

Wavelets of Bliss.

~~~~~ BY HANUMANPRASAD PODDAR

### PUT AWAY FROM MEMORY

'Never grieve over an injury that may be caused to you by another, know it to be the result of some evil action performed by you in the past; never allow the thoughts to enter your mind that such and such a person has done you this injury. Know it for certain that injustice is never done in the kingdom of God. The harm that has come to you or the mishap that has befallen you is undoubtedly a reaction of your past action. Truly speaking, no one can ever inflict any suffering on you without any cause. Nor is it possible that the effect should precede the cause. Therefore, whatever suffering comes to you is undoubtedly the result of your own *Karma*. God in His mercy metes out justice to you in order to absolve you from your sins. Know that person who has caused you suffering to be a mere instrument; it is through ignorance and folly that the poor creature has accepted this role. He has sought his own ruin and has invited suffering for himself by inflicting pain on you. It is quite evident that he who invites suffering for himself is surely not wise; he is self-deluded, and therefore deserves our pity. Be not angry with him, do not wish him harm in return, never desire that evil may come to him; on the contrary pray to God that He may be pleased to bring back that deluded

brother to the path of virtue, awaken his good sense and forgive his sins committed through ignorance.'

'It is possible that forced by circumstances he committed through mistake the act which caused you suffering, but now the fire of repentance is burning within his heart, and he is feeling uncomfortable in his mind. Under such circumstances it is your duty to extend your love towards him and treat him with utmost kindness. Tell him frankly, "Brother, why are you so sorry? Surely you are not to blame for this. The pain that has been caused to me was due to my own past *Karma*. You have rather done me a good turn by helping me to work out my *Karma*. You should therefore no longer feel uncomfortable in your mind." These words coming from a sincere heart will surely assuage his feelings; he will come to his senses and will never do harm to others in future. If, however, he inflicted pain on you knowingly and deliberately and through evil intent, and instead of repenting for his action he may be chuckling over it, your noble conduct and loving behaviour will change his mind and move him to repentance. Your magnanimity will compel his homage. His heart will be purified. This is as certain as anything. But if this does not happen you are in no way the loser. Through your

ideal and loving behaviour your own mind will remain perfectly calm and composed.'

'Never bear him any grudge. If you entertain this feeling towards him you will be sowing in your own mind the seeds of many other sinful propensities of a similar nature. His mind will also know no peace. Even if he had no grudge before, your unfriendly behaviour will now estrange him from you. The result will be that the fire of hatred will smoulder in the hearts of you both; the feeling of animosity will make both of you miserable and throw both of you to the morass of sin. Therefore banish altogether from your mind the idea that such and such a person ever did you any harm.'

#### BEAR IN MIND

'If you derive the least benefit from any one, or should any one contribute to your happiness in any way, acknowledge his services from the bottom of your heart and feel grateful to him. Never for a moment think that the benefit or happiness you derived was due to your *Prārabdha*, that he was only an instrument and did nothing to claim your gratitude. On the contrary, you should feel that he conferred a great boon on you by becoming instrumental in contributing to your happiness. Gratefully remember the help received from him, throughout your life do not forget it even when circumstances have changed, and always try to make him happy and be of service to him. Do not hesitate, when necessary to acknow-

ledge his services to you openly before a large gathering. This will foster mutual love between you and your benefactor and promote happiness and peace; the spirit of making others happy will grow from more to more among people; mutual sympathy and the spirit of service will receive encouragement. Remember that he who cherishes a feeling of gratitude towards his benefactor renders a great service to the world at large; for such an attitude pleases the heart of the benefactor, he feels encouraged, and the spirit of service and benevolence gets strengthened within him. God is pleased with those who are grateful, and angry with those who are ungrateful. Therefore be grateful and never forget the obligation of your benefactor.'

'It is the impurity of our own mind that is mainly responsible for bringing to your notice only the dark side of others' character. Make your own mind faultless and you will find that the number of sinners in this world is very much reduced.'

'Cultivate the habit of observing your own faults, examine the weaknesses of your heart very critically and you will realize that your heart is full of impurities; then you will hardly find any time to detect the faults of others.'

'Every thought arising in the mind carries with it the feeling of love or hatred, which is the root of joy and sorrow of an individual, who observes virtue or vice in another according as he is influenced by love

or hatred towards him. Even the vices of him whom we love appear to us as virtues, and the virtues of him whom we hate appear as vices. Unless we take off these coloured glasses of love and hatred from our eyes it is not possible to know a person in his true perspective.'

'Be an impartial observer of every thought-wave arising in your mind, very soon you will notice that such waves no longer arise in your mind. This is a sovereign recipe for controlling the mind. Similarly, if you can dispassionately observe the impulses of love and hatred without identifying yourself with them, you will soon find the practice helpful in controlling those impulses.'

