Wavelets of Bliss.

'True satisfaction cannot be derived through son, wife or wealth. If it could be derived, the Jiva would have surely attained it by now, through birth in one or other of the numberless species of living beings. The source of true satisfaction is the Paramātmā, on attaining whom the Jiva is satisfied for all time to come.'

'Suffering is conducive to the unfoldment of true humanity in man. The life of a person who is true to himself blossoms forth in distress. Gold shines best only when it is put in the furnace.'

'Always remain cheerful; never wear a sad countenance; be positive in your mind that so far as you are concerned, there is no such thing as grief or sorrow in this world. In the state of absolute bliss—joy and merriment alone reign supreme: there is no room for anxiety and care.'

'Remain absorbed in bliss observing all about you the enchanting Form of the *Paramātmā*. He who sees Him everywhere is himself nothing but an embodiment of joy.'

'Peace lies within you. As soon as you are freed from the evil influence of the devil of Desire, you will see Peace face to face. Drive away Desire through the sovereign spell of Dispassion; then, behold all about you the gentle Form of Peace.'

4--K. K.

BY HANUMANPRASAD PODDAR.

'Happiness lies in wealth; but the nature of happiness varies according to the nature of the wealth we possess. Those who are rich in Divine qualities enjoy the bliss of Divinity; whereas those who possess Satanic qualities enjoy Satanic bliss; and the crawling worms of hell enjoy hellish bliss.'

'Under no circumstance allow the mind to be tormented by sorrow. Remember always that the dispensation of God is subject to no error, nor is any of the decrees of Heaven free from mercy.'

'Placing your trust in God fasten the chord of your life permanently to His sacred feet. Then you will find that Fearlessness has become a part and parcel of your character.'

'Do not brood over what has passed; think only of what you have to do now and contemplate how to spend the rest of your life so as to make it serviceable to God alone.'

'Blessed is he who spends every moment of his life in pursuits that are agreeable to the dearest object of his heart, the Paramātmā, no matter whether the pleasure of the Lord lies in union or in separation, his enjoying heavenly or rotting in hell, in his receiving honour or insult, nay, in his salvation or in condemning him to a life of eternal bondage.'

'Always examine your heart lest it may be possessed by enemies like lust, anger, malice, jealousy, hatred, bloodthirstiness, pride and arrogance; no sooner you notice any of these evils there, drive it away by use of violence. But scrutinize carefully with a keen and vigilant eye; stealing into the heart these evils hide themselves, and reveal their hideous forms only when a favourable opportunity presents itself.'

'Never judge any one to be a sinner only from his external conduct. It may be that he is being falsely accused of a guilt, and that the circumstances are such that he cannot prove his innocence. Or, it is possible that he committed the guilt under pressure of circumstances against his inclination, while he is purer in heart than yourself.'

'Suppose a house belongs to me, my sense of possession permeats every particle of brick and mortar used in its construction; but eventually I sell it away, the draft or note representing its value comes to my possession, and after this the house catches fire. I congratulate myself on my having got the money before the accident! As soon as my sense of possession is lifted from the house, I am no longer troubled by its destruction. Now that sense of possession centres round the draft, this sense which was once extended over a spacious building is now confined to a scrap of paper. I do not allow anyone even to look at this piece of paper! I cash the draft and receive its equivalent in money. Now that

I am in possession of hard cash I do not feel the least worry if the piece of paper is torn or burnt. Now all the attachment is transferred to the jingling gold and silver, and I now begin to devote all my attention and care to these coins. Later on, I deposit the money with some banker. Now, if the money is stolen, I do not care. Duly the amount should stand to my credit in the books of the firm and its solvency must be assured. If there is any worry, it is about the solvency of the firm. In this manner the anxiety of an individual centres round the object of attachment. And in this attachment lies the root of sorrow. In reality, nothing in this world belongs to me. If anything belonged to me it would have accompanied me even to the other world. this body does not accompany me We burden ourselves with sorrow through a false sense of possession. Deliver all your possessions to Him to whom they really belong. Withdrawing your attachment from all other objects of the world, make the Paramātmā the sole object of your attachment. Then, all your sorrow will disappear lock stock and barrel!'

