruji sada sahay

## INTRODUCTION

This is the story of how Guruji came into my life, at a time when I needed him most, how he lifted me out of misery and despair, blessed me and healed me.

I had been on a spiritual quest for most of my life, in search of a spiritual teacher or guide. I wanted answers to my perplexing questions about the state of my existence to make sense of my life, as I felt stuck. My life was meandering around obstacles that seemed insurmountable to me. It was in a state of stagnation. I was unable to understand the purpose of my life. I was unable to move forward and this caused me a great deal of frustration and dissatisfaction. I felt a growing disconnect with the world and felt as if, I was being held back from my destiny due to unfavourable stars. I needed divine intervention to release me from the vortex of adverse negative forces that were preventing me from making any significant progress in many areas of my life.

I was suffering from chronic health problems, as well, which did not respond to any kind of treatment and had completely destroyed the quality of my life and eroded my confidence. All these factors left me feeling really depressed and despondent. I wanted to withdraw from the outside world and turn my focus inwards, to my spiritual side which had been beckoning me with a growing intensity, for a while. So, I turned towards God and religion and immersed myself in spirituality. After months of spiritual practice, prayer, fasting and meditation, I started to have recurring dreams of God, Shiv-Parvati in particular. I had visions of Shivji and of temples in my dreams regularly and I began to feel as if, I had been blessed.

Soon after, my family got an invitation to one of Guruji's satsangs at someone's place and I went along with my parents. I had heard about Guruji and yearned to have his darshan so that opportunity was a god-send for me. Guruji, being aware of my deep desire, had decided to grant me this face-to-face meeting. So, that was how I got a chance to have my first meeting with Guruji and there was no looking back. Immediately, I felt a connection with Guruji, as if he had been the Guru, the spiritual master, I had been searching for and my whole life had been leading up to that point.

That fateful day, changed my life because that was the day when Guruji came into my life and became an inseparable, integral part of it. It was just like the saying, "When the pupil is ready, the teacher will appear". My soul recognised his divinity and felt a magnetic pull towards him as if, he had been my guru in many lifetimes. My soul had yearned for this meeting for many years and had finally found him.

I became a regular visitor to his temple abode, where daily, hundreds of sangat would flock to his door to have his darshan, to bask in his divine aura and partake of the heavenly nectar that was his chai prasad and the spiritual elixir in his langar. His blessings were showered upon all.

Just being in his presence cured many ills, purified the soul and balanced one's energies. Just bowing one's head before him, lightened the heavy burden of past karma. This I experienced myself. The clarity of mind and sense of inner peace I found there, is absolutely unparalleled.

I could not, possibly, go into specific or exact details about each and every blessing that he bestowed upon me or the countless positive changes that manifested in my life and the transformation that started to happen spontaneously, in my heart and mind. Suffice it to say, that all the constraints that fate had placed on me till then, started to lift, adverse circumstances started to dissipate and impediments started to dissolve. Life was finally free to move forward. I was able to make substantial progress in a short span of time. I was able to evolve spiritually, in a way that I had never thought possible. The dark clouds that were looming over my head for years, disappeared and a new hope emerged on the horizon like the rising sun.

Guruji's blessings began to manifest in my life in unimaginable ways and my soul felt emancipated and free. Everything fell into place and life changed course to move in a positive direction. I no longer dreaded the future but looked upon it with anticipation. I felt safe and protected from harm. I felt happy and fulfilled like never before. I surrendered my life to Guruji and he gave me the most wonderful gifts that I never expected or dreamed I would have. He gave me everything I needed and even more than I ever thought I deserved.

There have been so many times in my life, when Guruji has protected me and kept me and even my family safe, keeping us out of harm's way. Many impending disasters or catastrophes have been averted. So many health crises have been resolved or mitigated without leaving any serious or lasting damage.

Many painful circumstances and dramas that unfolded in different areas of life, miraculously ended in a favourable happy outcome. Everyday struggles became easier to bear and even the load of mundane worldly problems was lightened substantially. Adversity diminished in duration and suffering diminished in intensity. Even the most daunting and challenging situations were mitigated or alleviated. Unforeseen miracles began to occur which were truly amazing.

I have tried to cover as many incidents as possible and go into as much detail as I could, in the coming pages. However, it would be impossible to include absolutely everything so I have tried to cover all the main events of my life and all the significant experiences that are an important part of my spiritual journey and made me what I am today.

Now, as I embark upon my spiritual journey, Guruji is there every step of the way, guiding me through all the pitfalls and bringing me closer to himself. The connection that I forged with him from the very beginning, keeps on growing stronger and deeper with the passage of time. Even if I were to sing his praises with every breath in my body, it would not be enough to express all the gratitude and love that I hold in my heart for him.

This book is about my spiritual journey and the pivotal role that Guruji has played in my life, at every step. I have written this book to honour him and thank him and would like to dedicate it to him by sharing it with his sangat. I do not presume to think that I have anything of value to impart to this world. I am merely utilising the enormous privilege that Guruji has conferred on me by allowing me to do something for him in the only way that I know how. I honestly believe that I have very little to offer, so I have absolutely put my heart and soul into the only thing I can offer -- my love, in the form of this book. I do not consider it my place to write his biography or to write about the experiences of others. I humbly acknowledge that I am too small and insignificant to ever write a book of that stature. That would be beyond my limited resources and knowledge.

I have not had the help of any person in the writing of this book. The only help I had was divine help from Guruji. The ONLY resource I had that I could draw upon were my experiences with Guruji and the revelations he continually makes to me in a variety of ways. Guruji himself communicated to me what he wanted me to write in this book. Guruji enabled me to write this book, inspite of not having access to any kind of help or resources and to me that is a miracle in itself!

I think he indulged me because I desperately wanted to do something for him and writing is the only thing I know how to do. I am a person of extremely humble means so it is my greatest accomplishment in life that Guruji enabled me to do this. I tearfully write that he has truly made my life worthwhile!

However, I can only write about what I know from my personal experience, and I have tried to write to the best of my ability, with total honesty, integrity and humility.

JAI GURUJI !

*Ode to Guruji is my original tribute to Guruji. It describes, as a first hand account, the experience of coming into close proximity to Guruji-- a celestial divine being, and the impact that had on me.*

## **ODE TO GURUJI**

The loving guru-- gracious, magnanimous, merciful, majestic supreme being.

Truly kind and forgiving.

Accepting everyone as they came, rejecting none.

Granting wishes

Absolving sins and misdeeds.

That is how I saw him. Guruji was God in human form--- an incarnation of Shivji, the supreme God, descended here on earth for a limited time to guide all good souls to the path of righteousness. All the lucky souls that were brought into the fold by him were blessed for eternity. Anyone who fully surrendered to him was blessed with a direct and everlasting personal connection with God.

Basking in his divine glory, as it manifested itself in the radiant glow that emanated from his skin, glancing upon his godly countenance, being in his presence was to transcend this material realm and be transported to a spiritual dimension.

The sweet, intoxicating fragrance exuded by his earthly body, captured one's senses and the mind surrendered its ego. The soul blossomed and revelled in his light and longed to be united with its divine source.

The eyes were mesmerised. The mind and body relaxed in a state of quiet, calm stillness. The chaos and chatter were replaced by a beautiful sense of serenity and peace. One experienced a freedom from desire, attachment and fear, even if, momentarily. There was an accompanying sense of fulfillment and a natural sense of wholeness or completeness unknown or unattainable to most.

The ability to transcend the mundane, rise above the temporal plane, is not something we can easily experience everyday. But this ethereal sensation occurred so naturally and effortlessly, on being in close proximity to his higher divine vibration.

With my gaze transfixed on his divine splendour, I longed to sit near the master's lotus feet forever. Whenever his kind, omniscient gaze fell upon me, I felt blessed immediately, as if the weight of the heavy burden of karma had been lifted off of me for a cosmic moment. In that moment I felt connected to the almighty universal spirit, the Paramatma. I felt protected by it and my own spirit seemed to be exalted.

The abundance of joy I felt in my heart and the outpouring of overwhelming love and devotion it evoked, awakened my soul to its true nature. It was the closest in my life, until then, that I had come to experiencing the true bliss of spirituality.

Yet, this spiritual bliss is ephemeral and fleeting in the midst of our mundane existence, but to have tasted it once, creates a deep and abiding longing to seek it again, to seek that connection with the divine.

I feel incredibly fortunate to have had the opportunity, on so many occasions, to witness and experience first-hand the magic, the power, the grace, the alchemy and the unfathomable love and compassion of Guruji, our holy master.

He transformed people, changed their lives, altered their destiny, and he certainly changed mine.

Words cannot repay the enormous debt of gratitude that I owe him for the countless blessings he bestowed upon me. His blessings can never be measured or quantified. His copious blessings flow ceaselessly, unencumbered and unconstrained by anything. All who surrender to him with faith and humility receive his blessings instantly and spontaneously.

May his memory be entrenched in my mind for eternity.  
May the undying flame of love and devotion ingrained in my heart, grow stronger and burn brightly for all time to come.  
May this blessed life be dedicated in his service by extolling his greatness in every possible way.

## MY STORY

I met Guruji 14 years ago (at the time of writing this). It was in the winter of 2000-1. My first meeting with Guruji was at someone's house during a function. I had gone along with my parents who had been invited to attend that function.

Guruji was sitting up on a stage and many people were going up to him to seek his blessings. I wanted to go to him too but was hesitant to go up on stage but then he waved to me and called me up there along with my parents. He smiled at me and patted me on the cheek and said, " Badi changi kudi hai, ainu mere kol Empire Estate leke aana. Main bless karunga."

I had long been suffering from some chronic health problems which did not respond to any medical treatment. They seemed incurable and had completely ruined the quality of my life. But, the moment I saw Guruji and he spoke those words to me, I knew help was here at last. There was, finally, a glimmer of hope in my heart.

I started going to Empire Estate regularly from then on. On my first visit there, Guruji again called me upto him and said, " Kal toh teri problem 50% theek ho jayegi. Tu dekh layi". I knew in that moment that he had blessed me and relief would soon follow just as he had ordained.

I became a regular visitor to Empire Estate after that and even Guruji himself said to me, " Aande reha karo". But I would have gone anyway. Nothing would have kept me away from him. I used to visit him, at least, 3-4 times a week. Sometimes, I would visit even more depending on whether Guruji had summoned me or asked me to come again the next day. I would try to be there early, sometimes even before Guruji had emerged from his room. Also, my mother and I were usually one of the last ones to leave.

Guruji always allowed me to stay as long as possible and always allowed me to sit as close to him as possible. I always used to hope and pray to be able to sit near his feet and it was his grace that he indulged me and granted my wish on almost every visit. I always used to pray in my heart that Guruji, ' O meheran wale saiyaan rakhi charna de kol'.

I had a profound connection with him from the very beginning. I whole-heartedly surrendered to him. There was never any doubt in my mind as to who he was and what he meant to me. There was no waiting period or testing period at all. I had found the guru I had been searching for all my life.

In those days, Guruji used to distribute prasad (halwa, laddoo or mithai) to the sangat with his own hand, sometimes even upto 3 times. We would all line up to receive prasad from him, stand outside and eat it and then come back inside again. Even tea used to be served upto 3-4 times on some days. I had the good fortune to have been there during those golden days.

I often got a chance to interact with Guruji and have a conversation with him. Even all the while , when I was sitting next to him and staring up at him, I would be having a silent internal dialogue with him. I just couldn't take my eyes off him. I just wanted to bask in his divine aura and take in all his divine majesty.



There were times when Guruji would be in a light-hearted mood and he would joke and make everyone laugh. He had a scintillating sense of humour.

At other times he would seem to be silent, intense and brooding and would cast an all-discerning, penetrating sideways glance on me and everyone else around. It was like he was reading all our thoughts, examining our motives and taking stock of all our deeds. It was an intense look of scrutiny.

In those days, Guruji used to personally bless things and give them to his devotees. Guruji gave me a copper vessel, a lota, that he had blessed and asked me to drink water out of it every morning and to pour the rest into my bath water. He used to do this for lots of people who were suffering from any illness or health problem. He also gave me other things like pendants of Om, lockets of his swaroop and several photos that he autographed for me then and there, with the words : " Blessings always, Guruji", I still have these things to this day. They are priceless treasures for me.

On many occasions, I got the opportunity to press his feet. It was the most ineluctable joy in the world to press his feet and serve him with my hands. It was one of the greatest blessings ever.

In those days, after partaking of his tea a little, Guruji used to give his remaining chai to one lucky person in the sangat. It was purely amrit and could cure any diseases and ward off any calamities in the life of the lucky recipient. I was extremely fortunate to have received that chai amrit from Guruji's own chai, 4-5 times in my life. It cured me completely of all diseases and health problems that I had at the time as well as many others that were to follow in the years to come. As I was to find out later, having that chai amrit really saved my life many times over. I even remember, one lady sitting next to me had commented once that maybe you were going to get cancer one day and Guruji has cured you in advance today. Those words were truly prophetic but I shall get to that later.

On one occasion, Guruji was in a very benevolent mood and seemed to be really pleased with me and he gave me his jode, a beautiful green velvet pair. He picked them up and handed them to me with the words, " Kalyan ho gaya". I couldn't believe my eyes and ears and was completely overwhelmed with emotion. I was crying profusely, trembling and shaking and I remember a lot of aunties came up to me and started hugging me, telling me how lucky I was that Guruji gave me his jode and said kalyan ho gaya. 'Kalyan ho gaya' was absolutely the ultimate blessing that Guruji used to give. If he uttered those words, then it meant that he had given you everything! I just couldn't believe my luck that I had received such a great blessing.

Everytime when I bowed my head at Guruji's divine feet, I would just lay there for a minute or two. I never wanted to lift my head and let go of his feet. Afterwards, I remember, my forehead would still have his lingering, divine fragrance on it for a long while. Also, whenever I got to press his hands or feet, the fragrance would stay on my hands till the next day! So powerful was Guruji's divine fragrance.

I remember one time when Guruji asked some members of the sangat to stay back and took us all out to Taj Man Singh hotel for coffee. He said that someone was giving us a treat. I got a chance to sit next to him, in his car, a white Contessa, for the first time that night. I was absolutely thrilled! Going to the coffee shop with Guruji and the other members of the sangat, is a very cherished memory.

Because I was lucky enough to sit right next to him almost every time, I often got a chance to hear some pearls of wisdom and edifying truths from him.

Guruji used to get annoyed with people who did not believe in him, doubted him or tried to test him. He used to call them 'confused' or ' kintu parantu'. He would even berate some people who only came to him with the intention of asking for material things and were steeped in arrogance, vanity or selfishness. He often lamented that, " Mere kolon koi asli cheez nahi mangda. Saare duniyabi cheezan mangan aande ne. Ena logaan nu mahapurushaan di value nahi pata. Eh mennu pyar nahi karde." He knew who truly loved him and who only wanted to get things from him.

Some people would repeatedly enjoin him to resolve their problems or end their troubles immediately. They would keep insisting and importune him with their requests. Then, Guruji would express his disapproval or reprimand them with an ominous warning saying that, " Tussi apna kamm kharaab kara loge. Don't ask me repeatedly or tell me what to do." He exhorted them to be patient and trust him to do what was best for them at the most opportune time.' Blessings miliyaan hoiyaan hai " he would reiterate, reminding them to have faith and not allow doubt to creep in and hinder the blessings from manifesting in their lives.

Sometimes, some people would demand that he bless them and end all their suffering and make all their problems go away completely. But I heard him say something that we all need to remember. Although, he would gladly suffer for the sake of his devotees, there was something he needed us to understand.

He said that, " Apne karam te bhogane hi pende hai. Je main is janam vich tuhadi saari problem theeh kar vi davan , te tuhanu agle janam vich pher bhogana payega." In other words, " That if I take away all your suffering now then the problem will return in the next lifetime because we all have to pay our karmic dues."

It is the law of karma, cause and effect or action and reaction, based on which we all have to face the consequences of the choices we have made and the causes we have set in motion. It is an immutable law of the universe and no one is above this law, none is exempted.

Therefore, Guruji could alleviate our suffering, mitigate our problems, reduce the duration and intensity of it all but he would not take it away entirely, until we had worked out our karma. However, if we surrendered to him, renouncing our ego and the attributes of our lower selves, then he would bless us fully and we would be able to work out our karma a lot faster and be healed and released from our karmic debt.

Everything Guruji ever said was imbued with a deeper meaning even if it did not become apparent to anyone in the moment, its hidden significance would be revealed in the course of time. Everything he said was the absolute truth. It was the word of God. Anything that was ever uttered by him, always came to pass. This is an irrefutable fact and the events of my life bear living testimony to it.

I had been going to Guruji, regularly, for a whole year and by then, physically and mentally I was fully recovered. Then one day, Guruji blessed me and said, " October vich vyah dikha". I did not think anything of it then but I actually met my husband in October of that year. Then in November he said, " December vich vyah ho jaana hai. Within 5

Mondays from now you will be getting married." I couldn't imagine how it could happen so fast and in such a short span of time. But just as Guruji had predicted, I got married on the 4th Monday and went to Empire Estate on the 5th Monday, along with my husband to thank Guruji for coming to our wedding. Yes, Guruji came to my wedding to bless me and my husband.

Even before I got married he had asked me to bring a photo of my husband and he looked at it and said, "vadiya munda hai, tu haan karde". Prior to that, he had also given me another blessing, that whenever and to whomever you say yes, you shall get married to that person. So, to sum it up, he had actually blessed me that I would get married to any person of my choice and that it would happen within 5 weeks. What an amazing blessing for a young girl of marriageable age!

After the match was fixed, we went to Guruji to decide the date of the wedding and he chose Monday, 10th of December. Monday was his choice because Monday is Shivji's day.

My parents requested him to come to the wedding but, at first, he said no as he was going to be in Punjab for a month as was his practice every year. I was very disappointed to hear this, so I personally requested him this time, saying, "Guruji, tussi zaroor aana hai. I can't get married without you there". Then he gave me his benevolent smile and said, "Only for you I will come. I will charter a private plane from Jalandhar and come to Delhi for one day but the next day I shall return to Punjab."

So, Guruji agreed to come to my wedding, even though, he had to really go out of the way to attend it.

He asked us to bring him a certain number of wedding cards that he would distribute to those members of the sangat that he wanted to invite to my wedding. We complied. A separate designated area was set up for the sangat with a special seat for Guruji as well as a large quantity of prasad to be distributed by Guruji to everyone.

Just as he had promised, Guruji came to my wedding and blessed me and my husband as well as all the wedding guests. It was the most perfect day of my life! In spite of the limited time to make all the wedding preparations, it turned out to be a dream wedding for me, due to Guruji's blessings.

A few years later, Guruji graced the occasion of my brother's wedding reception, with his divine presence and blessed the happy couple.

This time the function was held at The Lake Club at Chandigarh and Guruji arrived with his entourage in a cavalcade of cars, all the way from Delhi.

Anyway, as I mentioned earlier, I went to Empire Estate, a week after my wedding, along with my husband, to thank Guruji for everything. This was on the 5th Monday after he had made his prediction and it had come true so quickly, it was incredible!

That day when we went in, he admonished us for not coming sooner. That was his way of blessing me even more. Whenever, Guruji scolded anyone it was, actually, a great blessing in disguise and it warded off any bad luck. Everything he ever said or did was for the betterment of his devotees.

Everytime, I would ever go to visit Guruji or his temple, and this happens even to this day; I would get so emotionally overwhelmed that I would cry profusely, shedding

copious tears. I would just choke up with my overflowing love and devotion for him, to the extent that I often, couldn't stop crying. I found it really hard to hold back my tears.

On one such occasion, my mother nudged me and told me to stop as I had cried enough already. But immediately, Gurujī rebuked my mother, saying that, "Let her cry as much as she wants. It's good for me. Bure graha talde hain". It wards off any impending misfortune and it cleanses and purifies your heart and is a sign that you have been blessed greatly. So, if anyone is lucky enough to cry in front of Gurujī or during a satsang, they are, in fact, very lucky and blessed. This was disclosed by Gurujī himself.

I continued going to Empire Estate to visit Gurujī and seek his darshan even after my marriage, as often as I could. On one such occasion, my husband was not there with me as he had gone to Australia for a meeting. Gurujī enquired, "Kataria kithe hai?", that was how he referred to my husband. I replied that, "Gurujī he has gone to Australia for an interview." Gurujī, unexpectedly, said, "Munda lena hai?" and then on his own he said, "Halle nahin. Tussi Australia chale jao. Australia achchi jagah hai".

I had never asked Gurujī to send us to Australia or even brought up that we were interested in going there. I wasn't even sure if I wanted to move there. But, in that instant, Gurujī decided my fate that I was going to move to Australia and settle there.

I was a little apprehensive that the spouse visa would take very long, even as long as 6 months to an year. I mentioned this to him and he reassured me by saying, "Don't worry. Tu naal hi jayengi. Tera vi main naal hi karata hai". So, just as he had ordained, all the paperwork was done easily. My husband got a great job there and all our documents and visas were taken care of by the company. Even transit accommodation was provided. I did not even have to step foot inside the Australian High Commission. I just went straight to the airport. Even settling down in Australia happened very smoothly and seamlessly. We got our PR and citizenship without any difficulty, as it was Gurujī's will that I settle in Australia.

I was very sad to leave Gurujī and my family. I felt a monumental sense of loss that I was going to miss out on my regular visits with Gurujī and I knew that I would miss him terribly. A big part of me did not want to leave at all but somehow, I consoled myself with the idea that I would go back and visit India as often as I could and spend as much time with Gurujī as possible, during those visits.

On most of my trips back home, I would, usually, go straight from the airport to visit him first. He would be very happy to see me and always kept asking me how long I would stay in India and when was I planning to return to Australia.

On my first trip back home, he decided that he would come to our house. He told my mother, "Jyotika aayi hoyi hai te main ghar aawanga. Tussi function di tyaari karo". He decided the date and also the people he wanted to invite. My parents were staying at Bapa Nagar in Delhi at the time and in January 2004, he came to our house.

To further add to my excitement and joy, he gave me the honour of being the person who was going to pick him up and escort him to my parents' house. He turned to me and said, "Tu menu lein aayengi". I was so thrilled. I was ecstatic! I was utterly flattered and overjoyed that Gurujī chose me to be the person to bring him home. It was one of the most memorable days of my life. Every moment is etched in my memory.

I got another chance to press his feet that day and also got to drink his chai amrit one more time. It was another heavenly experience. The most unforgettable part of it was that Guruji sat at the dining table with me and my family and shared lunch with us. Afterwards, we got to eat his leftovers as prasad. It was amazing!

We had a family dog who would, normally, bark at strangers, but when he saw Guruji, he recognised him as a divine being and just wagged his tail, pushed back his ears in submission, whimpered in a heart-rending manner and then laid down at Guruji's feet. I could not believe my eyes. I was astounded at the dog's reaction! He needed no introduction to Guruji, he was already aware that he was in the presence of God.

Another very happy memory I can recall like it was yesterday, was the new year's party at bade mandir on 1st January 2004. Guruji celebrated the new year with us and it was such a joyous occasion. Everyone sang and clapped and then he made some of us get up and dance. We danced for a long time. It was so much fun! He just wanted us all to rejoice and celebrate with him. That was another one of his leelas, another way of blessing everyone.

I am so glad that I got to see many different sides of him. I got to see his divinity and all his leelas up-close and also got to interact with him as a person. Every moment spent with him was a blessing. In my limited capacity as a human being, it was a once-in-a-lifetime opportunity for me to know god in his human form.

I know that Guruji is still with me today. He shows me in so many ways every day of my life. I also know that I did not meet him for the first time in this lifetime. He has been my guru in many lifetimes. My connection with him is timeless and eternal. In this lifetime, I used to feel lost until I found him. Finding him was the key that unlocked my destiny. I'm very grateful to have found him while I was still so young, so I did not have to spend most of my life searching in vain.

At the end of that trip, I returned to Australia to resume my life and the next time I revisited, it was to attend my brother's wedding in 2005. I was 4-5 months pregnant at the time. I got really sick with food poisoning, upon my arrival. I had to be given 3 bottles of glucose and electrolytes to prevent dehydration as well as any potential harm to the baby owing to the fact that even the amniotic fluid had diminished significantly. The vomiting just wouldn't stop even after 24 hours so they had to administer 2 injections of an anti-emetic.

All this happened a day before my brother's wedding. It looked like I might not even be able to attend the wedding the next day but with Guruji's grace, I was fine the next morning albeit, really weak. But there was no harm to the baby and by the evening I got my strength back to attend the wedding after all. The wedding reception was the following day and as I mentioned earlier, Guruji came to the function and blessed everyone including me and my unborn baby.

After I returned to Sydney, the rest of my pregnancy continued and my mother was supposed to come, in time for the delivery. But before that Guruji told her some disturbing news. He said that I was going to have a very hard time during the delivery and there were going to be a lot of problems but he would bless me and my baby so

nothing would harm us. He instructed my mother to bring a steel glass filled with white rice next time to get it blessed by him and take it to Australia with her. He added that it had to be taken along to the hospital and kept inside the room, next to the bed when I was giving birth. Around that time I also had a dream in which I saw Guruji walking up and down the hospital corridor while I was in labour.

Just as Guruji had predicted, I had an excruciatingly long, grueling and arduous labour. There were a lot of problems and complications and a lot of things went wrong in a way that could not have been anticipated. My life and my baby's life were in danger. The labour was absolutely a nightmare, a harrowing experience and the fetus was in acute distress. Ultimately, the baby had to be delivered by a vacuum extractor, after being stuck in the birth canal for a long time. Even against the greatest odds, because of Guruji, my baby was safe and born healthy and even though, I was in a terrible and appalling condition, I had survived. According to a lot of astrologers I might not have survived at all. Many of them had predicted for me that my stars were so bad that I could have died during childbirth. I might have been one of those poor, unfortunate women who die during childbirth, were it not for Guruji and his blessings. I have two beautiful children today because Guruji blessed me and changed my fate.

The following year, when my baby was 5 months old, I went to India and visited Guruji again to seek his blessings for me and my baby.

It was another memorable trip. Infact, at the time, I did not realise just how momentous it was going to be and how significant it would turn out to be. I did not know then what I know now.

I visited Guruji as many times as possible and everytime he would say the same thing, "Tu kad jaana hai wapis?" and each time I would reply, "Guruji 12th April nu." Then he would insist that I should get my ticket changed and change the date for after 13th April, as he really wanted me to attend the Baisakhi function. I didn't know what to do because my husband wasn't there with me at the time. He had gone back to Australia and I had stayed back for an extra month. I was supposed to fly back to Sydney with another family as I didn't want to fly alone with an infant. But everytime Guruji kept insisting that I should change my ticket as he really wanted me to stay for the Baisakhi function. I think he really wanted to give me all his blessings then, as he knew that he was going into Mahasamadhi on 31st May 2007 and I would not be able to visit again before that.

So, as Guruji had willed, the tickets got changed on their own. The other family had a change of plans and needed to get the date of departure changed to 17th April. They called me and apologised for the inconvenience and offered to take care of all the arrangements. They even paid the fine to the airline for changing the dates.

I knew, undoubtedly, that this was Guruji's doing. He wanted me to stay till after Baisakhi and he had made it happen. Things happened spontaneously when it was Guruji's will. Everything would just fall into place effortlessly, as if by magic.

So, I attended the Baisakhi function. It was really grand and such an exhilarating experience. I remember, Hans Raj Hans had performed that night and I had danced along with many others.

When I was in line with the rest of the sangat, in bade mandir, to do pranam to Guruji and get his darshan, he called me up to him, even though, normally, sangat wasn't allowed to go up to him during functions at Bade Mandir.

I was exultant upon getting this opportunity and he was beaming at me in all his radiance. I'll never forget the words he said to me that night, " Changa kita ruk gayi. Bhala ho gaya tera. Hor blessings mil gayinyan.". In that moment I realised that he had made me stay to bestow upon me some special blessings that he had to give me on that particular occasion. Maybe it was my lucky day!

After that I went to visit him again 2 more times, before my flight on the 17th of April. On my last visit, he knew something that I didn't, that , that was going to be my last meeting with him. If only I knew then, I would never have left at all.

He made me stay till the end that night as usual. Then he ordered for another round of halwa to be prepared and made me eat another serving of halwa, even long after the langar had been wound up. Later, when he gave me his aagya to leave, he patted me on my head and gave me his hand to hold. I was completely overcome with elation, overwhelmed with joy at my extremely good fortune that Guruji himself was holding out his hand to me. Because I worshipped Guruji as God incarnate and revered him very deeply in my heart, any small gesture, overture or word from him was of monumental importance to me. I could never take it for granted or belittle its significance to me. Each and every interaction I had with him, left an indelible imprint on the fabric of my soul.

So, I took his outstretched hand and kissed it and touched it to my forehead and eyes. Then I bowed my head at his feet, with great reverence, for an extra long time, as if my soul was aware of the significance of that pivotal moment, even if, I did not fully understand its enormity then.

Then, as I rose, he said something totally unexpected. He said," All the best. Hun Australia milangey". I couldn't understand what he meant and asked him," Guruji tussi Australia aa rahe ho?", thinking that maybe he was planning to visit Australia. But he did not explain. He just gave me an inscrutable, enigmatic smile and sent me on my way. That was my last meeting with him.

I left without, even remotely, comprehending his abstruse statement.

On 31st May 2007, when I received the news that he had left his earthly, physical body and gone into Mahasamadhi, I was devastated. I was absolutely gutted. I felt so distraught and was inconsolable for months. It felt, as if, I had lost everything and nothing would ever be the same again. On my next visit to India, I went to Bade Mandir to pay my respect at his samadhi and cried my heart out, wailing like a child. I took the bereavement really hard. Then, through his healing grace, Guruji helped me to remember his final promise to me. I drew some comfort and solace from that. But the way that Guruji fulfilled that promise, was beyond my greatest expectations and even beyond the scope of my imagination. I will get to that later in the book.

In December of 2008, my father, who had previously had a heart attack and a heart bypass surgery, suffered another heart attack and a stroke. He was in a critical condition for quite a while and we were very worried about his recovery. It is normal after a stroke, to have some degree of impairment or loss of faculties, both motor and cognitive. Some people never recover all their faculties and some may even become paralysed for life. But with Guruji's grace, my father recovered almost completely, except for the loss of peripheral vision in his right eye. This is one such example of how Guruji blessed, not only me, but my entire family.

I remember, once, my mother told me something that Guruji had said about me in my absence. I was in Australia at the time, when he said them to my mother, in front of other people who were sitting there. Referring to me as ' Mehta uncle di kudi' that time, he said:" Mehta uncle di kudi ne jinna mere kolon paaya hai onna bahut ghat hi kisi ne paaya hai".

He often used to say that," Koi mere kolon asli cheez nahin mangda. Saare duniyabi cheezan mangan aande hai". But I only asked him to give me his bhakti and to let me always stay close to him forever and he graciously, granted me those things and more. I knew even then that having deep faith and devotion and a strong connection with him was not possible without his blessing. This was the so-called asli cheez that he granted to all his true devotees.

Perhaps, this was the import of his conversation with my mother that day. Turning to her again, he said," Tuhadi beti hi tuhanu saareyaan nu mere kol leke aayi hai. O meri sacchi bhakt hai hor tussi te tuhadi saari family ode hi kaaran bless hoye ho". I could not believe my ears when my mother relayed this to me later. I could never have hoped that Guruji would appreciate my devotion to him to this extent. But he did! I had fully surrendered myself to him from the very beginning and as a reward, not only did he fix all my problems in life, he also blessed me by inundating my heart with undying love and devotion for him and letting me feel close to him and have a deep bond with him.

He always knew what was in one's heart. He was truly omniscient--' antaryami'. I remember, whenever I was sitting next to him or pressing his feet, I would always fervently pray that he would grant me darshan of himself and of other gods, as he had given to some blessed devotees already. I never considered myself worthy of getting darshan of God. I always thought of myself as a flawed human being who did not have enough merit to deserve such a sublime blessing. Even though, I secretly held a deep burning desire in my heart, to get darshan; I put it out of my mind as an unrealistic expectation, outside the realm of possibility for an ordinary person like me.

Then, one day, while I was going through a major personal crisis in 2009, Guruji gave me darshan. He appeared in front of me in his full-size swaroop and I bowed down and touched his feet, almost in disbelief. I could not believe my eyes and the vision they were beholding and I couldn't stop crying. I was spellbound by his materialisation in the form of Guruji. His unexpected emergence left me startled and mesmerized, as I stood there transfixed and entranced trying to imbibe his enchanting vision.

I have no words to describe the magic that was unfolding in front of my eyes. It defies description. It would be impossible for me to do justice to the vision I saw even if I tried. It is something that has to be witnessed in person and cannot be experienced vicariously.

There was Guruji, in all his glory, appearing in front of me, as if, standing there in person and I was lying prostrate on the floor trying to touch his feet. I was even afraid to blink my eyes out of fear that the spectacular vision would disappear. After a while, I became convinced that it really was Guruji and not an optical illusion or figment of my imagination. Then, it seemed just like Guruji had turned on a projector and an endless array of his images kept appearing on the walls all around me, one after another. It was just like watching a slideshow of photos of Guruji. Then, to add to my wonder and awe and amazement, Guruji proceeded to give me darshan of all the gods.



One by one, Shivji, Ganeshji, Ramji, Krishanji, Hanumanji, Vishnuji, Mata Rani, Guru Nanak, Gautam Budhha, Sai Baba and Jesus Christ, all appeared in front of me in quick succession. Only Guruji, the ultimate God, could give me darshan of all the gods! But Guruji wasn't done yet. Then, he showed me a big golden Om which was emitting a dazzling, blindingly intense beam of golden light. After, letting me see it for a few minutes, he retracted it as the light was too bright, too intense for human eyes to bear.

I implored him to let me see it one more time and he indulged me by producing the Om with the golden beam of light, once again. But then he warned me to stop as that was enough. He said, "Bas kar hun. Hor nahin dekhna. Anni ho jayengi".

Having darshan was unlike anything I have ever seen with my mortal eyes before.

It was so surreal and so sublime, concomitantly.

Even now, if I try to conjure it again, in my head, I can recall it exactly the way I saw it that day.

Guruji kept giving me darshan, in the temple in my home, for many days at a stretch. His vision appeared on the wall, continually, for at least 15 days after that. It was incredible and completely indescribable. It was an experience of epic proportions and I was completely awe-struck by it. I just went crazy for weeks after that and couldn't stop crying tears of gratitude and joy, after what I had witnessed.

It is very difficult to handle having darshan, as has been the experience of many others who have had them. I find myself unable to find adequate and appropriate words to fully describe the magnitude of this event.

Soon after that, I travelled to India and went to Dugri, to visit Guruji's pious home, to thank him and to feel close to him again, after having had such an immensely life-altering experience.

I used to think that I would never qualify for getting the ultimate gift of having darshan, in this lifetime, as I had not committed any such great deeds that made me deserving enough. But all that mattered to Guruji was the true love and devotion that I felt towards him, that I had surrendered completely to him, that my heart was pure and that I had an intense yearning to truly have his darshan in this lifetime. Out of his greatness and magnanimity, he granted me this stupendous gift and as a bonus, I even got to have darshan of all the gods.

That was not the only time that Guruji has given me darshan. He gives me darshan even now during periods of crisis, be it in a similar or in a different way. During times of turmoil or upheaval when I need reassurance and sometimes, even as a reward for doing something good, he still gives me darshan when I need it the most.

I have come to the realisation now that perhaps I was lucky to have had all the problems and illnesses I've encountered because they brought me to Guruji and facilitated a powerful connection with him. However, I used to struggle to find the right words to express my gratitude to him in a way that encompassed everything. Then, one day, much later, he enabled me to compose a thank you prayer to him which was his way of helping me to find the words to thank him.

Not only has he given me everything I needed, he has also given me truly amazing spiritual experiences and some extraordinary gifts. But I think his greatest gift to me has been his bhakti.

I shall now move on to the next phase of my life.

In 2010, I got pregnant with my second child. Guruji had predicted for me that I would have a son after my daughter turned 5 years old.

Because of my previous history and pregnancy related complications, the OBGYN had advised me that my next baby would have to be delivered via C-section as it would be too risky for me to even try to give birth naturally. Thus, it was an inescapable reality that I would have to undergo a Caesarean. This time, however, I had to go to India for the delivery, as my mother could not leave my father alone, due to his precarious health situation. So due to unforeseen circumstances, I had to go to India and my son was born there in Chandigarh, Punjab, as my parents were living there at the time.

Before my son was born, Guruji appeared in my dream one night and symbolically demonstrated a connection between him and my son by showing a cord between him and my baby. He also showed me a bunch of peacock feathers in that dream and said that after my baby was born and the umbilical cord fell off I should remember him and thank him .

That dream in itself, was an unmistakable sign from Guruji that my son was a blessing from him and was even his ansh. Apart from that, there were other signs too.

My son was born on 25th July, which numerologically represents the number 7, as in 25/7 which breaks down to 7/7 and Guruji's own birth date and month were also represented by the number 7, as in 7th July or 7/7.

Moreover, my son was born on a Monday which is Guruji's day and Shivji's day and that day also happened to be the first saawan ka somvaar, which is one of Shivji's most special days and is considered very auspicious. There were a lot of good omens and signs surrounding his birth, which along with the fact that he was born in Punjab ( as I had to come all the way from Australia to give birth in Punjab), were clearly Guruji's way of telling me that my son was a blessing from him and was, infact, the very son he had promised me all those years ago. This was another tremendous gift that Guruji bestowed upon me.

When my son was 5 months old, I returned to Australia and my daughter started going to school in Sydney again and was enrolled in the first grade by then. Things gathered momentum again and life with 2 kids was very busy but happy and fulfilled.

One fateful day, when I was walking home from somewhere with my son in a pram, we met with an accident on the side of the road. There was no one there to help us. Then, suddenly, almost as if out of nowhere, a man appeared who looked just like Guruji. He had the same features, height and complexion as Guruji but he spoke in English. He, quickly, came to our aid. The pram had broken into two parts. Both my legs were bleeding but, at least, there were no broken bones. My son had fallen over while still strapped into the pram and was lying face down. His nose was bleeding profusely but there was no indication of any other serious injury.

This man helped us up and somehow, put the pram together temporarily and then he said to me, with an air of prophesy in his voice, that, " You'll make it home". Somehow, I managed to walk back home with that broken pram and as soon as I entered my home, the pram broke again in the same place as before, but at least my son and I had made it home safely.

I absolutely, believe that the man who had rescued us was none other than Gurujī. Gurujī himself had come in human form to help us in our moment of need. I have never seen that man before or after that incident, in this area where I live. Even as bewildered as I was at the time, I could never forget his face.

From April 2012 onwards, I became a part of the Sydney sangat and started going to satsangs regularly, which take place almost every weekend now. Joining the sangat, helped me to reinforce my connection with Gurujī and strengthened my bond with him. He continues to be a very big part of my life in every way but it is such a privilege to be able to share my experiences with the sangat and worship him along with them. The sangat is such a close-knit community just like a surrogate family and has become an indispensable part of my life now. The love and support I have received from them has been a real blessing for me. I know now that this was Gurujī's plan for me all along when he sent me to Sydney and promised to visit me in Australia.

This is how he fulfilled his promise to me in two magnificent ways. Firstly, through the unbelievable spectacle that manifested in front of my eyes when Gurujī gave me darshan in my home in Australia and secondly, by getting me involved in the sangat and inspiring me to actively participate in the satsangs in Sydney.

There was a gaping void in my life, like a chasm in my soul that had been created after Gurujī took Mahasamadhi. I felt a deep-seated feeling of emptiness and sorrow without him. I felt like I had lost all purpose and direction in my life and I feared for my soul getting tainted by shallow worldly things again. But Gurujī did not allow this to happen. He gave me the gift of satsang. Being connected to Gurujī again through the satsangs and being a part of the sangat, helped me to fill the void which could not have been filled by anything else. This renewed connection enriched my spiritual life and helped my soul to feel nourished again. It brought back the joy and vitality I had lost earlier.

In 2013, I faced a lot of health problems. It was a very difficult year. I went through a major health crisis and had two major cancer scares. The doctors suspected that I might have cancer and ordered a battery of tests including blood tests and an ultrasound. Then, I had an endoscopy done followed by a biopsy. Later on, I had another biopsy taken from a different place.

After the first round of biopsy, Gurujī appeared in my dream and asked me to stay back after the sangat had dispersed. He told me to massage his stomach and chest area, which, incidentally, was the same region where I had been having intense pain and burning for months. He said, "Jaan to pehle meri maalish karke ja. Aj mere pet che te chhati che bada dard hai." Then, within my dream, I saw my body lying on the floor and getting healed by Gurujī's powers. After this healing process was over, he instructed me to take a handful of green elaichis, cupped in the palms of my hands, and throw them out a window. He said that the elaichi represented my bad grahas (malefic stars) and bad karmas and he was getting rid of them for me as I had already suffered enough.

When I woke up in the morning, I recalled this dream in great vivid detail as it was his will that I should remember it accurately. I knew that this was certainly, Gurujī's way of blessing me and curing me but the crisis wasn't entirely over yet.

I still, awaited the results of the second biopsy and that took over one week.

I was terrified and falling to pieces, especially , because I did not have my family around me to support me and comfort me. Guruji knew he had to do something to reassure me and keep me strong. He did that in an amazing way.

He showed me Om darshan in all of his photos in my home, simultaneously. There were 26 of them at the time, now there are even more. So, in all 26 photos, all at the same time, several Oms appeared all at once. There were 5-6 Oms in each of the big ones and 2-3 Oms in the small ones.

This was another big sign from Guruji that he had blessed me and everything was going to be alright. And surely enough, the next day I got my biopsy results and they were negative. There was no cancer but instead, an autoimmune disease which was relatively benign and was medically treatable. I felt an immense sense of relief and gratitude after being weighed down by my troubles for most of the year.

Thus, Guruji saved me from having cancer or perhaps he had already cured me all those years ago, when he gave me his chai amrit and then inspired that lady to mention that he might have cured my cancer in advance. Those words are seared into my memory, "Aapko shayad aage jaake cancer hone wala tha jo Guruji ne aaj, pehle hi theek kar diya".

I cannot thank Guruji enough for saving my life and I cannot say this enough that I owe my life to him and everything I have is a gift from him.

This monumental, life-changing experience, aroused in me an overpowering desire to do something for Guruji. I wanted to do something big that would live on and rise above and beyond the limitations of my ordinary existence. I prayed for some inspiration and then he showed me how and what he wanted me to do.

After Guruji gave me a new lease of life, I was so grateful to him for blessing me and healing me that I made him two promises. One being that I would write a book for him and the other being that I would hold a big satsang for him in India, on a grand scale. The second promise was fulfilled when my parents moved into their new house in Gurgaon, just as Guruji had predicted for them years ago that they would settle in Gurgaon eventually.

As a way of blessing their new house and for fulfilling my promise to Guruji, we held a big satsang in Gurgaon on 6th April, 2014. It was truly a divine experience! It was everything I had hoped it would be-- a very moving and soul stirring experience. We even distributed copies of my book, 'Ode to Guruji', which was very well received.

There was such an outpouring of love and devotion that day, not only from me but from everyone present. I really felt Guruji's love being showered upon me through the sangat that day. I was deeply touched by the overwhelming response from everyone and couldn't stop myself from crying.

I strongly felt Guruji's presence around me and I asked him to give me a sign, if he was pleased with our efforts, to show that he had blessed me and my family and that he would accept and bless my book as a humble offering to him. I requested that when I stood up to make my speech and share my satsang, the skies would turn cloudy.

It was a very hot and sunny day, but to my utter astonishment, just as my name was announced and I stood up to deliver my speech, the sky suddenly turned cloudy!

That was a huge, unequivocal sign from Guruji that he had blessed me and that he was, indeed, present at the satsang.

A few days earlier, another miracle had happened. Through a conversation with a friend from the Sydney sangat, Guruji revealed a big secret to me about the true colours of Shivji. He telepathically communicated to me, in a series of psychic flashes, that black, white, red, gold/ golden yellow were all Shivji's colours. These colours can be found in a lot of photos of Shivji and Guruji and can be seen prominently displayed in the colour scheme of the bade mandir, both inside in the temple decor and outside in the main facade of the temple, as well as in the shiv murti on the main temple premises.

To further illustrate this point, Guruji told me to reflect on the line from the Shiv arti that says, " Shwetambar, pitambar, baaghambar ange' . He asked me to literally focus on these words and then, as if to prove it, he urged me to look at a photo of Shivji in my temple, which bore all these colours, namely, black, white, red, gold/ golden yellow.

As I took a photo of it on my phone and was about to send it to my friend, I noticed 2 images of Guruji clearly visible in Shivji's swaroop. One was quite large, conspicuous and unmissable, while the other one was smaller but sharper.

I couldn't contain my rapture and excitement that Guruji had once again, given me darshan, although in a different way this time. He was trying to reveal to me Shivji's true colours and also reminding me at the same time, that after his Mahasamadhi, while he reverted to his original formless state as the supreme god, he could reappear in any form he chose be it Shivji or Guruji or any other. What a fascinating and mind-blowing way to make that revelation!

To expand my limited human understanding on the subject of this esoteric revelation, Guruji further illuminated the hidden significance of each colour.

The 3 colours white, red and black each represent the 3 gunas : Satva, Rajas and Tamas. The 3 gunas are the primal forces of nature, the 3 pillars of cosmic intelligence. White represents Satva, the quality which encompasses purity, goodness, virtue and truth. It also represents the moksha giving energy of Shivji, which is a purifying, uplifting energy that liberates elevated souls from the bondage of earthly existence.

Red represents Rajas, which is the force that creates change, movement or dynamic action. Rajas is the driving force behind taking action and enjoying the fruit of the action. It also represents the energy of Shivji as the provider of substance and sustenance in the material realm of the universe.

Tamas, being black, represents darkness, delusion, inertia and ignorance. It also signifies decay, stagnation, death and destruction. It highlights the role of Shivji as the destroyer of darkness, delusion and inertia.

All people carry innate qualities and tendencies in accordance with their inherent nature and this nature is determined by the prevalence of the 3 gunas to varying degrees. All of creation is defined by the co-existence of the 3 gunas. Every unit of creation is comprised of a variable combination of the 3 gunas. Its characteristics or attributes are contingent upon which of the 3 three gunas is most dominant therein.

When devotees come to Guruji, he transforms them by changing the equilibrium between the 3 gunas. When they fully connect with him, then with his blessing, Satva prevails in their nature so their soul is rendered pure and unites with him.

Next, Guruji apprised me of the significance of the final colour.

Golden or golden yellow, like the colour of the sun, is the colour of the ultimate divine energy or light, which is the cause, the origin and the source of the creative force behind the cosmos. This golden yellow colour is the colour that represents the supreme universal life force or supreme universal energy of creation. It represents the 'Nirgun Niraakar' --- the supreme one that encompasses the 3 gunas but is above and beyond them. This supreme entity, that is known to us as God, has no beginning and no end and cannot be defined or described. This supreme omnipotent being is ubiquitous, all pervasive, eternal, imperishable and formless and is the creator of all the realms.