'Life is very short; live amicably with all, behave well with all; scatter ambrosia everywhere and do not let fall even a drop of poison anywhere. Your conduct influenced by love is ambrosia and that influenced by hatred is poison.'

'If a person calls on you even for an hour, fill his heart with ambrosia through your loving and straightforward behaviour; take care that none may catch poison from you. Remove all poison from the heart and fill it up with ambrosia and then scatter the same at every step.'

'Do not imagine yourself to be great because of your superior birth, social status, learning, wealth, and position. Remember the same Lord is pervading in all. Superiority and inferiority exist only in our worldly relations and do not belong to the *Ātmā*.'

'In our worldly relations observance of indiscriminate equality is impossible and harmful; therefore observing inequality, where necessary, in our worldly relations, maintain equality in your mental outlook. Know all to be equal so far as the *Ātmā* is concerned. Neither look down upon another as inferior, nor let any sense of self-importance enter your mind.'

'He is really great who regards himself to be humbler than the humblest creature. Remember always this secret.'

'God is ever and anon with you. Do not forget this fact. The sense of His being always present with you will prove very helpful in ridding you of all fear and sin. This is not a mere hypothesis; He is really present with everyone of us.'

'Increase your faith in the existence of God; the day you are fully assured of His existence you will be absolved from all sin and will have your face turned towards God.'

'Always try to make yourself strong, healthy, powerful and pure. In order to achieve this purpose you will have to persuade yourself firmly that you are really so. And in fact you are so. You are not the body; you are the spirit. And the spirit is always strong, healthy, powerful and pure. It is only when one identifies oneself with the body that weakness, disease, impotence and impurity creep in.'

'Identifying yourself with the body, never imagine that you are strong,

healthy, powerful and pure. Your doing so will simply go to swell your vanity, because these qualities do not exist in the body.'

'Identification of Self with the body is itself a sin and is the greatest form of impurity. Regard yourself either as the *Ātmā*, a pure and integral part of God Himself, or as a servant of God, the Lord of the heart. The *Ātmā* is inherently pure and strong, whereas a servant of God also through the contact and power of his Master becomes as pure and strong as the Master Himself.'

'Never try to circumscribe God. He is indefinable. He is both possessed of Form and Formless, and is also beyond Form and Formlessness both. In whatever aspect the devotee worships Him, he will find Him in that very aspect. There lies His divinity.'

'Without wasting time in the attempt to understand intellectually the nature of God or His creation cling to anyone of the multifarious paths of discipline with reverence and devotion and begin to advance along that path. As you proceed, the whole enigma will begin to unravel itself to you. If instead of marching along any path you idly spend your time in discussions you will identify yourself with a particular creed and waste your life in fruitless controversies and disputations. Truth is not realized through argumentation and theological discussions, it is realized through service of one's preceptor and reverently treading the path prescribed by him.'

'Cultivate dispassion towards all objects of enjoyment. Denial of four things is necessary for cultivating dispassion, viz., the beauty, pleasureableness, loving nature and reality of the world. Develop attachment for God; realize that all these four things are present in Him in their entirety.'

'One should always avoid evil company and take to the company of the virtuous. The company of those whose entire outlook is worldly is very harmful. To say nothing of living things, even the association of lifeless objects which tempt the mind and attract the senses should be given up.'

'One should never utter even by mistake, nor hear anything, in opposition to God. It is the greatest sin to utter or hear such words.'

'Freeing the mind from the feelings of attraction and repulsion, one should enjoy objects of pleasure through the senses dispassionately and not with the feelings of love and hatred, nor as a slave of the senses.'

'The greatest obstacle in the path of an aspirant is the desire for fame. It is easy to renounce the attraction for wealth or woman, but it is exceedingly difficult to renounce the attraction for fame.'

'The seat of happiness is your mind. Happiness does not lie in any action or external object. If the mind is silent, you are happy; otherwise there is no happiness for you. To attain peace of mind, it is

necessary to renounce all worldly desires.'

'Whatever you do, do it as a service to God and for His sake. Feel that you are enjoying the highest favour of the All-merciful Lord. Rely completely on His grace, and whatever be the result of your action accept it most cheerfully as His dispensation.'

'Life is ebbing fast; every moment we are approaching Death and very soon the sands of life will run out. Knowing this, keep yourself always harnessed for the coming journey disposing of all your worldly affairs. By harnessing oneself for the journey is meant absolute renunciation of the attractions of the world and developing an intense longing to meet the Lord.'