'In this world all are like travellers in a caravansary, where they stop for a little while and depart; houses and furniture do not belong to them, then why should there be any quarrel over these things?'

'Nothing in this world is inert and insentient: it is the objective nature of our own intellect that makes them appear as insentient. In truth, however, in whatever direction you turn your eyes you will find the world full of that eternal consciousness which is the embodiment of supreme bliss. You and I are not different from it. Then, why are you suffering? Always, under all circumstances, remain absorbed in joy, which is your own nature.'

'Transport yourself to the region where the Gunas exercise no sovereignty. Then, you will become fearless and carefree. It is these Gunas that are the repository of sorrow.'

'Do not worry about the expiation of other's sins, atone your own sins in the first instance.'

'Observing the weakness of a person, neither hate him, nor seek to do him harm. Far from being able to cure him of his weakness, you will otherwise give shelter to hatred, anger, malice and the spirit of doing injury within your heart. Whereas the person whom you hate possessed only one form of weakness, you will fall a victim to four kinds of weaknesses. It is quite possible that the weaknesses present in him and you may differ only in name.'

'Instead of exposing the sins of others, cover them up like a friend. The needle makes a hole, but the thread covers up the hole with its body. Similarly, instead of making holes offer your body for covering up the holes of others. Be like a thread, and not like the needle.'

'Protection from sin and success in action is attained through work done under God's shelter.'

'The mind is our enemy, attempt should be made to conquer it.'

'A just and righteous foe should be regarded as better than an unjust and unrighteous friend.'

'It is altogether unjustifiable to deprive others of their freedom in preserving one's own independence.'

'If you would have others sit quietly before you and listen to you, you must likewise be prepared to give a patient hearing to others.'

'If you want to see others tolerant and indulgent towards you, you must practise tolerance yourself in the first instance.'

'If you consider you have a right to act against the wish of another, you must concede the same right to him.'

'You must not question the bonafides of another should he ever say something uncongenial to you.'

"To have a watchful eye on one's own sins and expose them to the world is a sovereign remedy for ridding oneself of sins."

'Know them to be very low who use the Divine Name as an incentive to the commission of sins, who commit ever new sins in the hope that he will be able to expiate them with the help of the Divine Name. The sins of such persons cannot be condoned by the God of Death himself.'

'Nor is it an act of wisdom to use the Divine Name as a means of securing freedom from sins or of procuring worldly enjoyments. Sins can be worked out even by atonement or by suffering. And one should hardly attach any importance to the transient enjoyments of the world. You gain nothing by their acquisition nor do you lose anything by their non-acquisition.'

'The Divine Name is dearer than the dearest object. It should, therefore, be resorted to only for its own sake.'

'Do not be deluded by the idea that you commit sins under pressure of your past deeds (*Prārabdha*): no, they have their origin in your attachment for the world, and no one else than you will reap their consequences.'

'Fear of misfortune, of loss of worldly possessions, or of death haunts you only so long as you have not been able to develop faith in God. Grief and infatuation also persist only till then. Those who have unflinching faith in God, who dispels all fear, transcend infatuation and fear for all time to come.'

'They alone who seek honour are afraid of dishonour. The moment one renounces the desire for honour the mind feels disburdened and free from all fear and anxiety.'

'Cessation of the vital functions is not death: true death consists in entertaining sinful desires.'

'He alone can die in peace who takes death as a matter of course.'

'Do not abuse another, do not indulge in idle talks, do not backbite another, do not tell lies, observe taciturnity in speech, and carefully measure every word before you utter it.'

'Tolerate the limitations and weaknesses of another; there are many limitations in you which are tolerated by others.'

'Taking another to be a sinner do not pride yourself on your being a virtuous person. Who knows when things may take such a turn in life that you may be compelled to commit sins like him?'

'If you cannot examine your heart at every step, you must do so at least twice a day, viz., in the morning and again in the evening. You will then know to what extent during the day you sin against God and His creatures.'

'From the external affluence of the wealthy, the man in the street imagines that they are very happy, and that he would be similarly happy only if he could be as opulent as they; but he is mistaken. Those who have ever had an opportunity of examining the heart of the rich know that they are not less unhappy than the poor. Only the cause and form of their suffering are different.'