The supreme formless one is ultimately, energy or light or consciousness. This supreme universal consciousness is behind all of creation and can be described as the divine intelligence that pervades and controls the entire universe.

Then, Guruji reminded me that even the Om that I saw, when I had darshan, was emitting this golden yellow light which is the divine light of creation and Om is the symbol of creation. So, after all this time, Guruji put the final piece of the puzzle together for me to lead me to this astounding, earth-shattering, colossal revelation that absolutely blew my mind!

He went on to explain further, that becoming one with his supreme divine consciousness is possible through surrender, acceptance and connectivity. Merging with it leads to self-realisation and union with the divine and is the only way to be liberated from the clutches of delusion created by Maya. It is the only way to rise above the sense of duality or division engendered by the complex interplay of the 3 gunas of nature, which creates the illusion of duality or Maya. Maya can be defined as the inherent deception of nature which confounds us and keeps us trapped in doubt and delusion.

In simpler terms, being fully connected with Guruji and surrendering our ego to him, makes it possible for us to merge with his supreme divine consciousness and that in turn, enables us to rise above doubt and delusion.

Through him, we become connected to the universal energy of creation and begin to see miracles manifesting in our lives. This is how, through unwavering faith and complete surrender, we become fully connected with Guruji and ultimately, become co-creators of our destiny in conjunction with him.

This concept of relinquishing the ingrained thought patterns of doubt and cynicism and fully surrendering to Guruji, truly must be the key of paramount importance, that is why he has made me repeat it again and again till it sinks in for everyone.

This complex but profound message was delivered to me by Guruji for the edification of those who like myself, want to understand more. The strangest thing while writing this was that the words kept pouring out of me, even faster than I could comprehend them or assimilate their meaning.

Now, coming back to my last trip to India. It was a very rewarding, gratifying and spiritually uplifting experience that was marked by a lot of new highs but also a new low.

Unbeknownst to me, I had to undergo another painful test, a trial by fire as it were and definitely, any parent's worst nightmare.

Rather suddenly, my son fell ill in the middle of the night. Around 3'o clock in the morning, he started vomiting and ejected 4-5 vomits full of blood. It was absolutely horrifying to watch my son vomiting blood. I feared that he may have consumed something poisonous and was going to die. I was terrified out of my mind and paralysed with fear. I was in a state of total panic and shock, with a growing sense of impending doom. Amid frantic cries, hysterical tears and high drama, we rushed him to the emergency department at Medanta, Medicity at Gurgaon.

He was admitted there for 2 days. He had canulas inserted into both his hands to feed him intravenously, as eating food was forbidden in his condition. It was really gut-wrenching to watch my 2 and a half year old son undergo this ordeal. I could not bear to watch him suffer. It was agonising and traumatic.

The doctors kept him under observation and ran a battery of tests, including blood tests and ultrasound examination. The next morning, he had an endoscopy done as well, to determine whether the cause of the bleeding was a possible tear in the lining of the stomach. I was very apprehensive about letting my son undergo such an invasive procedure. Having had an endoscopy done on myself, I knew that it can cause a lot of abdominal pain, soreness and discomfort, in its aftermath.

As terrified as I was, I fervently prayed to Guruji with every breath in my body, to keep my son safe and return him to me healthy and well.

At the end of the procedure, when the doctor emerged from the OR, he came up to us promptly and informed us that they couldn't find any tear in the stomach wall. He said that my son was absolutely fine and there was nothing wrong with him. The only plausible explanation that could be provided regarding the cause of the bleeding was that my son may have suffered a posterior epistaxis or in other words, an internal nosebleed that trickled down the throat into his stomach. It was baffling!

Even though my son had to endure this painful ordeal, with Guruji's grace, his suffering was alleviated and the crisis passed quickly without causing any serious harm or leaving any lasting damage in its wake.

Once again, Guruji came through for me and saved my son. And he proved once again, what he always loved to say, " ki main doctoraan di doctori fail karti".

Guruji performed thousands of medical miracles like this, for countless people including myself. Of course, people would have to endure some physical suffering or hardship that they had coming to them due to their past karmas but Guruji would alleviate their suffering and pain and shorten its duration. With his blessing, the ordeal would be mitigated to such an extent, that it would be over quickly and health and well-being would be restored again. With his blessing, people would be able to see the error of their ways, recognise their folly and learn the lessons they needed to learn in order to be released from incurring any greater karmic retribution.

This was not the first time that Guruji blessed my children and sorted out their problems. He has done that countless times, in both big ways and small. He is always looking out for me and my family, protecting us and providing us with what we need every day of our lives.

Another instance of this comes to mind because it was relatively recent. I was having a really hard time with my son's enrollment into pre-school and on top of that, we accidentally, missed the cut-off date for my daughter's enrollment in a before school care program.

I, particularly, encountered a lot of problems getting my son enrolled at preschool. Everywhere I enquired, they said there were no vacancies for the next 2 years. It seemed really hopeless and disheartening. I called and visited every pre-school in the area, multiple times but it was all in vain. It was an exercise in futility. I was very disappointed and frustrated because it looked like my son was going to miss out on going to pre-school altogether. It was a very difficult time. I tried for months and then, finally, I had to give up. I felt totally defeated. Then, one day, out of desperation, I cried in front of Guruji's photo. I surrendered my problem to him and asked for his divine intervention. I prayed to him saying that, " Guruji, you gave these children to me. They are a gift from you. They are your children and I know that you will take care of all their needs and ensure their welfare in every way. "

Guruji certainly heard my prayer and soon enough a spot became available for my son at a pre-school near my house. It was really a miraculous turn of events as there was no hope of that happening at all for the next 2 years, at least! As a great act of kindness, Guruji made a spot open up specially for us. Moreover, I also got a call from the program coordinator at my daughter's school, saying that they had a cancellation and my daughter was next on the waiting list, so she had been enrolled. So, in this way, Guruji resolved a problem that I couldn't have solved myself, in spite of my best efforts. Once again, my kids received the benefit of Guruji's blessings.

Guruji is always looking after us and taking care of our problems, no matter how big or small. When we run into a bit of trouble he is always there for us. He is always there to extricate us from harmful situations that we, invariably, find ourselves in, during the course of our lives. If we, inadvertently, slip up he always helps us by giving us another chance to do better. He just wants us to make the required effort to help ourselves but he is there to take over if we fail in our endeavour. He always answers our prayers and as long as we are sincere and are praying for a good cause, for the betterment of ourselves and others, he will grant us what we ask for. He wants us to overcome the doubts that hold us back, learn the value of patience and have unflinching faith in him. If we fail to inculcate this mindset, then we block his blessings from manifesting in our lives.

Guruji would always bless his devotees when they were leaving, with the words, " Aish karo, Mauj karo". He revealed to me one day, what he meant by that. He wanted us to be happy and to feel his love. Guruji was an infinite ocean of love and compassion. GURUJI IS LOVE! To love him is to have him!  
If you truly love him then he is yours.

Always ask him to give you his bhakti as bhakti is the shortest way to his heart. Bhakti is the most invaluable gift or blessing he can give us because with bhakti we can get HIM.

Guruji has blessed me and every member of my family, at every stage of our lives. We have thrived under his divine protection against all odds.



Another very special blessing he bestowed upon my family was Sachkhand prasad. Once in the presence of my family in his room at Empire Estate, Guruji manifested a big block of misri out of thin air. It appeared in the palm of his hand as if by magic. Then he placed it in my brother's hand with the words, " Eh le Sachkhand da prasad ". We divided that sachkhand prasad amongst ourselves and I had it with me for a few years, until I gradually consumed it all. It truly tasted like amrit and had Guruji's fragrance all over it. The fragrance never waned till the end and the misri stayed fresh for years.

Guruji also blessed my husband and brought him into the fold. Guruji's blessings have helped my husband work through some complex personal issues and turned his life around. Guruji's blessings helped me to heal mentally and physically and to grow spiritually by expediting my spiritual progress in a number of unimaginable ways that only he could have devised for me. Most of all, he helped me to embrace my true calling. He helped me to find the true purpose of my life and gave me the greatest gift by providing me with the opportunity to do something for him. Although I could never repay him for all he has given me, it is his greatness, that he allowed me to make a meaningful contribution in terms of paying it forward by sharing with his sangat, my experiences and my spiritual journey with him.

The prayers and poems I have composed have truly been inspired by Guruji and every word is sacred and true. Guruji is the divine inspiration behind every word I have written. I have felt a divine hand guiding me in the writing of this book and I hope it will be felt by all those who read it. This book could not have been written without inspiration and guidance from Guruji or without his will. Guruji himself guided me through it all, every step of the way. I have felt it in the way he communicates with me through serendipitous signals and cues, visual clues, psychic flashes and telepathic messages that are clear and unambiguous. He also keeps giving me signs to confirm that the message that was conveyed has been interpreted correctly by me. Whether his signs are subtle or rather obvious, they are always undeniable. The serendipity is astounding! His Leela is mystical, infinite and unfathomable!

This is the story so far as I continue along my journey with Guruji. He has endowed me with so many gifts and blessed me with really amazing, extraordinary and miraculous experiences. All of these experiences were enriching, some were truly uplifting and taught me valuable life lessons. My experiences with Guruji are so vast and endless, I always felt it would require a book to do justice to them. I know that there will be more new experiences as life goes on and I learn and grow along with it. I know there will be more lessons to be learned as I go further down my path in this life and beyond. So, this is not even the end but a to be continued!

It is impossible for anyone to know Guruji fully, except to the extent he chooses to reveal himself to us. For this reason, I am, especially, grateful to Guruji for allowing me to write a book for him inspite of, my limited knowledge and understanding as it would be impossible to write a book for him without his blessing.

There aren't enough words in any language to extol his greatness, but still I have made an attempt. My book is a humble but heartfelt tribute to him, to profoundly express my gratitude for all he has given me and to honour him, praise him and worship him through a collection of prayers and poems that I have composed for him. Each one reflects a different aspect or emotion but each one comes straight from the heart.

I am extremely grateful to him for making my dream a reality. In the end, his blessings are the reason that I was able to finish writing this book inspite of many setbacks and impediments and also the reason that my first book touched the hearts of others and was highly appreciated.

I had asked Guruji to give me a sign to show if he was pleased with my humble efforts in writing this book. I prayed to him to give me his blessing and accept my humble offering as a token of my profound love and devotion to him. As an answer to my heartfelt prayer, he bestowed on me his choicest blessing on the eve of the proposed release of my book on the most auspicious occasion of his birthday, by giving darshan on my forehead. His divine swaroop appeared on my forehead and could clearly be seen in at least three places. A number of Oms were visible as well. I felt truly humbled to have once again received his benevolent grace. I am inexpressibly grateful to him for this momentous blessing, conferred at a time when I really needed the affirmation. Guruji's unmatched kindness and magnanimity truly inundate my heart with overflowing gratitude and ever-growing love.

It is my fervent wish to share my experiences with Guruji and my devotion for him with others who believe in him. I also consider it my humble duty to share with other ardent devotees, the amazing revelations he has made to me.

I make an impassioned prayer to Guruji that all those who are devout may be blessed by him and even those who are not may receive his blessing and feel closer to him after reading my work. If even one person feels that way then my work here is done and my mission has been accomplished.

Thank you for being a part of my journey.

May Guruji forever keep you in his grace!

Jai Guruji!

Guruji is the ultimate refuge of our souls.

Surrender to him completely.

Love him with all your heart.

Never doubt

And he will give you

Everything you need,

Everything you deserve

And much, much more.

## **GURUJI'S WAY**

Guruji was God incarnate.

He was the paragon of love, compassion, forgiveness and mercy.

He blessed all those who flocked to him. He never asked for anything in return.

His chai prasad and langar were infused with his divine blessings.

His merciful gaze showered his blessings on all around, equally.

Anyone who came into direct contact with him or touched his physical form, was transformed and renewed by his immeasurable, inexhaustible grace.

By his boundless grace, incurable ailments and debilitating diseases were cured.

He alleviated the suffering of anguished souls, uplifting them out of misery, sorrow and despair. He healed broken spirits and soothed aching hearts, suffusing them with joy and love.

Anger, bitterness and hatred were expunged from the consciousness of his devotees spontaneously, on receiving the healing energy of love that radiated out of his being.

With his blessings, empty, desolate lives found fulfillment, meaning, purpose and direction.

Guruji did not sermonise to those who congregated before him.

He did not preach but taught by example instead.

He did not prescribe any rituals.

He gently persuaded mankind to reject myth, dogma and superstition.

He exhorted mankind to form a direct one-on-one relationship with God, without going through any other medium or channel like priests or religious leaders.

He did not approve of people consulting pundits or astrologers.

He strived to lift mankind out of the morass of darkness, ignorance and negativity.

His divine mission was to nurture the pious souls who chose to submit to him and prepare them for their immortality.

He often expressed that even going on pilgrimage was unnecessary or futile for those who visited him regularly and were deeply connected and devoted to him already.

Infact, when his devotees set out to go on pilgrimage , he would say, " Enni door jaan di ki lod hai jad main aap etthe aaya hoye hain ". He once said those very words to me personally when I sought his permission to go to Vaishno Devi before my wedding.

But seeing as I had vowed to go years earlier he granted me permission saying, " Theek hai jaana hai to jao par vaise koi lod nahin kyunki blessings already miliyan hoian hai ."

He would always say that, " Alag alag accounts vich paise paun di koi lod nahin, ikko account vich paise pao." This was his subtle way of saying that there is only one God and instead of worshipping him in various forms, we should focus on forging a profound connection with him in one form and worship him as such.

All one had to do was submit to him whole-heartedly, with unflinching faith and unconditional humility and he would bless them with everything they needed to find lasting happiness and contentment in their life.. He would fill their hearts with undying love and devotion for him. On top of all this, his blessings also conferred great spiritual gifts.

Guruji's blessings foster a deep and powerful connection between him and his true devotees. A sacred, infallible bond exists between him and his devotees. With his blessings, the devotees experience a spiritual awakening which initiates them onto the path of spiritual progress. The spiritual path is usually, fraught with hardships and difficulties. Hence, their souls have to undergo a rigorous process of purification, during which their resolve is severely tested.

If during the course of this testing period, they do not waver in their faith and do not get deterred from pursuing the chosen path to relapse into their old ways, their souls shall be redeemed. If their connection to Guruji, prevails inspite of the troubles or setbacks they experience, they will find salvation under his divine protection and earn themselves a permanent place in his heart. Their souls would then, find the bliss of union with the divine for eternity.

Thus, after merging with his divinity, his true devotees get absorbed into him and he resides in them and works through them. He confers some of his spiritual powers on them and transmits his spiritual energy through them. They become divine instruments at his disposal to do his divine work. Even others who come into contact with them, can feel waves of peace and love around them.

Guruji's way is the way of realising God through direct spiritual union with him. It is the way of faith, devotion, love, righteous action, humility, service and renunciation of ego.

Following Guruji's way is the way to Guruji!

It is the way to his heart and the way to become one with him, in this life and beyond.

If you surrender to him then you belong to him and he belongs to you in return!

Follow Guruji's way with faith and his blessings will flow into your life.

Follow Guruji's way with love and his bhakti will flow into your heart.

ALWAYS SEEK HIS BHAKTI ABOVE ALL ELSE, BECAUSE WITH BHAKTI HE IS YOURS !

## REVELATIONS

The real battle in life is the one against negativity. Negative thoughts and emotions wreak havoc in our lives and conquering them is the greatest challenge. It is the hardest test to pass.

When we are mired in negativity, we begin to emit a negative frequency and attract more negative energy to ourselves. Unwittingly, thus, we end up sabotaging ourselves.

To allow ourselves to be held hostage like this, by negativity, is a sin against our own godliness.

Rising above negative thoughts and emotions is critical to finding happiness, inner peace, spiritual bliss and even worldly success. Succumbing to negative feelings is the greatest impediment to our growth and evolution.

Being in Guruji's divine presence could automatically and effortlessly, rebalance our energy field, healing our chakras and bringing them back into balance by opening the ones which are closed and strengthening the ones which are weak.

There is so much positive healing energy, we absorb just by surrendering to Guruji and opening up our hearts and minds to receive his blessings.

Embracing our faith and reconnecting with our spiritual side, unlocks the energy centres in our bodies and helps to unleash the power of creation that lies dormant inside each of us.

The act of surrender, in its spiritual sense, is the inner transition from resistance to acceptance. It changes our polarity from negative to positive. So, if we can truly surrender to Guruji and let him heal our 7 chakras, we can tap into the source of our personal power, which is ultimately, the power of God.

Negative thoughts, emotions and deeds are the root of all suffering. So, instead of surrendering to fear and darkness, let us surrender to Guruji-- the source of love and light and be truly able to receive the full benefit of his blessings.

Having been through an energy crisis lately, feeling tired, exhausted and depleted all the time, Guruji revived me mentally and physically from the malaise, by inspiring me to write and everything became clearer as the mental fog started to dissipate.

Guruji revealed to me what he meant when he said to us, " Mauj karo. Aish karo ". He wanted us to stay in a happy and positive frame of mind so we could fully receive his blessings. He meant for us to not dwell on negativity or become complacent, but to dwell in a state of openness, gratitude and acceptance.

When he asked us to denounce ' kintu parantu', he meant for us to overcome our inner resistance, doubt and cynicism because cynicism destroys everything .

Cynicism is spiritual arrogance and thwarts all goodness and light from coming into our lives and keeps us locked in a state of ignorance and darkness.

So by understanding Guruji's message, another revelation dawned on me about a perplexing spiritual conundrum. Guruji made me realise what is the right way to pray by expounding the difference between positive and negative forms of prayer.

I became aware that when we pray in a positive way, feeling ourselves worthy but not entitled, humble but not desperate; we receive what is for our good and we get what we need. But, when the prayer comes from a negative place, a place of discontent and bitterness or our praying is really contrived and disingenuous, so that in effect, we are praying to control others or to manipulate everything that happens to us in our lives, and then we attract negative consequences and subject ourselves to pain, disappointment and hard lessons. We have all been granted free will but no one has the right to interfere with the free will of another. By the same token, we cannot manipulate our way out of facing the consequences of our actions.

Therefore, the goal of prayer is not to have power over people or circumstances, but to empower ourselves so we can overcome the teeming negative forces in our lives, that seek to undermine us and keep us enslaved. Prayer, if used in a positive way, has the power to liberate us and uplift us to a higher dimension. It can grant us the fortitude to overcome adversity and misfortune and the wisdom to make the right choices that create good karma.

So let us all pray to Guruji with sincerity and humility, in a spirit of surrender and gratitude, for the blessings that we all need from him-- his guidance, protection, healing and grace.

## THE SUBJUGATION OF DESIRE

Guruji you work in ways so intricate, mysterious and unfathomable. I maybe unable to understand how and why things are the way they are. But I know that that is precisely how they are supposed to be. Everything is perfectly synchronised in your divine scheme. I know that I am just a tiny, miniscule part of that scheme but I am not irrelevant. I am not a mere coincidence. I am exactly where I need to be in order to play my part in this awesome cosmic drama. You are the cause and the creator of this cosmic play and you are the energy behind it.

You are the energy that pulsates within each and every particle of matter, no matter how big or small. You are the one that creates and then destroys, all the illusory images that surround us and deceive us. In our utter confusion and ignorance, we perceive these illusions as reality.

Subject to your natural laws, everything must change. Change is the fundamental principle of the nature of this material plane. But reality is permanent. Reality is unchangeable, eternal and immutable. Illusions are transient, temporal and unreal and yet, we get attached to these illusions and perceive them to be real. We don't realise that these images are false and allow ourselves to be deluded by them. A desire to own and control these illusory images, is born in our subconscious mind and this desire then controls and drives all our thoughts and actions. It compels our minds to find ways to fulfill the desire. But desire can never be fulfilled because within each desire lies the seed of another, waiting to germinate.

There is no end to the suffering and misery caused due to unfulfilled desires. There is no end to desire. So desire should be subjugated or sublimated and be replaced by the one and only pure desire of merging with the all- pervasive pure consciousness of the universe that is none other than the supreme entity we know as God. Only this pure consciousness can enlighten us and save us from being trapped by the desires and delusions created by maya or the primordial mother or mother nature, as we know her.

So to you I surrender Guruji- the master of the universe. I know that my best interests are always protected when I work in harmony with your laws. Those who override or violate the natural laws of the universe, do not realise that they are working in opposition to the universal force and there are grave consequences for those who try to impose their will on the universe.

Let your energy manifest in me and let your work be done through me. I am but an instrument and you are the composer and this entire universe is your orchestra. You are the most kind and benevolent God and I trust in you like a child trusts its mother. Compassion and humility are the qualities you value the most in your children. To sacrifice a little of oneself to bring happiness to another, is the way to endear oneself to you.

You love to see generosity of spirit, kindness, forgiveness and selflessness in your children.

The best way to serve you is to serve your children.

O master, give me an opportunity to serve you with love, humility, devotion and selflessness.



## REVELATIONS 2

Recently, I had another revelation. Guruji gave me darshan in a dream and revealed some staggering information regarding a question that had been on my mind a lot. I needed some answers to a specific question that had been bothering me and weighing me down. I was in a state of ambivalence and uncertainty over a project I had undertaken.

I was fixated on a particular desired outcome to materialise, for it to be successful. I felt very strongly that my efforts would be totally in vain if I could not attain that desired outcome. I had a specific result in mind and feared that if I did not accomplish precisely what I wanted, it would mean that I had entirely failed in my endeavour.

One morning I saw the vision of a black cobra in a dream and the next morning Guruji appeared in my dream and answered all my questions in person. He told me what was going to transpire and why. I recalled every lucid detail of it on waking.

He explicitly stated that I would not be able to achieve the exact desired outcome that I was fixated on. This was not at all what I wanted to hear. I felt totally crushed to hear this ostensibly unfavourable prophesy from Guruji. It was a huge blow for me. I implored him to grant me my desired outcome but he firmly told me that it could not be. He lovingly explained the reason why it had to be that way and his reason made perfect sense. But still, I felt very discouraged and demoralised.

I confessed to him how it made me feel that my efforts had been utterly futile . I said to him that I felt as if I had wasted my time and effort when everything was going to be a failure anyway. But then Guruji urged me not to feel that way. He said that my efforts were not in vain. He added that, even though I would not be able to achieve the specific desired result that I was fixated on, the effort had been well worth it and would certainly be rewarded. He said that clearly in the words , " Tenu eh kamm karna चाहिदा है. फल मीन दावंगा". He promised me that I would be rewarded for my efforts, even if the reward may not be the one I had been hoping for.

He did not reveal what the reward could be but he taught me an extremely important lesson that echoes the very essence of the message given by Lord Krishna in the holy Geeta. The core meaning of this message as understood by me is that ' Our right or duty is limited only to performing action but we are not entitled to demand the fruits of the action. That is up to God. Only God decides what the result of the action should be. We don't get to demand the outcome we want. Our dharma is to perform our duty but remain detached when it comes to the outcome of our actions. Becoming attached to a specific end or outcome is not only wrong but also, detrimental. It only brings misery and pain.

This was a crucial life lesson that I needed to learn empirically, even though I knew it already theoretically. Guruji himself appeared in my dream and answered my perplexing questions with such patience and love. He took the time to make me understand the right course of action that I needed to choose. In the process, he taught me this phenomenal lesson in a remarkably practical and constructive way. He also softened the blow for me by explaining things to me so gently and lovingly. Out of great kindness, he

even reassured me that my actions would not prove to be futile so I should finish what I had started. He convinced me that I should continue along the path I had chosen and not dwell on the outcome any more.

I understand unequivocally now, that my duty is just to do my karma and remain detached. Guruji is the one who decides what is the most beneficial outcome and he is always just and fair. We should trust in his ultimate justice and surrender the results of our actions to his omniscient supreme wisdom. Nothing happens without his will and we cannot ever impose our own will. He is the ultimate seer and doer-- the supreme being who commands all the forces of the universe.

The lesson I learned can be condensed into the following words. Do not question Guruji's divine wisdom and just faithfully fulfill the dharma of the role he has placed you in. Doing so is your ultimate sacred duty. We are placed where we are to fulfill a divine purpose. It is not by random chance or mere coincidence. Success and failure cannot be measured just by worldly parameters. There are certain intangible rewards that go far beyond the scope of this temporal plane we perceive to be the real world. Above all, believe in the ultimate goodness and justice of the universe and its creator.

## **The Resurrection of Faith**

The river of life gets sluggish weighed down by the sludge of past Karma, desires and deeds. We get entangled in a web of cause and effect. Our consciousness becomes toxic, tainted and impure. The inner voice of our conscience gets weaker, throttled by the ego and its projections.

Our judgment gets clouded. Morality becomes an object of subjective interpretation. Even our perception of reality becomes distorted. One feels torn by an inexorable inner conflict and turmoil. The tortured consciousness of a sensitive soul is afraid to betray its artistic sensibilities which would be crushed by a vicious inner opponent, inclined to quell its existence.

The trials and tribulations of life weaken one and strengthen the other depending on one's inborn propensities of nature. The balance shifts from time to time, in an endless fashion following the ebb and flow of energies in the circle of life.

Virtue and vice take turns to rise and fall along with the vicissitudes of fortune. The polarities of good and bad pull us in different directions. Fate reconciles past and present and shapes the future, with the involuntary acquiescence of the living entity.

The complex dynamics play themselves out in a rhythmic but unpredictable chain of events.

The river of life sporadically gushes forth in spurts of muted exuberance awe and fear. Hope beckons the intrepid heart to surge and conquer but fear tames and confines, teaching it to resist the unknown.

Faith empowers the heart and mind to have the courage to rise above its doubts and fears and embrace the unknown to persist and pursue its goals and dreams and expect a positive outcome.

Faith imparts the strength to overcome resistance and surmount the obstacles that stand in the way of realising our true potential.

Faith generates the tenacity to endure adversity that is a part of the quintessential duality of existence.

Faith overcomes where hope fails. Hope seeks to find, faith finds what it seeks. Faith reconciles our disjointed beliefs, ambiguities and contradictions and creates an understanding of a unified truth against the ubiquitous duality that pervades the natural state of existence.

When faith is lost, all understanding is lost, no acceptance is possible. We become imprisoned by our limiting beliefs. The resurrection of faith, sets life free to find its purpose and meaning. The resurrection of faith is the means to dispel, darkness, ignorance and negativity. Faith is what connects us to our higher selves that are not enslaved by destiny but rather the co-creators of it in partnership with God. Faith is an enduring partnership with God to fulfill our destiny to serve a higher purpose that is intangible and incomprehensible to our lower selves.

Faith allows us to experience the sublime, to extricate ourselves from darkness, despair and pain and accept any outcome with dignity, courage and fortitude. Faith sets us on

the path of enlightenment and freedom from bondage. Faith ultimately allows us to claim God as our own.

Faith is not self-righteous or sanctimonious. It possess the humility of an ever evolving sense of knowing that is constantly learning and growing and is grounded even in the face of uncertainty . It is redeeming and life affirming. It is the spirit of surrender but knows not defeat or failure. It is the amalgamation of unflinching patience and trust in the justice and goodness of the universe.

## **SPIRITUAL MATURITY**

Guruji's ultimate purpose is to facilitate our spiritual progress, growth and evolution. The spiritual path is not linear but circuitous, it involves an endless, ongoing cycle of self-renewal and self-improvement. It requires the utmost degree of self-discipline, persistence, tenacity, courage, faith and sacrifice. But it also rewards with the greatest gifts of spiritual wisdom and enlightenment.

Guruji's blessings help us to grow in wisdom and attain spiritual maturity. Once a mind is truly stretched it never returns to its former dimensions. An enlightened mind does not revert to its original state of ignorance and delusion.

Spiritual maturity instills in us certain sublime virtues and admirable qualities. It endows us with attributes and abilities that are worth aspiring to but cannot be cultivated in the absence of spiritual wisdom.

With spiritual maturity comes --

- the ability to delay gratification
- the ability to exercise greater self-control
- the capacity to tolerate uncertainty and operate out of inner knowing.
- the capacity to choose the degree to which we allow ourselves to be emotionally affected by people or issues.
- acceptance of who we are accompanied by the desire and motivation to learn and grow.
- the freedom to choose our reactions to what happens to us in life
- freedom from attachment and fear which imparts the capacity to be, simultaneously, both involved and detached in any situation.
- the ability to rise above defensive thinking and be open to contrary views without negating or rejecting their reality.
- the ability to focus on the goodness of others rather than on the wrongdoing of others.
- the ability to gain victory over our self-destructive human nature.
- the ability to make sacrifices for a higher purpose.
- the tenacity to stay on the righteous path even in the face of adversity.
- the capacity to work selflessly for the greater good of all.
- the capacity to forgive all those who have wronged us.
- the ability to overcome our inner resistance and surrender to the divine.
- the ability to rise above negative thoughts and emotions.
- the ability to rise above doubt, inertia and limiting beliefs.
- the power to know and live the truth
- the ability to live with integrity with the willingness to suffer or endure discomfort to uphold the truth.
- the ability to transcend the delusion of separateness and see the oneness that connects us all.
- the ability to recognise the divinity in others, in all creatures and all of creation.
- the ability to love unconditionally
- the capacity to give without needing something in return.
- the capacity to perpetually, be in a state of humility and gratitude.
- above all, the capacity to accept and obey God's will.

## THE SUBJECTIVITY OF PERCEPTION

The way we react to others is based on our subjective perception of reality. We project our own inner thoughts and feelings onto the words and actions of others. We don't see things as they are, we see them as we are. As within so without.

Those who are threatened by the abilities of others are quick to criticise. How we perceive the criticism we encounter depends on our own insecurities. These insecurities amplify its purported meaning and relevance. Therefore, the criticism that hurts the most is the one that echoes our own self-condemnation.

The things that people love or hate about another person are always reflected in the qualities they secretly, love or hate about themselves. Our subjective opinions and views colour our perception of what we experience. We create our own reality based on how we choose to process or interpret the behaviour of others. We get entangled in this convoluted web of delusion, created by our cognitive biases and pre-conceived ideas that we may not even be aware of. Thus, our concept of reality is founded on distorted perception, prejudice and self-deception.

In order to extricate us from this whirlpool of deception and delusion, Guruji puts us in carefully devised situations which offer us ample opportunities to explore our false notions about reality. He creates opportunities for us to examine our own reactions to others and learn something about our own hidden motives. We are often unaware of what lurks beneath the surface, buried deep in our subconscious mind. Whatever lies hidden in the subconscious mind influences our beliefs and expectations from life and also determines what we attract to ourselves or manifest in our lives.

Guruji instigates circumstances that are conducive to self-examination, to present themselves. He allows us endless opportunities to examine how our sense of self or self worth fluctuates from time to time and is contingent upon the opinions others have of us. Even our perception of reality shifts and changes continually, based on our interpretation of how others treat us or how unfolding events affect us.

Guruji gives us a spiritual wake-up call to jolt us out of our slumber, when we become too attached to the idea of who we think we are. He does not want us invest so much in our ego-based self-concept or self-image. Instead, he wants us to delve deeper into our inner self and introspectively experience the only truth that matters, which is that we are all part of the one supreme universal spirit or PARAMATMA and that alone is our one true unchanging identity. That is the only absolute reality and no thought or opinion can affect it or change it.

We should not allow our fickle perceptions to influence our mind. We should remain steadfast in believing the ultimate truth which is centred in the knowledge that we are all eternal and are connected to the oneness through Guruji. This is the only abiding truth which is absolute and immutable. It is the only thing which is real. The rest is all unreal. It

is all unreal because it is derived from the transient illusions generated by Maya, intended to foster the delusions of our flawed consciousness.

In the end, even if everything is lost or destroyed the real will still remain -- unchanged and whole. It is only the unreal that can be lost or destroyed. It bursts like a bubble in a cosmic moment! The real never ceases to exist. The unreal never truly existed.

## THE ROLE OF SATSANG IN SPIRITUAL ADVANCEMENT

You cannot have a beautiful life if your heart is filled with hatred.  
Embrace the spiritual energy of love that connects us all to one another.  
This powerful energy of love flows through our hearts when we become connected to Guruji. It unites us all in the worship of Guruji and the feeling of brotherhood binds us all together.

The advent of the movement of spiritual awakening through faith and love, was engendered by Guruji in this era of kalyug -- the age of avarice and materialism. This movement has now gathered enormous momentum. Humanity has been touched by Guruji's love and changed to the core of its existence. For the first time in this era, humanity has witnessed upclose the power of God, his grace and his mercy and has been struck with awe and humility. The number of people who have come into the fold of faith and devotion, keeps growing exponentially. Guruji's blessings have manifested in all their lives transforming them from within. Unprecedented miracles have occurred in the lives of ordinary people showering them with extraordinary gifts and the ability to experience the divinity of God in everyday life! Their blessed souls have found a direct connection with their divine source and have been bound together in his love.

This spiritual alliance has been forged by Guruji himself. This kinship of love and devotion is a supreme blessing bestowed by him. This fellowship of souls travelling together on the path of righteousness towards enlightenment, is what defines the sangat. The sangat serves the divine function of inspiring each other and aspiring together, to a common divine purpose of spiritual evolution and advancement.

Satsang is the company of souls seeking truth and enlightenment. Satsang empowers us to follow the spiritual path and illuminates all the dark crevices we need to navigate around. It encourages us to persist on the path we have chosen, inspite of obstacles and setbacks. It provides us with the resilience to stay our ground and confront adversity, without succumbing to our weaknesses. Satsang endows us with the spiritual strength to face any test and with the ability to resist and overcome temptations.

A sense of euphoria develops in the satsangis. Spiritual power radiates from Guruji and flows directly into them. Guruji transmits his spiritual energy which elicits waves of love and bliss in the hearts of the devotees and creates a palpable spiritual current. Guruji generates spiritual experiences in their lives to facilitate their spiritual development. Their devotion is further intensified by associating with other devotees and being engaged in the discussion of spiritual matters. The devotees relish talking about Guruji and find great delight and tremendous satisfaction in sharing experiences with each other.

Satsang elevates the mind to noble heights. Satsang is a great purifier. Through the agency of satsang, Guruji guides us towards the attainment of purity. Once the mind has been rendered pure by regular satsang, attachment and devotion to Guruji deepen further. The mind is filled with positive divine thoughts. In holy company



the mind acquires divine traits. Negative thoughts recede and negative qualities dissolve spontaneously. Righteous clear thinking prevails and insights begin to develop.

Satsang brings together spiritual aspirants who are treading the arduous path of renunciation of ego-driven impulses to attain the ultimate end of realisation of god. When their sins and faults have been purged and expiated by righteous action and renunciation of ego, the seed of knowledge germinates in their mind.

With the burgeoning of knowledge, ignorance is dispelled and wisdom emerges. The acquisition of wisdom is followed by the development of vairagya or dispassion for worldly enjoyments. The mind becomes detached or impartial and no longer pursues worldly pleasures or gratification of worldly desires, nor does it feel any compulsion to escape or evade unpleasant experiences by running away from them. The mind is no longer vulnerable to pleasure or pain. It becomes impervious to their influence as the soul gravitates towards realising the impermanence of this temporal existence and recognises its divine essence. The consciousness is able to transcend both attachment as well as aversion towards worldly enjoyments or experiences. There is a liberation from 'Raag' or attachment to objects or experiences that induce pleasure and also freedom from 'Dwesh' or aversion to objects or experiences that induce pain or suffering. The mind becomes stable or stoic and attains the highest level of consciousness. It no longer sees the universe as bipolar or dichotomous, but as a unified, unsegmented whole.

Satsang is the greatest tool to expedite the process of spiritual advancement. Through the medium of satsang, spiritual aspirants who have developed vairagya, achieve the realisation of the final and ultimate truth that has the power to liberate them from the endless cycle of death and rebirth.

Now free from attachment, desire and fear, they are able to accept their true identity. Having realised that their sense of individuality was false and based on an illusion of separateness, they begin to see themselves as a part of an indivisible whole. They realise that they are an inseparable part of a limitless ocean of spiritual consciousness that permeates the entire universe.

This critical realisation is the essence of enlightenment. We are all connected and part of ONE universal consciousness which is vast, endless, limitless, all-pervasive and all-encompassing. This consciousness is the essential energy behind the creation and existence of the universe and everything in it. It dwells within every individual unit or particle in the universe. It surrounds ALL. It exists both within and without. It expands and contracts at will. It can take any form. But it is indestructible and one indivisible whole.

Thus, through the holy agency of satsang, there is a collective spiritual awakening. There is a collective shift to a higher level of consciousness. Eventually, a critical threshold is established where the more advanced spiritual aspirants can make an evolutionary leap towards enlightenment.

## **BHAKTI YOG : THE PATH OF BLISSFUL DEVOTION TO GOD-REALISATION**

Bhakti is the path of love, surrender and blissful worship.

Bhakti is intense love and a preponderance of selfless devotion that elevates the soul to an eternal enlightened state of bliss. In the path of bhakti, the love of God becomes the very purpose of human life and the very essence of being.

Bhakti does not require rituals or extensive religious practices. It is the simplest and most efficacious path for union with God. The awakening of bhakti arises through an act of grace by Guruji. We can only receive this gift from him upon fully surrendering to him. He instills bhakti in our hearts and allows us to embrace his love, if and when he wishes to.

It is not possible to know God through thinking or analysis but it is possible to feel or experience God through bhakti. Theoretical knowledge of God does not lead to God-realisation, only a profound intimate connection through bhakti can give access to God-realisation.

It is very difficult for human beings to realise God in the formless dimension. It is easier to realise him in his incarnated form by developing an intense devotional relationship with him.

Therefore, we are extremely lucky to have a personal connection with God through his physical form as Guruji. Worshipping Guruji in the form in which we know him is the easiest path to our salvation and enlightenment.

Once the heart and mind have been purified by his grace, the bhakt or devotee becomes immersed in Guruji, completely absorbed in him. He constantly thinks about him, talks about him and offers obeisance to him. Through bhakti, his consciousness becomes fully integrated with divine consciousness. He transcends the field of thinking and forms a conscious connection with divine universal intelligence. His identification with form diminishes and he attains a state of awakened consciousness in which he is able to see his authentic spiritual essence or Atma.

There is a progressive dissolution of ego and his innermost being becomes fully aligned with the formless divine consciousness or Paramatma.

The egoistic self diminishes and the true authentic self emerges. It becomes aligned and integrated with the formless dimension through the single-minded worship of the incarnated form that manifested from the imperishable formless aspect or Brahma.

Bhakti is a surrendered state of consciousness that is so powerful - it draws the unmanifested into form.

Bhakti is a profound, single-minded surrender that leads to a state of being saturated with love and blissful devotion.

When the mind of the devotee is completely fixed on Guruji, fully surrendering to him in love, becomes possible. Guruji's love is received by the devotee through renunciation of ego and surrender. On receiving Guruji's love, bhakti flows freely into the heart of the blessed devotee.

With the emergence of bhakti, compassion arises, ego diminishes, dispassion develops, contentment results and eventually suffering ends. Freedom from resistance, attachment and judgment is attained by the bhakt or devotee and selflessness develops in his nature.

Once this state is reached, the bhakt becomes exceedingly dear to Guruji.

Those who surrender truly, do not seek material gain or security. They seek ultimate refuge in God and oneness with him.

When we take ultimate refuge in guru renouncing worldly desires, he can liberate us from the karmic cycle of action and reaction, birth and death. But for this, we need to relinquish any identification with our ego-based illusory self and embrace the true identity of our authentic self or Atma. However, dissolution of ego is necessary first.

Surrender is the highest aspect of bhakti. True surrender obliterates the ego and only the real self remains, through which alone, oneness can be experienced.

Sustained bhakti leads to wisdom or Gyan. Bhakti is profound, abiding love with God. It yields eternal, infinite bliss and peace. It creates a powerful attachment to God. The stronger the attachment or connection, the quicker the realisation of wisdom occurs. The fountain of knowledge or wisdom can be tapped through sincere devotion. Knowledge or Gyan is the fruit of devotion and unconditional, unreserved self-surrender.

Unswerving devotion and unconditional bhakti give rise to supreme bliss or Param Anand.

This divine state of bliss arises from sustained selfless bhakti. Bhakti gradually transmutes man into a divine being. Bhakti is uplifting divine love which redeems the soul, unifies with God and elevates the bhakt into a saint. There is no virtue or treasure higher than bhakti. Bhakti is the ultimate power. It wields influence even over God. Even the lord takes form out of love for his devotees.

Bhakti culminates in Prema which is intense, selfless, pure love. Love is a divine force that transforms man into divinity.

Waves of intense love arise, incessantly, in the heart of the true bhakt. A true bhakt will burst into tears of joy at the name of Guruji or into tears of sorrow at the thought of separation from him. A true bhakt feels intense longing to have darshan of Guruji and wants nothing more than to be near his holy feet forever.

When bhakti is Nishkaam or unconditional, without seeking anything in return, it is the highest form of bhakti. If you are constantly immersed in the lotus feet of Guruji, offering him unceasing tears of devotion, then you have attained communion with him and can begin to develop Nishkaam bhakti. But devotion needs to be constant, consistent, single-minded and self-sustained. Attachment should only be to Guruji. When you have developed perfect love and devotion for him, then you can attain him. Do this selflessly, do not ask for anything in return.

You do not ever need to ask for anything. When you get Guruji, the whole world is yours.

Practical spiritual knowledge is gained by receiving Guruji's grace and following the path of selfless bhakti. It is impossible to know God without devotion and devotion only comes with Guruji's grace.

Empirical knowledge of the formless aspect of God is called Brahma Gyan and the bliss that it generates is called Brahma Ananda. The realisation of Brahma Gyan or the divine knowledge of God, liberates one from the bondage of Maya.

The experience of the non-duality of formless divinity dispels ignorance and leads to liberation.

Without Brahma Gyan, self-realisation alone does not lead to liberation from Maya, because one can still become trapped in Maya by being attached to Satva Guna.

Without Brahma Gyan one cannot progress to God-realisation. Only Brahma Gyan can

liberate one from the three Gunas, which are the trappings of Maya that bind us to ignorance and duality. Without Brahma Gyan, the mind is still under the influence of Maya.

Liberation from Maya is only possible by the grace of Guruji. Without Brahma Gyan or divine knowledge of God, it is still possible to fall into the trap of Maya again and lose all the spiritual progress that has been made. This realisation of the divine or Brahma Gyan is only attained through Nishkaam bhakti and only by Guruji's grace.

Thus, through devotion and grace, self-realisation turns to Brahma Gyan.

Liberation from suffering is not possible without liberation from Maya. Absolute liberation from Maya and the experience of supreme divine bliss or Brahma Ananda, cannot be attained without Guruji's grace. Therefore, God-realisation is not possible without Guruji's grace. Only by attaining God-realisation can there be absolute liberation from suffering and only then can eternal bliss or perfect divine happiness be experienced.

The path of bhakti, which is conferred by divine grace, is the only way to attain God. This is known as Bhakti Yog.

Once the heart and mind have been purified, Guruji's grace endows us with bhakti. It is only through Bhakti Yog that we can attain him. However, it is not possible to develop bhakti without his grace and to receive his grace, we need to surrender our ego. The ego needs to be dissolved as it creates a barrier between us and his divine grace, by creating a false sense of self which is rooted in false pride, doubt and fear. The ego prevents us from fully experiencing his grace.

Guruji's grace is the supreme divine power that can enlighten us with spiritual realisation. Guruji's divine powers are infinite, immeasurable and indescribable. Guruji's godly powers cannot be defined but may be expressed as ' Sat- Chit- Ananda '.

Sat - being his power of creation.

Chit - being his power of omniscience

Ananda - being his power of imparting bliss.

Guruji through his supreme divine universal consciousness, creates and manifests everything into existence whether in matter or in spirit. His supreme consciousness is omniscient, omnipotent and all- pervasive. His powers are eternal, boundless and limitless as is the bliss imparted by him in the hearts of his devotees.

Guruji's grace purifies the heart and mind and inspires true bhakti in the heart of the devotee.

Bhakti is divine love which leads to spiritual enlightenment. Bhakti is the path to God. Bhakti is awakened, intensified, elevated and perfected only by the grace of Guruji. Guruji's grace imparts true bhakti and the bliss of divine love through a profound and abiding connection with him. It is necessary, however, to practice Nishkaam Bhakti for bhakti to remain sacred and pure. Bhakti should be unconditional and selfless. It should be free of all material desires.

Bhakti should be constant, consistent and single-minded. The desire for spiritual enlightenment must replace or supersede all worldly aspirations.

We must not view our devotional relationship with Guruji as a means to fulfill our worldly desires.

We should not use our devotion to seek divine intervention to satisfy our material desires or worldly aspirations. Worldly happiness is elusive and impermanent. Worldly pleasures are short-lived and fleeting, whereas, the divine bliss which results from selfless devotion or pure devotion is eternal and everlasting.

Worldly acquisitions increase material desires and create false pride and pretensions. The ego becomes inflated and forms a barrier between the self and the divine. To have unwavering faith in Guruji we should refrain from equating material prosperity with Guruji's grace. Material loss or gain should not affect our faith and devotion. Material loss does not mean that we have lost his favour or his grace. Loss or gain of material prosperity is the outcome of our good or bad karmas based on our past actions. In reality, having less material possessions can be viewed as a blessing because it diminishes our identification with our ego-based self-identity and makes it easier for us to turn towards God.

Over time, Guruji's grace eliminates the root of all desires and bestows deep contentment. So less becomes more. Do not let your feelings of devotion be contingent upon the fulfillment of your desires. Doing so will only obstruct your spiritual progress. Do not compare your material prosperity or worldly success with others. Do not envy them and learn to be content with what you have received. Do not lament that you lack the things that others have. Thoughts of lack create the experience of lack. Acknowledging the good in your life is the foundation for all abundance. Both abundance and scarcity are inner states that manifest as your external reality. Outflow determines inflow. In other words, give and you shall receive. Be grateful for what you have and share it with others. Then more abundance will flow into your life. Always remain in a state of gratitude, humility and contentment.

Love Guruji unconditionally. Trust in his supreme, divine wisdom and omniscience, knowing that he will bring about what is best for you. Do not keep asking and do not waver in your faith. Do not doubt. Be patient and focus on enjoying the divine love and bliss he has blessed you with. Attaining selfless divine love or Nishkaam Bhakti should be your ultimate aspiration.

We are extremely blessed to know God, in his physical form as Guruji, and to have a direct personal relationship with him. Do not misuse it by asking for material things which are transient and illusory and do not bring true happiness.

True affinity for Guruji cannot develop if the mind is dedicated to other pursuits. The mind needs to be fixed completely on him, for the true bliss of devotion to be experienced. God can be worshipped in any form but for true affinity to develop he needs to be worshipped consistently, in one particular form. So, worshipping him single-mindedly in the form of Guruji, makes it possible for intense devotion and love to develop.

