

## Priceless Gems.

( Picked from the letters of Syt. Jayadayal Goyandka. )

To view pleasure and pain alike everywhere on the analogy of one's own self, and to visualise the identity of the soul with God at all times and places is a very superior type of realization.

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It should be taken to be a healthy sign of a very high type of mental equilibrium when after a process of emptying the mind of all thoughts the process itself ceases, and the mind becomes perfectly calm and there remains only "One" and nothing else.

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It is accounted a very high type of devotion when one is so completely merged in the love of Śrī Nārāyaṇa that he becomes oblivious of his own self as well as the world around him.

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The highest state of contemplation is attained when after repeating the process of elimination ( 'नेति, नेति' ) the effort of elimination also ceases and is merged in the tranquil soul or in the Lord Himself.

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Failure to remember God at every moment of our lives and want of time to hear the songs of His glory is a matter for great concern.

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Seeing the faults of others, we should not bear hatred or ill-will towards them. If hatred and malice have got to be harboured at all, let them

be directed against the vices and evil propensities residing within the heart of a man. Just as the kith and kin of a person who is infected by plague are afraid of going near him for fear of catching the infection, but they are anxious all the same to see him cured of that fell disease, and also try their utmost to help him while keeping themselves aloof from him, he being dear to them; similarly, when we find a man guilty of theft, adultery, etc., we should not hate or despise him, taking him to be our beloved brother, and should try to rid him of those vices while keeping ourselves on the alert not to catch the infection.

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God is exceedingly kind and benevolent. He showers His blessings on us even though we hardly deserve them, and loves His devotees as His very soul. A person who has realized this truth cannot find rest even for a moment without seeing Him. The Lord Himself can give up anything for the sake of His devotee, but He cannot forsake His devout lover even for a moment.

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One should always remember death and should consider the whole world as well as one's own body as ephemeral and transitory. Along with this the practice of *Japa* (muttering of the Divine Name) and meditation should be very vigorously and intensely carried on. One who does so gets the highest bliss in return.

This human body has not been vouchsafed to us merely for filling the belly. Even worms and insects, dogs and swine, donkeys and cows exert all their life to fill their bellies. If we, too, live the kind of life that they do, we shall have wasted our precious lives. He alone is liberated while living who does not recognise the existence of the body and the world and, as a matter of fact, his life alone is worth the name.

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The time which passes without remembering the Lord is thrown away. A person who realizes the value of time can never afford to waste even a single moment. Prayer purifies the heart and it is then alone that the attraction for the world and the attachment to the body vanishes and after that the world loses its very entity. Only the divinity remains.

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The world is like a dream, like water appearing in a mirage: to realize this is *Vairāgya*, true dispassion. Without *Vairāgya* the mind does not get detached from the world and without aversion to worldly enjoyments it is extremely difficult for the mind to cling to the Lord. Therefore, having regard to the state of things in the world, one should try to understand its real nature and thereby cultivate and develop the spirit of dispassion.

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God is present everywhere, but He has concealed Himself behind His own *Māyā* or Cosmic Veil. Nobody can

know Him or believe in Him without prayers and worship. God is recognized only when the heart has become transparent and pure through prayer. God is perceptible to all, but we cannot see Him due to the veil of Illusion that lies before our eyes.

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Attachment to the body must be overcome. This body has got to be cast away one day. It is not therefore wise to love it and thereby to fall into the meshes of infatuation. Time is passing away, and the moments that have passed can never return. Hence we should take care not to waste a single moment of our precious lives and, withdrawing all attachment to the body and its pleasures, should love God with our heart and soul.

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Constant meditation naturally follows close upon constant remembrance of the Lord. Remembrance of God is the backbone of meditation; hence prayer and remembrance of God must be vigorously carried on. In this world there is no way to liberation save the worship and remembrance of God. Remembrance of God must be considered as a priceless treasure. It is very difficult to remember the Lord at all times, so long as one does not consider it to be the most precious thing. Remembrance of God is superior to everything such as riches, pleasures, body, etc. When this conviction gets firmly rooted in our mind, then and then alone constant remembrance of God is possible.