'Live in this world as an actor in a drama: never be negligent in playing your part, nor should you claim anything as your own. Negligence in playing one's part will constitute an act of disloyalty to one's master, and to claim anything as your own will be dishonesty. Know this world to be a stage, but play the part allotted to you as earnestly as if the world were real.'

'Everyone has his strong points as well as his weak points and everyone is liable to error. If you make it a point to pick holes in another's work, you will develop a very bad habit in course of time and you will begin to find fault with activities of the purest type. The result will be that you will grow

miserable yourself, and will make others miserable. Instead of this if you cultivate the habit of observing only the good points of others your outlook will assume a *sattwic* character. The brightness of your mind will increase. You will get peace. Form this habit of observing only the good points of others and see how happy you feel.'

'Do not probe others' errors, forget them if you observe them, appreciate from the bottom of your heart their good motive, industry and devotion to work, and try to discover the good points in their work. Make yourself virtuous and good.'

'Be a man of honour. Know first what true honour consists in. One can be called a respectable man by virtue of his wealth even though he may have accumulated it through dishonourable means; but he commands no respect in the eyes of God. He alone is truly respectable in the eyes of God who, though leading a life of abject penury and otherwise appearing discreditable in the eyes of the world, does not swerve from the path of virtue.'

'Do not abandon *Dharma* (the path of virtue) in exchange for honour and praise. Vindicate righteousness even at the cost of honour and fame.'

'Do not pride on wealth, property, physical beauty and man-power. You may lose all these in the twinkling of an eye. True strength is that which you derive from God. Try to acquire that strength.'

'Abundance of hospitals, dispensaries and physicians at a particular place is a sure indication that the inhabitants of that place have become physically degraded. Where lawyers are found in large numbers and the court rooms are crowded the honesty of the residents of that place should be known to have almost disappeared. Where obscene literature finds a market know the people of that place to be morally depraved.'

'Diseases cannot be uprooted by medicines and hospitals alone. Eradication of diseases is possible only through control of the senses and purity of mind. Control of senses and purity of mind not only ensure our physical health but our spiritual health also. Therefore, constantly endeavour to control your senses and purify your mind.'

'*Satsanga* (association with holy men) helps us in controlling our senses, and purifying our mind. Therefore, giving up the company of evil men, associate only with the virtuous.'

'Quarrels and disputes cannot be brought to an end merely through lawyers and law-courts. In order to exterminate quarrel the main thing necessary is honesty. If people give up the desire to deprive others of their legitimate dues there will be no more of quarrels.'

'It should always be remembered that the primary goal of human existence is to attain Love of God. Love of God can be attained only through His grace, and not through any course of discipline.'

'Do not pride in your spiritual practices. Devote yourself heart and soul to meditation and repetition of His Name, as a behest from Him and for His sake, but do not allow any sense of your being a spiritual practicante enter your mind.'

'Strengthen your faith in God. The more you acquire this faith, the nearer you will come to God.'

'Faith in God is the only strength of true devotees. Surrendering themselves completely to God, they spend their life only in His remembrance.'

'Remember, there is no one so benevolent, kind and loving as God and no one can compare with His Beauty and Glory. He is your constant companion. He is always ready with outstretched arms to take you up in His bosom.'

'All that you see in this world belongs to Him; not only that, it is He who has assumed all these forms. Whatever is happening before you is nothing but His sport. He is sporting with Himself.'

'This mystery will remain a sealed book to you so long as you do not surrender yourself completely to Him. Giving up all pride and self-esteem take shelter under Him, have unshakable faith in His grace and renouncing all fear and anxiety offer everything at the altar of His feet.'

'Keep your mind engaged in His thoughts. Gladly accept whatever He may be pleased to ordain for you; carry out willingly all His behests, and placing your absolute

reliance on Him renounce the very desire for asking for boons and gifts.'

'To ask from Him is to be a loser. Because being our greatest friend and benefactor what He will think for our good cannot be encompassed by this small intellect of ours.'

'Never forget that death is sure to overtake you one day. Keep before your mind's eye the dreadful scene of death, picture to your mind the miserable plight of the human body in the grip of death, visualize the ghastly look of the dying man full of agony and despair. You are to meet the same fate one day.'

'The grim picture of death will make you shudder and fill you with dismay in the first instance, the world will appear gloomy to you and despair will take possession of your soul; but do not get unnerved. This despair itself will bring supreme joy to you. You will obtain a glimpse of the *Paramātmā* therein—'नैराश्रयं परमं सुखम्.'

'Never lose faith in God. To lose faith in Him is the greatest sin.'

'Have faith in the Divine Name. Remember whatever the saints have said about the value of the Name is true to the very letter. Try the experiment by taking shelter under the Name.'

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