The intense emotions that are aroused by bhakti, incinerate all the accumulated impurities and purify the heart. Divine love and bliss are acquired to the point of saturation. The heart is saturated with Guruji's love and submerged in blissful devotion. This results in a state of natural and unbroken remembrance. The heart always remains absorbed in divine love. This stage is called Bhav Bhakti.

The final enlightened stage of Bhakti Yog is called Siddha Bhakti. By the time this stage is reached, the heart of the devotee is rendered completely pure. He is completely absorbed in Guruji, perpetually in remembrance and permanently saturated with bhakti. Then, Guruji graces him with spiritual enlightenment. At this stage of bhakti, the heart and mind of the devotee become one with him. The veil of Maya is destroyed permanently, from this point. The person becomes a saint or a divine being. He sees the true form of God and experiences the ever increasing bliss of divine love forever.

Thus, Bhakti Yog is the ultimate and only true path to attain God-realisation. It elevates the bhakt to the state of oneness with the divine, ultimately, making him a divine being or saint.

## **GURUJI'S KRIPA : IN THIS LIFE AND BEYOND**

Life on earth plane is precious and is given to us for the purpose of spiritual growth and evolution. The earth plane is the only plane of existence where we can make rapid spiritual progress through the agency of righteous action or karma, which can be performed with the help of our physical body. Thus, the physical body is an indispensable tool. It can be used to perform good karma or good deeds which serve to ennoble us, enhance our spiritual growth and elevate us to a higher spiritual level. Souls reincarnate on earth to fulfill this purpose primarily and to this end they also need to settle their karmic account from previous lifetimes. The latter occurs through a process of give and take which unfolds as ordained by the law of karma. Each soul undergoes life experiences which require it to face the consequences of past actions so as to even out the karmic debts and credits. The earth plane allows the souls to work out their karma efficaciously, in the allotted period of a lifetime.

Being afflicted with negativity or succumbing to negative energies or influences can severely obstruct one's spiritual progress. Even if a person is of a high spiritual level, their capacity to attain higher planes of existence after death is restricted, if they were severely affected by negative energies in their lifetime.

At the time of death, the soul still encased in the subtle body, departs the gross body. The subtle body separates from the outer shell of the gross body. The subtle body then ascends or descends to a precise plane of existence, corresponding to the spiritual level of the person. Each one is assigned a particular plane of existence which matches their qualities or propensities of nature as well as their accumulated karmas.

Certain characteristics impact which plane of existence one goes to after death. Attachment, unfulfilled desires, negative feelings of hatred, jealousy or revenge, strong ego-identification and evil actions or wrong-doings lead a soul to the realms of hell. On the other hand, meritorious selfless acts committed without any sense of doership or ownership, committed without any expectation of reward, acclaim, adulation or appreciation, committed for the welfare of all living beings - propel the soul to higher planes of existence or heaven.

In the present age of materialism or kalyug, there is a lower probability of people ascending to higher planes of existence. Ascending to these higher heavenly planes requires consistent spiritual practice and committing good deeds selflessly, devoid of any expectation of reward or any attachment to the idea of doership. If a person has committed many bad deeds, he will go to the lower worlds to suffer the consequences of his bad karmas or evil actions. In kalyug, there is a higher incidence of people descending to the lower realms due to the qualities that predominate in this age.

The ego and its projections, desire-ridden actions, attachment, aversion, selfishness and pride perpetuate the bondage of souls to suffering and sorrow in the phenomenal world. The ego binds people to delusion and ignorance. It engenders a sense of separateness, duality or diversity. It creates a strong sense of individuality which fosters a concept of the 'otherness' of others, in order to see itself as different or special. It thrives on creating competition and conflict. It keeps people confined to suffering and delusion by preventing them from acknowledging the existence of God. Thus, it keeps people bound to mortal life by preventing them from surrendering to God.

Renunciation of ego and sustained spiritual practice are essential for advancing to higher planes of the spiritual world. Attachment should only be to God and not to worldly things. The heart and mind should be fully immersed in devotion to him and merging with him should be the highest aspiration or desire. When a person, who has fully surrendered to God, leaves his body remembering him or chanting his name, he attains the highest plane of heaven.

Even higher than the highest plane of heaven is moksha or liberation which is attained, with the grace of Guruji, by those who have attained him through the path of selfless devotion and unconditional sewa. The people who have realised God in Guruji's form are liberated by him from the trappings of Maya and unite with him for eternity, their souls merging with the supreme soul.

For the purpose of God-realisation it is best to worship God in one form and form a devotional relationship with him in that form. It is not more efficacious to worship God in various forms. Having an intense devotional relationship is of paramount importance. Making a show of religious worship or superficial practice of religious rituals does not lead to God-realisation. This was emphasised by Guruji many times.

A liberated soul does not have to reincarnate again. It dwells in a perpetual state of serenity and bliss, beyond all suffering. It gets absorbed into the Supreme soul or PARAMATMA. All other souls with accumulated karmas have to reincarnate. They may go to a plane of heaven or hell based on their actions, deeds, qualities and characteristics. In these planes the souls then either enjoy the fruits of their good deeds or suffer the consequences of their evil deeds. Those in heaven, run the risk of getting engrossed in the endless pleasures it provides. Those in hell find it very difficult to endure the suffering and punishment that is meted out to them.

At the end of the period when their karmas have been dissolved, the souls have to reincarnate and return to the earth plane. However, their reincarnation is subject to the time frame when the other souls they have karmic accounts with, are also reincarnating. This way the souls that have any mutual give and take with each other, reincarnate around the same time. The purpose of this is to pay off all outstanding karmic debts but unfortunately, the souls forget the true purpose of their reincarnation and end up creating new karmic accounts, thereby consigning themselves to repeat the cycle over and over again indefinitely.

There is no end to this cycle of birth and death without liberation. Only a guru can be our savior from the vast limitless ocean of death, reincarnation and transmigration. That is why we are extremely lucky to have found both God and Guru in one : OUR GURUJI ! Only Guruji can intervene with fate and alter our destiny, changing not only, the course of our life on earth plane but also that of our after-life. Guruji takes care of our highest welfare both in the here and ultimately in the hereafter. He recognises the meritorious deeds of his devotees, particularly those done selflessly, and places them in the highest heaven. He always protects his devotees from any evil entities both in the here and the hereafter. He can even rescue his devotees from the clutches of the messengers of death or yamdoots. He offers his devotees an opportunity to obtain SADGATI or ascension to the highest realm after death. Those devotees that remain centred in him at the of death, with their mind fixed on him alone, attain this highest of planes or PARAMPAD. There are numerous instances in the Shiv Puran of Shivji protecting his



bhakts from the ruthless yamdoots and taking them to his divine abode in Shivlok to be with him instead.

The highest welfare of his devotees is Guruji's topmost concern. Those who completely renounce their ego, who selflessly surrender to him and are steadfastly immersed in unflinching devotion to him, attain his highest protection and deliverance from the phenomenal world.

The whole purpose of life is to gravitate towards the light and the truth which are the timeless, unchanging attributes of the absolute unmanifested form of divinity. It is impossible for the human mind to comprehend the formless aspect of the Supreme Being except to know it thus, as the light and the truth which is eternal, imperishable and all-pervasive but transcends the perceptible phenomenal world. This Supreme Being can be attained by the means of the complementary paths of metaphysical knowledge or GYAN, unconditional devotion or NISHKAAM BHAKTI and selfless service or NISHKAAM KARMA. However, surrender is the key to them all. Surrender is the necessary first step. Surrender leads to the dissolution of the ego which is the greatest obstacle to self-realisation.

Once the ego is dissolved, the heart and mind are rendered pure and knowledge emanates. With the emergence of knowledge, detachment, selflessness and dispassion develop. Then, one is able to perform action selflessly as a service to God, surrendering the fruit of the action to him. All work is then dedicated to God and is undertaken for the welfare of others with no expectation of reward. With the development of dispassion, the compulsion to satisfy all desires is eliminated. Once these sublime spiritual qualities have been fully inculcated and sustained spiritual practice of these divine principles is established, self-realisation occurs spontaneously. With self-realisation, one begins to see everything as a manifestation of God and every outcome as an act of God. One sees the Supreme Being in everything and everyone.

A supreme state of peace, serenity and divine bliss ensues after the renunciation of selfish motives and the attainment of self-realisation. A sense of equanimity develops. One becomes even-minded and impartial to success or failure, honour or disgrace, praise or criticism, pleasure or pain. One is able to accept all outcomes as God's will. This elusive sublime state of equanimity of mind can only be attained through selfless service. But first, the sense of ownership or doership needs to be eliminated and all action needs to be performed selflessly as a service to God. Only then, does one become free from the cycle of karmic action and reaction. This is the only way to be released from the consequences of actions in the here and hereafter. It is absolutely essential if one wants to be liberated from the unremitting endless cycle of cause and effect. The KARTA BHAV or sense of doership has to be relinquished. All deeds need to be performed as an offering to God and the senses need to be controlled by discipline and adherence to righteous conduct. The heart needs to be suffused with pure devotion, harbouring no enmity, hatred or malice towards any living being.

There is no place for conflict or competition in doing selfless service or NISHKAAM SEWA. Selfless service is a great purifier. It is not undertaken for the sake of ego-gratification. It is undertaken as a means for the dissolution of ego. The intention behind it is the most potent energy. This intention is the critical factor which determines its outcome or PHAL and also its value in Guruji's eyes. Sewa should not be viewed as a contest with others, but as a means to serve God with pure unconditional devotion.

Guruji ordains the best and most suitable sewa for each of us. Guruji inspires us to do sewa based on our inherent talent, ability or capacity all of which vary from person to person. We need to recognise how we are best suited to serve humanity. It is very important to ascertain this first in order to discover our true calling. Only then we are primed to do the greatest good in this world. Doing sewa in this manner is the most efficacious and beneficial to all. After that, all that matters is that we render sewa to the best of our ability or capacity and with the purest of intentions.

Guruji always said that his devotees fell into different categories. He does not discriminate between devotees but he does bless them in different ways based on the category they belong to and what they seek from him. His devotees can be classified as follows :

- those who come to him because they are aggrieved or distressed.
- those who seek material wealth, worldly success, power or prosperity.
- those who seek enlightenment or spiritual knowledge of the supreme being.

All devotees of Guruji receive his blessings in accordance with what they seek.

But if Guruji was profoundly pleased with a devotee, he would pronounce the words ' Kalyan ho gaya ' and by doing so he would bestow on them every blessing for this life and beyond. His blessings extend far beyond this lifetime. They go all the way into the afterlife to confer the highest boon of liberation of the soul from the relentless cycle of birth and death.

Those who become fully absorbed in him with single-minded intense devotion and unwavering faith, receive his highest blessing. The devotees who develop detachment and equanimity of mind in performing their duty as a selfless service in his name, are the ones who are the dearest to him. They are able to attain him as the Supreme God.

So let us not squander away this precious lifetime caught in a web of delusion, in pursuit of transient pleasures and impermanent things. Let us not waste this golden opportunity to elevate our spiritual level and aspire to ascend to the highest spiritual plane. Let us make Guruji our supreme goal so when this life is over, we can attain him and attain liberation with his grace.

Only he can liberate us from suffering and sorrow and release us from the endless cycle of reincarnation. There is no other way to be released. We should not settle for seeking just a temporary reprieve from our problems when we have the opportunity to obtain the highest goal of liberation and God-realisation. This is what Guruji alluded to as the ' asli cheez '.

So follow the path of unconditional selfless devotion and selfless service performed without any sense of doership and without any expectation of reward or acclaim. Surrender, detachment and renunciation of ego are the means to reach the spiritual level at which a devotee becomes exceedingly dear to Guruji and eventually attains him. Do not lose this precious opportunity. Surrender to his infinite mercy. Surrender to his boundless grace and he will enlighten you with the Truth. The Truth is the gateway to salvation.

The Truth is that the end to all suffering is attainable but only with his grace. Let his grace dissolve your ego. Do not resist. This purification is necessary to ascend to a higher spiritual level.

Our suffering does not end when we die. Only Gururji's grace can liberate us from suffering permanently. He is the ultimate refuge of our souls. The only place where we can attain supreme bliss, peace and serenity. Accepting this Truth is the first step to making a firm resolution to attain the highest plane of existence, the highest goal of God-realisation and the highest reward of liberation or Moksha.

## **SPIRITUAL AWAKENING : FINDING THE TRUE PURPOSE OF LIFE**

Often, when we listen to a beautiful shabad or hear a powerful satsang or read a spiritually enlightening book, we feel deeply moved and find ourselves crying profusely. In that brief moment the veil of Maya is lifted temporarily and we get a glimpse of the absolute truth. We get to experience our inner divinity as the tears wash away the impurities from our heart and mind.

It is the impurities generated by the ego that cloud our vision, so we are unable to see the divine essence of our inner being.

Hence, purification is absolutely essential. It needs to happen on a regular basis so that extrinsic negative influences do not propel us towards the dark side leading us to commit wrong actions whereby we create bad karma for ourselves inadvertently.

There is an ongoing eternal conflict between the truth and ignorance, between darkness and light that takes place inside each of us. The forces of darkness and unconsciousness are all around us in this dark age of Kalyug. It is very hard to resist their sinister influence. The only way we can protect ourselves is by making a conscious choice to follow the path of the truth and the light.

It is not easy to overcome the negative qualities inherent in our nature without Guruji's grace.

When we surrender to his grace, an awakening starts to occur in the inner core of our being.

This awakening enables us to see our true authentic self and to discover the true purpose of our life. This life has been given to us for the purpose of spiritual growth and evolution, not for ego-gratification or fulfillment of hedonistic material desires and the compulsive pursuit of transient pleasures. However, one is not able to realise this fundamental truth without the grace of Guruji. Those who have realised it are truly blessed indeed. They are able to follow the spiritual path and practice the principles of spiritual living by renouncing the ego and fulfilling their duty selflessly for the highest welfare of all, as ordained by God.

With Guruji's grace, these spiritual aspirants are able to develop dispassion or Vairagya and equanimity of mind while performing all actions in this world. They are able to transcend attachment to worldly enjoyments called Raag as well as aversion to objects and experiences that induce discomfort or pain known as Dwesh. As they ascend further, they are able to even renounce the attachment to the fruit of their actions, assiduously performing action as an offering to God without any sense of doership or selfish motive.

Their mind becomes impervious to the duality or dichotomy of existence. They acquire the elusive trait of even-mindedness in the face of divergent opposites like pleasure or pain, honour or disgrace, praise or criticism. Once this stage is reached, the mind is no longer controlled by the senses. The precious gift of life is not wasted in the meaningless pursuit of sensory objects or pleasures which are illusory and impermanent. Insatiable desire for the ultimately unattainable transient pleasures of this world is replaced by deep contentment and inexhaustible peace and serenity. Selfless devotion becomes the highest reason for being. Our love for Guruji becomes pure, perfect and unconditional. The vicissitudes of fate do not have any impact on our faith or devotion. Our faith becomes staunch, unflinching and impenetrable. All doubt and cynicism is destroyed

permanently. Our devotion becomes stronger and deeper and we become saturated with selfless divine love and blissful bhakti.

At this elevated spiritual level, one begins to develop divine traits and exhibit saintly qualities. Even others who come into close proximity of such a saintly person can experience waves of peace and love developing in their heart and mind after imbibing the spiritual energy emanating from them. Many of us have the latent potential to reach this exalted stage of being transmuted into a divine being spreading the light of truth and love in this world. Such a saintly person attains Guruji both in the here and the hereafter, merging with his divine consciousness and ultimately becomes immortal after uniting with the Supreme Being.

The path of spiritual enlightenment and God-realisation has been illuminated for us by Guruji.

Every day we have the choice to alter the balance of the karmic scale. Every day, we are given numerous opportunities to choose the path of truth, goodness and righteousness.

Every day we face the challenge of conquering our ego-based negative qualities and tendencies.

But it gets easier over time with sustained spiritual practice.

Therefore, we need to constantly purify our minds by surrounding ourselves with pious and wholesome influences like satsang, holy books and shabads. These are the means of purification that Guruji has left at our disposal.

The desire for material things and attachment to worldly entanglements and involvements, diminishes naturally with Guruji's grace. Yet we want for nothing. With his blessings we spontaneously receive everything we need to live a happy, fulfilled and comfortable life on this earthly plane. Abundance flows into our lives along with his unconstrained blessings granting the fulfillment of all our material needs. Material prosperity, on the other hand, is a factor of both effort and generosity on our part, being contingent upon our past and present karmas. It has to be earned through effort and retained through generosity and gratitude. The more we have given, the more we shall receive. We cannot receive what we do not give. In the spiritual sense, outflow determines inflow. This is true for all things both the desirable and the undesirable.

Those who are ready for spiritual enlightenment, receive spiritual knowledge and wisdom from Guruji. The ultimate reward for them is the attainment of ever-increasing bliss and serenity and absolute liberation from suffering. They seek spiritual union with the Supreme Being and attain God-realisation with Guruji's grace.

Those who seek respite from physical and emotional suffering, find their suffering, pain and sorrow alleviated by receiving Guruji's blessings. One way or another, all devotees receive what they seek from Guruji. However, it is imperative that their devotion should not be contingent upon the fulfillment of their desires by Guruji. Devotion should be pure and selfless.

Let us submerge ourselves in pure devotion and perform all actions with a pure intention, without selfish motives. Then everything we do in this world becomes an act of selfless service offered to Guruji with the noblest of intentions while being devoid of any expectation of reward or return or recognition. With constant practice this becomes a

way of life. The path of selfless devotion and selfless service is the highest spiritual path shown to us by Guruji for the attainment of our highest good in this life and beyond.

SO WITH GURUJI'S GRACE, LET THE AWAKENING BEGIN SO WE MAY FULFILL  
THE TRUE PURPOSE OF OUR LIFE  
JAI GURUJI !

## **SERVICE WITHOUT DOERSHIP**

We are all differently abled and have vastly different capacities. We have different dispositions and different levels of commitment.

But we can all do our bit to offer selfless service by doing whatever we do best and most naturally as long as we do it selflessly without any attachment to the outcome or fruit of our actions and without any conditions or expectations. First, we need to determine the way in which we are best suited to serve humanity and then render service selflessly, with the purest of intentions for the welfare of all, expecting no reward or return or recognition.

We can only do sewa upto the fullest extent of our inherent abilities or capacity. There should be no comparison with others. The only thing that matters to Guruji is the intention behind what we do or offer. There should be no sense of pride or ownership or doership. We should render service with an attitude of gratitude and humility considering ourselves to be instruments of his divine will. It is indeed a blessing, if we are offered an opportunity to do something worthwhile in this lifetime, utilising the gifts we have been endowed with.

It does not matter in what capacity we serve, who is the object of our service or what is the nature of our service. All that matters is the purity and selflessness of our motives. All work should be dedicated to Guruji knowing him to be the sole doer acting through us. Due to our inherent tendencies and qualities of nature, our Gunas and Sanskaras, we are better suited to do certain kinds of work than others. There should be no pride or shame in this. All work is valued by Guruji as long as it is done with honesty, integrity, sincerity and humility without any sense of doership or sense of entitlement to its fruit or even expectation of recognition or credit. There is a great sense of equanimity which develops from consistently doing all work in this spirit. A lot of self-inflicted suffering can be avoided thus.

When this path of God-ordained selfless service is followed in a sustained manner it becomes KARMA YOGA - The path of renunciation of the fruit of the action. This path may seem difficult to pursue but in the end, it is exceptionally rewarding. Not only does it elevate us to a very high spiritual level but ultimately, it liberates us from the relentless cycle of action and reaction, cause and effect. This is the only way to transcend the endless cycle of karmic retribution.

**JAI GURUJI! MAY GURUJI'S DIVINE GRACE ENLIGHTEN US AND LIBERATE US FROM SUFFERING.**

## **PURE HEART RECEIVES HIS GRACE**

There is no room for enmity, hatred or malice in the heart of a true devotee of Guruji. A true devotee has a pure heart. Only when we renounce our ego and unreservedly surrender to Guruji can our heart be purified by his grace.

Spiritual knowledge and pure selfless devotion can only emanate in a pure heart. Selfless service is the best way to receive Guruji's grace. Only his grace can grant us unwavering faith and unflagging devotion. Even if we pray to him to grant us these blessings, they cannot be received until the heart has become pure. We need to eradicate ego-based negative qualities from our heart and mind but for this to transpire, the ego needs to be dissolved first.

We need to overcome our identification with our ego-based illusory self and recognise our true authentic self. A simpler way to understand this would be: Do not consider yourself superior to or more special than others. See the divine essences of God in ALL. All are his children - interconnected to each other through the divine self which dwells in all.

They have been placed in a particular role or position in this lifetime based on their past and current life karmas and sanskaras. They may choose to follow the path of righteousness and selflessness and ascend to a higher spiritual level. Or they may become egoistic, selfish and misguided by the sanskaras which predominate in kalyug, making wrong choices and committing sins and misdeeds resulting in their descent to a much lower level. Each one has been given the gift of freewill. God does not interfere with the free will of any individual.

It is only our previous good karmas which draw us to the path of spirituality. If we have committed exceedingly good deeds, only then do we find a true Guru. Therefore, dear sangat, we are extremely fortunate to have found both God and Guru in one: OUR GURUJI!

**LET US MAKE OURSELVES WORTHY OF HIS GRACE!**

**JAI GURUJI!**



## **GENEROSITY OF SPIRIT IN THOUGHT WORD AND DEED**

Identification with the body and the mind is the most common form of ego-identification. It creates strong attachment to one's physical form and fosters the delusion of seeing oneself as nothing more than the mind or the body. One is unable to recognise the authentic divine self or Atma which is our true identity. The preservation of the ego-based false identity becomes the sole purpose of life. The perception that this preservation of the illusory self must occur even at the expense of others, drives all our thoughts and actions.

Conflict and competition are viewed as a necessary means to assert and affirm one's individuality. The ego has an insatiable need to be appeased at all costs. When it feels threatened or insecure due to the accomplishments of others, it tries to undermine or denigrate them so as to be inflated by bringing them down. Jealousy and animosity lurk inside the hearts of most individuals in Kalyug. However, when we succumb to these negative feelings, they lead to our own destruction.

Nothing good can come of wishing ill upon others. It only brings suffering all around. Even thinking evil thoughts about others is bad karma.

We need to elevate our consciousness to be able to realise that we are all interconnected. When we hurt others, we cannot escape from suffering the consequences of our evil actions. There is a severe karmic payback for inflicting harm on others whether it is done in an open obvious way or in a subtle, surreptitious and underhanded way. Nothing is hidden from God.

Generosity of spirit is not limited to acts or deeds only, it also extends to words and thoughts. Kind, loving, compassionate words and thoughts towards others also count as good karma. Thought is karma too. Thinking benevolent thoughts and sincerely wishing others well is truly one of the highest energies that bestows goodness and blessings upon the recipient as well as the source. The one who wishes others well and generously expresses goodwill and appreciation towards others is going to receive the grace of Guruji most assuredly. Those who secretly harbour malice towards others, try to undermine others or try to hurt them with harsh words or cold indifference, do not realise that their ill-will is poisoning their heart and making it impure. Their malice or animosity towards others, lowers their spiritual level and brings more negativity and darkness into their own lives. They may be able to fool the world but Guruji is omniscient and knows what lies in their dark hearts.

Therefore, it is very important to keep your heart pure and always wish others well by thinking good thoughts and expressing kindness, love and appreciation through your words and deeds. Having such a generous spirit is a great virtue and makes one dearer to Guruji. Selflessly wishing others well is the highest prayer. Let us always strive to pray for the highest welfare of all. Even for those that hurt us, we can silently pray that Guruji's divine grace may enlighten them and elevate their consciousness. That would absolutely be the highest prayer of all.

Forgiving those who have hurt us, not only raises our spiritual level, it also releases us from the cycle of karmic give and take with those souls who are not ready to ascend higher themselves and only strive to drag us down with them. Being steeped in ignorance, they inadvertently choose to remain bound to the cycle of karmic retribution

but if we are truly enlightened then we can choose to liberate ourselves by forgiving and letting go.

We need to protect ourselves from the pernicious influence of evil dark souls by not engaging with them but by praying for them from a distance. Only Guruji may bless them and bring about a transformation in their hearts and minds. It is not our place to get entangled in their bad karma in a misguided, self-defeating bid to 'reform' them. Just silently wish for their welfare that Guruji's grace may redeem them and move on.

Guruji wanted us to avoid 'Kusang' or bad company. Hence, we should avoid the company of toxic dark souls. He only encouraged satsang which is the company of spiritually elevated souls who would nurture, love and support each other on the path of spiritual advancement, not drag others down with their sinister impure motives. Therefore, our collective spiritual welfare lies in seeking the company of the highest, most pious and pure-hearted souls and have satsang with them.

Satsang is meant to infuse our spiritual life with positive energy, selfless love, blissful devotion and spiritually enlightened thinking. For this purpose, it is best to only associate with pure souls to do satsang. We cannot reform evil dark souls by sharing our sacred spiritual experiences and knowledge with them. Only Guruji has the power to transform them, if they choose to surrender to him. Spiritual enlightenment cannot be conferred on those who are not evolved enough to receive it.

Satsang is supposed to instill in us positive divine traits, not negativity, conflict and competition among devotees. These things completely defeat the purpose of satsang and prevent people from experiencing the bliss of direct spiritual union with Guruji as their hearts become vitiated and heavy with negativity. Satsang is supposed to be a spiritually uplifting experience that ultimately facilitates our spiritual advancement.

Our main purpose should be to maintain direct one-on-one connection with Guruji and to raise our spiritual level by experiencing the divine love, bliss and serenity that emanate in our hearts during satsang and are imparted by Guruji's grace. Then we will be able to fulfill the true purpose of our life which is to ascend and advance on the spiritual path. When we ascend to higher spiritual levels it becomes easy and natural to develop the generosity of spirit to always wish others well, to selflessly express goodwill and appreciation towards them, to celebrate their accomplishments and rejoice in their progress. Jealousy, apathy or arrogance no longer prevent us from giving unconditionally and generously in thought, word and deed.

**MAY GURUJI BLESS HIS SANGAT WITH A PURE HEART, A POSITIVE MIND AND A GENEROUS SPIRIT.**

**MAY THERE BE EVER-INCREASING PEACE, HARMONY, RESPECT AND LOVE AMONG ALL SANGAT!**

**JAI JAI GURUJI !**

## HOW EQUANIMITY OF MIND EXPEDITES SPIRITUAL EVOLUTION

It is critically important to rise above our entrenched patterns of behaviour - our conscious or unconscious patterns of reacting to people and situations in life. We carry over certain tendencies or sanskaras from previous lifetimes which were formed due to experiences or traumas that occurred in our past lives. We have recurring themes or patterns of experiences in our lives which are an extension or continuation of our experiences from past lifetimes. If we do not overcome these patterns we are doomed to repeat them in successive future lifetimes as well.

We cannot truly learn our lessons and move beyond repeating the same mistakes over and over again until we change the way we react to the challenges we encounter. The more strongly we identify with our ego, the more likely we are to react negatively to people and situations that challenge us. It is absolutely essential to develop the elusive trait of equanimity of mind whence there is no attachment to thought or ego and one dwells in a state of pure awareness of our true divine nature. When the individual ego-based identity does not operate anymore the sense of attachment or doership is dissolved. Our identification with the body and mind, which are of a limited or finite nature, is dissolved and true awareness of the unchanging nature of the authentic self emerges. Attaining this pure awareness leads to an abiding state of even-mindedness which is necessary for detachment and selflessness to develop.

We continue to face the same set of people and situations in a series of lifetimes until we learn to transcend our patterns of behaviour and reaction. We continue to create karmic give and take accounts with people in a recurring manner. We carry over the experiences from past lives into the present and they influence what we draw to ourselves in this present life. The same set patterns repeat themselves in an endless cycle until we develop true awareness of the immutable absolute reality of who we are and why we are here.

Equanimity of mind helps us to develop the ability to enjoy the pleasant experiences that life brings, without becoming attached to them. Attachment only brings misery as all the pleasures of the material plane are ephemeral or impermanent. Equanimity also helps us to endure hardships or unpleasant experiences without aversion or avoidance. This way we are able to face the consequences of our wrong actions and thereafter be released from further suffering. Avoidance only accentuates and perpetuates our suffering. Even-mindedness enables us to transcend the recurring patterns of experiences that keep us bound to repeating the same mistakes over and over again.

We need to control our reaction to people, situations and events. Only then can we hope to release ourselves from undergoing the same set of experiences and situations in the endless, unremitting cycle of karmic action and reaction. Being even-minded, in the face of opposites such as pleasure or pain, comfort or adversity, praise or criticism, honour or disgrace, while selflessly fulfilling our God-ordained duty with detachment from any expectation of reward or return, liberates us from the vicious cycle of experiencing the same challenges and hardships in successive lifetimes. Facing, even the most confronting situations and hostile or antagonistic people with equanimity, poise and placidity liberates us from creating further karmic give and take accounts with them. Then we stop attracting such disagreeable people into our lives again and again.

Learning from our mistakes means learning to not react to things in the same ingrained fashion. Also, we need to lose the sense of doership while performing all actions. Only then can we become detached from their outcome, be it favourable or adverse. Then we no longer react to adversity negatively. We are able to transcend any adverse outcome or situation and remain unperturbed whether things seem to be going in our favour or not. We are able to remain steadfast amid the vicissitudes of fate.

When we relinquish the sense of ownership or doership, then all action can be performed selflessly and dedicated to Guruji, knowing him to be the sole doer acting through us. We can then see ourselves as an observer or witness to the divine will acting upon us and through us. Once this elevated state of pure awareness is reached, favourable outcomes no longer fill us with pride. Moreover, we remain undeterred in our single-minded dedication to duty, even in the midst of unfavourable circumstances. Changing external circumstances do not have an impact on our unconditional faith and selfless devotion to Guruji.

Thus, equanimity of mind is one of the highest attributes that enables us to make rapid progress on the spiritual path and prevents us from getting entangled in negative or reactive patterns of behaviour that tend to impede our progress.

Our individual consciousness is capable of experiencing both bondage and liberation, subject to the delusions of Maya, which powerfully exerts its influence through the three gunas of nature, namely Satva, Rajas and Tamas.

The only remedy for all the misery and suffering that exists in the phenomenal world is the true accurate knowledge of the nature, qualities and attributes of the soul.

Only the realisation of the true eternal nature of the imperishable soul can lead to the communion of the individual consciousness with the supreme ultimate consciousness.

Only this realisation of the absolute truth can liberate the soul from the fathomless ocean of birth and death and the inescapable afflictions of material existence such as death, decay, disease, old age, misery, loss and sorrow.

## KARMA YOGA : THE PATH OF PURIFICATION

All the suffering that arises in our lives is the result of reactions from our past sinful actions. The only way to extricate ourselves from these unpleasant reactions is to purify ourselves by practicing Karma Yoga which involves the performance of actions without desire or attachment. Once this purification has incinerated all our past misdeeds, we are released from experiencing the reactions from our past karmas.

Only when the mind has thus been purified by the spiritual practice of Karma Yoga, is one ready for the next elevated stage of becoming eligible for receiving spiritual knowledge or Gyan. Gyan Yoga is the realisation of the absolute truth which leads to the communion of the individual consciousness with the ultimate cosmic consciousness.

Unbroken remembrance of the Lord's name while discharging our prescribed duties, leads one to the state where the consciousness is completely absorbed in thoughts of Him, while the senses are engaged in rendering loving selfless service unto Him. Liberation from all the reactions of past misdeeds can be achieved in this way, by the performance of actions without desire for reward. By adhering to Karma Yoga one's accumulated sins will gradually dissolve and then mastery can be achieved over material nature and the innate Gunas or modes it operates through, namely, the mode of goodness (satva), the mode of passion (rajas) and the mode of ignorance (tamas).

Thus, actions undertaken as a God-ordained duty, free from desire for reward, lead to purification by destroying the sins which hinder spiritual development. Karma Yoga can be achieved by performing prescribed duties for one's station in life, according to the natural attributes of one's character and disposition. It does not matter what one's qualities or abilities are, what matters is that the actions they perform are free from attachment or desire for rewards.

Desire for the material rewards of actions leads to bondage to the reactions they generate. Only actions performed without desire, attachment and egoism do not create bondage to material existence or subject one to the suffering caused by the reactions of sinful actions.

Attachment, unfulfilled desires, ego-identification and the performance of actions for sense-gratification, cause bondage of the living entity to the perpetual cycle of birth and death. All embodied entities are forced by inviolable cosmic laws, to endure the reactions to their past actions, as long as they remain attached to the sense of doership while performing actions. Embodied entities are unable to overcome their sense of doership and are unable to renounce their attachment and desire for the fruits of their actions. This is because they remain in a state of ignorance, unconsciousness and delusion while being under the spell of Maya or illusion which binds them inexorably to material existence.

Therefore, all embodied beings remain bound to the incessant cycle of mortal life undergoing endless reincarnations and are forced to accept a mortal form according to the inherent nature of their past life karmas. Another thing of crucial significance in this regard is the fact that whatever one thinks about at the time of death is what determines what they attain to after death and what they reincarnate as in their next life.

Thinking of the Lord and chanting His name at the time of death, takes one to the highest spiritual plane in the eternal spiritual realm. But remembering the Lord at the time of death does not come easily and naturally, unless one has accomplished the communion of the individual consciousness with the supreme ultimate consciousness during their lifetime. Otherwise, desires, attachments and delusions keep us bound to mortal life on the material plane of existence. One is unable to attain liberation from the unremitting cycle of birth and death and the relentless suffering of material existence.

Becoming fixed on remembering the Lord's name and becoming fully absorbed in His divine consciousness, only occurs when there is selfless, unconditional, unflagging devotion or Nishkaam Bhakti. Purification of the heart is necessary to attain this sublime state of blissful, perfect divine love and this can only occur through an act of grace. The mercy of the Lord is causeless and His grace is fathomless and boundless. An act of unconditional, unreserved surrender on our part is required to receive this benign benediction. Only, the Lord's grace can bequeath upon us the ultimate reward of absolute liberation from suffering and release us from the perpetual bondage to material existence.

The pure, pristine divine consciousness already exists within us all. It is the true nature of our divine inner being or Atma which bears all the divine traits and attributes of the Supreme Soul or Paramatma. We are unable to recognise the divine essence of our true authentic self due to our strong identification with the ego-based illusory self. Dissolution of the ego is essential for the realisation of the divine swaroop of the true inner self. All that is required is for the veil of Maya to be removed and only the Guru's grace can ultimately destroy this veil of Maya and release us from the delusions, desires and attachments that keep us from developing pure awareness of our true divine essence.

This pure awareness enables us to transcend the bondage of material existence and all the suffering and afflictions it entails. This transcendental awareness imparts true knowledge of the nature of the soul. We are able to realise that the three Gunas of material nature are not our true swaroop. They dominate in our consciousness to varying degrees depending on our intrinsic nature, characteristics and attributes but they do not define the true, eternal, unchanging nature of our imperishable divine soul.

Realisation of the nature, qualities and attributes of the soul is the gateway to the path of Gyan Yoga or the path of spiritual knowledge. Only one who has purified himself by practicing Karma Yoga in previous lifetimes can be eligible for attaining the path of Gyan Yoga. Spiritual knowledge of the Supreme Being or Brahma Gyan can only emanate in a pure heart and mind. The sins of past misdeeds need to be incinerated first by adhering to the practice of Karma Yoga in conjunction with selfless devotion or Nishkaam Bhakti. Then one is ready to ascend to Gyan Yoga.

Gyan Yoga is the infallible path that leads to Moksha or liberation from material existence and all its inherent afflictions. However, sustained spiritual practice of Karma Yoga is required to acquire the purity that is essential for attaining the sublime state of consciousness for Gyan Yoga to be established.

## **INCARNATION OF DIVINITY: PURPOSE AND MODE**

Great souls with immense compassion descend from the highest spiritual realms for the dissemination of the absolute truth. These exalted liberated souls, selflessly choose to incarnate on the material plane for the highest divine purpose of re-establishing Dharma or righteousness and virtue, by reminding humanity of the inviolable cosmic laws that are based on the eternal and immutable principles of creation.

They come to alleviate the misery and suffering of humanity which is inextricably entangled in the incessant cycle of birth and death. They work tirelessly to dispel the ignorance, darkness and delusion that hinders humanity from attaining spiritual enlightenment. They work arduously for the cultivation of spiritual knowledge among mankind. Their blessings and teachings are the means to return humanity to the path of righteousness and spiritual progress. They assiduously prepare conditions to elevate the collective consciousness of humanity. The upliftment of humanity is the paramount purpose of their incarnation. They guide humanity which is beguiled by the trappings of Maya, to attain ultimate liberation from the bondage of material existence.

The Sovereign Lord himself, manifests by his own divine potency or Yogmaya, whenever Dharma is obscured by the influence of materialism, whenever the purpose of human existence becomes distorted and humanity becomes corrupt, degenerate and depraved. He embodies the pure goodness of Satva from the three Gunas of material nature which is completely subservient to Him. Even though the Supreme Lord is the master of material nature and all its manifestations, He chooses to accept the nature of Satva and incarnate Himself on the material plane. The Supreme Lord is verily above and beyond all the Gunas of nature, being the self-manifested Sovereign creator and controller. His true swaroop or form can only be described as SAT-CHIT-ANAND. Yet He chooses to incarnate on earth by His own divine potency or Yogmaya for the re-establishment of Dharma or righteousness.

Our Guruji was such an incarnation of the Supreme God Shivji himself, who descended on earth to bestow his eternal benediction upon the righteous souls who chose to surrender to him in a spirit of submission and supplication. The bestowal of his causeless, redeeming grace leads to the highest welfare of all living entities. The blessings and benefactions bequeathed by him are limitless, eternal and absolute. All those who surrender to him receive his blessings spontaneously.

Those who have a pure heart and those who worship him selflessly, dedicating all actions to him without any desire or attachment to rewards attain him most assuredly. Rendering all actions as a loving selfless service unto Him, leads to the dissolution of all past sins. Those who surrender the fruits of all actions to Him are protected from all the reactions of past misdeeds. Those who undertake actions selflessly for the greatest welfare of others, are dearest to Him.

He takes all responsibility for the spiritual and material welfare of all those who surrender to Him unconditionally. All those who take complete refuge in Guruji are under his

infallible protection. Even Yamdoots cannot touch his devotees. He rescues his devotees from the clutches of the ruthless Yamdoots and grants them the opportunity to ascend to the highest plane of existence after death.

Forming a direct connection with Guruji and propitiating him directly is the most efficacious way to attain ultimate refuge and salvation. By following the divine principles of unconditional devotion, selfless service and the performance of actions without desire or attachment, one attains the ultimate reward of absolute liberation and eternal communion with the ultimate divine consciousness.



## SALVATION : THE ULTIMATE GOAL OF MORTAL EXISTENCE

The pursuit of transient pleasures for sense-gratification and attachment to worldly enjoyments only brings suffering in the end. Eternal bliss can only be attained by communion with the Eternal Absolute Supreme Spirit which dwells within every being and permeates every manifestation in the created universe, be it matter or spirit. The Eternal Supreme Spirit is beginningless, all pervading, indivisible and indestructible.

It can be perceived in its true, non dual form after the attainment of transcendental knowledge, which liberates one from the consciousness of duality, division and separateness that is engendered by the ego. The ego is created by the power of delusion of Maya, which is wielded by material nature over all embodied entities. Maya is a binding and concealing mechanism. It conceals the true divine nature of the indwelling spirit and binds living entities to ignorance and karmic reaction.

Once the ego is dissolved, the veil of Maya is lifted and pure awareness begins to develop. We can then begin to extricate ourselves from worldly entanglements that perpetuate our bondage to material existence and keep us enslaved to the karmic cycle of transmigration and reincarnation.

Liberation from the cycle of karmic reaction can be achieved by the sustained practice of Karma Yog which grants purification by the dissolution of past sins. The highest perfection can be attained by the performance of actions without desire, attachment or selfish motives, while undertaking one's natural work as ordained by one's inherent nature or natural disposition and ability. One who performs work in this manner offering it as a selfless service to God, is fulfilling his enjoined duty and does not incur any sin. Such a person is not bound to any karmic reaction.

Suffering arises due to the adverse karmic reactions generated by our past sinful actions. Sinful actions are committed in the mode of passion or in the mode of ignorance. Actions which are unrighteous, ego-driven, desire-ridden, selfish or detrimental to others all constitute sinful actions. Such actions are performed with impure motives and strong attachment and desire for the fruit of action. They bind people to karmic reactions which bring on relentless suffering.

Only those actions which are performed without desire or attachment to rewards and without any sense of doership, or actions that are undertaken for the welfare of others, are deemed pure and arise from the mode of goodness. Such actions purify our karma by dissolving past sins and facilitate the emergence of divine qualities.

Only those with a pure mind and intellect, with selfless pure devotion in their heart whose past sins have been destroyed, can attain the ultimate transcendental knowledge of the Supreme Being or Brahma Gyan.

Performance of meaningless rituals and outward show of worship for the fulfillment of material desires and for the purpose of attaining material advancement and heavenly comforts does not lead to spiritual gain. There can be no spiritual advancement without the development of spiritual discipline, inner purity and selflessness in devotion.

Devotees need to assume responsibility for inner purification and the development of divine qualities of righteousness, virtuousness, selflessness and detachment.

Renunciation of ego-driven selfish motives and negative qualities like pride, arrogance, anger, malice and greed, is necessary for spiritual advancement. The compulsive pursuit of sense objects and transient sensory pleasures creates an insatiable desire for sense-gratification. This desire can only be controlled by consciously withdrawing the senses from sense objects. The hedonistic pursuit of sense-gratification creates perpetual bondage to material existence, hence mastery over the senses has to be gained to achieve control over desires.

Sincere effort and commitment is required on our part to attain purity in thought, word and deed. We need to make a conscious choice to follow the path of truth, righteousness and virtue. Effort is required for self purification. Impure and imperfect devotion which is contingent upon the attainment of material advancement and worldly success, often expresses itself in outward forms of ostentatious display and empty rituals performed with exuberance and hypocrisy. Impure devotion like this may lead to temporary material gain but it does not lead to spiritual progress or salvation.

True devotion of the purest kind only arises in those who are imbued with the goodness and purity of Satva. It cannot arise in those whose minds are tarnished by the impurities of Rajas and Tamas. True devotion is selfless and devoid of attachments, desires and expectations. Unlike worldly devotion, it is free from the impurities of egoism, pride, ambition, greed or fear. Hence, self purification is necessary for true devotion to develop. It is not attainable without inner transformation.

Performing selfless desireless actions or the practice of Karma Yoga is essential for karmic purification to attain purity of action. Purification of the mind is necessary to establish the purity of thought required for the attainment of pure transcendental knowledge. Only once purity has been attained, can transcendental knowledge emanate.

Mere outward physical display of devotion is not pure devotion. Pure devotion requires inner purification and selflessness. It is highly irresponsible to believe that no effort or sacrifice is required for self-improvement and transformation. It is erroneous and self-indulgent to think that we do not need to make any effort to overcome our flaws, negative qualities and impure motives. Those who want to attain salvation need to work on inner purification. It takes more effort than just making an outward display of devotion to Guruji. Salvation can be attained by pure selfless devotion to Him. Empty rituals and ostentatious displays done in order to propitiate Him for the fulfillment of material desires, cannot lead to Moksha or liberation from material existence. Moksha is absolute deliverance from the phenomenal world and requires freedom from material desires and dispassion towards material things.

For those who seek salvation, purity needs to be attained first by the renunciation of ego, desire-ridden actions, impure motives and attachment to rewards.

A pure devotee is humble, possesses equanimity, bears no malice or enmity towards others and is compassionate and forgiving. His devotion is single-minded and unconditional, not expecting anything in return. He is free from arrogance, egoism, desire, anger, greed and pride.

It would be erroneous to assume that no effort or discipline or sacrifice is required for the attainment of salvation. Ultimately, salvation has to be earned by us. The path has been illuminated for us by Guruji and the process is expedited by the bestowal of His grace.

Purity of action, development of pure, selfless, unconditional devotion and the attainment of transcendental knowledge, are the complementary paths that lead to salvation.

A true spiritual aspirant strives to ascend to the highest spiritual plane which grants absolute liberation and eternal bliss. Salvation is the highest goal of mortal existence. Material seekers do not realise this as they remain under the spell of Maya. They cannot overcome their powerful attachment and desire for material pleasures as they tend to operate in the modes of passion or ignorance. The delusion fostered by the concealing mechanism of Maya, keeps them in a state of ignorance about their true divine nature and prevents them from realising the Absolute Truth. They are unable to overcome their bondage to material existence as their desires and attachments bind them, inexorably, to the incessant cycle of birth, death, disease, old age, suffering, loss and sorrow in the temporal plane. Mere enjoyment of material pleasures does not create bondage. Hence partaking of worldly enjoyments is not their undoing. The insatiable desire for material pleasures, strong attachment to the fruits of their actions and the single-minded pursuit of sense-gratification, is what keeps them bound.

Thus, the path of materialism leads to darkness, ignorance and bondage to the cycle of rebirth and reincarnation by taking one away from the path of the truth and the light that leads to liberation. Following the path of spiritual knowledge leads to the realisation of the Absolute Truth. The Absolute Truth is that all manifestations in the universe, including all embodied entities, are an outward expansion of the Supreme Spiritual Being or Paramatma and are born out of the union of spirit and matter. The Universal Spirit is omnipresent and all-pervading. The same Primal Spirit dwells inside every being and permeates everything in the cosmos. The universe is one indivisible whole but appears divided into separate objects and entities whether animate or inanimate. This is due to the powerful illusion created by Maya, the primal force of material nature, which deludes and binds mortal beings to material existence through the agency of their desires and attachments.

The realisation of the Absolute Truth liberates mortal beings from the influence of Maya by enabling them to transcend the desires, delusions and attachments that keep them bound to the inherent suffering in the endless cycle of birth and death. Absolute cessation of suffering and sorrow is only attained upon achieving salvation. Those who attain salvation do not ever have to take birth again. They attain the Supreme Abode and do not get afflicted during the dissolution of the universe. They reside in a state of eternal peace and bliss in the purest essence of spirit by merging with the Primordial Supreme Soul.

## GURUJI'S LEELA : HIS DIVINE PLAY

Guruji had a charming, captivating and amiable disposition. He enthralled His devotees with His convivial manner and affable good nature. He possessed the most amazing and brilliant sense of humour. He regaled us with His exceptionally witty remarks, hilarious acronyms and jokes. He often coined amusing and endearing nick-names for some of His devotees. He loved to make light-hearted fun of devotees who had had love marriages. He would know the moment a couple walked in if they had a love-marriage. He never failed to pick-up on that and would usually make a playful remark to tease them about it. He would sometimes, say out loud what some people were thinking in their heads or what they had been upto earlier. It was all said in jest and resulted in some uproarious laughter. Then some light-hearted banter would erupt among the sangat and people would comment on how Guruji ' saareyan di file khol dende hai '.

Guruji truly made up the funniest acronyms anyone could ever invent. Below are a few examples I am able to recall.