'Never crave for material wealth, crave only for the supreme wealth, the Paramātmā, who will never leave you once you have attained Him. Happiness does not lie in riches, for such riches are evanescent; they exist to-day and may vanish tomorrow. True happiness lies in the Paramātmā, who is eternally existing.'

'You must remember God with your whole soul every morning and evening, this will afford you peace for all the twenty-four hours, and protect the mind against evil impressions.'

'Never feel elated when you succeed in acquiring wealth or attracting friends around you. Be grateful to God who has vouchsafed all this to you.'

'He alone is a devotee whose heart having been freed from all sins and afflictions has become an eternal abode of his object of worship, the Paramātmā.'

'When the very heart of a devotee is free from all tinge of sin, how can there be any possibility of sin in the activities of his body. He who regards himself to be a devotee even though indulging in sin all the twenty-four hours does so with a view to deceiving the world, or he is himself deluded by his intellect which is incapable of sound judgment.'

'One should cultivate the virtues of a devotee or a saint rather than be called a devotee or a saint. One who merely seeks the reputation is duped by sin. Such a person falls an easy prey to hypocrisy in the first instance.'

'Devotion is cultivated for the happiness of one's own soul and not for demonstration before the world; where there is a sense of display, there is artificiality.'

'Sinful persons alone either to extenuate their sin, or as an apology for indulging in sinful activities, make fanciful interpretations of the scriptures and exploit them. No stigma attaches to Bhagavan Śrī Kṛṣṇa, it is

the sinful desire of those who are addicted to sin that impute sin to Him.'

'One who quotes the example of Śrī Kṛṣṇa in support of his sinful activities is himself a sinner: the unsullied character of Śrī Kṛṣṇa will remain eternally stainless.'

'The grace of God descends in the form of wrath on those who are given to artificiality, and in the form of mercy on those who are free from artificiality. Grace in the form of anger purifies the soul by burning it, while grace in its tender form descends only on the soul thus purified.'

'One who aspires to be a devotee of God should purify his heart in the first instance, and should daily offer this prayer to Him in seclusion: 'Lord, be pleased so to ordain that seeing You constantly present within my heart, no sinful propensity may ever arise or stay there; let Yourself be permanently enthroned there, so that beholding You every moment, I may get thoroughly immersed in supreme ecstasy.'

'Then, Lord! give me strength to renounce all enjoyments for Thy sake regarding them to be as unwelcome as the worst type of disease, and seek all my joy in Thee. Let the position of Indra and Brahmā appear insignificant—extremely insignificant—in the presence of that joy.'

And like Āchārya Śankara, let me sing:-

'O Lord, although there is no absolute difference (between Thee

and me), it is I who belong to Thee, not Thou that belongest to me; just as the waves belong to the ocean, the ocean does not belong to the waves.'

'The purity of the heart, more than external purity, helps man to strengthen his character. Purging one's mind of evil propensities like lust, anger, bloodthirstiness, malice, hypocrisy, etc., one should always keep his heart clean and pure.'

'Instead of seeking to be called innocent, one should try to be innocent in the heart. One who is pure at heart will suffer no harm if the whole world pronounces him to be guilty, but it is unsafe to be called innocent when the mind is guilty.'

'An innocent and wholesome practice should never be given up through fear, shyness or shortsightedness. The innocence of the practice, its usefulness and your faith, steadfastness and honesty of purpose will sooner or later win for it the appreciation of the public.'

'The best means of winning over an adversary is to love him with a sincere heart. Even if he hates and injures you, return his hatred and injury with love. If you take up a vindictive attitude instead, you are bound to fall.'

'Remember that the bliss of God-Realization is altogether different from worldly enjoyment, therefore, never allow worldly enjoyment to stand in the way of spiritual bliss.'

'Strict devotion to one's duty is the only key to success; the grace of God descends on him alone who never shirks his duty, the idle and the delinquent are not worthy of His grace.'