HUSBAND - Horse under severe burden and no distraction.

WIFE - Worry invited forever

IAS - I agree sir

IFS - Indian Faltu Service

IPS - Indian Patni Service

CPWD - Chitti Pantanwale Dacait

FCI - Full Corruption Of India.

This was all part of His Leela or divine play. He kept everyone under the spell of His divine power of illusion. He would try to connect with His devotees on a personal and human level. Although He remained very approachable and accessible to all His devotees, He did not want to reveal His true Supreme divine swaroop to everyone. It was only revealed to a lucky few chosen ones but not to all.

It was the work of His Maya or power of illusion to conceal His true form from most people, especially those who were not spiritually evolved enough to see His divine swaroop yet. Those who were able to witness His divine effulgent splendour and have darshan of His divine swaroop were only able to do so because He chose to reveal Himself to them. It is only possible to know Him to the extent that He chooses to reveal Himself to us. Indeed, no one can transcend the deluding and concealing mechanism of His Maya without the bestowal of His highest grace.

## A FEW MORE SATSANGS

I remember, during those years when Guruji was at Empire Estate, many people would ask Guruji to give them a mantra or 'nam' to do jaap with with.

They would say, " Guruji koi naam de deyo ya koi mantar dasso. Tussi koi mantar nahi dasde." Then, Guruji would smile and say, " Main oss type da guru nahi hai. Main koi mantar nahi dasda. Bas etthe aake langar khao, blessings miliyaan hoiyaan hai." Many people would be very surprised by this as they were used to other kinds of gurus. Then, one day a young girl came with her mother and insisted that Guruji should give her a mantar as she was very keen to do jaap.

Guruji was very benevolent and seemed to be pleased with the child's devotion, so in order to satisfy her need to do jaap he told her a simple one line mantra, which was " Om namah shivay shivji sada sahay." Then the girl's mother asked him, " Guruji, kinni maala karni hai roz? " Then, Guruji said, " Koi maala pherne di lod nahi, bas din che sirf panj vaar bolna hi kaafi hai." This was the first time I ever heard Guruji give some kind of mantar to anyone. The line " Om namah shivay Guruji sada sahay " was of course added later on at some point. Guruji did not prescribe any rituals for worshipping him. All one had to do to receive his grace was to submit to him directly and whole-heartedly with a pure heart, unquestioning faith and unconditional devotion. That was what our great master ever expected of any of his devotees. There was so much purity and simplicity about forming a direct one-on-one connection with him. His presence did not ever instill fear in anyone's heart. He was a fathomless ocean of love and compassion. Just being in his presence evoked profound love, devotion, peace, serenity and divine bliss in one's heart.

I love you Guruji. If I extolled your greatness with every breath in my body it would still seem inadequate to me. Always keep me in the warm embrace of your love and bless all your children. I fervently pray to you for the greatest welfare of all!

JAI JAI GURUJI !

.....  
Guruji gave me darshan in my dream this morning. I dreamt that I was in Empire Estate, sitting next to Guruji's charan as I usually did.

He was wearing a maroon chola embellished with gold. As I was talking to Him, shabads were playing in the background.

Then, unexpectedly, I had an irresistble urge to ask Him to sing. I said to Him, " Guruji, I have never heard you sing. I would love to hear you sing once.

Will you please sing for me ? " Then Guruji flashed his enchanting smile and indulged me by agreeing to sing a few lines. I was totally mesmerised when He sang. He had the most amazing, rich, mellifluous voice. I have no words to describe it. All I can say is that He sounded a lot like Nusrat Fateh Ali Khan and Hans Raj Hans , when He sang. I thanked Him effusively for granting my wish. Then, I asked Him for some guidance regarding a decision that I needed to make. I had been struggling with this decision for quite a while and just could not make up my mind. Guruji was very forthright in answering my question, however, I cannot share all the details about what He said to me. But I can share the part of the message that has a universal relevance and would help the entire sangat.

Guruji said in His inimitable style, " Aape karan naal ho jayega. Apne aap karan naal hi hunda hai, " In the context of what I had asked, what He meant was that He had already granted the most beneficial outcome for me and my family but it would only materialise

when we made the required effort. Once again He emphasised the monumental importance of self-effort. His message reiterated the enormous significance of righteous action. In other words, we need to perform the right actions with the right intentions by diligently performing our prescribed duty and applying ourselves to the task at hand but after that we should surrender the outcome to Him. It our duty to perform the required actions but we need to renounce our attachment to any particular desired outcome.

We need to trust that Gurujji will bring about the most beneficial outcome for us.

When we perform desire-ridden actions with strong attachment to the result of the action, we make ourselves vulnerable to undesirable or unfavourable karmic reactions. The best course of action is to perform desireless actions with detachment to the outcome, surrendering the fruits of the actions to Gurujji.

It is our moral duty to perform action but our actions should be devoid of desire, attachment and impure motives. Most of all, self-effort is required. The importance of this cannot be emphasised enough. By giving empirical knowledge of scriptural injunctions, Gurujji reinforced the message that mere absence of desire and attachment or the non performance of action which would, in effect, be the path of non action, is not the right path. This is not the renunciation of karmic rewards but rather the renunciation of action itself, which is morally wrong. This is not karma yoga. Karma Yoga is the path of performing righteous action without desire or attachment to rewards. It does not mean abstaining from action. We need to inculcate the right attitude of undertaking actions with self-effort, committing desireless actions with pure motives and then surrender the outcome to Him, knowing that He will grant the most auspicious and most beneficial outcome for us.

We should always, only seek His grace and not the rewards of our actions. When we desire rewards then we also have to endure the karmic reactions of our past actions. Performing desireless actions and dedicating all the fruits of the actions to Him, releases us from suffering any adverse karmic reactions and over time leads to the dissolution of past sins. Most importantly, our devotion to Gurujji should be pure and unconditional, not contingent upon the fulfillment of our desires for material gain. Then, He will confer upon us His highest blessings which are limitless, eternal, immutable and absolute. We should submit to His divine will and He will bestow on us, His fathomless mercy and infinite grace . He will take care of our ultimate welfare both spiritually and materially and endow us with our highest good both in the here and the hereafter.

JAI JAI GURUJI !

I LOVE YOU GURUJI !

.....  
Everything that Gurujji ever expressed, no matter how cryptic or enigmatic it may sound, always comes to fruition.

A long time ago, even before I had ever considered the idea of writing a book for Gurujji, He had appeared in my dream and said something that I could not understand at the time. He expressed that He was pleased with me and said, " Tenu main apna afsar bana dena hai. Tu hun mera kamm karaya karenge."

Even at that time I knew that this was His way of blessing me but I did not comprehend the full import of His message. I could never have imagined that He was trying to tell me something more.... that He had chosen me to do His sewa in this way through my writing I am profoundly grateful to Him that He gave me an opportunity to serve Him in the best way that I can.

As I have always stated.... The highest perfection can be attained by doing one's natural work as a loving selfless service unto Gurujji and dedicating all the fruits of the work to Him, expecting no reward or recognition or return.

Guruji chooses the means and the path for each one of us. We can only do the sewa ordained by Him, to the best of our natural ability and disposition.

The most important thing that matters to Guruji is the purity of our motives and the sincerity of our efforts.

JAI JAI GURUJI !

I LOVE YOU WITH ALL MY HEART !

## TRANSCENDING THE TRAPPINGS OF MAYA

The embodied soul is under the control of material nature and cannot attain liberation on its own without divine grace and sustained spiritual effort. The embodied soul is bound to the phenomenal world through its desires and attachments. A liberated soul, on the other hand, is free from all worldly entanglements and is free from the control of material nature permanently.

All embodied beings are bound to temporal existence by their attachment to their illusory self and their identification with their physical form. Their attachment to the ego-based false identity clouds their consciousness. The embodied self or Jiva becomes ignorant of its true nature due to the delusion caused by Maya. The Jiva believes itself to be just a mental or physical being and only considers what its senses can perceive, to be the truth. Attachments and desires keep the Jiva bound to mortal existence, subject to the laws of nature. The ego creates a sense of duality, division and separateness which leads to a concept of individuality and a notion of the otherness of others. As a result of these notions, selfishness arises in the Jivas and they feel compelled to compete with each other for the preservation of the individual personality, even at the expense of others. They commit desire-ridden actions out of egoism and selfishness and bind themselves to karmic reactions that bring endless suffering.

The powerful delusion generated by Maya, creates ignorance and perpetuates the notions of duality and division. Mortal beings, under the spell of delusion, commit actions driven by desire and attachment and bind themselves to the cycle of karmic action and reaction.

Maya can only be overcome by developing detachment - by performing desireless actions with detachment to the outcome, devoid of the sense of doership and surrendering the fruits of the actions to Guruji. Detachment brings about purification of actions and motives. Once purity has been attained, the veil of Maya is destroyed by Guruji's grace and transcendental knowledge emanates. The transcendental knowledge of the Primordial Supreme Being is the ultimate knowledge which confers deliverance from phenomenal existence.

Without this knowledge, the concealing mechanism of Maya prevents one from discovering their true divine nature and from realising the presence of the Primordial Spirit that permeates everything in the created universe and is the cause and the source of its creation and dissolution.

The Supreme Being is beginningless, eternal, omnipotent and imperishable. Material nature is the lower energy of the Supreme Being and Spirit is the higher energy. The all-pervading Spirit abides in all units of creation - all animate and inanimate objects. All beings and manifestations abide within the Supreme Being and emerge from the union of matter and spirit. Creation is an outward expansion of the Supreme Being. Creation occurs due to the dynamic creative impulse of the Supreme Spirit and the entire cosmos comes into existence at the start of the creative cycle.

At the time of the destructive cycle, all manifestations merge into primordial nature and all created beings perish. However, liberated beings who have attained unity with the



Supreme Being, are not afflicted at the time of dissolution and never have to take birth again at the time of the next creative cycle.

All embodied beings who are under the control of material nature are subject to the three modes or dispositions of mind and matter. Maya, the deluding and binding mechanism, keeps them in a state of ignorance about their true divine nature. They remain bound due to their desires, attachments and identification with the ego-based illusory self.

In this era of materialism or Kalyug, most beings abide in the mode of passion or ignorance due to the qualities that predominate in this age such as, egoism, selfishness, arrogance, pride and greed. The actions they commit, emanate from the modes of passion or ignorance. The driving force that propels their actions is the overpowering desire to enjoy the fruits of the actions. Their strong attachment to the outcome of their actions, binds them inextricably to the karmic reactions that are generated consequentially.

Jivas abiding in the mode of goodness, who have developed pure awareness of their divine authentic self and have realised the true purpose of their existence are able to perform desireless actions without attachment or expectation, thereby purifying themselves of past sins. As they attain purity, they begin to develop divine qualities of dispassion, equanimity and detachment. As they ascend further to a higher spiritual level, they attain the sublime, pure consciousness required to receive transcendental knowledge. However, even upon acquiring pure spiritual knowledge, they are still not able to liberate themselves from the control of material nature. This is because having knowledge alone is not enough to permanently overcome the powerful forces of Maya. It is still possible to become bound through Satva Guna or the mode of goodness, if one develops attachment to the pursuit of knowledge and goodness. Even, Jivas abiding in the mode of goodness, can become bound if they get attached to their desire for spiritual knowledge or to the sense of righteousness and virtuousness they acquire upon committing good deeds. Therefore, it is necessary to transcend the mode of goodness as well, in order to attain liberation. However, this is not possible without divine help or the grace of a Sadguru. Only divine grace, can help us to absolutely transcend the influence of Maya and permanently liberate us from the control of material nature.

All embodied entities who are bound to phenomenal existence, are subject to the inviolable laws of material nature such as the law of karma due to which every living entity has to undergo the endless cycle of reincarnation to experience the reactions of its past actions. All entities who are under the influence of the delusion and ignorance engendered by Maya, develop strong ego-identification and cannot discover their true divine nature. Their mind and intellect become clouded by the impurities of egoism. False pride and egoism, prevent them from surrendering to God or a Sadguru. Therefore, they cannot receive the redeeming grace of Guruji.

Unfortunately, liberation cannot be attained by those who are devoid of faith and true devotion. Pure devotion is required to obtain the highest benediction of absolute liberation from material existence. Salvation cannot be attained without a Sadguru's grace or without consistent effort at self-purification and sustained practice of the divine principles of spiritual living.

Only advanced souls, who have obtained the grace of a Sadguru and attained communion with the ultimate divine consciousness, can achieve mastery over material

nature and the three Gunas that it operates through. All other embodied beings remain completely under the influence of Maya. The concealing mechanism of Maya is created by the Supreme Lord to conceal Himself from his creation.

The Supreme Lord is the Sovereign Creator and Controller of every manifestation in the created universe. He is also the Preserver, Sustainer, Enjoyer and Destroyer of His creation. It is His Leela or divine pastime to create the entire manifested universe and then enjoy His creation. He abides in all created beings as the indwelling witness but conceals Himself from them by subjecting them to His divine power of illusion or Maya.

Only when the influence of Maya is completely transcended by the bestowal of His highest grace, a created being is able to attain absolute liberation from the phenomenal world and achieve immortality by merging with the Supreme Spiritual Being. After merging with the Supreme Spirit in its purest most subtle form, a liberated being is transmuted into a divine being. It attains the Supreme Abode and abides eternally in a state of absolute peace, serenity and perfect divine bliss.

After the intense yearning of the anguished soul held in captivity in the phenomenal world, absolute cessation of suffering and sorrow is attained after achieving liberation. It is verily divine help or the grace of a Sadguru, which ultimately confers deliverance from phenomenal existence. The concealing, beguiling influence of Maya, which has been created by the Supreme Lord, can only be overcome upon the bestowal of His grace. The trappings of Maya cannot be transcended without His will. Only the Sadguru has the power to permanently destroy the veil of Maya that blinds us and binds us. Gururji's infinite mercy can release us from all bondage and grant absolute liberation.

Embodied beings are irrevocably shackled to the temporal world and cannot liberate themselves on their own. They endure endless suffering in the unremitting cycle of birth, death and reincarnation. A liberated being, however, does not ever have to take birth again. It does not get afflicted at the time of the dissolution of the universe in the destructive cycle nor does it have to reincarnate ever again at the time of the next creative cycle. It exists eternally in its purest most subtle form, having attained unity with the Primordial Supreme Spirit or Paramatma.

## THE COMPLEMENTARY PATHWAYS TO LIBERATION

The highest blessings are received by those who offer their all and ask for nothing in return, not by those who ask for all and offer nothing. True devotion is an act of offering not receiving. The highest offering to Gururji is to surrender to His grace by submitting to His will while renouncing all desires and the attachment to the ego-based illusory ...self.

We do not need to acquire new skills or perform complex tasks to appease God.  
We do not need to perform elaborate rituals of worship to propitiate God.  
We do not need ostentatious displays or a show of exuberance to attain God.  
What we need is purity.

Dissolution of ego is the necessary first step to attaining purity.  
Only pure devotion can lead to union with God and grant eternal communion with the ultimate divine consciousness. Pure devotion leads to intense divine love or Bhakti. Worldly devotion is based on the fulfillment of desires. It is contaminated with the impurities of pride, egoism, vanity, arrogance and greed. True devotion or bhakti is imbued with the goodness and purity of satva and leads to the development of divine traits in the bhakt or devotee. Bhakti is pure selfless love with a preponderance of satva. It is devoid of any desires or expectations. Bhakti Yoga is the most efficacious path of pure, perfect, blissful devotion that culminates in spiritual union with the Supreme Spiritual Being. The intense devotional relationship that is formed through bhakti is so potent that it ultimately transmutes the true bhakt or devotee into a divine being. Bhakti is the highest form of divine love and the Lord confers unconditional love, immediate attention and constant protection on His true bhakts or devotees.

However, Bhakti Yoga is not feasible for those who still bear the impurities of rajas and tamas and have not been able to dissolve their ego or renounce their desires for material gain and attachments to worldly enjoyments. Karma Yoga is the ideal starting point for those who have not attained purity yet. Karma Yoga is the path of karmic purification. Karma Yoga is the performance of actions without desire or attachment to the fruits of the actions. It is the performance of enjoined actions for one's station in life. It is the performance of actions according to one's natural attributes and abilities, but without desire, attachment and impure motives.

With the sustained practice of Karma Yoga, past sins are dissolved over time and purification is attained. Only then does one become eligible for Gyan Yoga or the attainment of transcendental knowledge of the Supreme Being. Once purity has been established and the consciousness has become pure, only then does the ultimate transcendental knowledge emanate. With the attainment of this knowledge, the ego-based false sense of individuality and all notions of separation and duality disappear from the consciousness. The realisation of the absolute truth is achieved.

The absolute truth is that the indwelling Supreme Spirit that abides within us, is beginningless, eternal, omnipotent, all-pervading, all-encompassing, indestructible and imperishable. The entire created universe is an outward expansion of the Supreme Being. Every object of creation whether animate or inanimate, is born out of the union of spirit and matter. Spirit is the higher energy of the Supreme Being, material nature is His lower energy and is completely subservient to Him. The Supreme Being abides in every unit of creation and all created beings and objects of creation abide in the Supreme Being. The Supreme Being, in its formless aspect, is ultimately pure consciousness or light.

In this purest, most subtle form, the Supreme Being can only be described as Sat-Chit-Anand.

Sat - the eternal absolute truth

Chit - the ultimate consciousness

Anand - the perfect divine bliss.

The realisation of the Supreme Being imparts the eternal experience of Sat-Chit-Anand.

Those of us who were lucky enough to have been in Guruji's divine presence, have experienced how He transmitted His spiritual energy to those who congregated before Him. His spiritual powers radiated out of Him and transformed those who were in close proximity, such that, purification occurred spontaneously, dissolution of ego occurred naturally and the veil of Maya was lifted, even if momentarily.

But, unfortunately, the transformation that was induced, was not always permanent in the case of all individuals. How long it lasted would depend on the spiritual level of the person, their level of commitment to making spiritual progress and the degree to which they were under the influence of Maya, which would put them in a state of ignorance and delusion, once again. Only those with a preponderance of satva in their nature were able to renounce their ego-based false identity and overcome their desires and attachments to worldly pleasures. Only they were able to remain established in purity. On the other hand, those who were alienated from their true divine nature and entangled with the objects of their desires, succumbed easily to the deluding mechanism of Maya.

Those who want to attain moksha or absolute liberation need to transform themselves permanently. However, permanent transformation can only occur when there is an abiding commitment to making spiritual progress through self-purification and self-effort. The divine principles of spiritual living need to be consciously and consistently practised and perfected. There has to be an intense yearning for the soul to be released from the captivity of phenomenal existence. These are essential requirements for those who want to transcend the influence of Maya permanently. Finally, the grace of Guruji is needed to attain ultimate liberation from the phenomenal world and the perpetual cycle of birth, death and relentless suffering.

Thus, the complementary paths of Karma Yoga, Gyan Yoga and Bhakti Yoga all lead to liberation but in the end, divine help or the grace of a Sadguru is required to completely transcend the influence of Maya which acts as an insurmountable obstacle to liberation.

## THE KNOWER OF HEARTS

I remember one incident at Empire Estate when a man came to see Guruji for the first time. When this man came upto Guruji, He severely chastised him with the words, " Tu mahapurushaan da test lein aaya hain! Tu kade rab nu nahi manneya. Tenu mere utte koi faith nahi. Tu sirf lottery vich car jitna chahanda hain, es vaaste tu etthe aaya hain. Mennu sab pata hai ki tere dil vich ki hai. Jaa chala jaa ettho hor phir kade na aayi."

Although I was a little disconcerted to witness this, I wasn't surprised at all. Guruji always knew what was on anyone's mind and what was the purpose of their visit. Guruji was totally omniscient. He used to get upset with greedy and materialistic people who did not believe in God and had the audacity to come to Him seeking material things. He would often lament that people were very greedy for material things and very few came to Him for the right reasons seeking spiritual enlightenment and liberation from material existence. However, He would still grant material advancement and worldly success on those who surrendered to Him and were willing to earn it through self-effort.

Although, Guruji takes care of all our material needs, we should not become greedy and ask for things we don't deserve if we are not willing to work hard to earn them. We should not expect Him to grant material prosperity if we are not willing to earn it through effort and diligence.

Guruji was truly the knower of hearts. No one could ever fool Him by just making a show of righteousness or a hypocritical outward display of devotion, when their heart was full of impure motives and negative qualities such as malice, avarice, arrogance, vanity and conceit. Humility, modesty, sincerity, purity, generosity and compassion were the divine qualities that He was always pleased to find in His devotees. These were the divine traits that actually endeared a devotee to His heart. That is why we should all strive to inculcate these divine traits and purify our hearts and minds by practising the divine principles of selfless service, unconditional devotion and the pursuit of the absolute truth. Let us all strive to elevate our consciousness and make ourselves worthy of His highest grace.

## THE SUPREME SPIRITUAL TREASURE : THE ' ASLI CHEEZ '

Never be desperate for anything in life. When you want something desperately, your wanting arises from intense desire and attachment. It comes from an inherently flawed state of unconsciousness and delusion. The universe does not want to support this.

That is why there is a very high probability that you will not get what you want.

Guruji does not want to foster your ignorance and delusion or Moha. He wants to enlighten you and liberate you. That is His ultimate purpose. He wants to make you realise that there is no end to the gratification of desires. Even upon attaining the fulfillment of material desires, the satisfaction gained is only temporary because material pleasures are transient in nature. Moreover, the mindless pursuit of desires creates perpetual bondage to the phenomenal world.

Guruji does not want to reward you for being fixated on the fulfillment of your desires.

He wants you to make the required effort to achieve what you want without becoming fixated on the desired outcome. It is the intensity of your effort, the purity of your motives and the sincerity of your intentions that count, not the degree of your desperation to have something.

Always abide in a state of gratitude and contentment for what you have received.

Never be greedy. Guruji deplored greed in His devotees. Guruji often lamented that He had grown tired of the insatiable greed of people who mostly, came to Him seeking the fulfillment of material desires. He used to say at times, " Aina logaan nu enna ditta hai pher vi hor mangde hai. Main te tang aa gaya. Main aaya si ennada kalyan karan vaaste par hun main tur jaana hai. Main faisla kar laya. Thoda time hor dawaanga par je pher vi nahi sudhare te main chala jawaanga. Koi vi mere kolon asli cheez nahi lena chahanda."

I heard Him say this so many times. I always thought that He meant that He would return to Punjab, as He had admitted to me once that the people of Punjab truly loved Him.

He had said, " Punjab de log menu asli pyar karde hai. Dilliwaale zyada lalchi haige. "

But I never realised that He was talking about takiing Mahasamadhi and returning to Sachkhand actually.

Guruji always exhorted His devotees to seek the ' asli cheez ', the ultimate reward of spiritual enlightenment and the ultimate goal of liberation from phenomenal existence.

I had made a vow from then on that I would only seek this asli cheez from His inexhaustible treasure of spiritual abundance and I promised Him that I would work assiduously for the dissemination of the absolute truth.

Guruji wants to confer His highest benediction for the ultimate welfare or Kalyan of His devotees. He wants to bequeath His highest blessings that lead to salvation or absolute liberation from phenomenal existence and the incessant cycle of birth, death and suffering. His blessings flow unreservedly to all but unfortunately, some are not ready to receive yet.

They are steeped in the ignorance and delusion generated by Maya. They are not ready to overcome the trappings of Maya yet. But I truly believe that with His blessings, ultimately, they will be ready. His infinite mercy will redeem them. His causeless grace will enlighten them and inspire them to make a sustained effort towards inner transformation and self purification. There will be a turning point eventually, when they will choose absolute liberation over perpetual bondage to material existence.

MAY GURUJI'S CEASELESS REDEEMING GRACE ELEVATE THE COLLECTIVE  
CONSCIOUSNESS OF ALL AND BEQUEATH THE SUPREME SPIRITUAL  
TREASURE - THE ASLI CHEEZ !  
JAI JAI GURUJI !

## THE ONLY SECRET WORTH KNOWING

Humility is the most important quality of a true devotee. No one should ever take pride in their devotion or else the devotion will become tainted with the impurities of ego....it will no longer be pure devotion. Only pure devotion reaches the Lord...ego is one of the greatest obstacles that we need to overcome to be true devotees...otherwise instead of ascending higher we will be heading for spiritual loss or decline...and we will be deviating from the path that leads to the Lord...to our greatest peril. True devotion is imbued with a preponderance of Satva. It has the divine attributes of purity, truth, righteousness and selflessness. Worldly devotion, on the other hand is based on pride, ego, greed, vanity and arrogance and carries the expectation of reward, recognition and return. True devotion is bereft of these impurities. It is pure, perfect divine love. It is selfless and unconditional. It is single-minded and suffused with intense ardour for the Lord. True devotion is an act of offering not receiving. It expects nothing in return. True devotion is what Guruji wants to see.

True devotion leads to a profound spiritual connection with Guruji. It leads to the development of an intense devotional relationship with Guruji...the kind that can never arise from worldly devotion. It is true that total faith, surrender and love are essential requirements to develop a one-on-one connection with Guruji.

It helps to understand what these things truly mean.....

Faith has to be unwavering unquestioning faith.

Surrender means accepting His will unconditionally in a spirit of absolute submission and gratitude.

Devotion has to be pure, selfless loving devotion ....an offering of profound love expecting nothing in return.

Pure loving devotion enables us to realise the eternal spiritual connection between the individual soul and the primal Supreme Spirit.

The Supreme Spirit abides equally in every embodied being as the transcendental spiritual essence ...which is the individual soul or atma.

The Supreme Spirit is the higher divine nature of the Supreme Being. Material nature is the lower form of the manifestation of His dual divine nature.

Realisation of the soul, which is the divine self, and the establishment of direct communion between the immortal individual soul and the all pervading primal eternal Spirit leads to liberation from material existence. This is the secret we are supposed to discover during human existence. Those who discover it attain salvation and become liberated beings. They ascend to the highest eternal spiritual realm and never have to take birth again. The incessant cycle of endless births and deaths in transmigratory existence is permanently terminated for them. This is the great cosmic secret .....the ultimate truth that humans are meant to discover to be released from the captivity of phenomenal existence. It is all about achieving direct communion between the individual soul and the eternal primal Spirit. It cannot be attained by theoretical knowledge alone but by actual experience and direct perception...which can only occur when the Supreme Lord Himself elects to reveal Himself to us. It is only through pure loving devotion that the Supreme Lord can be known. He reciprocates our devotion by revealing Himself in our hearts. No one can know Him any other way as it is impossible to overcome the illusory potency of His Maya. Loving devotion is the key. This is the only secret worth



knowing. This secret cannot be found in any new-age self-help books. It can only be discovered at the lotus feet of a Sadguru and we are exceedingly lucky to have found both God and Guru in one ....Our Guruji. He is the Supreme Lord Himself who incarnated as a Sadguru to teach and guide His devotees ....to facilitate their spiritual progress.....to help them ascend to the highest spiritual level and to finally enable them to realise God. God-realisation is not possible without divine grace and without loving devotion. Loving devotion or Bhakti is bequeathed to us by His grace alone. That is why we should only ever seek His grace and only ever aspire to obtain His Bhakti. Those who aspire for the 'asli cheez ' always obtain His immeasurable grace. By His grace, they obtain their highest good both in this life and beyond. They obtain their highest welfare both materially and spiritually. Instead of propitiating God for material advancement...seek eternal spiritual communion with His higher nature which is the eternal Spirit. Material nature is the lower manifestation of His divine nature. It arises solely from Him and is completely subservient to Him. He is the ultimate creator, the sovereign controller, preserver and destroyer who creates, sustains, energises and maintains His entire material creation including the sustenance, preservation and protection of His devotees. The material needs of His devotees are always taken care of by Him already and by Him alone.....there is never any need to ask!

JAI JAI GURUJII!

KALYAN KARO GURUJII!

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND  
SUPREME LORD

ACCEPT MY OBEISANCE

## SACRED MEMORIES

In the golden old days I used to go to visit Guruji at Empire Estate atleast 3-4 times a week. Whenever possible, I would try to get there early even before Guruji had emerged from His room. But it wasn't always possible to get there before 7'o clock. Many times Guruji would already be seated on His chair and many people of the sangat would be sitting in the room, listening to soulful shabads. I always had one wish in my heart and that would be to sit next to Guruji's charan. That was all I ever wished for...to sit as close to Him as possible and to stay as long as possible....as late as He would allow anyone to stay.

Guruji, being the knower of hearts, always fulfilled my heart's greatest desire by letting me sit next to Him and letting me stay right till the end. Many times I would even get the opportunity to press His hands and feet and on more than a few occasions I was lucky enough to receive His Mahaprasad that is the privilege to receive the remnants of His chai amrit... which He would sometimes give to a few lucky disciples when He was very pleased with their pure devotion and intense love for Him. At the end of the langar, He would start giving His 'aagya' or permission to leave to His sangat, calling them upto Him one by one ,giving instructions to some on matters that concerned them. He would also tell some of them when they should visit next. Some people were never called again. Some were told to keep coming. I remember, sitting there the whole time praying in my heart that He wouldn't call out my name to soon telling my mom and I to leave for home. But He never did. He always allowed us to stay till the end. Sometimes, He would call for another round of tea to be served to the last of the remaining sangat. I would often end up having three rounds of halwa and tea. Guruji used to give us so much halwa and laddoos and mithai to eat sometimes that it would impossible for a person to eat under normal circumstances and in addition to that there was the actual langar as well. Speaking of the halwa, since it was given to us by Guruji's own hand, it was infused with His divine fragrance and tasted like amrit. In spite of eating prodigious quantities of prasad and langar, amazingly I would weigh one kilo less on the bathroom scales the next day! It was pretty incredible! Guruji's prasad and langar was infused with His divine potencies... it was not processed and metabolised by the body like regular food. All physical ailments were cured spontaneously upon consumption of the prasad and langar imbued with Guruji's ultimate healing potency. It also had a remarkable rejuvenating effect on the physical body and mind.

Even though, we would get home really late and would be deprived of full 8 hours of sleep, I would wake up the next morning feeling refreshed and reenergised. It was more than that... there was joy in my heart.... I experienced peace, contentment and bliss that came from a place deep inside me and was not affected by the people around me or by the events that unfolded in my day-to-day life. It was the result of the purification and transformation that occurred so naturally just by spending time with Guruji. I fully imbibed the spiritual energy that radiated out of Him and it transformed me completely and permanently.

Sitting in close proximity to Him also gave me an opportunity to listen to His divine words imbued with the ultimate truth and profound spiritual wisdom.

I was able to have a dialogue with Him and listen to His conversations with others. It gave me an opportunity to witness His interactions with others and understand a lot more than I would have if I were sitting far away. Maybe the reason He always allowed me to sit next to Him and absorb everything was because He had blessed me to write a book someday. But I did not know this at the time. All I ever wanted was to be close to Him and to look upon His divine countenance that left me mesmerised and feeling euphoric.

Every single time that I ever planned to visit Him I was always able to do so, no matter what the circumstances. It never happened that I was unable to go to Him whether at Empire Estate or at Bade mandir. Even when the family car was unavailable due to some reason, He would always send someone to pick us up and bring us there. Some members of the sangat would show up at our house saying that Guruji had calked them up and asked them to pick us up or they would show up completely unaware, on their way to Empire Estate and would be more than happy to take us along. This was all Guruji's Leela. He always found a way to enable me to come to Him every time that I wanted to have His darshan. He always made it happen. On many occasions, at the time of giving aagya, He would tell us to come again the next day or the day after that. If we did not have conveyance on any particular day, He would make arrangements for us and instruct someone to pick us up and also drop us back home. Although, most of the times, I would drive myself and go with my mom. I never felt afraid, inspite of the distance, the traffic or the lateness of the hour because I knew that I was always under Guruji's infallible, ultimate and constant protection. Nothing in the world could have ever kept me away from Him. Oh how I miss those magical days! I wish I could go back in time and relive them again. But I can't. All I can do is the next best thing which is to share the sublime memories of those cherished experiences with others who would value them and appreciate them.... by writing about them and by sharing the videos and photos of my time with Guruji. As far as I'm concerned this is my greatest treasure in this world !

JAI JAI GURUJI !  
I MISS YOU SO MUCH GURUJI !  
I LOVE YOU AND ADORE YOU WITH ALL MY HEART !  
THANK YOU FOR YOUR COUNTLESS BLESSINGS !  
BE WITH ME ALWAYS !  
— feeling nostalgic.

## ANOTHER SATSANG

I never asked Guruji for anything and never told Him about my problems, difficulties, setbacks or disappointments.

All I wished for was to be able to be close to Him...sit near Him.... so I could look at Him directly and listen to every word He said.

I just wanted to absorb His divine aura and take complete refuge in Him.

Guruji being the all-knowing Supreme Lord was totally aware of my troubles. He was also well aware of the fact that I never asked Him for anything.

This went on for a long time until, finally, He started talking to me about my problems all on His own.....asking very specific questions about things that I had never articulated to anyone let alone to Guruji Himself. Let me add here that if Guruji even so much as asked someone about their troubles, that was an immense blessing in itself. Anyway, when He kept asking repeatedly, I finally confessed to Him that inspite of all my efforts things had not been working out for me ....life was in stagnation and my health problems were getting aggravated rather than cured by the myriad treatments I had resorted to ...all in vain.

To my utter amazenent, He expressed grave concern and lovingly chided me for not sharing this with Him earlier. He said, " Pehle kyun ni dassya....pehle dassna चाहिदा si." I couldn't believe my good fortune that Guruji was asking about my problems and scolding me for not telling Him anything all this time! He immediately told my parents to do some upay that only had to be done once and all the obstacles that were preventing me from moving forward in my life would be removed permanently. In regards to my health problems He stated that they were caused due to an underlying hormonal imbalance but they would vastly improve in the near future as He had conferred His full blessings on me ....and soon after that I tried a new treatment that was considered high-risk but with Guruji's blessings it worked wonderfully for me and the side-effects were only experienced minimally, leaving no permanent damage.

The most amazing thing happens when we go to Guruji for the right reasons and only ever seek the asli cheez from Him.....His grace, His love and the divine benediction of true devotion or Bhakti. The Supreme Lord reciprocates by bestowing His unconditional love, His immediate attention and constant protection.

He takes care of all our troubles, removes all our obstacles and fulfills all our needs. I will refrain from using the words desires here because that is where we tend go wrong ...when we go to Him seeking the fulfillment of desires or a quickfix remedy for our problems. No that is not the right reason to go to Him.....Go to Him out of love and devotion...in a fully surrendered state, asking for nothing but His grace.... seeking the asli cheez from His inexhaustible treasure of spiritual abundance. His grace is all that is required. Everything else falls into place on its own after that. He is the Supreme Lord ...the Supreme controller.

All manifestations emanate from Him alone. He is the eternal cause of origin. He is beginningless and eternal. The entire created universe is His physical body. Everything abides in Him and He abides in every created being as the Supreme soul. The creation, preservation and dissolution of His entire material creation is orchestrated by just a small fragment of His imperishable cosmic potencies. His powers are absolute, unfathomable and limitless.

He does not make us suffer just to teach us lessons. Its not that simple.....our suffering is the reaction generated by our previous wrongdoings and misdeeds.

He always said, " Apne karam te bhogane hi pende hai. " ....but with His blessings our suffering is alleviated significantly. The sinful reactions that we were meant to endure as per the law of karma.....get mitigated to such an extent that they are experienced only minimally until they dissolve. He is most merciful and compassionate. He is most benevolent and magnanimous. He gives us countless opportunities to redeem ourselves and improve our karma. We should be utterly grateful for that....always remembering the true purpose of human existence. The earth plane is not the final abode.....we are bound to this material plane until we work out our give-and-take karmic accounts with others, settle our karmic debts, disengage from the false conceptions and identifications with the illusory ego-based self and finally achieve realisation of the soul which is the true divine self. It is very sad when people blame God for their problems and suffering and attribute it to some cruel tests that He is arbitrarily subjecting them to. That is not how it works. God is the embodiment of mercy, compassion, bliss and love. He is Sat-Chit-Anand.....eternal truth, ultimate consciousness and infinite bliss. Learn to love Him and He is yours.

JAI JAI GURUJI

KALYAN KARO GURUJI

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD !

## LIFE IS A JOURNEY

Life is a journey towards perfection.

Life is a journey of self-discovery.....

To discover our true authentic divine self which is beginningless, eternal and perfect.

Its immanent radiance and luminosity is covered by the impurities of ego.

The identification with the ego-based illusory self, clouds our vision and prevents us from realising our inner divine essence.

The ignorance and delusion engendered by Maya, the illusory energy of the Lord, bind us to phenomenal existence through the agency of our desires and attachments.

We are all completely under the control of material nature, subject to the influence of the three modes of mind and matter...

Satva... the mode of purity, righteousness and knowledge

Rajas.... the mode of desire and passion

Tamas.... the mode of darkness, ignorance and negativity.

Only the ones who can overcome their desires and attachments can transcend the influence of material nature and gain mastery over the three Gunas that it operates through.

There are three ways to abide in material existence

The path of renunciation or Sanyas

The path of enjoyment or Bhog

and the path of dispassion or Vairagya whereby the Jiva can enjoy all worldly pleasures and comforts without becoming attached to them and without becoming consumed with the desire for more.

The latter is the ideal path, especially for householders and worldly people.

This is the path shown to us by Guruji... where we can enjoy all the pleasures and comforts that have been granted to us based on the merits and demerits of our previous karmas. However, it is necessary to remain unattached and to resist desires and temptations which if left unchecked could lead one to destruction and cause one to deviate from the path of righteousness and spiritual practice.

This life was not given to us for the mindless pursuit of transient sensory pleasures and the acquisition and accumulation of the objects of our desires

It was given to attain perfection, to realise the true self and achieve liberation from the incessant cycle of transmigratory existence so that we can attain direct communion and spiritual union with the Supreme Lord and abide eternally in infinite bliss and serenity as a liberated being.

May we follow the highest spiritual path illuminated for us by Guruji and obtain our highest good.

JAI JAI GURUJI !

KALYAN KARO GURUJI !

I LOVE YOU GURUJI !

— feeling inspired.

## THE MERITS OF PAST VIRTUOUS DEEDS

No one should go to Guruji's darbar like they would go to see an astrologer or baba....seeking a quickfix remedy or solution to their problems.

One should go to Guruji's magnificent darbar with the appropriate awe and reverence that it deserves as the darbar of the Supreme Lord of all the worlds.

One should go with abject humility and boundless gratitude ....in a spirit of submission and supplication.

No one ever comes to Guruji's darbar just by random chance or blind luck. Never.

Those who are called to His darbar are never chosen randomly. Only those who have committed virtuous and meritorious deeds or followed the path of righteousness and spiritual practice in previous lifetimes are chosen. Only they have acquired and accumulated enough merit from previous births to qualify to worship the Supreme Lord. Only those who are righteous and virtuous have the qualification to obtain devotion to the Supreme Lord, which is only obtained by His grace.

Those who are evil and wicked and inimical to the Supreme Lord never have the qualification to worship Him. They will never have the opportunity.

Due to their evil propensities, gross ignorance and distorted awareness they cannot follow the path of surrender and devotion to the Supreme Lord.

Humanity is comprised of eight principle categories of people based on their qualification and merit to be devotees of the Lord.

- 1) - The grossly ignorant with complete absence of the light of knowledge.
- 2) - The arrogant and conceited who know of the Supreme Lord's glory and supremacy but fail to offer Him respect and homage, out of sheer disdain.
- 3) - The deluded intellectuals who forfeited the previously acquired knowledge of the Supreme Lord due to irreverence and speculative logical analysis based on illusory ideas, false doctrines and erroneous philosophies that contradict the ultimate truth of the Supreme Lord's glories, attributes and qualities.

Some of them may be so deluded that may perpetrate intentional deception upon unsuspecting humanity and turn people against the Lord, thereby committing a heinous offence against Him.

- 4) - The lowest level of humanity bereft of any moral principles and possessing demoniac qualities. They are the evil dark beings who are antagonistic and inimical to the Lord. They harbour a deep-seated enmity to the Lord. They are completely averse to hearing about the nature, form, qualities, pastimes, powers and potencies of the Supreme Lord. They perpetrate abominable diabolical actions against all creation and created beings. They possess a demoniac nature and engage in demoniac activities which propel them further towards evil and they commit egregiously dark deeds. It is utterly impossible for them to accept the Supreme Lord and they would even go out of their way to oppose Him and His devotees. Due to the overwhelming burden of sinful reactions generated by their exceedingly evil deeds, they remain permanently unfit to realise the ultimate truth of His paramount position as the ultimate creator, supreme controller and sovereign commander of the entire created universe. They can never surrender unto Him or recognise and accept Him as the Supreme Lord.

Only those who have performed virtuous and righteous deeds and have accumulated enough merit from previous births, qualify to know and worship the Supreme Lord. They fall into the following categories :

- 1) - Those who are distressed or afflicted by disease or enemies but are given an opportunity to worship Him and obtain relief based on the merits of their past good deeds.
- 2) - Those who are seekers of wealth or material gain and want to propitiate the Lord for material advancement.
- 3) - Those who are seekers of self-realisation and liberation from transmigratory existence.
- 4) - The last and most elevated of all are the knowers of the Lord who have already achieved realisation of the soul and seek nothing but eternal communion with the Lord. They are endowed with spiritual wisdom and discriminative intelligence or Viveka from ascertaining the reality of the soul .... its nature, qualities and attributes and its relationship to the Supreme Lord. They are bereft of selfish motives. They possess exclusive, single-minded devotion and intense boundless love for the Lord. They spend every moment in constant unbroken remembrance of the Lord always rendering loving devotional service unto Him. The attainment of the Supreme Lord is the exclusive goal of their existence.

All embodied beings are bound to material existence. Maya , the illusory energy, is the root cause of their bondage. Only those beings who are fully surrendered to the Lord in exclusive loving devotion to Him and have disengaged from the ego-based false self, can circumvent the illusory impressions generated by Maya. Only they can navigate through the tempestuous ocean of transmigration in the phenomenal world. All other embodied beings are forced to undergo the endless cycle of reincarnation to experience the reactions of their past actions.....until they evolve spiritually, acquiring enough merit to worship the Lord and only then do they qualify to attain true devotion or Bhakti. Hence, all who come to Guruji's darbar should remain aware of the fact that it is the acquired merits of past virtuous deeds that have enabled them to come to Him. It is never luck or random chance. One should not exhaust their accumulated merits by seeking sensory pleasures and transient and impermanent material objects or they will become beguiled by the phenomenal effects of Maya once again and permanently risk losing the merits of their past good deeds. Becoming entangled with sense objects and being engrossed in sensory pleasures can lead to a diminution of piety and spiritual merit. Hence it is in their best interest to strive to attain the highest benefit of becoming connected with Guruji by seeking the asli cheez from Him, which will give them the opportunity of advancing further and ascending to a higher spiritual level so that they may be able to attain their ultimate welfare both in the here and the hereafter. Guruji is the Supreme Lord Himself. He is the sole refuge of all beings. He is the bequeather of all auspiciousness and the only bestower of absolute liberation.

Only He can bestow these divine benedictions on all who qualify to receive them.

JAI JAI GURUJI !

KALYAN KARO GURUJI!

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND SUPREME LORD

— feeling thoughtful.



## THE SOLE EXISTING REALITY

Guruji is the sole existing immutable reality in this transient phenomenal world.

He is the only absolute truth in this world of impermanence and illusion.

He is beginningless, eternal and imperishable. He is the primal transcendental source of all creation.

He is above and beyond material nature which is completely subservient to Him, being the lower form of His two-fold divine nature which creates, sustains and pervades all creation. Spirit is the higher form of His divine nature which energises and activates all created beings and abides equally in each one of them as His transcendental spiritual essence. The entire created universe abides within Him.

He is all-knowing, all-powerful and all-encompassing. He is the possessor of all potencies.

He is a limitless ocean of compassion, love and infinite bliss.

He is the one and only bestower of liberation. Those who take ultimate refuge in Him attain their highest welfare and never meet with an inauspicious destiny. He is the Supreme Lord Himself who descends on earth in every age to restore universal order and the dharma of eternal righteousness and to grant liberation to His devotees who have achieved self-realisation and have dissolved all their accumulated past sins by the sustained practice of selfless service, righteous meritorious deeds and pure, selfless single-minded devotion.

JAI JAI GURUJI !

KALYAN KARO GURUJI !

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND SUPREME LORD !

— feeling wonderful.

## THE SADGURU'S MAHIMA : THE FORGIVER OF SINS

Absolute cessation of suffering cannot be attained without liberation from material existence and liberation cannot be attained as long as there remains desire for material pleasures and sense objects along with attachment to worldly enjoyments.

Only those who can overcome both attachment and aversion to objects and experiences that induce pleasure or pain develop dispassion or Vairagya which is essential for attaining liberation.

Only those who have developed dispassion, equanimity of mind in the face of divergent opposites and detachment to the fruits of their actions, can attain liberation from the phenomenal world which is but an ocean of transmigration. Embodied entities who are bound to phenomenal existence, undergo an endless cycle of reincarnation. Between death and rebirth the soul encased in the subtle body, may either go to the planes of heaven or hell depending upon its past deeds but once the fruit of its previous karma is exhausted it has to reincarnate again on the earth plane.

Human birth is a continuation of the experiences of previous lifetimes. We continue to experience the reactions generated by our past actions. However, we are also given the opportunity to rectify our past mistakes, purify our souls, realise the absolute truth and thereby ascend to higher planes of existence.

Human birth is attained after countless births as lower creatures and lower forms of life.

Human birth gives a Jiva a rare and unique opportunity to attain liberation from the incessant cycle of birth and death and the perpetual suffering inherent in phenomenal existence. One who wastes this golden opportunity is forced to undergo endless births and deaths enduring relentless suffering and pain. If one commits highly meritorious deeds they may be granted another chance to have human birth again. However, committing meritorious deeds alone is not enough for those who want to achieve liberation. They must also overcome their desires and attachments.

Desires and attachments bind mortal beings to the control of material nature and subject them to the delusion engendered by Maya. Actions committed with desire and attachment, bind mortal beings to karmic reactions and they get entangled in the irrevocable cycle karmic action and reaction. Only those who have renounced desire and attachment can hope to be released from the control of material nature and the unremitting cycle of transmigration. However, embodied entities cannot liberate themselves from the powerful forces of Maya. Only the grace of a Sadguru or divine help can grant liberation by permanently destroying the veil of Maya which allows the Jiva to finally transcend the trapping mechanism of Maya.

Those Jivas who have committed grievous sins and evil deeds, absolutely have to endure the punishment of their sinful actions. Even committing meritorious deeds cannot absolve them of their sins unless they surrender themselves to the fathomless mercy of a Sadguru. Only a Sadguru has the power to grant forgiveness. Only a Sadguru like our Guruji can forgive the sins of His devotees and save them from falling into the hands of the merciless yamdoots.

All evil-doers are subjected to the harshest punishments in hell, from which there is no escape. Only a Sadguru can redeem His devotees by allowing them to purify themselves and work out their karma while they are still on the earth plane. Only a Sadguru has the power to allow His devotees to neutralise their karma and make accelerated spiritual progress in the allotted span of their time on earth. By doing this He gives them an opportunity to ascend to the highest spiritual plane after death.

Only the fortunate beings who have sought refuge in the lotus feet of a Sadguru may be granted salvation upon receiving His causeless grace and inexhaustible mercy.

But to receive the highest benediction which confers liberation, their devotion needs to be pure. They need to surrender to Him unconditionally without asking for anything in return. They need to be committed to making a sincere effort for inner transformation and self purification. Their motives need to be pure. They should only ever seek His grace, not the rewards of their good deeds or material gain in return for their devotion.

Such impure worldly devotion cannot lead to inner transformation or purification which is needed to receive His highest grace.

His supreme grace can bestow the ultimate reward of absolute liberation from the ocean of transmigration and suffering in the temporal plane. However, purity of disposition, purity of motives and dissolution of ego are essential requirements for those who aspire to attain the supreme benediction of eternal salvation which is the ultimate goal of mortal existence.

## WORSHIPPING THE ONE SUPREME GOD

When we pray to Guruji, no doubts or negative thoughts should enter our mind. Do not ask for anything except His grace and His guidance.

Do not question His blessings....that is what unquestioning faith is all about.

When you have fully surrendered to Him out of pure loving devotion, you do not equate His blessings with material loss or gain.

Material loss or gain, comfort or adversity are experienced in accordance with the reactions generated by our previous actions.

Our devotion to Guruji should not be influenced by transient extrinsic factors or changing circumstances.

True devotees abide in a state of equanimity regardless of external circumstances, their devotion is unflinching..... unaffected by the dualities of pleasure or pain, comfort or discomfort. True devotion is exclusive and pure.....unadulterated by expectations of reward or return.

Do not count His blessings by the things you have received, measure them by the degree of devotion He has endowed you with....that is the highest benediction the asli cheez. It is eternal and everlasting unlike worldly rewards which are ephemeral and impermanent. Never choose the ephemeral over the eternal.

Worship Guruji exclusively. Guruji always exhorted His devotees to worship the one Supreme God.

He always said, " Ikko account vich paise pao. Alag alag account kholne di koi lod nahi hai."

He also forbade His devotees from seeking the advice of astrologers and pandits.

He urged us not to worship the planets (grahas) or propitiate the devtas or demigods.

All the grahas and the lesser Gods are a lower manifestation of His eternal imperishable cosmic potencies and are completely subservient to Him. The rewards obtained by propitiating them are limited , temporary and perishable.

On the other hand, the rewards of worshipping the one Supreme God are limitless, eternal and imperishable just like Him. The powers, potencies, qualities and attributes of the Supreme Lord cannot be matched or surpassed by the lesser Gods. Above all, the Supreme Lord is the only bestower of liberation...the demigods cannot bestow liberation. Those who worship them remain perpetually bound to the endless cycle of birth and death.

The Supreme Lord can only be attained by those who have developed intense and exclusive loving devotion for Him.

Guruji did not prescribe any rituals to worship Him.....all that is required to form a direct connection with Him is to surrender to Him unconditionally, with a pure heart. Only those who have accumulated enough merit by committing virtuous, meritorious deeds in previous lifetimes, are given the opportunity to worship Him and obtain His grace. The highest benediction of Bhakti or devotion is obtained by His grace alone.

The ignorance and delusion engendered by Maya which bewilders the minds of all humanity, is only dispelled by the bestowal of His grace.

The Supreme Lord remains concealed from all....He only reveals Himself to His devotees. No one can obtain His darshan without developing fullness of devotion. His eternal, transcendental form can only be witnessed when He elects to reveal Himself in the consciousness of His devotees.

Guruji's blessings flow spontaneously to all those who surrender to Him with loving devotion.

Always express your undying gratitude when you pray to Him....with the absolute certainty that you have already received the blessings that He has conferred on you. Never doubt. Then the blessings will manifest in your life at the most opportune time and in the most auspicious and efficacious way.

What delays their manifestation is lack of faith, impatience, the impurities of ego and the accumulated demerits of past sinful actions.

It takes a long time for the dissolution of ego and inner purification to be accomplished. It takes even longer to dissolve our accumulated past sins and to acquire bountiful merit by performing righteous, virtuous deeds. It takes countless lifetimes. Our spiritual journey is not a sprint but a slow arduous marathon.

Just think of the innumerable births it would have taken us to even qualify to worship Guruji and be accepted as His devotees.

Now that we have reached here, it is very important to be patient and remain mindful of the ultimate objective which is infinitely higher than the fulfillment of our desires or the attainment of temporary material rewards. Guruji's ultimate purpose is to enlighten us and liberate us from the bondage of transmigratory existence. It takes time for Him to neutralise our karma and to expedite our spiritual advancement.

All we have to do is to surrender ourselves to His inexhaustible mercy and His immeasurable causeless grace.

Only He has the Supreme authority to forgive our sins and redeem our souls from suffering severe punishment for our past sins and transgressions.

All embodied beings are bound by inviolable cosmic laws and are forced to endure the reactions generated by their previous actions.

None is above the law of karma. However, out of extreme love and limitless compassion, Guruji mitigates the karmic reactions incurred by us to such an extent that they are only experienced minimally until they dissolve. He alleviates the sorrow and suffering of all those who surrender to Him with love and reverence.

He transforms His devotees from within, until eventually they are permanently freed from desire and attachment and become eligible for the attainment of moksha or absolute liberation. This is the ultimate objective of mortal existence.....to attain immortality and abide eternally in infinite bliss and serenity.... as liberated beings.

JAI JAI GURUJI

KALYAN KARO GURUJI

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND SUPREME LORD

— feeling blessed.

## THE BOND OF DIVINE LOVE

Guruji imparts us with the strength and fortitude we need to endure any ordeal or adversity. He endows us with the resources that we require in all aspects of life whether emotionally, physically or financially. He removes the limitations and constraints that fate may have imposed on us. He bequeaths His divine benedictions on us to alleviate our affliction and distress when we encounter adverse or unfavourable circumstances in the course of our lives.

By an act of His causeless grace He neutralises the sinful reactions generated by our past misdeeds and transgressions.

All reactions are terminated and our sins are dissolved upon obtaining His highest grace which confers the ultimate benediction of exclusive loving devotion for Him. His causeless redeeming grace dispels our suffering and sorrow. All tribulations, afflictions and calamitous events are largely circumvented or mitigated to such an extent that they are only experienced briefly or minimally until they dissolve. Guruji has His merciful ways of making His disciples work out their karmas in the shortest, quickest and least painful way and thereafter He rewards them for their faith and patience many times over.

I know this from personal experience, that those who lose faith, lose patience and start complaining and doubting Him....lose out in the end as do those who seek temporary material gain and short-term rewards.

Blessed are those who surrender unequivocally and unreservedly. They receive His mercy and clemency and are able to take complete refuge in Him. They obtain His constant infallible protection, immeasurable benevolence and boundless unconditional love. He is the ultimate refuge of all created beings. He is the unfathomable and unknowable cause of all causes and source of all sources. He remains imperceptible and inscrutable to those who are unrighteous and unqualified to know Him. They remain deluded and bewildered by the concealing mechanism of the illusory potency of His Maya. His transcendental eternal spiritual form eludes their consciousness as they remain under the spell of ignorance and delusion and are led to chase after transient material objects and ephemeral sensory pleasures. It is only by the bestowal of His divine grace that the highest benediction of Bhakti or single-minded pure loving devotion is obtained. When Bhakti ripens to fullness of devotion, then Prema or intense divine love develops which is so potent that even the Supreme Lord reciprocates with equal ardour and intensity by bequeathing His limitless love, constant unfailing protection and prompt and immediate attention on those who love Him selflessly.

The bond of love between Guruji and His devotees is supreme, sacred and infallible. It is eternal, everlasting and indestructible. It is a bond forged by profound love and utmost devotion.

He lavishes His fathomless unconditional love and boundless benevolence on His adoring devotees in response to their overflowing love for Him. Their profuse and abundant love even compels Him to reveal Himself and manifest before them in His

eternal spiritual body to give darshan to them. There is nothing dearer to Him in the entire created universe, than His devout loving bhakts and ardent devotees.

Indescribably blessed are they who are given the opportunity to love Him and worship Him!

JAI JAI GURUJI!

KALYAN KARO GURUJI!

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD!

THANK YOU FOR THE BOUNTIES OF YOUR BLESSINGS AND THE ABUNDANCE OF YOUR LOVE!

— feeling blessed

## THE DIVINE PURPOSE OF GURUJI'S TESTS

Guruji tests His devotees from time to time. The most obvious ways in which He tests us is by delaying the fulfillment of our wishes. In this way He tests our patience and appraises the depth of our faith. By putting us in situations that challenge our ego He evaluates the level of our commitment to treading the spiritual path. He places us under the influence of His Maya which weaves an intricate web of doubt and scepticism in our minds. In this way He assesses the degree of our surrender. Apart from these ostensible ways, He also tests us in ways that are more subtle and imperceptible. These are the tests that are more difficult and daunting to pass.

In the course of these more advanced challenges, Guruji tests us by giving us exactly what we want, all the while watching how it changes who we are.

Also, Guruji tests us by watching how we react to adversity however, He does not inflict any suffering upon us. While it is true that Guruji tests us during suffering, it is important to realise that He does not cause our suffering. The suffering we endure arises from our own past sinful actions. Guruji only tests us by observing our reaction to suffering and adversity. He judges us according to how we deal with our suffering and how we cope with adversity.

Similarly, He tests us by observing our reaction upon the fulfillment of our greatest wishes. He wants to see if we will remain humble and grateful or become proud, arrogant and vain. There is an important caveat for the privileged and fortunate who are favourably placed in life due to His blessings. They are in grave danger of a spiritual downfall, not just if they commit evil deeds but also if they fail to commit good deeds when they are placed in a perfect position to do good in the world. They need to be especially wary of developing pride, egoism and conceit.

The delusion engendered by Maya leads to the formation of ego. Identification with the ego-based false personality causes us to view ourselves as mere physical or mental beings by concealing the divine nature of our true inner self. It creates powerful attachment to the body and mind and leads us to believe that only what we perceive with our physical senses is the truth. This delusion further generates a sense of ownership and doership in everything we accomplish. It also fosters the notions of division, duality and separateness in the consciousness. It causes us to see ourselves as different or special and better than others. Under the influence of egoism, we tend to take pride in personal possessions and individual accomplishments.



However, to pass Guruji's test we need to remain humble and not become tainted with egoism and false pride. We must abide in a state of contentment and not succumb to temptation or greed as Guruji deplored greed in His devotees. We must always be grateful and view everything we have received as a blessing from Guruji. Last but not the least, we need to relinquish the sense of doership while performing all actions by viewing ourselves as instruments of the divine will knowing Guruji to be the sole doer acting through us.

When we become proud, egoistic and selfish and perform actions with desire, attachment and impure motives, we incur sin and invite adverse karmic reactions as per the inviolable cosmic law of action and reaction. Hence, our suffering is the result of our egoism and our own wrong actions. Karma encompasses the entire gamut of karmic activity be it in thought, word or deed. Even wishing ill upon others, thinking evil thoughts about others and speaking ill of others constitute bad karma. Karmic activity is not limited to physical actions only. This is the reason that Guruji disapproved of ' ninda - chugli ' or blaming and criticising others.

It is very important for us to realise that the cause of our suffering lies in our previous wrong actions. If we naively ascribe our suffering to the erroneous idea that Guruji is testing us by making us suffer, then we have utterly failed in His test.

Therefore, it would be highly irresponsible to subscribe to this erroneous notion that we are suffering because Guruji is testing us. Furthermore, this perilous notion could even prevent us from assuming any responsibility for our past misdeeds and jeopardise our spiritual progress. What we actually need to do is to assume responsibility for our own suffering and sincerely ask for forgiveness for our sins. Thereafter, we need to make an enduring commitment to making a sincere effort towards inner transformation and self-purification.

The impurities of ego cloud our consciousness and alienate us from our true divine nature. That is why dissolution of ego and inner purification are essential to develop pure awareness of the divine nature of our inner being. Only through inner purification can we expunge the impurities of Rajas and Tamas and allow Satva to predominate in our nature. A preponderance of Satva is required for the development of pure, perfect and selfless devotion.

Our devotion to Guruji should be pure, selfless and unconditional. We should not ask for material gain in return for our devotion. We should only strive to obtain His grace and nothing else. Guruji takes care of all the material needs of those who have fully surrendered to Him. He confers material prosperity on those who have earned it through effort, diligence and acts of generosity. Devotees receive things from Guruji in accordance to what they seek from Him be it material prosperity or spiritual advancement. However, those who become proud, arrogant or vain after receiving what they wanted from Him, incur sin and fail miserably in His test. They stand to lose everything they may have gained both materially and spiritually. Therefore, always abiding in a state of gratitude, humility and contentment is of utmost importance for those who have received His grace.

Guruji bequeaths His highest grace on those who pass His test by developing the divine trait of equanimity of mind in the face of both favourable and adverse outcomes.

Those who overcome both attachment and aversion towards divergent opposites like pleasure or pain, praise or criticism and remain steadfast in discharging their prescribed duties and those who remain even-minded with unflinching faith and unflagging devotion regardless of the extrinsic circumstances, are always dearest to Him. That is why it is best to submit to His will unconditionally and accept every outcome with equanimity.

It is imperative, for those who seek their ultimate welfare or Kalyan in the here and the hereafter, to achieve purity in thought, word and deed to obtain Guruji's highest grace.

Those who rigorously practise spiritual discipline inculcating the divine qualities of equanimity, dispassion and detachment, achieve the highest level of purity and attain communion with the supreme ultimate consciousness. They become established in the eternal truth and perceive the reality of the soul within, which is in essence infinite bliss.

They realise that their connection to misery can only be permanently severed by attaining the transcendental knowledge of the nature of the soul. This ultimate knowledge of the Atma Tattva which leads to self-realisation, is received by advanced spiritual aspirants who have obtained Guruji's highest grace after unequivocally passing all His tests with excellence.

In the end, we need to remember that Guruji does not test us merely for the purpose of testing our faith, His tests have a greater divine purpose. He tests us for the highest purpose of our purification and perfection. His tests are devised to expedite our spiritual progress. His ultimate purpose is to purify us, enlighten us and liberate us so that we may be able to ascend to the highest spiritual plane after death and attain the Supreme Abode. He offers us the highest reward of Moksha or liberation from phenomenal existence which promises the absolute cessation of suffering accompanied by profound serenity, infinite peace and unsurpassed, everlasting absolute bliss.

## **DIVINE INTERVENTION**

In recent days, Guruji has been blessing me consistently in various ways....through His fragrance, Om darshan and by appearing in my dreams.

In one recent dream He was walking along with me and then He unexpectedly appeared in the swaroop of Sai Baba and then quickly reverted to His own swaroop of Guruji again...I knew this was a message for one of my cousins who has been a devotee of Sai Baba for long but has recently become connected with Guruji....and I duly conveyed the message to her which put all her doubts to rest.

I did not even think that all these blessings were being bestowed on me for a reason.....to protect me from impending calamities.

Little did I know that Guruji was protecting me all along and keeping me out of harm's way....He only lets me find out after the fact!

In one instance, He protected me from getting stuck inside a train which was going to encounter a mishap, by making me opt for a last-minute change of plans, thus averting the disaster beforehand.

Another calamitous experience that I was meant to endure, was mitigated substantially by His divine benedictions.

I almost choked to death over a piece of food that got stuck inside my throat yesterday.....and there was no one around to save me.

I tried to cough it out but it wouldn't budge ! I tried drinking water by gulping down a glass of water but to my utter shock and horror, all the water gushed right back out, unequivocally demonstrating that the passage in my throat was completely blocked by the piece of food stuck inside my oesophagus. Nothing I tried seemed to work.

Now I really panicked, especially after I realised that I just couldn't breathe and the blockage was so severe that not even a bit of water was able to go down but was expelled outwards instead with unprecedented force. With growing terror and trepidation, I realised that in that moment, all I could do was desperately call out to Guruji for help.....and Guruji immediately came to my rescue.

I totally surrendered my life to Him and frantically started patting myself on the back of my neck....as hard as I could with my right hand.

I had very little hope and no previous experience in first-aid but instinctively I knew what to do. Guruji guided my hand to the right spot and miraculously somehow I managed to apply force in the right place and the piece of food got dislodged on its own. I don't know how it happened...it all happened very fast but the amazing thing was that the piece of food which was choking me got dislodged somehow...as if by magic !

This was all Guruji's doing...how He miraculously saved me from choking to death.....and I was finally able to breathe again!

There was a lot of coughing and burning sensation in my throat followed by protracted spasmodic pain in the oesophagus....all the way down to the chest area which lasted for several hours.

But you cannot even imagine the relief that I felt. There are no words to describe it !

A major disaster was averted once again and Guruji saved me from imminent death.

Later on, while recounting my ordeal to others I realised that the regurgitation or forceful expulsion of water from the pharynx was also a tremendous blessing in itself, which saved me from further life-threatening complications or damage that would have resulted from the aspiration of a significant volume of fluid into the lungs. This was actually another blessing in disguise. Guruji prevented even a drop of water from going into my lungs or airways!

I am completely overwhelmed with awe and gratitude. Once again, Guruji bequeathed His causeless grace and boundless mercy on me.

I have no words to thank Him....He is always protecting me and looking out for me at every moment.

All those who surrender to Him unconditionally with pure selfless devotion, receive His limitless grace and His constant, infallible protection.

He promptly confers His immediate attention and unconditional love, significantly relieving the anguish and suffering of His devotees. He substantially mitigates the calamities that may befall them to such a prodigious extent that any affliction or distress resulting from them is experienced only briefly and minimally. All tribulations and adversities are reduced enormously, both in duration and intensity.

A line from a shabad has been echoing in my mind ever since....' Aukhey wele ko nahi na babul veer na maao.....'

' Ik naam hi kamm aanda hai'. No one can help us, save us or protect us. It an illusion to think that our loved ones can always protect us or be there for us in the gravest moment of need. No one can. Only Guruji can save us and protect us at each and every moment and keep us safe from all calamities and unforeseen dangers. All those who take complete refuge in Him in a spirit of submission brimming with pure loving devotion for Him and spend every waking moment in continual unbroken remembrance of His name.....are always kept out of harm's way and never meet with an inauspicious destiny!

"Aukhey ghadi na dekhen de'....mera satgur din dayala.

JAI JAI GURUJI!

KALYAN KARO GURUJI!

THANK YOU FOR YOUR LIMITLESS BLESSINGS!

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD!

— feeling blessed.

## **BY LOVING DEVOTION HE IS KNOWN**

Separation is an illusion. The oneness is absolute. There is no separation. The Supreme Lord Guruji abides in us and we abide in Him. He is the sole cause of our existence. He is the one who creates and sustains us. All notions of separation and division are due to ignorance and delusion. All these false notions and conceptions dissipate effortlessly, when He elects to reveal Himself in one's consciousness. In response to unconditional love and ardent devotion, He reciprocates by revealing Himself in the hearts of His true devotees. He can only be perceived and known by actual experience and direct inner perception by those who have developed an abundance of pure loving devotion for Him. One only needs the eyes of love to perceive Him where He is ever present...in the hearts of His loving devotees.

Miracles and manifestations should not be construed as proof of His existence. Our existence is proof enough....we would be lifeless inanimate objects without the energising life principle of the eternal soul or atma which is His transcendental spiritual essence that abides equally in all sentient beings. It is the vital life force that activates, animates and sustains us. Without Him we have no existence of our own. There is no existence beyond Him or separate from Him. All exists within Him and because of Him. All emanates from Him, is sustained by Him and returns to Him at the time of dissolution... Spirit returns to the primal Spirit and all matter gets reabsorbed into primal material nature. Spirit is the superior form or higher manifestation of His dual divine nature. Matter or material nature is the lower inferior form of His manifested nature. It provides the field of activity for spirit to animate, activate and enjoy.

Attaining communion between the individual soul and the eternal primal Spirit, leads to liberation and infinite bliss, whereas desire for sense-gratification and attachment to material things and physical objects creates perpetual bondage to material existence.

All phenomenal miracles and divine manifestations are His Leela or divine play designed to enthrall and delight us. They infuse us with a sense of exhilaration, awe, wonder and amazement. They also serve to redeem, reaffirm and reinforce the faith of those who are perpetually beset with doubt and scepticism and are steeped in ignorance due the absence of knowledge of the divine nature, form, qualities and potencies of the Lord. They remain deluded and beguiled by the illusory potency of Maya and cannot obtain the transcendental knowledge of the absolute truth. They remain oblivious of the ultimate reality and only believe what the physical senses can perceive, to be the truth. The miracles and manifestations help to dispel their ignorance, wrong notions, erroneous conceptions and disbelief, enabling them to finally disengage from the ego-self and surrender to Him.

Truly blessed are those who have obtained His grace and have been endowed with the opportunity to know Him and worship Him. When He is pleased and satisfied with their loving service and devotion, He sanctions for the veil of illusion to be lifted permanently. Upon the bestowal of His highest grace, one is finally able to know Him as the Supreme

Lord and realise His paramount position at the apex of divinity. The mind is no longer deluded or bewildered by the phenomenal effects of Maya. One is able to realise and accept Him as the Supreme Lord. All erroneous assumptions and wrong conceptions of Him as an ordinary Guru or preceptor are dissolved permanently.

Guruji is the Supreme Lord Himself who incarnated as a Sadguru. He abides eternally in His transcendental spiritual body but only His human form could be perceived by those who did not qualify to know Him or worship Him.

His blessings flow unreservedly to all those who surrender to Him with a pure heart. There is no need to ask Him for anything.

One should only ever seek His grace and pray for the highest benediction of loving devotion or bhakti. Those who do so obtain their highest good and ultimate welfare both in the here and the hereafter. His blessings bring about the most beneficial and auspicious outcome, in the most efficacious way and at the most opportune time. His limitless benefactions bequeath to us far more than what we deserve based on the merits and demerits of our previous actions. He neutralises the sinful reactions generated by our past sins and transgressions, mitigating substantially the duration of our suffering and the degree of intensity of the affliction or distress we were meant to endure.

Guruji is so loving and nurturing. To Him His disciples are His sangat or is His family. He always treated us like family. There was no observance of rituals, no adherence to formality, no rigid ceremoniousness...no formal Guru-Shishya tradition or protocol....just pure affection and an abundance of love. He was not like other Gurus....did not impart any sermons or discourses. He chatted to us informally just like a family elder. He asked us about our lives...He became involved in our day-to-day existence....expressed loving concern and dispensed advice just like a caring family elder would. We did not have to tell Him anything....He was all-knowing. He would ask us about our problems all on His own. He would provide reassurance and allay our worries and anxiety by saying, " Sab theek hai. Don't worry. Blessings miliyaan hoiyan hai. Tussi aish karo. Mauj karo." It is not exactly true that He did not talk to His disciples much. Maybe He did not talk to each person and perhaps there was not much talking until after the langar had been served.

Immediately after the langar many people were sent on their way home after He gave them His aagya to leave. But there was always a small group of us who were allowed to stay right till the end...and He would then freely chat to us and interact with us and even have one-on-one conversations with some. There was no need for Him to preach or give instruction. His spiritual powers radiated out of Him and transformation occurred naturally and spontaneously in the hearts and minds of His devotees. He directly transmitted His blessings to His disciples and empirically revealed spiritual knowledge in the consciousness of the chosen disciples who were evolved enough to receive it. There was no need for Him to employ the traditional teaching methods of other kinds of Gurus or preceptors. There was no rigorous training or formal teaching of scriptures. No abstinence or asceticism was required. There was no need to renounce all material comforts and pleasures ...all that one has to renounce is their identification and attachment with the physical body and the illusory ego-based self ....overcome their desire and attraction for material things and sense objects and develop dispassion for worldly enjoyments and sensory pleasures. This is not as difficult or onerous as it

sounds...it happens most easily and naturally once His grace has been obtained and one has been endowed with pure, loving devotion.

The knowledge of the ultimate truth is revealed in the consciousness of His devotees directly and unmediatedly without any formal training , instruction or discourse. No other Guru or preceptor can do this or surpass His supreme powers and imperishable potencies in any other way. He is not just a Guru in the commonly perceived sense of the term. He is verily the Supreme Lord Shiva Himself who incarnated as a Sadguru for the ultimate welfare of His devotees. He is most loving, merciful, magnanimous and benevolent. He is a limitless ocean of love and compassion.

JAI JAI GURUJI!

KALYAN KARO GURUJI !

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD

ACCEPT MY IMPASSIONED OBEISANCE

— feeling wonderful.



## OUR GURUJI - GOD IN THE GUISE OF A GURU

Guruji was not a Guru in the conventional sense of the word.  
He was not a spiritual preceptor or teacher or preacher of the scriptures.  
He did not follow any kind of Guru-Shishya tradition.  
To Him His disciples were His sangat....His family.  
There was no formal teaching. He did not deliver sermons or lectures to those who congregated before Him. He did not impart any discourse to His disciples.  
Knowledge was not imparted in a structured or orthodox way.  
It was imparted in a very subtle way....through His conversations and interactions with the sangat who were close to Him.  
Each word expressed by Him was infused with the ultimate divine intelligence and the sublime quintessence of the eternal absolute truth.  
He chose His sangat based on their virtue and merit.  
One could only know Him to the extent that He chose to reveal Himself to them.  
He humbly referred to Himself as a Mahapurush but that was all part of His Maya to keep His divinity veiled and concealed from those who were not qualified to know Him.  
He is not merely a spiritual teacher, master or saint. He actually is the Supreme Lord Himself who incarnated in the material world as a Sadguru, out of extreme love and compassion, for the ultimate welfare of His devotees.....to enable them to terminate and permanently dissolve the sins and reactions generated by their past actions....to purify their consciousness and neutralise the delusion generated by the phenomenal effects of His Maya that superimposes illusory impressions and notions of duality in the minds of all embodied beings.....to dispel the ignorance or nescience that arises out of the delusion engendered by the beguiling influence of Maya.....and to ultimately grace His devotees with the transcendental knowledge of the ultimate truth that leads to self realisation and liberation from phenomenal existence.  
He directly transmits His spiritual powers to His devotees who have developed exclusive, single-minded and pure loving devotion for Him.  
His supreme powers, eternal potencies, divine qualities and attributes are unfathomable, limitless and unsurpassed.  
No other Guru or spiritual preceptor could match His powers, potencies or phenomenal pastimes because He is not merely a Guru but the Supreme Lord of all the worlds. He is the ultimate creator and sovereign controller and commander of the entire created universe.  
He is all encompassing, all pervading, beginningless and eternal. He abides in every sentient being as the Supreme soul which is the silent indwelling witness or observer of all our thoughts and actions. He is the cause of all causes....the eternal seed of origin. He is the bestower of all rewards and the bequeather of all auspiciousness.  
Those who surrender to Him unconditionally with pure loving devotion, never meet with an inauspicious destiny.  
His divine blessings flow to all....unrestricted and unencumbered by anything.  
He only elects to reveal Himself in the hearts of His true devotees who have developed fullness of devotion for Him.  
He reveals the transcendental knowledge of the ultimate truth in their consciousness. Spiritual knowledge emanates spontaneously and effortlessly without there being any formal teaching or training. Only those whom He Himself chooses can know Him and

comprehend the esoteric meaning of the ultimate transcendental knowledge bestowed by Him in their consciousness. He has fathomless ways and boundless means of directly communicating with His devotees...physically or telepathically. He transmits thoughts and messages which are far beyond the scope of perception by the physical senses or the comprehension of the rational mind. Only those who are meant to know them will understand or perceive these subtle messages and signs.

He is the immanent potency of competence, intelligence, understanding and ability abiding in the consciousness of His devotees.

He enables them to acquire sublime spiritual knowledge by the bestowal of His grace. He did not and does not require to give diksha in the conventional way of a spiritual preceptor. Everything transpires spontaneously as His supreme cosmic potencies radiate out of Him and are transmitted directly into the purified consciousness of His chosen devotees who have become qualified to attain sublime spiritual knowledge. The distilled wisdom of the scriptures is empirically revealed in the consciousness of His humble devotees who have no pretensions of being scholars of the scriptures. The potency of His supreme benedictions confers the knowledge of the ultimate truth far more efficaciously than years of traditional teaching methods employed by spiritual preceptors. By His grace, even those who have never consciously tried to develop their writing skills, begin to write most profoundly and eloquently.....He is the potency of competence in their ability to write. He imbues their writing with profound meaning, depth and dexterity and with the divine capacity to move the hearts and souls of all those who read their satsangs. Humble devotees who are ordinary everyday people with no skills or training, are able to accomplish amazing things when they are endowed with His divine benedictions.

No ordinary Guru or spiritual preceptor can produce such phenomenal miracles. Speaking of miracles, entire books have been written about the most astounding, awe-inspiring miracles that transpire everyday in the lives of His cherished devotees. Only His devotees can know or experience His miracles, divine manifestations and phenomenal pastimes or Leelas.....they are not revealed to those who do not qualify to know Him or worship Him.

He has the ultimate power of omniscience.....He knows absolutely everything about the past, present and future existence of all created beings.

He is the omnipotent sovereign Lord who has the ultimate power and supreme authority to forgive the sins of His devotees, to neutralise their karma and to completely alter the course of their destiny. No ordinary Guru, spiritual preceptor or even saint can do this.

Only the Supreme Lord has the ultimate authority to rewrite destiny. He is no ordinary Guru or saint. Infact, it would be wrong to equate Him with just a spiritual preceptor.

Spiritual preceptors infact are ordained and sanctioned by Him alone.....and entrusted with the responsibility of cultivating spiritual knowledge and awakening the consciousness of humanity, by Him alone. But, as He used to say Himself,.....they can only show the way and provide guidance....they do not have the power or authority to change destinies, bequeath limitless benedictions or grant eternal salvation. Only the Supreme Lord is endowed with limitless and absolute powers.....only He is the ultimate cause, source and origin of all creation. The benedictions bequeathed by Him are limitless, eternal and absolute.

Transformation begins to occur spontaneously in the hearts and minds of those who are accepted as His devotees. Those who make a sustained effort towards attaining perfection by continually working on inner purification and permanent transformation, by His grace, make accelerated spiritual progress in the allotted span of their time on earth. Those who develop a preponderance of pure, perfect and profound devotion for Him and worship Him exclusively as the ultimate goal of their existence, are transmuted into

divine beings by His grace.They are liberated from the endless cycle of transmigratory existence and attain eternal communion and permanent spiritual union with Him.

Guruji is the sole existing, immutable supreme reality in this world of impermanence and illusion. He is verily the embodiment of infinite bliss, limitless compassion and boundless love.

We do not put Guruji on a pedestal and call Him God just because He is our revered Guru and hence should be worshipped as God.

No..He IS the Supreme Lord Himself who incarnated as a Sadguru. The truth is that we are exceedingly fortunate and indescribably blessed to have found both God and Guru in one....Our Guruji. Words are utterly inadequate to extol His greatness. His supreme powers, imperishable potencies and glorious divine attributes are unfathomable by thought and inexpressible by speech!

To know Him is to attain the eternal experience of Sat-Chit-Anand.

JAI JAI GURUJI

KALYAN KARO GURUJI

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD

I BOW TO YOU WITH REVERENCE AND LOVE

## THE ADVENT OF THE SUPREME LORD GURUJI

There is a small satsang that I know of, about the time of Guruji's birth.

Some of you may be unaware of this perhaps.

At the time when Guruji was born in His ancestral village on 7th July, His mother was being attended to by the village midwife.

At the very moment that Guruji was delivered by the midwife, an effulgent luminescence pervaded the entire room....It was the spontaneous emanation of the dazzling lustre of His self-manifested divine light. There was also another unmissable and unmistakable manifestation that materialised at the same moment.....the appearance of a hooded black snake.....another monumental revelation that heralded the advent of the Supreme Lord on earth.. All these distinctive signs presented themselves simultaneously as the momentous event of His birth unfolded. They emerged for the divine purpose of unveiling His divinity to those in immediate proximity.

The midwife was astounded and completely awestruck. She quickly regained her composure and ecstatically proclaimed to Guruji's exultant Mataji, " Tuhade ghar aap Shiv aaye ne !" The Supreme Lord Shiva Himself had incarnated in human form in the material world in His eternal spiritual body which is transcendental, immutable and imperishable.

The eternal transcendental form of the Supreme Lord is only revealed to those whom the Supreme Lord Himself chooses, remaining concealed from all those who are unqualified to know Him and worship Him. Only those who have enough accumulated merit and exclusive loving devotion developed to fullness in their hearts, are given the opportunity to witness His imperishable, transcendental spiritual form....which is His true divine swaroop. To all others deluded by the illusory potency of His Maya, only His human form is revealed. All the divine qualities and attributes as well as the sovereign powers and imperishable eternal potencies of the Supreme Lord remain intact and unchanged during His incarnation in the material world.

The phenomenal effects produced by His Maya superimpose very powerful beguiling impressions on the minds of the unrighteous and unqualified so that they remain completely deluded and unaware of His divinity and remain oblivious to His paramount position as the Supreme Lord and ultimate creator and controller of all the worlds.

Even though the Supreme Lord manifests in human form, His body is not constituted the same way as ordinary mortal bodies are.

Eluding the consciousness of those beguiled by His Maya, He abides in the material plane in His eternal spiritual body which is not subject to any decay or modification whatsoever. It is not affected by disease and death the same way as human bodies are. It is sustained only by His own internal divine potency and is not under the control of material nature. Infact, material nature itself solely arises from Him alone and is

completely subservient to Him, being the lower manifestation of his dual divine nature. The mortal bodies of all other embodied beings, on the other hand, are completely under the control of material nature and fully subject to the modifications brought about by ageing, disease, death and decay. These mortal bodies are merely inanimate corporeal objects that are animated, activated and energised by the life principle of the eternal soul or atma which is the pure spiritual essence of the Supreme Lord that abides in all sentient beings. The mortal bodies of all embodied beings are completely dependent on the Supreme Lord for their existence, sustenance and preservation.

The Supreme Lord Himself chooses the time, place and duration of His incarnation. He also chooses the time of His departure from the material world.

The Supreme Lord incarnates in every age, for the restoration of universal order and eternal righteousness when dharma becomes obscured in the world.

The three modes of mind and matter or the three Gunas of material nature arise solely from Him but He remains verily above and beyond them.....being.completely transcendental to them.

Yet, He accepts the pure goodness of Satva from the three Gunas of nature and incarnates out of extreme love and compassion for the ultimate welfare of His devotees. This was the primary reason that Gururji incarnated on the earth plane in this age of materialism.....to help His devotees to neutralise their karma...to lift His devotees out of the abyss of darkness, delusion and ignorance.....to enlighten and liberate His devotees from the insurmountable forces of Maya which cannot be transcended without divine help. It is entirely impossible for any embodied being, bereft of divine grace, to liberate itself from the phenomenal world which is but a limitless ocean of transmigration. Gururji always said, " Mein aaya si tuhade bharam door karan vaaste....tuhadi aatma nu shuddh karan vaaste.Mein aaya si tuhada kalyan karan vaaste hor moksha dilawan vaaste. Nahi te mein is kicchad vich kyun aanda."

The Supreme Lord ordains and sanctions the degree of divine protection and refuge given to His devotees in accordance with their merit, virtue and devotion.

He only elects to reveal Himself in the consciousness of His true devotees who have developed pure, single-minded and exclusive loving devotion for Him.

No one can know Him without the bestowal of His grace. He remains perpetually veiled and concealed from those who are unrighteous and unqualified to worship Him. It is only the righteous and devout who, having already achieved the realisation of the soul, worship Him whole-heartedly as the exclusive goal of their existence. Thus being qualified to achieve the most elusive goal of God-realisation, they alone can attain eternal communion and permanent spiritual union with Him.

JAI JAI GURUJI

KALYAN KARO GURUJI

I SURRENDER MY SOUL TO YOUR REDEEMING GRACE

— feeling blissful.

## A RHAPSODY OF VENERATION

My Supreme Lord Guruji...I bow to you with reverence and love  
Accept my impassioned obeisance...

You are the omniscient Supreme being who exists eternally...who is beginningless and endless...who is beyond the limitations and constraints of time and space

You are the Supreme absolute reality...the immutable, imperishable ultimate truth.

You are the unknowable, the all-knowing, the unsurpassable one who is indefinable and indescribable

Words are grossly inadequate to extol your magnificence and greatness...your transcendental divine qualities and attributes are inexpressible by speech

You are the only constant, the cause of all causes, the all-pervading, omnipotent and indestructible one.

You are the unmanifest that descends into every embodied being and abides within all sentient beings as the indwelling monitor or observer silently witnessing all activities.

You are the sovereign creator, the ultimate sustainer and destroyer of all creation.

Creation is your natural propensity....a manifestation of your divine will and your dynamic creative impulse.

All material manifestations emanate from you. The entire created universe is nothing but your physical body...an expansion of the Supreme being.

You are the primal eternal spirit that is the source and origin of material nature and the three modes it operates through.

Yet you are verily above and beyond all material conceptions....completely transcendental to material nature.

Your infinite glory is ineffable and unfathomable...you are subtler than the subtlest.

You are imperceptible to the senses. Your divine inconceivable form is incomprehensible to the mind and intellect of the impure and unrighteous.

Your self-manifested effulgence is more resplendent than a thousand suns.

Your luminous radiance and glorious divine attributes are completely beyond our limited conceptions, notions and knowledge

You are the possessor of all potencies and opulences.

Creation, preservation and dissolution are orchestrated by just a tiny fragment of your limitless potencies.

You are the supreme controller of all the worlds.

You are the ultimate object of all propitiation and worship

You are the ultimate bestower of all rewards and benedictions

You cannot be known or understood by logical analysis, debate, discussion or philosophical speculation.

Only the pure devotee who has a fully surrendered pure consciousness, who is constantly engaged in rendering loving devotional service and who is constantly immersed in continual contemplation and unbroken remembrance of your name with loving devotion...can attain you most assuredly.

Such a pure devotee is dearest to you above all who loves you without selfish interest or motives of personal gain....

He is endowed with spiritual intelligence or Viveka, by your grace.

He who serves you unceasingly with love, remembers you constantly and meditates on you exclusively...surely ascends to your eternal spiritual abode.

Such an exalted devotee attains you most easily and assuredly. He attains the ultimate goal of mortal existence which often eludes even the yogis, ascetics, tapasvis and

ritualists who spend countless years performing rigorous penances, ritualistic propitiation and austerities.

Bhakti Yoga is the most efficacious and fruitful of all the yogas. It is the simplest, purest and most easy to perform.

Incredibly fortunate are they who have obtained the highest grace of the Lord and have been endowed with pure selfless Bhakti.

May Guruji bequeath on all His devotees... the ultimate treasure of ever-increasing Bhakti.

Guruji...You are the embodiment of eternal peace, transcendental knowledge and infinite bliss

You are a limitless ocean of mercy, compassion, benevolence and love.

Redeem our souls by the bestowal of your causeless, immeasurable grace.

I love you and adore you my spiritual master and Supreme Lord!

JAI JAI GURUJI!

KALYAN KARO GURUJI!

## THE MERCIFUL COMPASSIONATE SUPREME LORD GURUJI

Guruji you are the ultimate bestower of all rewards and benedictions.

We are so blessed to be under your constant infallible protection.

You alter the destinies of all those who surrender to you unreservedly with unquestioning faith.

You are the most kind, benevolent and merciful Lord.

Your causeless grace flows to all those who love you selflessly with a pure heart.

Your inexhaustible mercy redeems the souls of all sinners who submit themselves to your supreme divine will.

You are most generous, magnanimous, compassionate and forgiving.

You forgive the sins of your devotees and neutralise all sinful reactions generated by their past transgressions.

You unceasingly mitigate all the impending calamities and misfortunes that may befall your beloved devotees and alleviate the anguish and suffering of the afflicted and distressed who seek your clemency and grace, in a spirit of surrender and supplication.

You always grant us far more happiness and good fortune than we merit and far less suffering and sorrow than we deserve.

The divine benedictions bequeathed by you are limitless, eternal and imperishable.

You remove all obstacles and impediments from the lives of those who consistently and assiduously follow the path of righteousness and spiritual advancement and make a sustained and sincere effort towards inner transformation and self purification.

You expedite their spiritual progress and propel them onwards by providing your continual guidance to facilitate their spiritual journey.

Those who worship you exclusively with unwavering devotion and love, attain you most assuredly and become liberated from the perpetual cycle of birth, death and suffering inherent in the endless ocean of transmigratory existence.

Those who are constantly engaged in rendering loving devotional service unto you and constantly endeavour to remain in a state of continual unbroken remembrance of your name, form and pastimes, without deviation or cessation, never meet with an inauspicious destiny.

By the bestowal of your highest grace, they are endowed with the divine qualities of Bhakti or loving devotion, Viveka or spiritual intelligence, Vairagya or dispassion and detachment. They always abide in a state of equanimity of mind, unperturbed by the dualities of happiness or adversity, pleasure or pain, honour or disgrace, praise or criticism. They transcend all dualities and delusions and become established in a state of pure awareness of the atma tattva and attain the realisation of the eternal soul within, which is the divine spiritual essence of the primal, imperishable supreme Spirit.

The ultimate supreme reality is revealed unto them and they attain the eternal communion of the individual consciousness with the ultimate divine consciousness.

You are the embodiment of eternity, knowledge and bliss.

Only those who are chosen by you can know you and attain you.

Thank you for giving us the opportunity to serve you and worship you.

Always endow us with singular loving devotion.

You are the sole object of our love and propitiation.

You are the exclusive goal of our existence.

You are the only immutable absolute truth in this world of impermanence and illusion.

You are the ultimate refuge of our souls.

You are forever enshrined in our hearts.

Always keep us enfolded in the warm embrace of your unconditional nurturing love.

JAI JAI GURUJI!



KALYAN KARO GURUJI!  
I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD!  
THANK YOU FOR YOUR COUNTLESS BLESSINGS!

## CONTINUAL REMEMBRANCE IS THE KEY

Bestow your causeless mercy on us my Lord  
Shower your limitless immeasurable grace  
You are the sole refuge of anguished souls  
Constant remembrance of your name  
Leads to the absolute cessation of suffering and sorrow  
And liberates all beings from the unremitting cycle of birth and death.  
Grant us the ultimate benediction of loving devotion  
And immerse us in continual meditation of your name, form, qualities and pastimes.  
Endow us with the opportunity to serve you and worship you with love  
Let our consciousness be constantly engaged in sacred remembrance and divine  
contemplation  
So that when we depart from this material world, we may attain your supreme abode.  
From where there is no return.  
You are the ultimate goal of mortal existence.  
The ones who attain you attain absolute perfection and immortality.  
They abide eternally in unsurpassable absolute infinite bliss  
Beyond all affliction, dissolution or rebirth.  
Your name is bliss, Your name is truth  
Your name is love, Your name is peace  
Your name is the raft that can circumvent the tumultuous ocean of material existence  
Your name is the seed of transcendental knowledge  
Your name is the greatest purifier  
Your name dissolves all sins and dispels the veil of ignorance and illusion  
Unbroken remembrance of your name leads to eternal communion with you  
You are the divine light that illuminates the cosmic darkness to begin the dance of  
creation  
You are the ultimate divine consciousness that orchestrates the periodic creation and  
dissolution of the entire material universe.  
Yet you are beginningless, eternal and imperishable  
You are the all-pervading primal Spirit  
You abide in every unit of creation and all abides in you.  
All emanates from you and all returns to you at the time of dissolution  
Those who perpetually contemplate your name with loving devotion  
Attain your eternal spiritual abode  
By no other means can your ultimate supreme abode be attained  
Than by selfless loving devotion and continual remembrance.  
Bequeath on us the supreme spiritual treasure of Nishkaam Bhakti and Simran  
One who is endowed with this transcendental spiritual wealth in abundance,  
Ascends to the highest plane of existence in the eternal spiritual realm  
By no other means is it possible to reach this most elusive destination.  
JAI JAI GURUJI  
KALYAN KARO GURUJI  
I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND  
SUPREME LORD  
ACCEPT MY IMPASSIONED OBEISANCE!

## SUBTLE MANIFESTATIONS

Thank you Guruji for your limitless blessings and unconditional unfathomable love. Sometimes the ways in which your blessings manifest are truly astounding beyond words.

Thank you for the multiple Oms that were clearly visible in each and every spoonful of porridge this morning. I literally saw hundreds of Oms in it today....forming right before my eyes..it was incredible and amazing! All the molecules seemed to be vibrating precisely and aligning themselves perfectly to create these Oms. I even saw a few Oms appearing on my face...on my forehead, cheeks, chin and one even on my tongue. I know Guruji, this was your way of showing me that you have blessed every cell in my body and abide therein permanently.

You permeate every cell in my body, pervade in the core of my being and abide in my consciousness eternally.

By the bestowal of your highest grace, you utterly purify my consciousness and reveal your supreme divine presence in it.

Every living entity, animate or inanimate object is created, animated and sustained by you. Every particle in creation is activated and energised by you.

Every material creation in the created universe comes into existence by the union of matter and spirit which are both forms of your dual divine nature.

Your material energy is your lower nature and the primal eternal Spirit is your higher nature. Together they are omnipotent, invincible, indestructible, unsurpassable, all-pervading and all-encompassing.

It your Supreme divine will and dynamic creative impulse that bring the entire cosmos into existence from the unmanifest into the manifest. It is all an expansion of your eternal imperishable subtle body....a glorious manifestation of your divine will.

Every movable or immovable object in creation is ultimately governed and controlled by you. It is by your will that everything exists and by your will alone is it preserved and sustained...for as long as you will it to remain so.

You are the ultimate creator, preserver, enjoyer and destroyer of your creation.

I am so blessed that my consciousness was so perfectly attuned to your divine omnipresent all-pervading energies that I was able to behold this miracle unfolding right before my eyes. I feel so blessed to have seen these subtler than subtle energies manifest in front of me and spontaneously assume a specific physical form. Guruji truly you are subtler than the subtlest. You abide even in the tiniest particle of creation. All manifestations emanate from you.

You are the all-encompassing omnipotent supreme creator and controller. Thank you for demonstrating this to me again in such a practical, efficacious and irrefutable way....

There is no separation between the creator and the creation.

Love you Guruji. Thank you with every fibre of my being.

Thank you for gracing me with your darshan in my dreams whenever I need comfort or reassurance.

Thank you for blessing me with your divine fragrance to provide solace and strength.

Thank you for your unflinching support and infallible protection during every crisis, calamity and ordeal.

Bless me with unwavering patience, fortitude and resilience to endure all tribulations and afflictions with equanimity.

Every cell in my body vibrates to your name.

You are ever-present in my consciousness and abide in every thought.

Let my mind be fully immersed in continual contemplation of your name, form, qualities and pastimes.

Let my heart be fully saturated with divine love for you...overflowing with ever-increasing singular loving devotion.