'As soon as you hear something against you from the lips of a person, do not take him to be your opponent straight off, look out for the reason for his opposition, and make a sincere effort to remove that cause. It may be, the cause lies within you which you have failed to detect so long, or without any evil intention, he has merely been carried away by circumstances. Under such circumstances you should respond with peace and love.'

'It is the duty of a spiritual aspirant to examine his heart constantly so that hatred, malice, the spirit of injuring another, enmity, pride, egotism, selfish desire and other evil propensities may not reside there permanently. It is good to be called a sinner but it is extremely harmful to be called virtuous though remaining a sinner.'

PUT AWAY FROM MEMORY

'If you render some service to another, do not feel proud that you have done him a good turn. Know it for certain that the gratification derived by him through your act of service is unmistakably the result of some meritorious deed performed by him in the past and that you have only served as an instrument in bringing him that gratification. Thank God that He made you an instrument in dealing out happiness to one of His creatures, and be grateful to

the person who accepted your service. If he feels grateful to you in his turn or acknowledges your services feel uncomfortable in your mind and offer your prayer to God, saying, 'Lord, why should I get this unmerited credit for what You have done?' Give him a polite reply in the following terms: 'Brother, you should feel grateful to God, who has made this arrangement for you, and go on performing meritorious deeds as best as you can so that you may enjoy such gratification over and over again. I have served only as an humble instrument, pray do not tickle my pride by words of unmerited praise.'

'Do not assume patronizing airs before him nor tell him vauntingly in his face that you are his benefactor; if you do so, he will groan under that heavy burden. He will feel miserable in his mind and will hesitate to accept any more service from you. You will also resent his cold attitude and you will regard him as ungrateful. The result will be that seeds of enmity will be sown in your mind as well as his. Therefore, altogether banish from your mind the idea that you have rendered any service to anybody.'

BEAR IN MIND

'If any of God's creatures ever sustains the least injury or suffers pain at your hands, repent for your action from the bottom of your heart. Do not argue in the following strain—'He was destined to suffer, I served only as an instrument; had I not allowed myself to serve as an instru-

ment, how could he be awarded the fruit of his evil Karma? It is his fate which is responsible for suffering, I am not in the least to blame for it.' You have nothing do with what is in store for him; the commandment of God as well as of the scriptures so far as you are concerned is clear that you should injure none. If you injure any body, you perpetrate a sin, and for this you will have to suffer. To award him the fruit of his evil Karma, God would have chosen his own instrument, why should you taken this sin upon your head by allowing yourself to serve as an instrument in this case?'

'Remember how much you resent slightest pain inflicted on you by another. The victim who suffers pain at your hands experiences the same feeling. Therefore, do not entertain even the thought of injuring another. Always pray to God thus-'Lord, guide me in such a way that I may never allow myself to serve as an instrument in inflicting injury or pain on any of Your children in this creation of Yours.' Always wish well of others, and cultivate the spirit of serving them to the best of your ability. When you see a leper, an invalid, or one who is in distress or poverty, never ignore him thinking that 'he is suffering for his past misdeeds; whatever he sowed, he is reaping.' Do not hate him; nor add to his suffering by your cold behaviour. Whatever be the magnitude of sins committed by him in the past, your function is not to detect his

sins. Your duty is to do him good and serve him to the best of your power and ability. Such is the commandment of God for you. If you cannot do any positive good to anybody at least take care that you do not inflict injury on anyone. If you inflict pain on anyone through hatred you commit a sin for which you will have to suffer.'

'If anyone suffers through your conduct, crave his forgiveness. Shaking off all pride approach him respectfully and crave for his mercy. Do not hesitate to acknowledge your guilt even before a multitude. Do not try to defend yourself even under changed circumstances; win his sym-

pathy and love by gratifying him and rendering him good offices. Never entertain the idea-'Who can do me any injury? I am strong and invulnerable in every way. I am superior in wealth, learning and position. He is weak and powerless before me and can do me no harm.' Divine justice makes no distinction between great and small; your wealth, position and learning will not be able to influence His judgment. The groan of the afflicted and the poor will easily succeed in smashing your pride. Even the slightest incidents of injury done by you to others should prick your heart like a dart. Then alone will your heart attain peace absolved from sin.'