Let my soul be constantly engaged in remembering you, worshipping you and serving you with love ...with every breath in my body.

Swasan di mala naal simraan mein tera naam.

JAI JAI GURUJI!

KALYAN KARO GURUJI!

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD!

THANK YOU FOR THE BOUNTIES OF YOUR BLESSINGS AND THE ABUNDANCE OF YOUR LOVE .

## THE BESTOWAL OF BENEVOLENT GRACE

Thank you Guruji for your immeasurable grace and limitless blessings.

Thank you for your abundant compassion and unfathomable love.

Thank you for taking care of me and blessing me once again... with good health and a new start in life.

Recently, I have been suffering from a host of mysterious ailments and debilitating health problems and have undergone many tests ... a multitude of medical investigations and invasive procedures were conducted...but by Guruji's boundless grace all tests results have consistently been normal. Such is the indefinable unsurpassable potency of Guruji's supreme benedictions and infallible protection...He will only let His cherished devotees experience the symptoms but not the disease !

All fear, sorrow and distress is dissolved by His grace and all tribulations and afflictions are enormously mitigated to the extent that they are experienced only minimally and any suffering or pain associated with them is endured only briefly. All manner of calamities are averted and adversities are greatly diminished both in duration and intensity.

Thank you Guruji for relieving the lingering discomfort and malaise and graciously granting me a new lease of life...a new beginning and a new direction as I continue along my journey under your constant vigilance, perennial guidance and unfailing protection.

You are the most merciful, compassionate and benevolent Lord.

Thank you for always devising multifarious means and opportunities to facilitate my spiritual journey. Thank you for unceasingly expediting my progress and evolution by continually removing all obstacles and impediments that may obstruct my path. Thank you for loving me unconditionally and terminating all painful reactions generated by my past actions or transgressions. Thank you for eliminating all negative energies and influences that threaten to engulf me in a web of darkness and thwart my spiritual advancement.

Grant me the tenacity and resilience to unfalteringly follow the path of eternal righteousness and selfless devotion, no matter how arduous, rigorous or formidable the challenges may seem... so that I may incessantly serve you without deviation, diminution or cessation.

Grace me with the forbearance to transcend all dualities and perpetually abide in a state of equanimity.

Grace me with Bhakti...ever-increasing singular loving devotion,

Viveka....discernment and spiritual intelligence and

Simran....constant unbroken remembrance of your name, form, qualities and pastimes.

Endow me with these eternal imperishable benefactions from your inexhaustible transcendental treasure of spiritual abundance.

Thank you with every fibre of my being.

JAI JAI GURUJI

KALYAN KARO GURUJI

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND SUPREME LORD

ACCEPT MY LOVING OBEISANCE

OM NAMAH SHIVAY SHIVJI SADA SAHAY OM NAMAH SHIVAY GURUJI SADA SAHAY

## ASCENDING TOWARDS PURITY AND PERFECTION

Guruji's blessings fully manifest in our lives when we absolutely and completely believe in Him.

It is the ego which prevents us from surrendering to Him and accepting Him as the Supreme Lord. The delusion caused by our identification with the ego-based illusory self, clouds our vision and prevents us from realising His paramount position at the apex of divinity.

However, once we surrender to Him with unconditional devotion and unquestioning faith, He accepts us as His own and takes care of all our needs physically, emotionally and materially and expedites our spiritual advancement in a myriad of ways.

His abundant love and constant protection is granted to us eternally both in this life and beyond.

He looks after our best interests in ways that we can never even imagine. He helps us in ways that we may not ever realise.

We should never doubt or question His immeasurable causeless grace.

When we doubt or blame fate or disregard the blessings in our lives we thwart His grace from bringing about the best possible outcomes for us.

Therefore, it is very important to abide in a state of gratitude and acceptance. We should not resist what is happening to us for it may be necessary for our betterment. We may need to fully exhaust the demerits of our previous wrong actions before we can reap the rewards of our righteous meritorious deeds.

We have to work out our karma...there is no way to circumvent the law of karmic action and reaction but by Guruji's grace our karmic debt is worked out as quickly and painlessly as possible in the shortest amount of time. Guruji forgives our sins and neutralises the painful reactions generated by our past sinful actions to such a prodigious extent that the pain and suffering we were meant to endure is mitigated substantially and experienced only briefly and minimally until it dissolves.

Guruji helps us in all situations. Guruji helps us when all else fails.

Guruji helps us when we need Him most. Guruji helps us when we believe in Him fully.

Above all, Guruji helps us most when we help ourselves by performing our enjoined duties without being attached to any desired outcome or reward....when we work selflessly for the highest welfare of ourselves and others without any expectation of reward or return or recognition.

He loves us most when our heart is pure and we bear no malice, jealousy, animosity, ill-will, anger or resentment towards others...including those who may have hurt us or wronged us. He does not want us to taint our karma by keeping score of perceived grievances and the wrongdoings of others.

He wants us to always look inwards and examine our own hearts and our own motives rather than blaming, criticising or accusing others of perceived wrongdoings. When we strive to rise above this entrenched mindset, the rewards are enormous...we make rapid and unprecedented spiritual progress and become transmuted into exalted spiritual beings. We transcend the limited consciousness of our ego-based false personality and become imbued with divine traits. Our individual consciousness becomes established in truth and purity and attains eternal communion with the ultimate divine consciousness. This is the road to salvation. It is fraught with many difficult challenges, hardships and daunting tests. The ultimate divine purpose is to lead us towards purity and perfection which is the essence of divinity.

The Supreme Lord Guruji is the embodiment of absolute perfection. He is the Supreme personality of Godhead.

Attaining Him exclusively is the ultimate goal of human existence.

He is a limitless ocean of compassion and love. He is the personification of eternity, consciousness and bliss.

To attain Him is to attain the eternal experience of Sat-Chit-Anand.

There is no return to the ocean of transmigratory existence for those who attain this supreme most exalted goal.

The unremitting cycle of birth and death is terminated for them permanently and they abide eternally in infinite bliss, peace and love as liberated beings...not subject to reincarnation, affliction or dissolution during the cosmic cycles of creation and destruction.

All other embodied beings are forced to endure endless births and deaths and the relentless suffering inherent in material existence and are forced to accept a physical form in accordance with the merits and demerits of their previous karmas.

Incredibly fortunate and blessed are they who by divine grace, are given the opportunity to transcend the captivity, suffering and bondage of phenomenal existence.

Inexpressibly fortunate and blessed are they who are given the opportunity to lovingly worship and serve the Lord and constantly endeavour to keep their consciousness immersed in continual remembrance of His name, form, qualities and pastimes.

Grace me with the supreme benediction of blissful ardent devotion and constant unbroken remembrance of your name Guruji !

Swasan di mala naal simraan mein tera naam.

JAI JAI GURUJI!

KALYAN KARO GURUJI!

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND SUPREME LORD!

ACCEPT MY FERVENT OBEISANCE!

## THE EGO SELF

The ego is the greatest obstacle to the realisation of the soul.

The ego and the soul are two distinct entities. The ego is the lower self.

It is actually a false illusory self created by the power of illusion of Maya which is responsible for the phenomenal experience of duality and generates the notions of division and separation in the consciousness. The soul is the higher self. It is, in fact, the true authentic self. It is by nature divine and is the quintessence of the Supreme Being that dwells within every created being. The soul is beginningless, eternal and imperishable. It abides within every created being or Jiva, as a passive observer or silent indwelling witness. It is always pure, pristine and perfect. It can never be tainted, tarnished or destroyed. It is the ego self which covers it with layers of impurities. The ego self creates outer sheaths or layers of impurities around the soul that conceal its true radiance and perfection.

The ego self extends outwards and becomes involved with the external objective world, which is the field of activity of the sense organs. It gets entangled with the objective world through the agency of its desire for sense objects and its attachment to the attainment of sensory pleasures. This is how it creates perpetual bondage to the incessant cycle of transmigratory existence. That is why purification and transformation of the ego self are absolutely essential requirements for those who aspire to attain liberation from phenomenal existence which is but an ocean of transmigration.

Dissolution of ego is the key to self-realisation which is the realisation of the Atma Tattva by directly perceiving the reality of the soul within. The realisation of this absolute reality occurs when all notions of separation and duality are permanently dispelled from the consciousness. It is essentially the realisation of the non difference and non separation of the soul from the Supreme Spirit which is the immortal, universal Absolute Self. The realisation of this ultimate transcendental knowledge leads to the liberation of the soul from the phenomenal world in which it is held in captivity.

Oneness with the supreme ultimate consciousness can only be achieved after the realisation of the soul which is the true self. For this the lower self or ego self has to be completely transformed and purified through the cultivation of Satva. The purity, radiance and luminosity which are the natural attributes of the soul can only be revealed when the impurities of ego deposited around it, have been removed. The impurities of ego, unfulfilled desires and attachments leave an imprint or latent impression on the soul. This residual ego component remains attached to the soul even after death and becomes the seed for the formation of the next ego self.

Due to the veil of illusion and ignorance created by Maya, embodied entities fail to distinguish between the true self and the ego self. The concealing mechanism of Maya, conceals their true self from them. Being under the spell of delusion and ignorance engendered by Maya - the primal force of material nature, they fall into the trap of identifying with the ego-based false personality. They identify completely with the ego-based illusory self and develop powerful attachment to their physical bodies and minds. The ego-based self is dynamic, active and outgoing. It projects outwards into the objective world and becomes entangled with it through its desires for sense objects and its attachment to sense-gratification, worldly enjoyments and pleasures. This is how through the ego self, the embodied being becomes bound to the phenomenal world and the soul becomes trapped in the endless cycle of perpetual suffering and transmigration in the material plane of existence.



A mortal being cannot attain liberation without the complete purification and transformation of the ego self. To achieve liberation, pure awareness of the divine nature of the true self has to be established. Only then, can ignorance be overcome and the veil of illusion be removed. However, awareness comes from pure inner perception of the soul. It cannot result from intellectual knowledge which arises from the interaction of the senses with the objective world. Awareness is transcendental in nature. It arises from the transcendental knowledge of the soul which can only emanate from inner purification and spiritual discipline, whereby the senses are withdrawn from the phenomenal world and external sense objects and the mind is completely absorbed in the self in a state of introspection, reflection and contemplation. Only in this inner state of stillness and quietude, can oneness of the self with the universal absolute self be realised. Once this highest state of consciousness has been established, the veil of ignorance and illusion dissipates and the absolute reality of the true self is realised.

Guruji is Mahashiv - the Supreme lord of the universe. The Supreme lord Shiva is the destroyer of negativism and egoism. He is the purifier of the consciousness. The icy mountains of Kailash - His supreme abode, represent the frozen consciousness of the ego self. Shiva's anger destroys the ego and purifies the consciousness. He is the preserver and protector of the righteous and the pure. He is the bestower of moksha or absolute liberation. He is the ultimate refuge of all living entities. His devotees ascend to the Supreme Abode upon attaining liberation. He is the destroyer of sin who can alter the destinies of His devotees by helping them to neutralise their Karmas and offset their accumulated sins through inner purification and intense devotion after obtaining His grace.

The dissolution of past sins occurs by performing all actions as a loving selfless service unto Him. By performing obligatory or prescribed duties for one's station in life, according to one's inherent natural abilities and qualities while renouncing the rewards of the actions, the highest level of karmic purification can be attained. By developing pure selfless devotion to Him, through the cultivation of Satva, His highest grace can be obtained. This path of selfless service and pure, unconditional devotion is the easiest path to attain liberation in Kalyug for those who have obtained the grace of a Sadguru.

Liberation cannot be attained by means of intellectual knowledge. It requires transcendental knowledge of the soul which arises from contemplation, reflection and inner perception after withdrawing the mind and the senses from the phenomenal world. It requires the grace of a Sadguru obtained by single-minded intense devotion and pure motives. It cannot be achieved by intellectual reasoning and cognitive analysis but only by unconditional absolute surrender to the eternal Absolute self by the dissolution of the ego-based false self.

## TELEPATHIC TRANSMISSION

Thank you Guruji for gracing me with your auspicious divine darshan immediately before I woke up this morning.

I dreamt that I was in Guruji's darbar in Bade mandir and a major function was underway....like the grand celebration of a special occasion.

Guruji was seated on His majestic throne looking resplendent in a bright red Chola embellished with gold.

There was a large crowd of people congregated before Him who were offering their salutations and propitiating Him with awe and reverence.

I saw myself sitting beside Him near His lotus feet...gazing upon His mesmerising beauteous form with singular ardent devotion.

Guruji seemed to be communicating something to me telepathically and then He asked me to translate it into English.

I could not decipher the reason why He was asking me to do so but I just knew very clearly and unambiguously what He was instructing me to do.

I understood unequivocally that this was His supreme divine will which I must obey unquestioningly.

Thereafter, I found myself turning into the image of a pure, innocent and completely trusting child who just wanted to fall asleep next to His charan.

I saw myself dressed in spotless white robes...I think that this image represented the natural state of the soul which is immanently pure, pristine and perfect being the true divine self that abides within every sentient being in material creation.

Then I saw the most amazing vision unfold within my dream... I saw Guruji place both His hands on either side of my head cradling my head in His hands.

He seemed to be transmitting a tiny portion of His infinite spiritual energy into my consciousness by placing His hands on top of my head for a long time.

Then I felt a sudden jolt like an enormous surge of energy within the crown Chakra in my head and I rose from slumber instantaneously with the lucid awareness of this amazing darshan I had just experienced in my dream.

I happened to be able to recall every vivid detail of this dream with great precision.

I know beyond all doubt, that this was a supreme divine benediction bestowed upon me by Guruji who is the ultimate bestower of all auspiciousness and just rewards. Maybe this was a symbolic depiction of how Guruji was transmitting transcendental spiritual knowledge directly into my consciousness or bequeathing the ultimate most sublime blessing of abundant everlasting devotional love...whatever it was I woke up feeling extremely blessed, highly energised, refreshed and rejuvenated...brimming with positivism and optimism....with a renewed resolve to redouble my efforts in the loving devotional service of Guruji my spiritual master and supreme Lord.

May He continually inspire me to unfalteringly pursue the path of spiritual advancement, eternal righteousness and constant loving remembrance without deviation, diminution or cessation.

May this consciousness be eternally submerged in divine love and perpetually established in continual contemplation and unbroken remembrance of His name, form, qualities and divine pastimes so that He may be the foremost as well as the final imperishable thought of this mortal existence at the final moment of departure.

JAI JAI GURUJI! KALYAN KARO GURUJI!

I LOVE YOU AND WORSHIP YOU MY SPIRITUAL MASTER AND SUPREME LORD !

YOU ARE THE EMBODIMENT OF ABSOLUTE PERFECTION!

YOU ARE THE ULTIMATE GOAL OF MY EXISTENCE.

## THE PROGRESSION OF DEVOTION FROM CONNECTION TO COMMUNION

One gets called to Guruji's darbar by His choice only.

The accumulated merits of past virtuous deeds, righteous selfless actions and many lifetimes of spiritual practice, enable one to feel an irresistible pull towards Guruji.

On the strength of these merits, one becomes qualified to know Him and worship Him and eventually becomes eligible to realise His divine supremacy and His paramount position at the apex of divinity.

One who is able to transcend or renounce the ego-consciousness can surrender to Him completely and unreservedly.

When one has surrendered unconditionally and whole-heartedly without impure motives, Guruji accepts them as His own and brings them into His divine fold.

By His grace, one obtains the pious association of His true devotees which enables one to develop firm unwavering faith.

Unflinching, unquestioning faith is an essential requirement which endows one with the capacity to form a profound and abiding spiritual connection with Guruji.

Once this stage is reached and one has established a direct connection with Guruji, an irrevocable process of transition begins to unfold spontaneously, culminating in inner purification and permanent transformation.

Thereafter, as one's consciousness is rendered pure, one becomes worthy of receiving the supreme benediction of singular loving devotion.

The bestowal of Guruji's highest grace alone can bequeath this sublime blessing and endow one with blissful Bhakti or fervent devotional love.

The Supreme Lord Guruji Maharaj is always accessible to His ardent pure devotees.

He elects to directly reveal His transcendental divine presence in the purified consciousness of His chosen devotees who have permanently become established in a profound and intense devotional relationship with Him. By no other means can His eternal association be attained than by exclusive unadulterated loving devotion.

Love Him whole-heartedly without selfish motives without any conditions or expectations.

Perform all actions and prescribed duties as a loving devotional service unto Him.

Surrender the rewards of all actions to Him and accept the outcome ordained by Him as the best possible outcome that is most conducive to our highest welfare..knowing that our ultimate benefit or betterment is served by unconditionally submitting to His supreme divine will.

He always grants us far less suffering than we deserve and far more happiness than we merit.

What He bequeaths to His devotees is imparted from His limitless abundant reservoir of grace which is immeasurable, unfathomable and inexhaustible.

There is no limit whatsoever to what He may grant to His cherished devotees purely as an act of grace.

The rewards... obtained by worldly impure devotion which is contingent upon the fulfillment of desires and the fruits gained by self-seeking propitiation for the purposes of gratifying worldly ambitions and the accomplishment of material advancement and sensory enjoyments....are temporary, limited and finite.

The material gains and enjoyments obtained in such a manner are all exhausted eventually when the merits earned by worldly devotion are finally exhausted and the benefits conferred by them are fully consumed.

The spiritual gains and accomplishments attained by a pure devotee, on the other hand, are eternal and infinite. They are ever-increasing and everlasting.

Guruji takes care of all the material needs of His devotees even without asking. He endows them with a generous supply of the essential necessities in all aspects of life. Their accumulated merits are never exhausted and by His grace, they never want for anything. They develop a deep-seated sense of inner peace and lasting contentment. They are able to overcome their desires and attachments, naturally and effortlessly, once they achieve an exalted spiritual level.

They are rendered free from all bondage to material existence which arises from the cultivation of unrestrained desires and attachments.

They are endowed with Viveka or discriminative spiritual intelligence.

They transcend all dualities and become established in a state of equanimity. They perpetually abide in an enduring state of contentment and endless gratitude and acquire the elusive divine trait of dispassion or Vairagya. They are no longer subject to the influence of the lower material energy.

No longer being under the control of material nature, they gain mastery over the three modes or dispositions of mind and matter that it operates through.

They obtain the merciful protection and benevolent grace of the Lord and receive the unsurpassable impeccable guidance of the ultimate divine consciousness which is the most paramount supreme spiritual energy by which all of material creation is manifested, animated and sustained. This omnipotent spiritual energy is the all-pervading primal source of all creation.

It is the beginningless, eternal and imperishable Supreme Spirit which abides in every created being and energises even the subtlest particle of creation.

Eternal communion between the immortal individual soul or Atma and its source, the universal Supreme Spirit or Paramatma, is the ultimate goal of all existence.

This most exalted goal is most easily and assuredly attained by the pure devotee who possesses an abundance of singular ardent devotion.

By no other means is it possible to attain the eternal association of the Supreme Lord in His transcendental spiritual abode than by exclusive loving devotion developed to fullness.

JAI JAI GURUJI!

KALYAN KARO GURUJI!

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND  
SUPREME LORD

ACCEPT MY LOVING OBEISANCE.



## TRANSCENDENTAL MANIFESTATIONS

Guruji's swaroop darshan in His blessed Jode...on the left hand side jutti  
His whole face is visible if you zoom and see. I can clearly make out His eyes and He is wearing a gracious smile on His lips.

Thank you Guruji for the beautiful divine darshan.

Although there are atleast a few Swaroops and Oms visible on both sides, but the most prominent one is on the left-hand side in the middle.

Every time I zoom and look I am able to distinguish the entire shape of His face perspicuously etched out and His features distinctly outlined...His eyes, His nose, His smiling lips, even the tilak on His forehead are clearly discernible and well defined. A beautiful resplendent Om is also clearly present on the rose which is placed on top of the Jode on the left hand side. Many more divine swaroops which may seem slightly obscure to some, have also been discerned by many fellow Guru-bhakts. These include the swaroops of Shiv ji, Ganesh ji, Hanuman ji, Krishan ji, Guru Nanak Dev ji and Sai Baba along with a multitude of Oms. All these manifestaions have emanated due to the phenomenal effects of Guruji's unfathomable inscrutable Leela. They are generated by a miniscule fragment of His peerless divine potencies and unsurpassable spiritual energies.

Guruji Himself ordains who is able to perceive His swaroop darshan, Om darshan and fragrance and to what extent. All this is orchestrated in accordance with His supreme divine will which determines the degree of connectivity accorded to each individual. But the blessings are meant for all. I think it is His way of blessing all those who were unable to physically touch or have darshan of His Jode.

He wants to include everyone in this manner so no one feels left out. This is all Guruji's astounding indescribable Leela that He is showing the divine swaroops of all the Gods

whose live darshan He had granted to me in my home in Sydney...as I have described in detail in my book.

This is for all to see !

Guruji is demonstrating His omnipotent, omnipresent all-pervasive nature by revealing His immanent divine presence in the divine swaroops of all the Gods who are all but expansions or incarnations of the one Supreme God...Mahashiv. He is the ultimate Supreme Being who abides in all created beings and pervades in all animate and inanimate objects in the entire cosmic material creation. All the divine swaroops of His various incarnations are the material manifestation of the eternal unmanifest primal Spirit which is the immutable imperishable formless aspect of divinity. The Supreme Lord Himself incarnates in the material world in every age for effectuating the ultimate welfare and salvation of His devotees and for the divine purpose of restoring universal order when the dharma of eternal righteousness becomes obscure in the world. He manifests in the material plane by His internal divine potency or Yogmaya. He is immanent in all His creation yet remains distinct from it.

The illusory potency of His Maya conceals His divinity and sovereign position in the universe, from those who are unrighteous and unqualified to know Him. They are beguiled by the delusive concealing mechanism of His Maya and are never able to discern His all-encompassing transcendental presence. He elects to reveal Himself only to His loving devotees. They are able to perceive Him to the extent sanctioned and ordained by Him in accordance with the degree of their virtue, merit and purity. But exclusive loving devotion is the most essential requirement which is necessary to realise Him and attain His eternal association. By no other means is it possible to gain access to Him than by self-surrendering devotional love.

When Guruji gave His jode to me He had pronounced the words ' Kalyan Ho gaya.' which was the highest blessing that He used to bestow. It granted His immense grace in all aspects of life ...both in the here and the hereafter.

I sincerely wish and pray for one and only one thing and that is the Kalyan of the entire sangat and I submit an earnest impassioned prayer to Guruji... that all who have obtained the divine darshan of the Jode whether physically or through the agency of this visual medium...may receive Guruji's immeasurable benevolent grace for their highest welfare and ultimate Kalyan in this life and beyond. The benedictions bestowed by Guruji are eternal, absolute, limitless and everlasting.

May all obtain His supreme benedictions, infinite mercy and abundant love.

Thank you Guruji for your bountiful blessings and benevolent grace.

I love you and adore you my spiritual master and Supreme Lord

Accept my loving obeisance

Even if I thank you with every breath in my body it would still be utterly inadequate.

JAI JAI GURUJI

KALYAN KARO GURUJI

## MYSTICAL REFLECTIONS

As many people from Guruji's sangat were visiting daily while I was staying at my parents' house in Gurgaon, satsang was taking place everyday by way of recounting Guruji's divine Leelas and narrating incidents and experiences depicting Guruji's unfathomable benevolent grace.

On one such occasion, two pious devout ladies who are spiritually elevated true devotees of Guruji had come over to meet me. We spent a long time talking about Guruji and His amazing Leelas. I felt really blessed to be in such exalted company. As usual, Guruji made His presence felt through His divine fragrance at first.

Our hearts were truly saturated with profuse love for Guruji and felt enraptured in sublime bliss as we reminisced about Him continually, by recounting His phenomenal Leelas and remembering His beautiful resplendent form. There was an exchange of enthralling anecdotes and hearttouching personal experiences.

With the passage of time, the divine vibrations in the room grew more potent and Guruji's astral presence became more distinctly palpable.

Soon after that something incredible happened... Guruji's astral form became conspicuously discernible as He manifested in the room by revealing His divine Swaroops on the wall directly facing us. Guruji revealed at least four different swaroops wearing four different Cholas.

By the unknowable unsurpassable potency of His peerless divine Leela, Guruji marvellously synchronized our consciousness and perception, to such a remarkable extent, that we were able to perceive all the spontaneously emanating ethereal manifestations, in complete synchronicity with each other. Our collective consciousness was perfectly attuned to His infinite divine consciousness and situated in a transcendental state of perfect synchronicity as He demonstrated His all-pervasive nature and revealed His eternal spiritual form.

I have been graced with Guruji's live dynamic darshan many times over the years since 2008, when He manifested in my home in His Virat swaroop as promised by Him at the time of my last meeting with Him in physical form. He also blessed me with the divine darshan of the transcendental swaroops of all other Gods who are but the expansions and incarnations of the one Supreme God Mahashiv..as I have described in detail in my book ' My spiritual journey with Guruji'.

The most astounding thing about this recent darshan, however, was the staggering way in which Guruji synchronized the perception and awareness of three different individuals, to enable us to collectively partake in His dynamic swaroop darshan concurrently. The divine celestial form of Guruji was transmuting into distinct swaroops which appeared on the wall synchronously and we were able to view them simultaneously due to the extraordinary divine capacity that He endowed us with... to perceive and discern all His dynamic movements, changing expressions and evolving gestures as the visions manifested live before us.

We were able to distinguish even the subtlest and minutest fluctuations or variations in His active dynamic swaroops as they kept emerging on the wall for a substantial duration of time. To us it seemed like time had come to a veritable standstill as we were utterly transfixed and entranced by the live darshan unfolding before us.

We became increasingly animated and exhilarated as we realised how singularly amazing it was that we were able to perceive and ascertain every miniscule movement, completely in synchronicity. Guruji's live swaroops were in dynamic fluid motion just like the ephemeral images of a motion picture being projected on the wall.

Guruji would open and close His eyes recurringly. He was smiling profuely and His eyes were shining with profound love. Sometimes, He wore a cheerful affable grin. He would affectionately nod His head to acknowledge our exuberant and impassioned reactions. He would frequently cup His face in His hands or bring one hand upto His face partially covering His mouth. Then he would turn His face from side to side to look at each one of us individually. Sometimes He would look up. Sometimes He would look down. His face was constantly moving up and down or sideways.

We were so emotionally overwhelmed by the immense outpouring of boundless love and abundant immeasurable grace that He bestowed upon us, that tears began to flow copiously. In response to our grateful tears of love, Guruji's eyes too, became moist with tears instantly. Thereafter, my mother prepared a cup of chai to offer as bhog to Guruji which He lovingly accepted from her hand. As He partook of the tea she offered, His mouth appeared at the top of the cup and only His nose, His eyes and the upper half of His face was visible above the line of the cup. His lips remained affixed to the edge of the cup for the entire length of time that my mother stood next to His live swaroop on the wall, which became enlarged and more prominent at the time when the chai bhog was being offered.

After a few minutes, when my mother turned around to walk towards us to distribute the consecrated Maha Chai prasad, Guruji folded His hands and nodded his head as a benign gesture indicating that He was pleased with her heartfelt humble offering... He thanked her for it and blessed all of us.

Guruji showered His immense grace and bequeathed His most sublime benedictions on all present.

His glorious majestic dynamic form remained manifest and distinctly perceptible for a considerable length of time even after the departure of the esteemed devotees.

The formless aspect of divinity is omnipresent and all-pervading but it is not tangible or perceivable by the gross physical senses. It is beginningless, eternal, imperishable and ever transcendent. It is completely beyond all material conceptions. It can only be discerned when one has been endowed with the spiritual capacity to perceive, as sanctioned and ordained by the Supreme Lord Himself. The degree to which one is able to perceive the ultimate divine presence, which is both immanent and transcendent at the same time, (as God exists both within and without) depends on the degree of connectivity that has been accorded to each individual based on their accumulated merits and the level of purity and piety they have acquired. Above all, it depends on the fervour and intensity of their self-surrendering devotional love.

It is only they who have developed a profusion of overflowing ardent devotion for the Lord, that become qualified to know Him, perceive Him and attain His eternal association.

Thank you Guruji with every breath in my body for the bounties of your blessings and the abundance of your love.

JAI JAI GURUJI

KALYAN KARO GURUJI

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD  
YOU ARE THE EVER TRANSCENDENT BEGINNINGLESS ETERNAL AND  
IMPERISHABLE SUPREME BEING !



## THE VALUE OF SEWA IN RELATION TO NEED

Thank you Guruji for the wonderful darshan on Baisakhi morning.

Guruji graced me with His darshan early that morning in a startlingly vivid dream. He was dressed in a translucent, pale yellow Chola. He was seated on His gaddi and I was sitting on the ground right next to His lotus feet. He was looking very radiant and blissful. He appeared to be very pleased and satisfied with me for some reason. He had a peaceful and tranquil aura about Him.

He was beaming at me with love and affection and chatted to me affably for a long time...issuing orders and instructions regarding some tasks He had assigned to me as part of the sewa He'd ordained for me. He enjoined me to discharge those prescribed duties with diligence and care, insisting on prompt compliance and immediate execution. He emphatically underlined the importance of assiduously persisting with my dedicated efforts, with unflagging zeal. Then, with a sense of urgency, in His voice, He directed me to perform a specific task straightaway. He furnished me with the details of a person's name and address, however the actual identity of the person in question was withheld from me. All that Guruji disclosed to me was that this unknown person was somehow in urgent need of His blessing and He wanted me to dispatch a copy of my book, ' My spiritual journey with Guruji' to them without delay.

He said that, " Onhu eh chheti bhej de. Onhu is di badi lod hai. Esde naal hi odda kalyan hona hai. Main usda Kalyan karna chahanda haan. ".

At that moment in my dream, a strange realisation dawned on me that I had only one last copy of the book left and there was something marked, written or underlined in it, rendering it unsuitable to be delivered to anyone. I confessed my apprehensions to Guruji regarding the slightly unpresentable state of the book and admitted that I wanted it to be in an absolutely immaculate and spotless condition. I was overcome with a feeling of regret and dismay that I would not be able to fulfill the responsibility that Guruji had entrusted me with. Guruji graciously acknowledged my predicament. He even indulged me by examining the book more closely before giving His final approval. He declared that the flaws were inconsequential and the book should be dispatched forthwith to the person concerned, who was in grave need of the illumination, elucidation and resolution that the book could provide to them, by His grace.

He exhorted me to send it by saying, " Koi gal nahi. Jo vi hai..pher vi tu giftwrap karke hune bhej de. Ennu padhan naal usda Kalyan ho jayega ". I accepted His divine injunction whole-heartedly and said, " Ji Guruji, Jisran tuhada hukum." He was highly gratified by my amenable disposition and inclination to obey His command.

Before leaving, He gave me a big hug. He wore a benevolent gracious smile as He held me in a warm loving embrace. He was so affectionate ... so loving,, nurturing and gentle.

The most important lesson He imparted to me this time, was regarding the value of sewa or selfless service and its significance in relation to the need of the person who receives it.

The value of sewa can only be determined by the person who receives it and depends on the extent to which it serves and fulfills their need. It is not determined by any superficial arbitrarily imposed standard of material excellence or physical perfection. We must not let the fear of failing to meet these external standards discourage us from offering whatever we can offer, to the best of our ability and capacity, to serve the greatest welfare of others in accordance with our natural qualities, attributes, inherent abilities and talents which determine the way in which we are best suited to serve humanity. When it comes to sewa, it is not perfection but intention that matters. Sewa is any activity that is performed for the betterment or welfare of others without any selfish

impure motives, free from any conditions or expectations of reward, return or recognition.

Its merit is determined by the intention behind it, its value by the degree to which it fulfills the needs of others. External standards of perfection and excellence are absolutely redundant. Gururji accepts any action as a loving devotional service when it is offered to Him with pure motives and selfless love. The highest perfection is attained when knowing Him to be the sole doer, one surrenders the rewards of all actions to Him and accepts the outcome ordained by Him to be the most beneficial and auspicious outcome that is most conducive to our highest good and ultimate welfare both in the here and the hereafter.

JAI JAI GURUJI

KALYAN KARO GURUJI

I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND SUPREME LORD

THANK YOU FOR ACCEPTING MY HUMBLE DEVOTIONAL SERVICE



## THE ILLUMINATING POTENCY OF DIVINE SPIRITUAL KNOWLEDGE

The Supreme Being permeates the entire cosmic material manifestation in His unmanifest form as the Supreme Spirit. His unmanifest potency is imperceptible to the physical senses. All movable and immovable beings abide within Him but He remains unattached and unaffected by them. He is immanent in all His creation, yet remains distinct from it.

He manifests, maintains and sustains all creation. His supreme presence is all-pervasive. He abides in all sentient and insentient entities, totally unperceived.

His divine supernatural powers and unparalleled unsurpassable spiritual potencies are indiscernible and incomprehensible to the material senses. His phenomenal spiritual potencies are completely beyond human conception and beyond the realm of the human mind, thought and intellect.

It is not possible for embodied entities to know Him without the bestowal of His grace. He only reveals His transcendental spiritual presence to those whom He Himself chooses.

He conceals Himself from those who are unrighteous, impure and unqualified to know Him, but elects to directly reveal Himself in the purified, fully surrendered consciousness of His true devotees. Those who are pious, pure and virtuous and always established in eternal righteousness, obtain His infinite mercy and immeasurable benevolent grace. They are endowed with the supreme benediction of Bhakti or loving devotion. Those who are submerged in devotional love with fervent longing for the Lord attain eternal communion with Him and are graced with the ever-increasing inexhaustible reservoir of Gyan... transcendental spiritual knowledge and Viveka... discriminative spiritual intelligence.

Divine spiritual knowledge is supremely sacred. It destroys all vestiges of ignorance and nescience or Avidya. It is the most secret confidential and sovereign knowledge.

It exterminates the accumulated sins of countless lifetimes, both in their gross and subtle forms. The merits of consciously cultivating spiritual knowledge are perennial and imperishable. The meritorious results thus acquired, are permanent and everlasting. They are not subject to being diminished, exhausted or dissolved even after the bestowal of the ultimate reward of attaining the Supreme Lord.

This supremely sacred spiritual knowledge, which is the most sublime and exalted, highest result, is magnanimously bequeathed by the Lord to those who are faithfully engaged in loving devotional service and selflessly dedicate the rewards of all activities, unconditionally unto Him, expecting nothing in return. Their sole aim is to serve and please the Lord with singular loving devotion. This sacred spiritual knowledge is achieved as a result of highly meritorious spiritual accomplishments and righteous selfless actions performed for countless lifetimes, bereft of attachment and desire for rewards. Only those who are never devoid of piety, righteousness and loving devotion, become eligible to acquire this most sublime transcendental knowledge of the Supreme Spiritual Being who is the creator, controller, preserver and destroyer of the entire

cosmic creation. By His external potency or material energy He directs Prakriti or material nature to generate diverse variegated life forms for the entire aggregate of created beings, in accordance with their inherent inclinations, the implications of their nature and the respective reactions derived from their previous actions and past life activities.

The ultimate spiritual knowledge can never be attained by those who are devoid of purity and piety and have never developed unquestioning faith or exclusive loving devotion for the Lord. Even after being granted the golden opportunity to worship the Supreme Lord Guruji Maharaj, many are unable to surrender to Him as they are situated in ego consciousness and completely deluded by the beguiling influence of Maya, superimposed on their mind due to the illusory potency of material nature which cannot be transcended until sanctioned by the supreme divine will. The veil of Maya is only lifted if ordained by the bestowal of divine grace.

No one can escape the perpetual cycle of birth and death without obtaining the unfathomable limitless grace and infinite causeless mercy of a Puran Sadguru like Guruji who is the immaculate supreme Lord Mahashiv Himself. Those found lacking in determination, commitment, fervour and intense yearning for His eternal association due to insufficient or faltering faith, fail to reach Him and are propelled back into the incessant cycle of transmigratory existence. Due to absence of faith and spiritual knowledge they fail to attain the ultimate goal of direct realisation of the Supreme Lord and remain oblivious of His paramount position of divine supremacy. Those embodied beings who are governed by selfish motives, driven by insatiable desires and impelled by sense gratification and the accumulation of desired material objects, remain perpetually bewildered by the phenomenal effects of Maya. They remain irrevocably bound to material existence due their uncontrolled desires and attachment to transient worldly pleasures. They revolve continually in the unremitting cycle of birth and death, from lifetime to lifetime, compelled to accept a physical form accorded to them based on their previous activities and inclinations and are forced to endure the subsequent reactions generated by their past actions, in thought, word and deed.

Those who are tainted by incessantly committing innumerable sinful activities, egregious immoral acts and deplorable misdeeds, find it impossible to accept or comprehend the divine spiritual knowledge bequeathed by the Lord. They are unable to receive the illuminating divine wisdom or obtain the impeccable spiritual guidance and merciful protection of the ultimate divine consciousness which is the eternal, imperishable, all-encompassing Spirit. Being unrighteous and impure, replete with ego-consciousness and brimming with false pride, they remain incapable of developing pure loving devotion. Hence, they are unable to extricate themselves from delusive entanglements or purify themselves of material contamination. They fail to achieve liberation and perpetually abide in a helpless miserable condition, relentlessly controlled and dominated by the adverse sinful reactions arising from their past life activities.

## PIOUS CONGREGATION

Thank you Guruji for arranging this divine satsang on the 21st of April at my family's home. Thank you for making everything so perfect. It was the most blissful uplifting and sublime experience.

Guruji's divine benedictions were showered on all in abundance. Guruji made His transcendental presence known by revealing His swaroop darshan, Om darshan and Sheshnag darshan throughout His all-pervading all-encompassing ultimate divine presence remained distinctly palpable continually.

The darbar was absolutely exquisite and stunningly beautiful. It was decorated by the lovely and talented Kanika using all the colours from the cover of my book as ordained by Guruji.

Guruji revealed His majestic transcendental swaroop on His gaddi, on the walls, in His photos that were placed in the darbar and just about everywhere I looked.

His mesmerising rosy fragrance permeated the air. Fresh bursts of fragrance were perceived several times and left us all feeling indescribably awed and enthralled.

While the shabads were playing, I was sitting right next to His gaddi. . like I normally used to sit when Guruji was in Chola. The entire time I was reminiscing and envisioning how Guruji would be looking if He were physically seated there at the time. Just then Guruji revealed His swaroop darshan and Om darshan and smiled at me benignly with profuse love on His face.

Guruji communicated to me telepathically during the Shabads and directed me to emphasise on certain points in my satsang speech. He wanted some things to be elucidated and reiterated to enable all to reflect on them and fully absorb the purport of His spiritually illuminating and enlightening message imbued with the divine wisdom of the ultimate truth. I requested Him to guide me and inspire me to express His sublime message in a befitting manner so that His teachings could be imparted to all as clearly and correctly as possible. I asked Him to indicate by revealing a sign. . a sight or sound or scent. . . anything to affirm that He was pleased and satisfied and I had delivered the message as simply, perfectly and eloquently as I could. I had requested Him by saying, 'Guruji je tussi khush hoye ho te Koi phul hi gira dena ya Koi ghanti hi baja dena.'. Later during the narrating of the satsang, Guruji indicated very strongly and gave irrefutable signs of His approbation by making the glass holders of the tea lights vibrate very powerfully and crack very loudly producing a very distinctly discernible bell-like ringing or clinking sound. This happened three times in quick succession. Everyone in the hall had goosebumps! Some sangat ji also witnessed the phenomenal miracle of Amrit Varsha as well.. .Guruji's divine Amrit was pouring out of the wall in the middle darbar while I was speaking and continued to flow incessantly, for the entire duration of my satsang.

Later many found Guruji's divine swaroops in the pictures of the Jode and on the lid placed on top of the sacred Jyot. Many found Om darshan, swaroop darshan and Ganesh ji darshan in the langar and Chai prasad too.

The sewadar uncles and aunties made an enormous contribution in making everything so perfect and flawless. The Langar was lovingly prepared by the aunties and all the arrangements and preparations were made by the sewadar uncles. All things came together so perfectly as sanctioned by Guruji's supreme divine will.

Guruji bestowed His immeasurable grace and bountiful blessings on all. There was an immense outpouring of boundless love and heartfelt gratitude all around. All partook of the unsurpassable bliss of being immersed in the sublime nectar of satsang and experienced an ethereal sense of oneness with the Supreme Spirit which is the divine absolute Self that abides equally in all created beings.

An enduring spirit of unconditional love and affection has been instilled in the hearts of the entire sangat by the immense grace of Guruji Maharaj. Their interconnectedness is undeniable and the bond of divine love existing between them, is profound and unparalleled.

The pious association of pure-hearted spiritually elevated devotees plays a pivotal role in inculcating firm, abiding unquestioning faith. Pure devotees whose hearts are profusely saturated with fervent devotional love can ignite the eternal flame of singular loving devotion in all other hearts.

JAI JAI GURUJI !

KALYAN KARO GURUJI

Thank you Guruji with every breath in my body for the bounties of your blessings and the abundance of your love.

Thank you for giving me a fresh start in life.. in a brilliant new direction. with a renewed sense of purpose and conviction.

Thank you for this new beginning

## ASPIRING FOR THE PEERLESS TRANSCENDENT ASLI CHEEZ

Guruji is truly an amazing alchemist who transforms His devotees from within. It is only by the bestowal of His causeless redeeming grace that the veil of Maya is lifted and the darkness, delusion and ignorance engendered by the illusory potency of Maya are permanently dispelled. The fully surrendered consciousness of His chosen true devotees, becomes entirely illuminated, elevated and purified by His grace, while their ego is completely dissolved.. One transcends all dualities and becomes established in an exalted state of equanimity of mind and purity of disposition, making one eligible to attain the peerless supreme goal of self-realisation which is the realisation of the true authentic divine self or atma and its eternal relationship with the Supreme Spirit or Paramatma. The direct realisation of this ultimate absolute truth by actual experience and direct inner perception, liberates one from the bondage of material existence and terminates the miserable unremitting cycle of endless births and deaths.

It is by Guruji's grace alone, that one is bequeathed with the spiritual capacity to empirically experience the ultimate divine truth by direct perception and unmediated discernment. Thereby one develops pure awareness of the true purpose of human existence and forms an abiding commitment to unreservedly follow the path of spiritual advancement with firm determination, resulting in profound transformation and phenomenal spiritual growth in a relatively short span of time.

Every single time when I visited Guruji and attended His sangat at Empire Estate which was at least four times a week, I always got the opportunity to sit next to His charan and imbibe the immensely potent spiritual energy which radiated out of His eternal spiritual body. Being an advanced spiritual aspirant and an ardent devotee, there was no place in the entire universe where I would rather be than beside my revered Guruji's most venerable lotus feet. I always paid full attention to everything He ever said, as even a seemingly casual remark would be imbued with profound meaning, sublime spiritual insights, impeccable unequalled wisdom and divine transcendental knowledge.

Hence, I can unequivocally attest to the veracity of the one statement Guruji emphatically reiterated every single time. There were a few key things that He used to mention very regularly and I have included them in my book but this was the one thing that seemed to be of paramount importance to Him... He consistently stated as an impassioned exhortation to His sangat that "Saare duniyabi cheezan mangan aande hai...asli cheez koi nahi mangda. Asli cheez koi nahi lena chahanda. Logaan nu mahapurushaan di value da hi nahi pata. Asli cheez ki hai mangan wali kuch nahi pata. Jad mein chala jawaanga pher value pata chalegi. Hor kise ne nahi puchhana. Halle te rab saste che miliya hoye hai jo khattna hai khatt lo. Je asli cheez leni hai te le lo. Pher enni aasani naal kuch nahi milna."

This was the true message that got lost somewhere somehow. Only the part about mango mat maano was emphasised upon but not the whole message in its entirety. That is why I had to make it my earnest conscientious endeavour that the whole message was presented to the sangat in its entirety with the appropriate emphasis on the part about only being a seeker of the asli cheez and never asking for duniyabi cheezan or material things. Guruji always wanted to see His sangat aspiring for the asli cheez which is Bhakti, Simran, Vivek, Vairagya, Kalyan, Moksh and above all His eternal association

both in the here and the hereafter. Only those who are aspirants of the asli cheez, achieve the highest perfection and become qualified to transcend the temporal plane. They ascend to His transcendental supreme abode in the eternal spiritual realms attaining the ultimate refuge of liberated beings. They gain His eternal association most assuredly and are never subjected to rebirth, death, dissolution or annihilation ever again. They attain the absolute cessation of suffering and sorrow and abide eternally in perfect peace and absolute, unsurpassable, infinite bliss.

The asli cheez is eternal, infinite and everlasting unlike material accomplishments which are limited, temporary and finite in nature. They who unconditionally surrender to Guruji with pure motives and loving devotion in their hearts, free from desires or expectations of material rewards, receive His limitless benevolent grace and obtain the highest benediction from His inexhaustible reservoir of spiritual abundance. They are endowed with the ultimate reward...the supreme spiritual treasure of the asli cheez. The asli cheez is the 'asli kamai' which we are meant to earn during our human existence. That is what human birth is really meant for. How tragic it would be if we were to waste this precious human birth even after coming into Guruji's sharan and that is exactly what we would be doing if we were to still keep seeking duniyabi cheezan or material things as opposed to seeking the asli cheez. Hence the most important message of Guruji is to seek the asli cheez. 'Maango mat' is meant in the context of duniyabi cheezan or material rewards, material prosperity, objects of sense-gratification and ego-based worldly pursuits. 'Mano' means to unquestioningly obey His divine injunctions and spiritual directives by practising His teachings whole-heartedly, following the principles of eternal righteousness without deviation and pursuing the path of spiritual advancement unfalteringly... by becoming a pure devotee and true aspirant of the asli cheez. This is the true meaning of Maango mat mano !

Jai Jai Guruji

Kalyan karo Guruji

I love you and adore you my spiritual master and Supreme Lord

Accept my loving obeisance

Jyotika Mehta



## RIGHTEOUS RESOLUTION

Missing you so much Guruji... today on Mahasamadhi day. There are no words to express how much I miss you. I went to Mumbai mandir yesterday for the first time.

It was so wonderful to be able to go there to pay my loving obeisances and offer my heartfelt salutations to you. Thank you so much for giving me the opportunity to do that. There are no words to describe what you mean to me. I have no other identity now apart from being your humble ardent devotee. Always remain enshrined in my heart and grace me with endless opportunities to serve you and worship you. Let my heart be saturated with ever-increasing overflowing fervent devotional love. Let my mind be perpetually submerged in unbroken loving remembrance of your holy name. Let my consciousness be fully immersed in continual contemplation of your divine nature ...constantly engaged in meditating upon your eternal, transcendental, all-pervading spiritual form. Always abide in every thought . Let me perceive your all-encompassing supreme divine presence in every object and every being both in the subtle and the gross aspects of your phenomenal cosmic material creation.

Endow me with the spiritual capacity to unflinchingly discern your divine injunctions so I am able to always obey your sovereign commandments unwaveringly. Keep me under your infallible merciful protection and endow me with your impeccable spiritual guidance at every moment to facilitate my spiritual advancement. Enable me to practise the divine principles of eternal righteousness and spiritual living to perfection.. without deviation, diminution or cessation.

As directed by you, I am sharing below the message you wanted me to share with your sangat on this most significant day which is the day when all remember you with profound reverence and intense heartfelt love...when all make a firm resolve to follow your injunctions unconditionally and whole-heartedly.

Guruji as you have said... that people do not know what to seek ...what are the right things to seek. One has to be a seeker...a Bhakt is afterall a seeker of God and of His eternal association. A spiritual aspirant is a seeker of spiritual advancement and perfection. Only the Supreme Lord is the embodiment of absolute perfection. He is the ultimate truth and the supreme reality. One has to be a seeker of the asli cheez and a true devotee of the Lord to attain God-realisation. That is why the Lord has said seek and you shall receive. The problem is that people don't realise that they will only receive what they think about constantly. Those who only think about their material goals and desires will not succeed in attaining the asli cheez. Hence one has to transform their consciousness and focus on the ultimate goal of attaining the asli cheez and the eternal association of the Lord with singular loving devotion... with undeviated mind and one-pointed focus. One has to exclusively seek the Lord and the asli cheez. Doing it half-heartedly will simply not work. Guruji has said that just surrender on its own is not enough as it makes you a passive seeker. He wants us to first and foremost, surrender our ego-consciousness. .our desires and attachments to material outcomes and then He wants us to become active seekers of the asli cheez and ardent devotees of the Lord...for whom the very thought of separation from the Lord is unbearable...

Who truly see His transcendental spiritual essence in all beings and love them as a part of the universal absolute supreme Self...the absolute truth is that we are all a part of this all-encompassing indivisible Supreme Self...which is eternal imperishable and limitless and one indivisible whole.

Once again Guruji has enjoined us to seek the asli cheez and His eternal association with fervent longing and impassioned yearning....being a passive seeker will not serve us as well.

Jai Jai Guruji

Kalyan karo Guruji

Blessings always Guruji

I love you and adore you my spiritual master and Supreme Lord

I bow to you with reverence and love

Accept my impassioned obeisance

## DIVINE INJUNCTIONS FOR SPIRITUAL ADVANCEMENT

- An important message for the new sangat who may be struggling to get connected to Guruji.

One should always go to Guruji's darbar in a spirit of unconditional submission and humble heartfelt supplication with profound reverence and immense gratitude to Him for calling one to His darbar. One gets called to His darbar by His choice alone. It is due to the accumulated merits of countless lifetimes that one is graced with the opportunity to worship and propitiate the Supreme Lord Guruji Maharaj. Consider yourself exceptionally fortunate that you have been granted the privilege to come to His darbar and have been endowed with the chance to connect with Him. As Guruji Himself used to say..." Ethe te admission vi kise kise nu hi mildi hai."

Whether you are at one of Guruji's mandirs or are attending a satsang at someone's house, just try to focus on the shabads and on Guruji's swaroops that are placed in the darbar. Try to quieten your mind and do not contemplate on anything else besides Guruji. Try to meditate on the mantra jaap without getting distracted. Develop your own flow and rythm so you can practise mantra jaap continually while performing your daily tasks and activities. This will enable you to engage your consciousness in Simran perpetually .... with constant loving remembrance of Guruji's holy name, divine form, peerless qualities and attributes, being foremost on your mind at all times. Don't focus on your thoughts and ideas while listening to satsangs shared by others. Don't allow your attention to get diverted by looking at other people. Listen to the satsang being narrated respectfully with focused mind. It is an exceptionally potent and efficacious means devised by Guruji to impart blessings to both the listener and the narrator. His blessings are transmitted to all who partake in satsang through the agency of recounting His phenomenal divine Leelas and the narrating of instances and experiences depicting the acts of abundant inexhaustible grace and unfathomable limitless mercy, engendered by His supreme and marvellous cosmic potencies.

Don't compare yourself with others. Don't harbour any negative thoughts or feelings of envy, jealousy, malice, contempt, disdain or resentment towards others. Do not be arrogant, vain or conceited. Do not look down upon others or be rude, inconsiderate or condescending towards others. Do not blame, criticise, judge or find fault with others. Do not keep score of the perceived wrongdoings of others. Make every effort to transcend your ego-consciousness. This is the principal prerequisite to gain acceptance as Guruji's disciple. Guruji exhorted His disciples to renounce their ego before coming to see Him. In order to fully surrender to Guruji and follow His teachings unreservedly and wholeheartedly, dissolution of ego is necessary, first and foremost.

Don't have any doubts, fears or negative thoughts in your mind. It is not possible to connect with the higher spiritual energy if one is filled with negativity, doubts and impurities of ego. One who abides in the modes of passion and ignorance will not be able to connect to the sublime spiritual energy of the Supreme Lord. They irrevocably remain under the insurmountable control of the material energy which operates through the three Gunas or three modes of disposition of mind and matter. One has to be

established in a transcendental state of loving devotion with a preponderance of Satva in their disposition, to be completely attuned to the ultimate divine consciousness. This state is not easily accessible to all except for advanced spiritual aspirants. However, as a beginner one must primarily focus on developing a direct connection with Guruji...which over time transmutes into an impassioned devotional relationship culminating in an eternal unbreakable bond. Don't ask Him for anything other than His Bhakti. Don't feel stressed or disheartened if you don't see any kind of miracle or signs like some other people do. You have to start at your own level and build from there. Guruji does not like it when people go to Him in a confused state. He used to refer to them as 'Kintu parantu'. Don't try to use logic. Guruji has forbidden all manner of argumentative discussions or acrimonious debates and speculative philosophical analysis...because the ultimate absolute truth is transcendental in nature and completely beyond the limited comprehension, erroneous assumptions and false conceptions of the human mind.

Surrender your consciousness to Him. He will surely test you... He always does but eventually if you are found worthy, He will elect to directly and unmediatedly reveal Himself to you. It takes a lot of patience, faith and time to develop a profound and abiding devotional relationship with Him based on unconditional, unquestioning, self-surrendering love and singular ardent devotion. One has to love Him intensely, wholeheartedly, exclusively and selflessly with pure unadulterated fervent longing. ..without selfish motives... free from any conditions, expectations or demands. Guruji always said, " Rabb nu sacche dil naal pyar karo aur bina shartaan de pyar karo." Do not ask for material rewards. Do not propitiate Him to acquire material gains, material prosperity, comforts and enjoyments. Do not seek His favour to fulfill your worldly pursuits and ambitions. Do not ever ask Him or expect Him to take your side against another. The Supreme Lord is completely neutral and unaffected by delusive attachments and aversions. He is absolutely perfect and immaculate...completely free from any material contamination. He is transcendental to all dualities and is completely neutrally disposed towards all beings and all acts of creation, preservation and destruction which are effectuated by His external potency or material energy known as Prakriti or material nature.

Do not expect Him to intervene to resolve your affairs by favouring you over others. He does not ever interfere with the free will of any individual. If you want His infallible merciful protection and His magnanimous benevolent benedictions, then surrender to Him completely and unconditionally without impure motives, expectations or demands.

His guidance, protection and reciprocation is received in direct proportion to the degree of your surrender. Even without asking, He fulfills all the material needs and requirements of His beloved devotees and provides them with a generous and abundant supply of all the essential necessities in all aspects of life... endowing one with whatever they lack and enhancing whatever is already present.

He substantially mitigates the afflictions and calamities that may befall His cherished devotees always protecting them from impending harm. Their suffering and sorrow is alleviated to such an enormous extent that any painful reactions are only experienced briefly and minimally until they dissolve. He relieves their misery as quickly and painlessly as possible by neutralising their karma in a myriad of ways.

While direct connection with Him is of paramount importance for any devotee who wants to reach the culmination of His spiritual journey. ..the path is not meant to be traversed alone but as a collective or fellowship of devout and pious souls who seek His eternal association as the exclusive and ultimate goal of their existence.

One has to learn and understand that love of Guruji is also love of sangat. To please Him one has to love and serve His sangat. Guruji always articulated the momentous significance of this statement in His own words by saying that " Meri sangat toh bagair mennu koi nahi pa sakda. Sangat vich aa ke baitho. Sangat di sewa karo. Jinnu meri sangat pyar kardi hai onhu mein pyar karda hai." He wants to see unconditional mutual love, respect, support, harmony, empathy and goodwill among His sangat at all times.

Direct connection is indispensable and exceedingly important but it should not be misconstrued as individualism and self-centredness resulting in alienating behaviour towards other sangat. All are loved by Him and blessed in different ways and have been accorded different levels of connectivity as sanctioned and ordained by Him, by His choice. No one is superior or inferior. The same Supreme absolute Self abides equally in all...all are created equal and have the potential to ascend to the highest spiritual level by His grace, upon attaining the pious association of His pure-hearted true devotees. That is why sangat is of crucial significance in the spiritual evolution of an individual.

Seek His grace to purify your consciousness.

Seek His impeccable divine guidance to facilitate your spiritual progress and make concerted sustained efforts towards self-purification and inner transformation.

Do not harbour animosity towards any being. Do not ever think that harming another would ever work in your favour. It won't, as we are all interconnected and bound by the inviolable laws of karma which dictate that each one has to endure the subsequent painful reactions incurred by their own sinful actions and transgressions in thought, word and deed. Hence one should always wish others well and be willing to serve all beings in whatever capacity they can, in accordance with their natural propensities, inherent qualities and attributes which determine the way in which they are best suited to serve others, while fulfilling their obligatory duties and enjoined actions as prescribed in accordance to their station in life.

If you want Guruji's love, learn to love all beings. If you want to serve Him perform all actions selflessly for the greatest welfare of all... as a loving devotional service unto Him, surrendering all rewards, outcomes and results to Him....expecting no reward or return or recognition. He is the ultimate bestower of all auspicious outcomes, just rewards and bountiful benefactions. He will ordain the most blissful, auspicious and beneficial outcome by the bestowal of His causeless limitless compassion and immeasurable benevolent grace.

Follow the path illuminated by Him as the most efficacious and elevating means to achieve spiritual advancement and ultimate welfare or Kalyan both in the here and the hereafter. Practise His sublime spiritual teachings and unflinchingly obey His divine injunctions and sovereign commandments.

Honour His paramount supreme directive by becoming a true aspirant or pure seeker of the asli cheez as prescribed by Him.

Pray for His fathomless redeeming grace to endow you with singular loving devotion.

The highest benediction of blissful loving devotion can only be obtained by an act of divine grace. No one has the capability to develop fullness of devotion without the bestowal of His inestimable causeless grace. It is only possible to know Him or perceive Him by loving devotion alone. It would otherwise be impossible to discern His all-pervading, all-encompassing, supreme divine presence. The ultimate truth of His eternal, imperishable, immutable, unmanifest, spiritual form is only revealed by Him to His loving devotees. His self-existent, indestructible, unparalleled transcendental opulence remains concealed from all those who are impure, unrighteous or unqualified to know Him. To become a devotee one has to be a true seeker first. One has to be a true aspirant of the asli cheez which is Bhakti, Simran, Vivek, Vairagya, Kalyan, Moksh and above all the eternal association of the Lord. One has to seek the asli cheez with unwavering commitment, unflinching dedication, unflagging zeal and undeviated mind. The asli cheez is the eternal, everlasting, ever-increasing 'absolute asli kamai' which is transcendental to material existence wherein everything is transient, illusory and impermanent. The asli cheez is beyond material conceptions. It is devoid of material contamination. It is not subject to diminution, dissolution or termination. It is imperishable, inexhaustible and infinite. It liberates one and all from the inescapable bondage of transmigratory existence and the inherent misery and suffering it entails. It terminates the relentless, incessant cycle of perpetual births and deaths recurring endlessly across the vast unlimited spectrum of multifarious beings and diverse variegated life forms generated by material nature in unremitting cyclic succession.

Jai Jai Guruji

Kalyan karo Guruji.

I love you and adore you my spiritual master and Supreme Lord

Accept my heartfelt obeisance

## EXPLORING THE IMPLICATIONS OF DIVERGENT DISPOSITIONS

The Supreme Lord Guruji Maharaj is Mahashiv. He is the ultimate goal and the sole support of all existence. He is the Supreme master, the sovereign ruler and the ultimate creator, controller, sustainer, preserver and destroyer of the entire cosmic material manifestation. His transcendental spiritual essence abides equally in all created beings as the silent, in-dwelling witness or observer of every thought and action. He is the final abode and ultimate refuge of all beings. He is the guardian, the protector and the ultimate well-wisher. He is the eternal inexhaustible reservoir of all unparalleled, unsurpassable peerless cosmic potencies and extraordinarily phenomenal transcendental opulences.

His divine supernatural powers control, organise and direct all acts of creation, preservation and dissolution that occur periodically in precise accordance with His supreme indomitable will. It is by His will alone that He supports, energises and sustains all existence. He is the primal, imperishable and immutable cause of all existence.

The divine light emanating from His transcendental eternal spiritual form is verily the spiritual substratum pervading all existence and is known as Brahman. The knowledge of the Brahman is the most exalted and confidential spiritual knowledge. It is the most sublime ultimate knowledge, on obtaining which one attains salvation which is the ultimate goal of mortal existence. This knowledge is only realised by those who have attained purity of consciousness and disposition and have neutralised their past karmas by continually practising the renunciation of rewards and non-attachment to outcomes, while performing all actions.... thus, liberating themselves from the subsequent reactions derived from their previous actions and past life activities from innumerable births.

The entire cosmic material manifestation is generated by the unmanifest potency of the Supreme Lord and is permeated by Him in the unmanifest form which is imperceptible to the physical senses. All sentient and insentient, movable and immovable, diverse variegated beings abide within Him but He remains unattached and unaffected by them. He pervades His entire creation yet remains transcendental to it. He is immanent in all created beings yet remains distinct from them. The Supreme Lord is both the instrumental cause and the material cause of all creation but He is not subject to any modification or attachment. All the multifarious variegated beings are produced by and from material nature which is His modifiable external energy manifested by His spiritual potency known as Brahman, which is the spiritual substratum pervading all existence and emanates directly from the Supreme Lord. Thus, the spiritual potency of the Lord known as Brahman, manifests Prakriti or material nature which in turn, generates the unlimited vast spectrum of diverse variegated beings. Hence, the Supreme Lord is the ultimate source of all beings but He remains ever unattached and unaffected. He is untainted by the qualities and attributes of insentient material nature. He is ever transcendent to the three Gunas of material nature which are the underlying cause of the divergent dispositions of diverse beings. The three Gunas of ignorance, passion and knowledge arise solely from Him but do not affect Him in any way... as material nature itself emanates from Him and is totally subservient to Him. All embodied beings are subject to the insurmountable control of material nature and remain bewitched and

beguiled by the alluring and deluding, illusory potency of Maya which is a concealing mechanism devised by the Lord to conceal Himself from His creation.

In spite of His unequalled sovereign mastery over all creation, the Supreme Lord remains neutrally disposed towards all beings in all respects. He is beyond all dualities and completely free from delusive attachments and aversions. It is His external modifiable potency or Prakriti, which manifests all the diverse variegated forms of movable and immovable living entities as decreed in exact accordance to their Karmas or the subsequent reactions derived from their past life actions. All beings from the four-fold categories of demi-gods, humans, animals and plants, are compelled to accept the physical forms designated by their past life karmas and the implications of their nature derived from their inherent tendencies, propensities and inclinations. The eternal transcendental body of the Supreme Lord, on the other hand, is purely spiritual in nature. It is the embodiment of absolute perfection. It is composed of Sat - eternal existence, Chit - ultimate consciousness and Anand - infinite bliss. All expansions and incarnations of the Supreme Lord are diverse manifestations of the one supreme absolute truth....the sole existing reality .... which is the immutable, imperishable Supreme Being.

The Supreme Lord is ever situated in neutrality and by His own dynamic power and infallible will, directs His external potency of Prakriti to engage in performing all acts of creation, sustenance, preservation, dissolution and annihilation in regulated cyclic succession. His immeasurable paramount supernatural powers and inestimable divine cosmic potencies do not ever get diminished or exhausted. They are self-manifested, self-generated and self-existent.

By His own internal potency, the Supreme Lord accepts the nature of Satva from the three Gunas of nature and incarnates in the material world. The Supreme Lord manifests in human form due to His causeless mercy and out of magnanimous feelings of infinite love and limitless compassion for all living entities to enable them all to have access to Him .

His transcendental, immutable, eternal divine nature is disguised in human form as a way for Him to enact His divine pastimes and display His phenomenal divine Leelas by which to inspire, enthrall and delight all humanity as an act of limitless mercy and boundless love. Although He remains neutrally disposed and unattached to His creation, He is always most merciful and compassionate to all living entities. His immortal incarnations manifest out of His causeless grace and inexhaustible compassion for all creation... to restore universal order and uphold the principles of eternal righteousness and to bless, please and protect His devotees who worship and adore Him incessantly with pure, unadulterated, exclusive loving devotion. His true devotees are exceedingly dear to Him and wield such power over Him that He reciprocates their love by manifesting in various ways and forms out of His intense, overflowing immense love for them. His pure devotees are such great elevated souls who worship Him with fervent longing and singular ardent devotion, as the sole purpose and exclusive goal of their existence. As their devotion ripens to fullness, they attain a blissful, exultant state of consciousness wherein their hearts are suffused with ecstatic waves of intense devotional ardour for the Lord. Such pious exalted souls transcend all trivial mundane desires. All their sins are dissolved due to the accumulated merits of multitudes of meritorious deeds performed over countless lifetimes. All sinful reactions are terminated due to the unequalled purifying potency of loving devotional service to the Lord. Their hearts are completely purified and they acquire divine traits and qualities with a



preponderance of Satva in their disposition. Thus developing the purest Satvic attributes, they begin to possess the most sublime divine nature and become transmuted into divine beings who devoutly worship the Lord exclusively, with heartfelt love and single-minded devotion.

It is due to the accumulation of sins that one becomes utterly deluded and is unable to recognise the paramount position of the Supreme Lord or even attain the association of His devotees. Those who are grossly ignorant and completely deluded remain oblivious of His sovereign position at the apex of divinity and fail to acknowledge or accept His divine supremacy. Due to absence of knowledge and prevailing ignorance they remain trapped in a state of nescience or Avidya characterised by ego-based false conceptions, delusive erroneous notions and self-serving vain assumptions. They abide in the mode of passion and are imbued with all the egoistic Rajasic traits such as ostentatious arrogance and unwarranted pride. They become increasingly attached to their material designations and worldly possessions, taking immense pride in their individual merits and personal accomplishments. They look upon the seemingly human form of the Supreme Lord and subscribe to the false erroneous notion that He is an ordinary mortal being, although in reality He possesses an eternal, transcendental spiritual form which only appears to be human. The divine purpose of the appearance of the Supreme Lord in human form is out of profuse unfathomable love for His devotees and for the ultimate welfare and benefit of mankind. However, they who are situated in ego-consciousness replete with material contamination and the impurities of sinful activities, remain perpetually oblivious of His supreme ascendancy and dominion over all. They remain completely ignorant and unaware of His omniscient, omnipotent, all encompassing, all-pervasive nature. Due to their impure and unrighteous thinking and actions they further sink even lower to the mode of ignorance, darkness and negativity and develop a Tamasic disposition. Those who deride, disregard or disrespect the Lord gradually become so degraded and depraved that they begin to possess demonic natures and qualities and commit abominable sins and heinous acts of cruelty against other living entities.

Those who disrespect and deride the Supreme Lord are rewarded with vain hopes, ineffectual desires and unobtainable dreams. They become completely deluded and beguiled. Their minds are perpetually bewildered by the phenomenal effects of the illusory potency of Maya and they are led to incessantly chase after sense gratification and the acquisition and accumulation of material objects. However, there is no success in their efforts. All their endeavours are in vain. Even the efforts they make to ensure a desired pleasant destination in the next life have no value and will not bear any results. Infact, instead of ascending to the heavenly planets or a higher plane of existence, such miscreants and offenders who disrespect and disregard the Lord, are verily hurled from the platform of humanity into the lower species of living creatures such as insects and reptiles to revolve endlessly in the miserable cycle of birth and death. Thus, those who are inimical or disrespectful to the Lord who resides within them as the Supreme Soul and those who disregard, deride or detest Him in thought, word or deed are most certainly condemned to eternal perdition in hell. As for those who equate Him with any ordinary mortal being, they always remain unfulfilled, pursuing vain endeavours, possessing useless knowledge based on false conceptions, erroneous ideas, arbitrary assumptions and fallacious speculative philosophies which are contrary to scriptural injunctions, arising from intentional intellectual deception perpetrated on unsuspecting gullible minds by devious self-styled philosophers. Those who subscribe to such unsubstantiated, unsupported and flawed theories which are contradictory to the

supreme absolute truth, remain ever bewildered and confused about the Lord. Due to their confused mentality, clouded outlook and chaotic thinking, whatever effort or endeavour is embarked upon with any goal in view, is all hopelessly in vain for their actions will not reap fruition.

Thus, due to criticising, disrespecting and deriding the Lord out of abject arrogance and conceit, living entities incur the utmost grievous sin and accumulate disastrously excessive demerits, resulting in their inevitable degradation as they become bereft of all righteousness and descend into demonic activities. Such miscreants never meditate on the Lord. They squander their misspent lives hopelessly pursuing temporary material rewards not realising that their efforts have no power to succeed as the Supreme Lord is the ultimate bestower of all rewards and benedictions. No lesser God or demi-god can bestow any boons or benedictions without the sanction of the Supreme Lord. Hence all their efforts are bound to fail and result in inauspicious outcomes. This is how those who embrace false and degraded beliefs and turn inimical towards the Supreme Lord, sink further and further into Tamas or darkness until eventually, they become demonic, performing heinous activities and horrific acts of violence against other beings. Completely possessed by false ego, lust, arrogance, envy, avarice, malice, vengeance and vindictiveness, they become totally deluded and adverse to righteousness. Such sinful and depraved beings possessing a demonic nature, suffer severe, unimaginable and unbearable punishment in hell for their egregious despicable sins. Thereafter they are propelled back into the interminable, incessant cycle of endless births and deaths and are cast into the wombs of lower and lower species of abominable diabolical beings birth after birth.

It is only the wise and virtuous great souls who constantly adore, worship and propitiate the Lord by extolling His glories and unexcelled divine potencies without abatement.

They offer loving salutations and heartfelt obeisances to the Lord with unflagging zeal. They are constantly engaged in loving devotional service to the Lord with firm determination .... with their minds fully immersed in continual loving remembrance of His name, form, qualities and transcendental attributes. They reflect on His peerless divine nature and recount His phenomenal pastimes and sacred Leelas with reverence and love. They meditate on Him with undeviated mind. Their unwavering consciousness is fully absorbed in Him....enraptured by a euphoric, blissful state of perfect divine love.

Jai Jai Guruji

Kalyan karo Guruji

I love you and adore you my spiritual master and Supreme Lord

Accept my humble obeisance

Swasaan di maala naal simraan mein tera naam !

## THE VALUE OF SHARING SATSANGS

Some are better listeners.  
Some are better speakers.  
Some are better writers.  
Some are better readers.

It does not matter how we share our divine experiences and illuminating insights.....what matters is that we do.

Satsang in the traditional sense, is the company of the pious and holy seekers of the ultimate truth. It is a kinship of spiritual aspirants who grow and evolve together by sharing their profoundly life-changing, spiritually enriching experiences and the sublime spiritual insights and revelations that arise from those experiences. Satsang serves to purify and elevate our consciousness. During satsang, our consciousness is drawn inwards... to perceive and reflect on its inner divine essence. The pernicious influence of extrinsic negative energies recedes and the veil of Maya is lifted temporarily.

It is the impurities generated by ego that cloud our vision and prevent us from realising the divine spiritual essence that abides in us. The ego always extends outwards and becomes involved with the external objective world through the agency of the physical senses. However, during satsang as the consciousness is drawn inwards by withdrawing the mind from sense objects, the identification with the ego-self is transcended at least temporarily. This allows for purification of the consciousness to occur and the attributes of Rajas and Tamas begin to dissolve. Divine traits begin to emerge as Satva predominates in our nature and we ascend to the mode of truth, purity and righteousness. All these effects occur synergistically and a higher consciousness is attained.

It does not matter what the medium of satsang is, what matters is the sublime effect it engenders and the purity and positivity it generates.

In this dark age of Kalyug, the beguiling influence of materialism is all around us constantly. We need to make a concerted effort to immerse ourselves in pious, spiritually illuminating influences, to remain established in purity.

When we abide in the mode of goodness and purity, all the actions we perform are righteous and the intentions behind them are pure. They are devoid of desire, attachment and impure motives. Acting in the mode of righteousness, we do not incur any sin. Moreover, the impressions of our previous bad karmas and the reactions generated by our accumulated past transgressions, get dissolved over time. The layer of impurities created by the ego, which covers the radiance and purity of our souls, is dissolved gradually until the immanent luminosity of our inner divine essence is finally revealed.

We are exceptionally fortunate to have access to satsang in our lives at every available opportunity now, through this medium.

This fellowship of like-minded spiritual aspirants does not have to be limited by the separation of physical distance or time. We do not necessarily, have to wait for someone in our local community to host a satsang, to engage in satsang. We can share our experiences and spiritual insights daily if we wish to and in a way that is meaningful to us individually and respects the sanctity of our sacred experiences. Satsang is now in our homes everyday and there is no rush, no time limit, no self-consciousness in sharing and interacting. We can connect to the person whose experiences we can relate to. We can interact with the person whose insights provided answers to our perplexing questions and we can learn and grow together. We can extend our support and encouragement to each other and provide solace when it's needed.

There are many others out there who care to listen to your sacred satsang, in a far wider sangat community that you can connect with and be a part of. The time has come to embrace the extended Guruparivar. There is a closer connection than you may realise.

This forum is an efficacious medium through which we can engage in sublime satsang with fellow Guru-bhakts daily. We may not be able to congregate under one roof but we are united in spirit by our ardent devotion to Guruji and our collective aspiration to evolve and ascend spiritually.

Let us honour and worship our Guruji together and pay obeisance to Him through the the collective outpouring of loving devotion.

Let us spend each day in constant remembrance of our Supreme Lord Guruji.

Let us cherish our sacred memories of Him..... and most importantly let us honour His greatest wish by always aspiring to attain the 'asli cheez ' with the constant awareness that what matters the most to Guruji should matter the most to us.

JAI JAI GURUJI !

KALYAN KARO GURUJI !

I LOVE YOU AND ADORE YOU MY SPIRITUAL MASTER AND SUPREME LORD !

## DIVINE DISCLOSURES

Thank you Guruji for the wonderful breathtaking darshan this morning.

Guruji has been giving darshan in my dreams continually for the past few days but the details of the dreams have been consistently eluding my consciousness upon waking. Last night before I went to sleep I requested Guruji with fervent longing, to allow me to be able to clearly recollect all aspects the next time He graced me with His darshan. He already knew how much I craved to have His darshan again and to have another much yearned-for opportunity to speak to Him one-on-one so I just left it upto Him to give His darshan whenever and however He chose to... by His choice. Guruji is so benevolent and magnanimous that He fulfilled my heartfelt desire this morning by gracing me with His amazing and marvellous darshan. As the sequence of events unfolded in my dream, Guruji apprised me that He would come to my parents house to bless me. He asked me " Tu kad jana hai wapis. Mein ghar aawanga tennu bless karan."

This was exactly the way He used to talk to me when He was in physical form and it felt just like the time when He had actually come to our house to bless us as I have described before in my book. Just as He had promised, Guruji arrived at my parents home adorned in a golden yellow Chola. He sat on the sofa right next to me and talked to me for a long time and provided such startling elucidation along with a profusion of illuminating insights and clarifications to unravel many unknown and unfathomable mysteries. He graced me with many revelations and divine disclosures about human existence as well as about my personal life. He not only foretold the significant forthcoming events of my life, He also dispensed many invincible beneficial solutions and potent effectual remedies along with His impeccable divine guidance just like He always did for us while He was still in physical form. He reassured me that He had granted me His constant infallible protection and conferred on me His infinite immeasurable grace and limitless eternal benedictions... just as He would for any true devotee who worships Him exclusively with singular loving devotion in a fully surrendered state. Thereafter, He manifested divine amrit Jal prasad in a silver tumbler and proffered it to me to drink. I promptly drank the sublime celestial nectar, following which Guruji produced the most exalted Sach Khand prasad of misri by rubbing His palms together and presented it to me. An exquisite invigorating fragrance emanated from His graceful divine hands. The misri was imbued with His heavenly fragrance and tasted just like amrit as it dissolved on my tongue. I was absolutely exultant and euphoric and felt really overwhelmed to receive Guruji's supreme grace and bountiful benefactions.

I felt compelled to ask Guruji one question before He left that.. even though I am able to perceive Him directly and discern His ubiquitous all-pervasive presence everywhere, why am I not able to recall the details of His astral visits distinctly with precision. To this He smiled and replied, " O te meri Maya hai. Meri marzi toh bagair na koi mera sapna le sakda hai na hi meri koi gal yaad kar sakda hai. Jinnu mein chahan, jinna chahan or jad chahan onna hi koi menna yaad rakh sakda hai." It is only possible to know Him to the extent that He chooses to reveal Himself to us. Each person is accorded a different level of connectivity with Him as sanctioned and ordained by Him, by His choice alone. No

one can transcend the illusory potency of His Maya without the bestowal of His highest grace. No one can remember Him or recall His Leelas without His unalterable, unsurpassable supreme will. Everything transpires in precise accordance with His unassailable indomitable will. No one can know Him, perceive Him or remember Him without the sanction of His paramount infallible will. All those who are impure, unrighteous and unqualified to know Him remain perpetually oblivious of His supreme ascendancy and sovereign position at the apex of divinity. They remain completely ignorant and unaware of His paramount supremacy as their consciousness is utterly deluded and beguiled by the phenomenal effects that are superimposed on their bewildered minds by the illusory potency of Maya. Hence it is unequivocally true that He grants His darshan by His choice alone ... and only when He is supremely pleased and sublimely satisfied by a devotee's humble heartfelt love and pure, unadulterated singular loving devotion for Him. He is immensely gratified by those who exclusively and wholeheartedly surrender to Him and offer Him every thought and action as a loving devotional service expecting nothing in return. To them He reciprocates with equal affection providing them with a generous and abundant supply of all the essential necessities in all aspects of life... endowing them with whatever they lack while enhancing whatever is already present. The external considerations of beauty, wealth, status and position are completely irrelevant to Him as are the delusive materialistic conceptions of superiority or inferiority arbitrarily imposed by those who are favourably placed in the world. He accepts with far greater delight and appreciation, the simplest heartfelt offerings of ardent absolute devotees than the opulent ostentatious offerings by seekers of mundane rewards.

As I expressed my profound gratitude to Guruji for imparting to me these extraordinary mystical revelations, there was one more thing I couldn't resist asking Him and that was... " Guruji I would respectfully like to ask just out of humble curiosity that why do you always talk to us in Punjabi and He lovingly replied, " Punjabi badi mitthi bhasha hai. Bada pyar or apnapan hai esde vich. Bada ladd hai. Jad mein tuhanu daantda vi hai tad vi pyar hi lagda hai. Meri daant de vich vi mera pyar or blessings hundiyaan hai." What an absolutely perfect and most befitting reply delivered in Guruji's inimitable style !

Thank you Guruji from the core of my heart for your boundless benevolent grace and inexhaustible eternal benedictions. You are the most merciful, compassionate and generous Lord. You are equally disposed towards all beings. You are the sole support and ultimate refuge of all. You are most kind and loving to your absolute devotees. They are always blessed, protected and cherished by you eternally. You remain ever situated in neutrality and bear no malice or dislike towards any being including those who are bereft of all righteousness and turn inimical and disrespectful towards you. Even abominable sinners upon receiving the association of your pure devotees, can acquire enough merit to obtain your causeless compassion and inexhaustible redeeming grace and become transformed into noble and pious beings. You are a fathomless ocean of boundless mercy. You are the eternal reservoir of all auspicious attributes. You are the embodiment of imperishable existence, infinite knowledge and immeasurable unsurpassable bliss.

I bow to you with reverence and love my spiritual master and Supreme Lord.

Accept my loving obeisance and heartfelt salutations.

May all receive your limitless grace and bountiful blessings in abundance for their highest good and ultimate benefit both in the here and the hereafter. I submit this impassioned prayer to you for the highest welfare of all.

Jai Jai Guruji  
Kalyan karo Guruji.  
Blessings always to all sangat.

## BLISSFUL INVOCATION

O merciful Lord of causeless compassion.

Who can extol your inexpressible glories...

Your extraordinary transcendental opulence and unparalleled majesty.

You are a river of boundless mercy.

A limitless ocean of immeasurable grace.

You are the bestower of eternal benedictions. You are a reservoir of inexhaustible auspicious attributes. You are the imperishable seed of creation. .. the cause, the source and sole support of all existence. All abides in you and you abide in all sentient beings as the Supreme Soul.

Take us into your indomitable shelter.

Keep us under your infallible merciful protection. You are the ultimate refuge of all beings. You are the embodiment of infinite, immeasurable, unsurpassable bliss. You are the unfathomable, omniscient ultimate consciousness. You are the imperishable, everlasting eternal existence. Your resplendence is unexcelled and indescribable. You are unequalled sublime felicity. Your supreme ascendancy is absolute and unassailable. Your paramount cosmic potencies are inestimable and inconceivable.

You are the all-pervading, eternal unmanifest Spirit. All of creation is manifested into existence by the phenomenal effulgence emanating from your primal transcendental cosmic form.

To you O marvellous magnanimous Lord

I offer my humble salutations and loving heartfelt obeisances. You look upon all beings with an equal eye. None is too low and none too high to receive your benevolent redeeming grace. All are equally blessed by you, who repose their heart at your most venerable lotus feet. You accept the humble unpretentious offering of the guileless loving heart and enjoy it with far greater delight than the opulent ostentatious tributes of the vain and boastful seekers of mundane rewards.

My most gracious and benevolent Lord is supremely pleased and sublimely satisfied by the simplest heartfelt offerings of singular loving devotion.

Let me whole-heartedly worship you my Lord and serve you continually by performing virtuous deeds and selfless acts of righteousness with non attachment to outcomes, renouncing all rewards and dedicating all results unto you.

Let my heart be saturated with ever-increasing, overflowing, blissful devotion infused with profuse love and impassioned ardour. Let my mind be irrevocably absorbed in seeking your eternal association with unprecedented fervent longing. Let my consciousness be entirely purified and illuminated to remain perpetually immersed in constant loving remembrance of your holy name and beautiful resplendent form. Let me incessantly contemplate your peerless divine nature and your glorious transcendental attributes with reverence and awe. Let my senses be unwaveringly engaged in singing your glories, chanting your praises and recounting your phenomenal



divine pastimes with unflagging zeal. Permeate my awareness with enduring sacred reminiscences and submerge my perception in pure pious reflections of you.

So that you become the first, foremost and ultimate thought at the final moment of departure, as my soul ascends to your transcendental supreme abode in the eternal, ethereal spiritual realms.

Let me honour you and adore you with firm determination, undiminishing enthusiasm and undeviated mind. Let me propitiate you without abatement by the cultivation of sublime spiritual knowledge.. to directly realise and discern you as the indivisible, all-encompassing transcendental Supreme reality that is immanent in all movable and immovable created beings, as the immutable, indestructible, all-pervasive supreme essence. .. which is subtler than the subtlest, mightier than the mightiest... of indefinable qualities and inestimable magnitude... which creates, manifests, energises, animates and sustains all existence. You are that pristine sublime essence that abides in me and connects me to all facets of your Supreme absolute Self.. which is without beginning and without end. It is verily the sole existing reality, the supreme goal, the absolute sovereign truth and the unsurpassed ultimate attainment of all existence.

This most exalted supreme mystical knowledge is bequeathed by your causeless inexhaustible grace... knowing which the great cosmic mysteries are known and understood and the radiant luminosity and unparalleled magnificence of the supreme divine presence is ultimately revealed both within and without. .. in all its immanent splendour and ever transcendent glory.

Jai Jai Guruji  
Kalyan karo Guruji  
I love you and adore you my spiritual master and Supreme Lord  
I bow to you with reverence and love  
Accept my impassioned obeisance  
I thank you with every breath in my body for the bounties of your blessings and the abundance of your love.

## BOUNDLESS BENEFICENCE AND LIMITLESS LOVE

Thank you Guruji for your abundant love and bountiful blessings. I am completely overwhelmed by the immense outpouring of your boundless love and immeasurable benevolent grace. I am astounded and enraptured by your phenomenal divine Leelas. Words are utterly inadequate to express my gratitude to you for your magnanimous acts of grace. As I wished to express my profuse heartfelt love and profound undying gratitude to you for your singular generosity, limitless affection and causeless inestimable benevolence... I reached for your divine jode, tenderly kissed them and embraced them fondly. Immediately I noticed that the exquisite divine fragrance emanating from them was exceptionally intense today. Fresh bursts of invigorating fragrance were exuding from the jode and the air was altogether imbued with their heavenly sublime aroma. With misty eyes I thanked Guruji for another indication of His supreme grace and immense benign benedictions. Just then I noticed the streaks of amrit on the red satin cloth that is always swathed around the jode. At first I felt something wet against my skin and then on closer inspection I detected three trident shaped streaks of amrit running parallel, vertically down the top half of the cloth. On the bottom half of the cloth there were three more streaks with the middle one extending all the way down to the edge of the cloth depicting the stem of the trident or Trishul. The amrit had a nectar like consistency and exuded a sweet ambrosial fragrance like rose flavoured honey. It also possessed a very distinctive nectar like emollient texture. I was completely awe-struck and absolutely stunned by this marvellous phenomenal manifestation. Just then the fragrance intensified further and became exceedingly potent as the realisation dawned on me that Guruji had bestowed His immense blessings on me twice in the same day.. first through the prophetic message He had conveyed to me through Geetika Singh 's post and then later at night by gracing me with the appearance of streaks of amrit on the consecrated red cloth that invariably envelopes His peerless pristine jode... the very jode that were blessed and sanctified by Him and bequeathed to me fifteen years ago. They still emit His ethereal divine fragrance and are eternally imbued with His indomitable spiritual powers and extraordinary transcendental potencies. The day He endowed me with this unparalleled supreme benefaction is indelibly etched in my memory. Something unusual and unforgettable transpired that day. After He placed the generous serving of halwa prasad in my hands, I went outside to eat it as was the normal practice for sangat in those days at Empire Estate. Maybe it was overly crowded at the time or perhaps I lost my balance .... well somehow I dropped all the halwa prasad on the ground right next to where the shoes were deposited. All of the halwa fell out of my hands onto the ground right next to the pile of shoes. But since it was Guruji's divine prasad distributed by His own hand it could not be disrespected or discarded. It was the most sublime celestial prasad infused with immortal powers, replete with revitalising, rejuvenating properties and imperishable inestimable divine potencies. So I gathered up all of the halwa from the ground and consumed it without any qualms or hesitation. Afterwards, when I went inside Guruji accorded me His charan sewa. He graced me with another much yearned-for opportunity to press His hands and feet and for a longer span of time than He normally did. Later when He was supremely pleased and satisfied with my sewa He granted me permission to leave. After I bowed my head on His venerable lotus feet and rose up to take His leave, He took off His Jode and handed them to me with a gracious smile and pronounced the words " Kalyan ho gaya. Badi jaldi Kalyan kara leya tu. Jao aish karo. Mauj karo. " And just like that completely unexpectedly, He bestowed His unsurpassed ultimate blessing. It seemed like an entirely fortuitous turn of events. ..unforeseen, unanticipated... like some random

beneficial act of providence. But it was more than just some incidental serendipitous occurrence.

Maybe I had passed some inscrutable, unfathomable test He had devised for me for that day and unbeknownst to me, had surpassed His expectations. No one can fathom His divine plan which unfolds in precise accordance with His unassailable unalterable will. But one thing was apparent that He seemed to be immensely gratified and graciously conferred His limitless eternal benedictions, endowing me with the infinite imperishable benefaction of the asli cheez. He has been exceptionally kind, beneficent and generous and has graced me with the inexhaustible transcendental treasure of ever-increasing, everlasting blissful Bhakti which is unequivocally, the highest, most exalted qualification in the entire created cosmic manifestation as it is the only means that leads to the ultimate attainment of the eternal association of the Supreme Lord in the eternal spiritual worlds.

Abiding ignorance or absence of knowledge about the supreme ascendancy and paramount position of the Supreme Lord as the ultimate creator, the sovereign controller, the sole support and the sole immutable cause, source and origin of all existence; is the most intractable obstacle that limits or impedes the development of Bhakti or exclusive loving devotion to the Lord. However, continual remembrance of His holy name, divine form and phenomenal pastimes concomitantly with incessant contemplation of His peerless divine nature and glorious transcendental attributes, eradicates all obstacles which impede the development of Bhakti. Hence, the cultivation of spiritual knowledge which extols the glory and magnificence of the Lord and enunciates His inconceivable divine nature, causes singular loving devotion for Him to germinate and blossom and grow expeditiously in the hearts of those who are worthy of becoming His devotees.

Jai Jai Guruji

Kalyan karo Guruji

I love you and adore you my spiritual master and Supreme Lord

Thank you with every breath in my body for your boundless beneficence and limitless love.

Swasaan di maala naal simraan mein tera naam

## THE POTENCY AND EFFICACY OF SPIRITUAL PRACTICE

One who worships and adores the Lord with true devotion will never deviate from the path of righteousness. Due to the strength of his devotion, He receives the redeeming grace of the Lord and the reactions generated by his past transgressions are experienced only minimally until they dissolve. One who single-mindedly worships the Lord, perceives Him as the indwelling Supreme Soul or Paramatma that abides equally in all living entities. Upon achieving the realisation of the soul or Atma Tatva, one is able to perceive the true nature of the soul which is the transcendental essence of the Supreme Being that abides equally in all created beings.

Once this state of transcendental consciousness is attained, one is able to look upon all beings with equal vision, realising their unity and equality. One perceives the universe as one indivisible whole which is but an outward expansion of the Supreme Being. The primordial Supreme Spirit abides equally in all created beings as the Atma or soul which is of the same essence, nature and quality in all beings. All souls are equal and same in their transcendental nature, purity, luminosity and radiance. One perceives the unity and equality of all the souls that reside in multifarious diverse beings with variegated physical and subtle bodies. The physical bodies are a product of Prakriti or material nature and manifest from the same primordial matter. The physical bodies always have a beginning and an end, however, the souls are eternal, imperishable and identical in essence and purity. The soul cannot be tarnished, tainted or destroyed. It is pure, pristine and perfect and transcendental to all the dualities of the phenomenal world.

One who withdraws the mind and senses from the pursuit of sense objects and transient sensory pleasures and focuses the consciousness inwards to reflect on the infinite bliss of the soul through constant contemplation of the Supreme Lord, is never ever disconnected from the Lord. The Supreme Lord bestows His highest grace on them and they acquire the spiritual knowledge which enables them to perceive the Supreme Lord as the sovereign controller of all beings present equally within all. Such a one endowed with true devotion, whose consciousness is fully absorbed in contemplation of the Lord, will never deviate from the path of righteousness. He becomes free from passion and desire and all his past sins are dissolved. Obtaining the grace of the Lord, he acquires divine qualities and is ultimately transmuted into a divine being. He is rendered free of all impurities and bears no malice or animosity towards any being. He is imbued with Satvic traits and expresses unconditional love and compassion towards all beings regarding them as oneself. Such an exalted devotee is dearest above all to the Lord.

One such as this is a true yogi who has developed the divine traits of detachment, equanimity, dispassion and renunciation through the cessation of activities with desire for rewards. Such a yogi considers all dualities such as happiness or affliction, pleasure or pain, as one and the same. The yogi realises that happiness and affliction are both temporary. They are both caused by the merits and demerits from past actions and both equally present obstacles on the path to liberation. Liberation cannot be attained until both are fully exhausted.

There is no setback or downfall in the present life or the next life for one who follows the path of righteousness and spiritual practice. Such a yogi never meets with an inauspicious destiny or ever comes to destruction. Even if one fails to reach perfection in

the present lifetime, due to digressing from the path because of lethargy or failure to develop dispassion, there is no demerit or diminution for those who follow the spiritual path without attachment or desire for material rewards or heavenly pleasures. They do not incur any sin for failing to reach perfection and do not have to suffer any karmic reactions. By virtue of following the highest spiritual path, even after death one does not come to an evil or inauspicious fate. Such a person resides for a long duration of time, on the higher planes of the righteous to reap the results of their meritorious deeds. After, the results reaped are exhausted, they take birth in a pious and devout family where the environment will be conducive to resuming their spiritual journey.

One who followed the spiritual path in previous lifetimes, is again propelled to pursue the path of yoga due to the latent impressions and Sanskaras of their previous existence. The influence of spiritual practice and past life habits involving yoga, is so potent that it impels one to gravitate towards yoga and spiritual living, instinctively, in their next life. The past life impressions of spiritual practice, are so potent and have such efficacy that one regains their spiritual insight and knowledge and a spiritual awakening occurs spontaneously, regarding the purpose of their present birth which is an opportunity to finally achieve perfection and attain liberation from the incessant cycle of birth and death in the phenomenal world. One is irresistibly propelled towards the path of spirituality and meditation with the realisation of the soul or Atma Tatva being their highest goal. Through diligent endeavour they ascend to higher spiritual levels and are guided internally to follow the path of yoga which ultimately culminates in the eternal communion of the individual consciousness with the ultimate consciousness. This is but the realisation of the sublime ultimate reality of the universe which is essentially an ocean of pure consciousness, infinite bliss and love.

Thus, due to the potency of accumulated merits of spiritual practice of many lifetimes, one regains their spiritual knowledge from previous births and is impelled to strive for perfection to attain moksha or salvation. By exerting oneself sincerely and intensely on the path of righteousness, one becomes endowed with devotion. After, sustained effort at self purification, one's devotion becomes pure and one obtains the grace of the Lord. After many lifetimes of spiritual practice and meritorious, virtuous deeds performed in a spirit of devotion, one finally attains the an immaculate and perfect Sadguru like our Guruji who is the sublime embodiment of unfathomable compassion and supreme bliss.

One's merit accumulates and increases over many lifetimes and finally reaches a level where they receive the grace of a perfect Sadguru. Thereafter, their spiritual welfare is facilitated by the Sadguru Himself. Even if they are struggling due to the reactions of past misdeeds, with the Sadguru's grace they will gradually in subsequent births, achieve perfection and attain liberation from material existence. With the Sadguru's grace, they are able to disengage themselves from attachments and impurities. The Sadguru neutralises their karma, purges them of impurities and removes all obstructions that stand in the way of self-realisation. He expedites their spiritual progress and extricates them from worldly entanglements such as desires, attachments and aversions that keep them bound to phenomenal existence. By bestowing His highest grace, He enables them to achieve perfection and subsequently, they are released from the captivity of material existence. They are finally unfettered from the bondage and suffering inherent in the ocean of transmigration in the phenomenal world.

Thus, one who treads the path of righteousness never comes to ruin or destruction. He never comes to an inauspicious end. By the potency of spiritual practice, his merits

accumulate and increase until finally, he obtains the grace of God. He receives the most difficult to obtain birth in a pious family to resume his journey towards spiritual progress and self-realisation. If he has committed exceedingly meritorious deeds, he finds refuge in a perfect Sadguru who extricates him from the ocean of transmigration and grants absolute deliverance from material existence accompanied by the absolute cessation of suffering and sorrow. He ascends to the highest plane of existence in the eternal spiritual realm and abides eternally in supreme sublime bliss as a liberated being, never having to take birth again.

## A JOURNEY TO THE SUPREME DESTINATION

I was graced with Guruji's marvellous divine darshan again this morning. It was a remarkable transcendental experience whereby Guruji again imparted some fascinating insights and extraordinary revelations to me. He was in a buoyant cheerful mood imbued with His characteristic amiable good humour. He wore a charming affectionate grin on His face and spoke in His usual affable style.. in His highly approachable convivial manner. He was assembling His chosen sangat together to accompany Him on a trip to Dugri by train. He invited me along with everyone else who were present, to join Him on this momentous and decisive journey. I was altogether elated and ecstatic to be granted this exceptional opportunity to join Him on this rather extraordinary, fortuitous excursion. It seemed like a dream come true !

It was only later upon deep reflection that I realised what was the underlying pivotal significance of this intriguing allegory... it was a veritable metaphor for the formidable spiritual journey of the soul through the diverse planes of mundane temporal existence. Infact the more I contemplated upon the monumental importance of the words Guruji expressed to bequeath this mystical revelation, the more I was able to appreciate the profound wisdom and perfect simplicity of His incomparable style of empirically imparting sublime spiritual insights to His disciples, with such impeccable efficacy that they become ingrained in the consciousness of one and all. As He always loved to say, " Mein tuhanu saara practical vich karke dikhauna hai. Tussi dekhi jao nazaare."

Guruji then graciously revealed to me that the train was heading to the absolute supreme destination and He had come to gather all the righteous souls who had chosen to submit to Him whole-heartedly and had surrendered to Him completely with unflinching faith and singular loving devotion. He unambiguously and explicitly stated that faith and devotion were essential prerequisites for anyone to be eligible to acquire the 'tickets' required to board this sacred carriage. He said that the journey would be long and arduous and the ride would be jarring and bumpy for some but all would reach the supreme destination most assuredly under His infallible merciful protection and they would travel safely and soundly, as long as they remained immersed in the ' mauj' of lovingly remembering His name and recounting His phenomenal divine Leelas at every moment along the journey. He said that the journey would be most blissful for those who had earned the qualification of being seated with Him in His own compartment but even for those who were situated in the rear end of the carriage, it would turn into a smooth ride as long as they held on to the supporting buttress of indomitable faith and continual loving remembrance of His holy name and glorious divine attributes. However, if they succumbed to doubt, fear and negative thoughts they would become engulfed in a shroud of delusion and ignorance and the darkness would obscure the truth and eclipse the inner light of consciousness. They would then become deluded and bewildered and bereft of all righteous knowledge which is free from false perceptions, delusive notions and erroneous conceptions. Due to the prevalence of nescience or absence of knowledge, they would remain utterly confused and beguiled by Maya and be overcome by the delusive impulses compelling them to disembark from the train and digress from their journey. As result of this deviation, they would be expeditiously propelled to return to the world of illusion and impermanence. Hence, instead of progressing towards the ultimate goal of liberation and oneness with the Supreme, they would remain irrevocably fettered by the insurmountable forces of Maya, to the inescapable bondage of material existence, perpetually revolving in the miserable cycle of incessant births and deaths in the tempestuous ocean of Sansara from one lifetime to the next. Their only hope for salvation would be to submerge themselves in Simran and satsang constantly, by unwaveringly engaging their consciousness in partaking of the sublime ambrosial nectar

of satsang. Partaking in satsang with pure absolute devotees would enable them to develop firm unflinching faith and achieve the undeviating realisation of the paramount position and supreme ascendancy of the Supreme Lord. Consciously seeking and acquiring the pious association of pure devotees and the cultivation of sublime spiritual knowledge which extols the glorious inconceivable potencies and magnificent transcendental opulences of the Lord, would enable them to acquire enough spiritual merit to remove all intractable obstacles which limit or impede the development of Bhakti or exclusive loving devotion. Once all obstacles are thus eradicated by the unexcelled redeeming capacity of divine spiritual knowledge, the seed of Bhakti planted by the Guru would germinate and blossom resulting in the awakening of unswerving, single-minded, absolute Bhakti in their hearts.

Guruji exhorted all His followers to embark on this mystical sublime journey with Him... which leads to the ultimate attainment of the supreme destination and the realisation of the ultimate supreme goal... of achieving His eternal association in His transcendental supreme abode in the eternal spiritual realms. For the sake of those not electing to follow Him, He reiterated this ominous warning by emphatically declaring ... " Jinne jinne mere naal chalna hai chalo. Agge bada mada wakt aa reha hai. Hor koi nahi bachhaun wala. Mein tuhanu aap lein aaya hai. Tuhanu is kichhad vichon kaddhan vaste. Jo vi mere naal chalega odda Kalyan ho jayega. Jo picche reh gaya oh pher phas jayega." With this potent portentous prophesy He urged all to follow Him unreservedly, unconditionally and unfalteringly.. to attain their highest good and ultimate welfare or Kalyan, both in the here and the hereafter.

Thus, all those who surrender to Him with unalloyed ardent devotion and worship Him exclusively without selfish motives obtain His indomitable constant protection, impeccable spiritual guidance and magnanimous transcendental reciprocation. All their past and present sins are absolved. All painful reactions incurred by their sinful actions whether committed by mind, speech or body, are experienced only minimally until they dissolve and are permanently terminated thereafter. The only thing required to obtain infinite peace, absolute unsurpassable bliss and absolute deliverance from sorrow, suffering and misery is absolute submission, and unquestioning acceptance of His unassailable unalterable supreme divine will... concomitant with the righteous resolution to worship Him exclusively and whole-heartedly bereft of all desires and expectations. By doing so even an abominable sinner of vile habits can attain salvation if He receives the elevating, pious association of pure absolute devotees and develops the firm determination and indomitable resolve to absolutely, completely and unfailingly renounce all evil unrighteous conduct and heinous sinful activities forever, surrendering himself to the infinite inexhaustible mercy of the Supreme Lord who is but a limitless ocean of immeasurable compassion and forgiveness.

Jai Jai Guruji. Kalyan karo Guruji

I love you and adore you my spiritual master and Supreme Lord. I bow to you with reverence and love and offer my humble salutations and heartfelt obeisances.



## THE SUBLIME SUPREMACY OF BHAKTI AND THE SIGNIFICANCE OF SURRENDER

All those who surrender to Guruji wholeheartedly and take complete shelter in His indomitable refuge, obtain His blessings most assuredly. One swiftly becomes situated in righteousness, even if they were abominable sinners previously, upon exclusively and unconditionally surrendering to Him. By loving devotional service rendered to Him, for His satisfaction alone, without any desire for rewards, one becomes entirely transformed by ecstatic intense love which develops in their heart. One is purified from within and becomes firmly established in Satva Guna - the mode of goodness, righteousness and purity. All traces of Rajo Guna - the mode of desire and passion and Tamo Guna - the mode of ignorance and inertia, are completely eradicated. Thus, upon becoming a pure absolute devotee who worships Him exclusively, one becomes situated in pure eternal righteousness and is rapidly divested of all sinful reactions. The paramount virtue of Bhakti completely destroys anything that is opposed to Bhakti. All karmic reactions are dissolved and all efforts and endeavours contrary to the attainment of the Supreme Lord, cease completely. The absolute devotee becomes irrevocably imbued with profound, everlasting impassioned love and ever-increasing, overflowing singular loving devotion. Even if previously engaged in sinful activities, if by undeviating determination and firm unwavering resolve, one abandons forever all sinful and unrighteous conduct, one swiftly becomes virtuous, endowed with divine auspicious qualities such as humility, compassion, profound inner peace and abiding contentment. Thus, inspite of previously embarked upon sinful unrighteous conduct which would disqualify one from peaceful joyful existence and bring ruin to one's life both in this world and the next, the Lord's devotee never comes to ruin. The absolute devotee who worships the Lord with unabated, unadulterated exclusive loving devotion and unflinching faith, never comes to ruin, never perishes, nor meets with an inauspicious destiny, even if previously engaged in unrighteous conduct and bereft of all good qualities. His devotees never perish nor fall into the hands of the ruthless Yamdoots, whereas, all others who are not His devotees never attain Him and invariably fall into the clutches of the merciless minions of Yamaraj. Unlike the absolute devotees who attain salvation, all others who are non devotees revolve endlessly in the perpetual cycle of birth and death in the miserable ocean of Sansara stricken with the inescapable three-fold afflictions of old age, disease and death. The only escape from misery in this temporary illusory world is taking complete refuge of the Lord. The spiritually intelligent renounce all transient illusions of happiness and surrender themselves completely to the inexhaustible mercy and indomitable shelter of the Lord. They lovingly remember Him constantly and chant His name incessantly with fervent longing and ardent devotion.

Thus, inspite of previous inclination to unrighteous conduct and abominable habits, those who take complete shelter of the Lord surrendering to Him unconditionally, worshipping Him exclusively, are relieved of all accumulated reactions. All sinful reactions are terminated for them and they are never subjected to inauspicious situations and adverse circumstances. Hence, exclusive loving devotion or Bhakti purifies one of previous heinous and abominable practices due to unrighteous character. Bhakti alone is capable of leading one directly to the supreme destination inspite of previous sinful and unrighteous actions. Hence one should utilise their allotted time during human existence wisely by evolving oneself with spiritual knowledge which leads to the realisation of the paramount supremacy and inconceivable transcendental potencies of the Lord. This realisation of the extraordinary majestic opulence and glorious magnificence of the Lord, eliminates all obstacles which limit or impede the development of Bhakti. Bhakti, once awakened, germinates and grows expeditiously in one's heart resulting in the attainment of their highest good and ultimate welfare both in

this world and the next. Prevailing ignorance or absence of knowledge about the glorious inconceivable nature, transcendental divine attributes and phenomenal cosmic potencies of the Lord along with incognisance of His supreme ascendancy and paramount position as the primal, eternal, imperishable cause, source and origin of all creation, is an obstinate obstacle that impedes the development of exclusive loving devotion. Bhakti may be activated by deep and profound meditation on His sublime transcendental qualities and divine attributes. He is an inexhaustible reservoir of limitless auspicious attributes like compassion, forgiveness, benevolence, mercy and eternal righteousness. The blessed beings who attain direct realisation of His unfathomable, divine transcendental nature as well as His phenomenal potencies, marvellous attributes and unlimited multitudes of sublime qualities, know Him as the embodiment of all excellence and perfection. They are relieved from all reactions to past actions and are endowed with limitless eternal spiritual benefits by His grace, as opposed to the temporary material benefits gained by those who propitiate the lesser Gods for immediate material rewards or heavenly comforts and enjoyments.

The Supreme Lord, Mahashiv is the ultimate bequeather of all rewards and benedictions and the only bestower of liberation. He is the sole cause and source of the knowledge, power, intelligence and competence possessed by diverse created beings. His transcendental spiritual essence abides equally in all sentient beings but He bestows upon them knowledge, power and intelligence in accordance with their merits. Thus, all the diverse variegated qualities of all living entities originate from Him. All attributes, potencies and abilities manifest and evolve solely from Him. The various moods, temperaments, dispositions and multifarious states of mind, all emanate from Him and are bequeathed by Him solely, in accordance with merit accrued. All beings derive their impulses solely from the will and desire of the Lord. Divergent temperaments are the active and passive expressions of these impulses which either impart the impetus to act and engage in activities or produce lethargy to remain passive and refrain from engaging in activities. In summation, the diverse multifarious temperaments, moods, dispositions, mental states, impulses and inclinations all arise from the Supreme Lord and are bequeathed by Him to all living entities corresponding to the measure of entitlement warranted by their past karmas, being awarded solely according to their merits. Hence, the individual traits and qualities of all beings are also the result of their karmas.

Those who surrender to the Lord completely and unreservedly, are elevated expeditiously and become established in pure righteousness. They become imbued with divine Satvic qualities as all their sins and transgressions are rapidly absolved, resulting in the permanent cessation of the painful reactions arising from their previous sinful and unrighteous actions. All obstacles which impede the development of Bhakti, are eradicated completely leading to the germination and blossoming of Bhakti in their hearts. They continually receive the impetus to evolve spiritually and are incessantly propelled to pursue the path of spiritual advancement and eternal righteousness, without deviation. By divine grace, they are bequeathed with pious virtuous qualities and sublime, spiritually exalted noble dispositions. They swiftly become transmuted into divine Satvic beings who are endowed with discriminative spiritual intelligence and transcendental spiritual wisdom. They acquire the most exalted divine traits of equanimity, contentment, dispassion, tolerance, restraint of the senses, control of the mind, compassion, generosity, absence of fear, hatred and malice, absence of delusion and false conceptions, correct perception of the ultimate reality and the realisation of the supreme absolute truth.

The path is not easy but with firm determination, if one makes the righteous resolution to worship the Lord exclusively and whole-heartedly, without selfish motives, renounces all sinful activities and unrighteous conduct, then by the bestowal of His causeless

compassion, one acquires the pious association of His pure absolute devotees and thereby, accumulates significant spiritual merit to obtain the immeasurable grace and limitless mercy of the Lord which can transform even the vilest of sinners into pious noble beings.

Jai Jai Guruji. Kalyan karo Guruji

I bow to you with reverence and love my spiritual master and Supreme Lord .... accept my humble obeisance.

## PRAYER

O master I bow to thee  
Surrender my soul to thee  
Forever keep me in your grace  
Do not forsake me in my darkest hours  
Guide me to thy holy light  
Hold my hand through troubled waters  
Do not let me lose my way  
Do not let me drown in despair  
Bring me home at the end of the day  
Save me from my own mistakes.

## PIOUS REFLECTIONS

Your name is a soothing balm  
For aching hearts and anguished souls.  
It is the salvation of those in suffering and pain.

I cling to the raft of your holy name,  
To weather all turbulent storms.  
You carry me across  
The raging seas of life,  
Keeping me safe in the midst of it all.  
Your powers are absolute  
Your kindness infinite.  
You are the seer and doer.  
The one that is above and beyond all existence.  
The one in whom we all exist.  
I'm filled with awe to contemplate your greatness.  
You have given me so much.  
I find myself overwhelmed with gratitude.

A wave of devotion sweeps over me  
And carries me away in its wake,  
To discover new depths  
In the unfathomable ocean of your love.  
An ocean that encompasses all of creation.  
Your divine power courses through my veins.  
Through you I am connected to it all.

My cup runneth over  
With your blessings day by day.  
My heart brims over with boundless joy.  
Your love overflows and inundates my life  
With endless gifts you send my way.

I thought I could never find the words to ever thank you enough and then you opened the floodgates and words came pouring out of me, kept gushing forth with unbridled zeal and unexpected verbosity.  
Such is your divine blessing.  
When it rains it pours!  
And soon a parched and barren landscape turns into a verdant lush green forest, robust with blooming life.  
Its dull hues replaced by vivid, vibrant colours that dazzle with their brilliant splendour.

## **PRAYER OF THANKS**

Thank you for coming into my life.

Thank you for letting me be close to you.

Thank you for all the times you let me sit next to your holy feet.

Thank you for those precious memories.

Thank you for the gift of satsang for renewing my connection with you.

Thank you for strengthening the bond between us.

Thank you for letting me worship you along with your adoring sangat.

Thank you for all the hardships and obstacles that finally brought me to your door. They were a blessing in disguise!

Thank you for all the times you tested me. They reaffirmed and reinforced my faith in you.

Thank you for all the lessons I needed to learn, to finally discover the real me.

Thank you for your compassion and forgiveness that absolved me of my sins and relieved me of my suffering and pain.

Thank you for healing my spirit and helping me to accept the parts of myself that I could not accept before.

Thank you for loving me inspite of my flaws and teaching me to do the same.

Thank you for making me feel worthy.

Thank you for letting me be my best, without needing to be better than others.

Thank you for letting me rise above my limiting beliefs and for letting me grow beyond my limitations.

Thank you for letting me be humble and grounded with the constant awareness that thine is the light that I reflect and thine is the love that I receive.

Thank you for showing me that the truth and the beauty that is embedded in my soul is the quintessence of you.

Thank you for the gift of words to let me express my love for you.

Thank you for letting me use words, as an instrument, to express my intense devotion for you.

Thank you for filling my heart with intense longing to be attached to you forever, for you are the best part of me, through which I can aspire to be, a part of a whole far greater than myself.

Thank you for these eyes that were able to behold the vision of your enchanting divine glory.

Thank you for the gift of tears that cleanse and purify my heart and render it worthy of your presence.

Thank you for the gift of redemption, for saving my soul from sinking into the dark abyss of oblivion.

Thank you for illuminating the dark recesses of my consciousness with your purity and your light.

And at the end of my spiritual sojourn, thank you for letting me find you!

Thank you with every fibre of my being for everything you are to me.

Thank you for knowing what I needed most and thank you for giving me what I could not give to myself.

Thank you from the bottomless depth of my heart, for the bounties of your blessings and the abundance of your love.

Thank you!

## **A SINCERE HEARTFELT PRAYER**

Thank you Guruji for your unconditional love and ceaseless blessings that flow unconstrained and unencumbered by anything or anyone.

Thank you Guruji for the invaluable gift of your precious sangat that has brought many beautiful souls and like-minded spiritual seekers into my life.

These amazing people have truly enriched my life. I am highly indebted to them for their love and support and appreciation. It has added new meaning and purpose and direction to my life. It is surely your love which is being reflected in each one of their hearts. I am truly humbled to receive your boundless love through them. Thank you for bringing these beautiful, pious and pure-hearted souls into my life. I pray that there shall be ever-increasing love and harmony and mutual respect among your sangat. I pray for the greatest welfare of all. I pray for the eradication of hatred, malice and jealousy. Let all grow in your love by learning to love unconditionally, without judgment or resentment or expectation.

There is incredible power in loving unconditionally. Unconditional love is a divine trait. It uplifts and liberates. There is no bondage in it. It is free from attachment or desire. It is pure, selfless, profound and sublime. Let us all strive to love selflessly and unconditionally - the way Guruji loves us.

Let us keep our hearts pure and our motives selfless. Let us see his divine essence in all and treat everyone with love and respect, knowing them to be a child of God as much as we are. Let us rise above the delusions engendered by ego which foster the sense of being superior to or more special than others. Ego needs to knock others down to see itself as superior. It needs to create conflict and competition and the sense of the otherness of others to assert the sanctimonious image of its own individuality. Once the ego is renounced there is no longer any need to judge or criticise others. A lot of sins are committed out of the driving need to prove others wrong and ourselves right. Therefore, it is of paramount importance to renounce the ego first so we may fully benefit from receiving Guruji's blessings. A pure heart is not ruled by ego. It is suffused with humility, selfless love and unconditional devotion. It is dedicated to the welfare of all and strives to nurture, love and support others. It wishes others well and rejoices in the progress of others.

MAY GURUJI BLESS ALL HIS DIVINE CHILDREN WITH A PURE AND LOVING HEART AND THE ABILITY TO SEE THE ONENESS OF ALL.

MAY THERE BE AN END TO MALICE HATRED AND JEALOUSY. MAY EVERLASTING LOVE, PEACE AND HARMONY PREVAIL AMONG HIS BELOVED SANGAT.

MAY GURUJI'S DIVINE GRACE ENLIGHTEN US ALL WITH THE UNDENIABLE TRUTH THAT WHEN WE HURT OTHERS WE ULTIMATELY HURT OURSELVES. WE ARE INCREDIBLY PRIVILEGED TO BE A PART OF YOUR DIVINE FAMILY GURUJI - TO BE IN THE COMPANY OF SOME GREAT EXALTED SOULS CHOSEN BY YOU TO BE IN YOUR SANGAT. LET US ALWAYS BE GRATEFUL FOR THAT SO WE MAY CONTINUE TO BE WORTHY OF YOUR GRACE !

PLEASE FORGIVE US FOR OUR FOLLY  
PLEASE FORGIVE US FOR OUR FLAWS.

I SUBMIT THIS IMPASSIONED PRAYER TO YOU MY LOVING AND MERCIFUL LORD FOR THE HIGHEST WELFARE OF ALL YOUR CHILDREN.

I SINCERELY WISH THE BEST FOR EVERYONE AND I WISH IT SELFLESSLY AND UNCONDITIONALLY.

PLEASE BLESS ALL YOUR CHILDREN AND ELEVATE THE CONSCIOUSNESS OF

ALL.  
I LOVE YOU WITH ALL MY HEART.  
JAI JAI GURUJI !



## REDEEMING GRACE

You are the self-manifested sovereign commander and creator of all the realms - the material and the spiritual.

You are the ultimate refuge of all living entities.

You bestow your causeless, ceaseless mercy upon all those who surrender to you.

You dissolve the distress and sorrow of all those who worship you.

You bequeath your benign benedictions upon all your devotees.

Your benevolent heart overflows with the divine nectar of compassion and love.

Your inconceivable power is invincible, indestructible, eternal and imperishable.

Unbroken remembrance of your name grants the vision of your beauteous resplendent form.

Your divine effulgent splendour enralls my heart and evokes ardent devotion.

With your powers of creation, you manifest everything into existence - be it spirit or matter.

You are the cause and the source of the origin of the entire cosmos.

You are the sovereign, omnipotent, Supreme Being - the ruler of material nature, of space and time and all manifestations in the universe.

You impart inexhaustible peace and serenity and perfect divine bliss in the hearts of your fervent devotees.

Attaining communion with your supreme ultimate consciousness is the highest goal of material existence.

Your unfathomable, immeasurable grace liberates anguished souls from the bondage of mortal life and the relentless cycle of birth and death.

By attaining you as the Supreme Deity one attains absolute liberation and immortality.

YOU ARE ' SAT ' - THE ABSOLUTE TRUTH

YOU ARE ' CHIT ' - THE ULTIMATE CONSCIOUSNESS

YOU ARE ' ANAND ' - THE PERFECT DIVINE BLISS.

I SURRENDER MY SOUL TO YOUR REDEEMING GRACE.

*The following poem portrays the meaning of surrendering your all to Guruji and how that creates an everlasting unbreakable bond with him.*

## **I SURRENDER**

To faith, I surrender my mind.  
To love, I surrender my soul.  
To prayer, I surrender my heart.  
To you, I surrender it all.

Accept me as I am,  
'Cause I am now yours.  
Fill me with this devotion.  
Forgive me for my flaws.

Embrace me if I'm worthy  
Or let me lay near your feet.  
Please show me your mercy  
For all my past misdeeds.

Take my mind, its clouded.  
Its hesitant and unsure.  
Take my heart, its broken  
But loyal to the core.  
Take my soul, it may be weak  
But I know that it is pure.  
Just take what I can offer.  
Don't turn me from your door.

Let me stay and soak in  
Your divine perfection.  
Until I see your image  
In every flickering reflection.

Let these eyes be your mirrors.  
Let them see your aura,  
Your colours and your signs.  
So everywhere that they may look  
It's you that they shall find.

This heart is now your temple  
In which you may reside.  
You're the voice, the words, the reason  
The joy I feel inside.

Your glory surrounds me.  
Your majesty astounds me.

Your grace emancipates my soul,  
From fears that may have bound me.  
Through all the ups and downs of life,  
It's faith in you that grounds me.

This world is like a shadow,  
In daylight it stays close.  
But I know it will abandon me,  
When the darkness grows.

There is no other certainty,  
In this life I know,  
Than, if you hold my hand in yours  
You'll never let it go.  
It's the only bond that cannot break  
But grow stronger than before.

This life I surrender to you now  
So do as you see fit.  
For all the gifts you gave to me  
Just grant another wish.  
That all that I have  
And all that is mine  
May be used to serve you  
And your purpose divine.

## **Be with me**

Remind me if I forget  
Who you are to me  
Let not my mind wander away  
Let not my eye be led astray  
By the wonders of this world.  
Let me retrace my steps again  
Back to the path that leads your way  
Help me remember who I am  
When I get lost and cannot see  
Show me my place where I belong  
In your grand scheme of things.

I am just a grain of sand in your kingdom  
Mighty and vast,  
But let me be a grain of sand  
At the bottom of your feet.  
I am a mere drop of rain  
In all the waters of the world  
But let me fall like a little teardrop  
To kiss and wash your holy feet.

Just be my strength when I am weak  
So I can be the change I seek.  
When I'm afraid and feeling small  
When I am heading for a fall  
When I'm in need  
Just hear my call  
And most of all,  
Just be with me.

*Touched by grace is a poem which describes how Guruji's immeasurable grace influenced me and changed me on every level of mind, body and spirit.*

## **Touched By Grace**

I was nothing but a blank canvass  
I don't know what you saw in me.  
You filled me with your colours,  
Till I was something to behold.

I was but an empty vessel  
That made a hollow sound,  
Till you filled me with love and devotion  
And turned my life around.

I was just a lost soul, hopeless and adrift  
You gave me your hand to hold,  
As you brought me into the fold.  
When I walked into your threshold,  
It was life's greatest gift.

I was a frightened, wounded bird  
Too afraid to fly.  
You blessed me and gave me wings,  
And then you let my spirit soar,  
To heights I'd never known before.

I was a sad and lonely heart  
Till you touched me with your grace.  
My spirit swelled with joy and love,  
With just a glimpse of your saintly face.

I was a withering flower,  
Parched and entangled in thorns.  
Your blessings fell on me like rain,  
Nurtured me, till I blossomed again.

Before I saw you, I was blind.  
You purged the doubts that plagued my mind.  
You let me see your divine essence  
And helped me shed the veil of ignorance.

I was drowning in the world of illusion,  
Till I saw your sacred vision.  
My eyes were truly blessed,  
That they were able to witness,  
Your grandeur and your glory.

I was a prisoner of my flaws,  
Caught in the grip of sin.  
You broke the shackles of my fate  
And released me from my pain.  
You rendered my soul  
Holy and pure,  
Enlightened my being,  
Unburdened my mind  
And made me whole again.

And so imbued with your sacred light,  
Just like a torch may I ignite.  
In your name,  
Forever, burning bright  
To dispel the darkness of the night.

Jai Guruji.

*Peace be thy name is a poem very close to my heart. It shows how meditating on Gurujii's name restores a deep and abiding sense of peace and calm, in the face of the turbulence engendered by the trials and tribulations of our lives.*

## **Peace Be Thy Name**

Like shade in the desert sun  
Like calm in the storm  
Like shelter from fire  
Peace descends upon me  
When I contemplate your name

Like a gushing waterfall  
Racing down the hill,  
Love springs forth  
And drowns my pain.  
Peace be thy name.

Like the sparkle of a moonlit night,  
Cuts through the darkness of the sky,  
You tear down the walls I build,  
Reach out to me when I run and hide.

Insidiously, when fear creeps in,  
Enslaves my mind and clips my wings.  
You thwart its hold upon my soul  
And turn my weakness into strength.

When sorrow dwells inside my heart  
And I am caught in a web of doubt  
You shine on me like a beacon of hope  
Till peace resides within.

Like a lost child  
I cling to your hand.  
You rescue me  
When I feel trapped.  
You're a safe harbour  
When I'm a sinking boat.  
Faith in you is my lifeline,  
Faith in you, keeps me afloat.

When times are hard,  
There's trouble and strife.  
When conflict overtakes my life,  
When the struggle becomes too much to bear,

I turn to you to be my guide  
And then, embedded within my soul,  
An inner core of peace I find.  
A serenity that lies deep inside.

A sense of clarity emanates,  
Pervades my being,  
Permeates my mind.  
A chord of peace resonates within,  
A harmony that your name instills.  
Cause peace be thy name.



*The following poem, powerfully describes the angst I felt when I thought I had lost Guruji forever. Soon after, I went through a major personal crisis and a devastating setback but Guruji got me through it. He gave me darshan to reassure me that he was still, very much an inseparable part of my being and of my life and I did not have to face harsh circumstances alone. He instilled in me the resilience and fortitude I needed to deal with the daunting challenges of adversity.*

## **ALL TO NOTHING**

A picture faded away,  
A branch broke off a tree,  
I lost a part of me.  
A shard of glass pierced my heart  
The day that you were gone.

Life is a treacherous sea.  
The mind a raging storm.  
It batters and betrays  
Eroding the illusion of hope.

Soul-destroying pain  
Is an affliction of being alive.  
It gnaws away at you  
Till you're hollow inside.  
When does it ever end  
Seems random and futile.

Life is a stubborn wave,  
Thrashing against the rocks.  
The rocks of fate  
Unyielding, immutable, unforgiving.  
Yet the relentless struggle ensues.  
Life's longing to writhe in pain, unceasing.  
It devours itself,  
And then rises again  
For another birth another death.

Every victory is hollow,  
Short-lived and fleeting.  
The bitter truth of failure  
Tragic and haunting.  
Defeat and rejection prevail,  
Like old wounds that never heal.  
Painful lessons forgotten  
Doomed to be relived.  
It's the perpetual irony of life.  
So bitter, so all-consuming,  
Reducing all to nothing.

*The following poem reflects the pain and emptiness I felt for all those years when I thought I had lost Guruji and subsequently, lost all purpose and direction in my life. I felt like I had lost all hope and joy and I feared that my soul would become tainted by shallow worldly things again, after having reached the sublime height of spirituality in the time that I had spent with him. But he changed all that by giving me the gift of satsang that created conducive conditions to let my spirit flourish again.*

## **HOW LONG CAN A DROP OF HAPPINESS LAST?**

A vast ocean of emptiness engulfs my spirit,  
A cataclysm of pain unfolds in my heart.  
Somewhere therein lurks a drop of happiness.  
A solitary fragment of hope  
And the ebbing glimmer of a fading light.

A shard of memory  
Relentlessly, pierces my mind.  
Inflicting pain and suffering untold.  
What lies ahead ?  
Portents of gloom and misery  
Invade my thoughts  
And drag me deeper into a black hole.  
A bottomless abyss,  
In the dark recesses of my consciousness.

An overwhelming tidal wave  
Of fear drowns me  
And pulls me inexorably,  
Into a vortex of torment and grief.  
A feeling of helplessness looms over me  
And heralds the demise of hope and happiness.  
Joy's a fleeting fickle friend  
And sorrow, an abiding formidable foe.

Unable to reawaken  
The bold, indomitable spirit  
That once existed.  
Unable to rekindle  
The passion of a soul  
Hopelessly lost,  
In the quagmire of worldly existence.  
Where the banal and mundane  
Reign supreme,  
And erode the sublime splendour  
Of serenity and peace  
From a soul stripped bare of its dignity  
And haunted and tormented  
By the specter of its fall from grace.

*The following poem describes how the new dawn of my spiritual awakening erupted, dissolving the darkness of ignorance.*

## **WAITING FOR DAWN**

A sleepless night  
In a shroud of darkness.  
A pall of gloom, hangs heavily in the air.  
Darkness casts ghastly shadows.  
Eerie and ominous portents of doom,  
Descending from another dimension.

The night is not yet spent  
And dawn is yet far.  
The darkest hour approaches,  
Before dawn is ready  
To announce its arrival.

Just beyond the impenetrable dark horizon  
Lies an invisible glimmer of light  
Lying in wait, concealed from sight.  
Biding its time to demonstrate  
Its undeniable existence.  
To mark the end of the night.

The intense drama of darkness  
Reaches its climax.  
The night attains its ultimate culmination.  
And a new dawn awakens,  
Like a long repressed restlessness erupts.  
Overthrowing the forces  
Of stillness and inertia,  
Dissolving the darkness of ignorance  
And heralding the beginning  
Of a glorious new day!

*The following poem depicts how Guruji lifted me out of misery and despair and gave me a new beginning and a new purpose in life. In doing so, he redeemed my faith in myself and inspired me to express this sense of renewal through my poetry. This was a major turning point for me.*

## **A NEW BEGINNING**

A new consciousness is born.  
Old and timeless, it always existed.  
But knew not what it was.

Torn and tormented by denying itself.  
Afraid to accept its own existence,  
To evade the pain of knowing the truth.

A seed of pain embedded in its core,  
Lies shrouded in an all-consuming nothingness,  
To dull the ache of forgetting oneself.

A deep-seated fear of opening old wounds  
Unleashes the suffering that rejection brings.

Oblivious to its own nature,  
Unable to see  
The light that shines from within.  
Unable to hide the scars of past hurts  
Or lose the dark shadows  
Of bad dreams that linger on in the light of day.  
It carries within its womb  
A growing mass of throbbing pain,  
An agony that becomes second nature  
And loneliness and sorrow become constant companions.

A persistent dull ache, an innate sadness  
Underlies the mask of false insouciance,  
A pretense of indifference,  
A mocking irreverence  
That carries a torrent of misery.

Misery that pours out  
In a cascade of memories,  
For years suppressed,  
Locked inside a black hole of sadness.  
In the emptiness of a soul  
That now is a remnant  
Of a fragmented whole.

Concealed from all

It wallows alone  
In pitiful sorrow.  
Drowns in despair and disappointment.  
Desperate and forlorn,  
Stubborn and withdrawn,  
It refuses to release  
The pent-up pain.  
So futile, so vain.  
Refuses to let go,  
To surrender to life.

But grace finds its way,  
Tearing down its walls,  
Healing old wounds.  
Repairing what was broken.  
Renewing, refreshing, making it whole again.  
Cleansing the toxic remains,  
Purging the waste of a lifetime.

Putting together the pieces  
And creating new from the old,  
The magic unfolds.  
A new life emerges, robust and bold,  
Burgeoning with a new self awareness.

Infused with hope and vigour  
And filled with joy.  
Ready to face a promising new day.  
A new beginning, a new purpose.  
When a new consciousness is born  
And a sacred new journey begins.

## **FINDING FORTITUDE**

When the mind is numb  
And the heart is drained,  
The tears are all spent  
I no longer feel the pain.

My head feels too crowded.  
Need some empty space.  
Step back from the mirror  
To see what I can't face.

You show me the direction  
But I get lost along the way.  
Help me to find the courage  
To live another day.

My thoughts are entangled  
In a web of confusion.  
Thought I had the answers,  
Now I feel disillusioned.

I'm filled with trepidation.  
I'm stuck and I feel frozen.  
I need your intervention  
To put things back in motion.

Consumed with disappointment,  
Loss and regret.  
I need you to release me  
So I can move ahead.

My soul is like a restless flame,  
Eager and unsteady.  
Bless me when the time comes  
So I may be ready.

Help me to put all my fears to rest  
And rise up to face  
My ultimate test.  
You're my reason for being  
Help me to be my best.

Help me to discover  
A new purpose,  
A new Endeavour.  
Put me on a path  
That brings me closer to your heart.

Bless me to go the distance,  
Overcome my resistance.  
So, at the end of my days  
I justify my existence.

*The following poem explores my soul's quest for truth and how it culminated in the unveiling of cosmic mysteries and the revelation of some amazing truths by Guruji.*

## **BREATH OF INSPIRATION**

The glittering gold dust  
Of a bold beam of sunlight  
Breaking through the ominous dark clouds,  
Carries a message sent from heaven above.

A fleeting glimpse of hope  
After an eternity  
Of yearning and despair.  
Like a breath of inspiration  
After a thousand empty breaths  
Of lifeless air.

The search for truth  
Once relinquished, begins again.  
Like a journey unfinished  
Like a meandering river,  
Slow and sluggish.  
Gaining and losing momentum,  
On an endless, arduous journey  
To an unknown destination.

Where is the final resting place  
For tired souls to go and hide?  
A shroud of mystery lifts  
To unveil this elusive secret, momentarily.  
As inspiration opens the eyes  
Of the soul, lost in slumber.  
Banished and forgotten  
For a lifetime.  
The piercing harsh glare  
Of sunlight upon its face,  
Sheds the mask  
Of delusion and ignorance  
And renews the enduring  
Promise of self discovery.

The progression of unanswered questions  
Heads for its natural conclusion.  
The final milestone  
In the quest for redemption :  
To know the truth  
And finally be free  
From trying to live a lie.

Two opposing forces



Forever entwined.  
Duality exists since the  
Birth of time.  
Everything destined for  
Decay and decline.  
In the eternal battle of opposites,  
An ephemeral balance constantly shifts  
From chaos to order and back again.  
Nothing stays the same  
Nothing's absolute  
Nothing immutable,  
Nothing fixed or final  
Except the fatal flaw  
Of expecting it to be so.  
Such is the deception of nature.

Yet the ultimate reality  
Overrides, this deception of duality.  
The ultimate truth  
Is the one that's absolute.  
It's the nature of the divine,  
Where all converges,  
Everything merges  
Into the one.  
Where the one is in all  
And all is in the one.  
The one that always was  
And will always be.  
The one is in you  
And the one is in me.

## DANCE OF CREATION

Art is often born  
From a soul rendered torn.  
Riddled with angst and forlorn,  
Like a rose pierced by thorns.

Suffused with elegance and beauty,  
Yet ravaged by cruel neglect  
And a torrent of sorrow  
That rained upon its delicate being.

Nevertheless,  
Beingness desires, incessantly,  
To assert itself.  
Yet, nothingness pervades to the core.  
The promise of glory is unfulfilled,  
Pierced by the poisoned arrow of regret  
And disdain, that self loathing begets.  
It's a cynical pain that never forgets.  
But denies, with grace,  
The illusion of strength  
And carries the blame  
For failing the test.

No ending is in vain,  
For creation wishes to rise again.  
Born of pain,  
The thirst remains.  
The hunger prevails  
For more of itself.  
More of its kind  
It wishes to find.

The circle of life, unending,  
Begins anew.  
A new sun endeavors  
To overcome the shadows of darkness  
And delivers the birth of hope  
From the womb of despair.

Hope bursts forth like fire,  
Seeking to devour all.  
Beaten into submission instead,  
Hope yields, but ceases not.  
Crashing like a tidal wave,  
It leaves behind traces of its fury.  
Unleashes untamed power  
But gradually, ebbs away.

It tremulously retreats  
To a dormant state of oblivion.  
Only to find itself  
Once again, drawn by the lure of moonlight  
Reigniting its passion  
And eroding its resistance  
To join the dance of creation.

The dance of creation perpetuates the ebb and flow, rise and fall of opposites that inextricably coexist. They are divergent, conflicting and incompatible yet remain inseparable. They are irrevocably intertwined like two inseparable parts of a whole, that cannot exist with or without. They are in a state of inevitable, eternal conflict.

This conflict creates an urge for life to reconcile with the immutable dichotomy of creation, belied by the inseparability of opposites and the irony of unity in a disjointed existence.

So from meaningless strife and conflict, do emerge profound thought and sublime knowledge. Cause and effect, so merge and converge upon a reason to manifest the elusive essence, so artfully concealed in the chaos and emptiness of ignorance.

A mystical beam of light expels the shroud of darkness. The truth enlightens the mind, awakens the soul, liberates the heart to transcend the bondage of mundane existence that engenders the abiding illusion of separation from the oneness.

The oneness is absolute.

The one is in the all and all is in the one, like the seven colours in a beam of light, so artfully concealed, yet present therein as a symbolic representation of this universal truth: ALL IS ONE.

## **I AM FOREVER FREE**

The master gives me a glimpse of heaven,  
A taste of eternal bliss.  
An incredible lightness pervades my being  
I am floating in space unfettered.  
I am floating in the mist of love  
As my soul ascends to realms above.

Taking flight on gilded wings  
Rising higher than the stars  
My spirit soars to the highest plane  
Unencumbered and unconstrained.

Liberated from its mortal shell  
My soul departs to unknown realms  
Drawn towards the most sublime  
Guided by the light divine

The path of light is the one I know  
The master leads and I follow  
It leads to infinite bliss, everlasting peace  
and the cessation of sorrow

A limitless ocean of love pervades  
In His supreme abode divine  
This is where my soul belongs.  
The time has come to take refuge  
This is the ultimate resting place.

The master takes me by the hand.  
My arduous journey culminates.  
Freedom from bondage awaits,  
As the master finally liberates.

No fear, no grief, nor desire  
can bind me now.  
I am free from the captivity.  
Of the corporeal prison.  
All my attachments are dissolved.  
All my sins are absolved.  
All reactions are terminated.  
There is no delusion now  
Just clarity and the light of consciousness.

My master takes me to His supreme abode of bliss.  
Indescribable lightness permeates my being,  
as I abide in the subtle essence of purity.  
Sweet joy, perfect peace and infinite love enfold me.  
My soul is enraptured to behold the resplendent radiance.

Of His beauteous form, I am dazzled by His effulgent luminosity.

No ties can bind me now.  
There is no affliction for me  
No ties can bind me now.  
I am forever free.

I am pure spirit.  
I expand into infinite space  
Touching the limitless horizon of eternity.  
I am one with the Supreme Soul.  
I am all pervading spirit.  
I am light.  
I am consciousness.  
I am joy. I am bliss.  
I am truth. I am love.

The master says to me  
I abide in you.  
You are my essence.  
The veil of illusion is gone.  
My Lord, I behold you  
Within and without.  
I fear no pain. I desire no pleasure.

There is no separation  
No division, no duality.  
The oneness is absolute.  
This is the supreme reality.  
There is no separation.  
There never was.  
All exists in you.  
The veil of illusion is gone.

There is no existence other than you.  
Nothing exists beyond you, without you  
Or separate from you.  
You are the creator and the creation.  
There is no separation.  
Every manifestation  
Is an expansion of you.  
You are the source, the cause, the origin.  
All extends outwards from you  
All reverts and returns to you.  
at the time of dissolution.  
There is no fear, no affliction.  
There is no dying.  
Just an awakening.

The master awakens me from this illusory dream.  
With His illuminating light

Of knowledge and truth.  
I am mesmerised to behold His eternal form,  
enthralled by His phenomenal divine play.  
The master no longer beguiles me.  
He reveals the ultimate reality.  
The veil of illusion is gone.  
There is no bondage for me now.  
I am forever free.  
— feeling free.

*I AM FOREVER FREE depicts the culmination of the journey of the soul...it describes the experience of attaining liberation....it was inspired by an actual experience that Gurujii graced me with a few days ago. I had prayed that Gurujii would endow me with this sublime experience in the waking state and He fulfilled the deepest yearning of my soul by granting this wish. I did not know if and how to share this inexpressible ethereal experience...how to do justice to something so exquisite, so profound, so abstruse and unfathomable that it is verily beyond the scope of human perception and understanding. I did not think I could accomplish this daunting task. I ruminated over it for a few days and then Gurujii inspired me to express it in the form of a poem. I decided to make an attempt atleast, with the main objective being to depict the divine majesty and solemnity of the most elevating and exquisite experience of mortal existence that culminates in the attainment of immortality. It was the most mesmerising and blissful experience that I have ever undergone, surpassed only by the experience of having direct darshan of Gurujii's eternal transcendental form.*

*I actually felt like I was levitating...my soul was floating in space freely, unencumbered by the weight of the gross physical body.*

*I experienced an incredible lightness in my being ....there was immeasurable joy and infinite peace. It was an experience of absolute perfection and pure bliss.*

*It was a moment of awakening to the ultimate truth...beyond all fear, pain, desire, attachment and delusion. It was a moment of acute, intuitive awareness leading to the overpowering realisation of the one immutable absolute reality...that there is no separation, no duality....no separate existence ...all exists in Him. He is the creator and the creation....but the veil of illusion conceals the creator from the creation. All of creation is deluded and beguiled by the veil of illusion that conceals the ultimate truth...that there is no separate existence. All is one. The one is in the all and all is in the one. All manifestations emanate from Him and all reverts and returns to Him at the time of dissolution. The dance of creation is His divine play...His phenomenal pastime. There is no birth or death for those who awaken to the ultimate truth. They are liberated. There is no bondage for them ever again. They become immortal. They are forever free. They abide eternally in sublime bliss, enfolded by a limitless ocean of love.....*

**JAI JAI GURUJI !**

**I BOW TO YOU WITH REVERENCE AND LOVE MY SPIRITUAL MASTER AND SUPREME LORD**

**YOU ARE THE CREATOR AND THE CREATION**

**YOU ARE A LIMITLESS OCEAN OF LOVE**

**— feeling blessed.**

## AN IMPASSIONED PRAYER OF PROFOUND LOVE

I bow to you with reverence and love my spiritual master and Supreme Lord.  
You are the sole cause, the ultimate purpose and exclusive goal of my existence.  
I love you and worship you with every breath in my body.  
I miss you Guruji. Words cannot describe the intense yearning and fervent longing that my soul feels for you.  
My heart is saturated with overflowing heartfelt love and singular ardent devotion that has been imparted to me by your immeasurable causeless grace.  
Always endow me with the most sublime benediction of loving devotional service, unbroken remembrance and continual contemplation of your name, form, qualities and pastimes.  
Eradicate every last vestige of darkness and negativity. Illuminate my intellect and purify my consciousness with the most exalted divine spiritual knowledge.  
Grace me with the pious association of your ardent devotees. Let my consciousness be perpetually submerged in single-minded blissful bhakti and constant loving remembrance of your inexpressible glory and unparalleled transcendental opulence.  
Bless me with the inexhaustible supreme reservoir of ever-increasing, worshipful devotion and everlasting self-surrendering love.  
I love you and adore you my spiritual master and Supreme Lord.  
You are the all-encompassing, imperishable unmanifest Spirit who is the primal cause, the eternal source and the primordial seed of origin of the entire cosmic creation.  
All material manifestations emanate from you. Your transcendental spiritual essence abides equally in all animate and inanimate, sentient and insentient created beings and entities.  
All movable and immovable objects and beings in material creation .... even the subtlest and minutest particles of creation are created, animated,, energised and sustained by your unfathomable, unsurpassable supreme cosmic potencies.  
To love you is to love your creation. To serve you is to serve all beings.  
Endow me with your impeccable spiritual guidance and infallible merciful protection.  
Facilitate my spiritual journey towards its ultimate culmination .  
Let my soul attain your eternal association and ascend to your transcendental supreme abode.... to abide there eternally, enfolded in an infinite ocean of sublime bliss, unsurpassable joy and unequalled peace and serenity.  
Your love is the highest reward. Thank you so much for loving me . Thank you so much for gracing me with the means and opportunities to express my profuse love, fervent devotion and profound undying gratitude to you. Always remain enshrined in my heart.  
Allow me to partake of the sublime elixir of the ultimate truth, eternal bliss and infinite consciousness... which is the quintessence of the all-pervasive, immutable and imperishable, formless aspect of your transcendental divine nature.  
Jai Jai Guruji!  
Kalyan karo Guruji!  
Swasan di maala naal simraan mein tera naam!  
Satnam wahe Guru. Satnam wahe Guru!  
I love you and adore you my spiritual master and Supreme Lord. Accept my impassioned obeisance.  
Thank you with every fibre of my being for the bounties of your blessings and the abundance of your love

