



INSPIRING A SUNRISE RADIATING WISDOM IN THE LIFE OF MAN



COLLECTIONS

COMPILED BY:

VIVEKA-MUKUTAMANI-SURYAVAMSHI

AUTHOR:

AJIT KARVE

1. ATTAINING GOD

This is the place for God's worship. As you seek, so shall you find Him. As you ask, so shall He give. Your scope of vision, and limitations of experience, would condition His identity and innate qualities. Thank him for all His bounties. More for those, that were and are bestowed upon you without your asking. Though He may be one to many, He is unique unto you. You, who seek to worship him. Your worship should be meant, not so much to thank Him for his bounties, but to recall and nurture His specifics and uniqueness, that becomes known to you by and by. Your questions themselves would limit your scope of understanding Him. This, without regard to His existence in form and qualities. So, ask no questions and receive replies, that are not bounded within the framework set by your questions. The more to try to seek Him without, out there, the more distant you will find Him from you, and He will recede away faster than you can approach Him, reach Him. Why? Because He is not without, out there, but within. Seek Him there. He is created by your possession, and nurtured by your worship. The more you see Him and know Him, the more surprised you are, that you did not know, what you know Him to be now. So God's icons and items of worship, should be worshipped for what they represent, their rare existence and/or qualities, both of which are also within you. You only need to see them, and having seen them, nurture them as the dearest possessions. He is not to be feared, but loved boundless. Because this truth and reality called God is not alien, but a part of us. He is not out there, exercising an overpowering control over us, watching us, punishing us, rewarding us. He is here, by our side, within us, our best friend, guiding us never to err, uplifting us to higher levels of experience, unveiling to us, the whole of the marvellous universe of creation, extending to the unseen, distant stars.

2. -- GOD THE OMNIPOTENT, OMNISCIENT, OMNIPRESENT, ETERNAL, NEVER AGEING, AND ALWAYS YOUNG

Omnipotence, omniscience, omnipresence, infinite expanse, agelessness, and everlasting youthfulness, are some of the qualities of God, that are beyond the scope, of the understanding of the normal human mind. All these qualities and more, are believed to be true with implicit faith. The questioning mind however, desires to come at grips with reality first hand, so that there is no iota of doubt, about all that is accepted. It would prove to be a worthless, wild goose chase, were one to posit all these questions, without first experiencing God! Once having experienced God, these questions have no bearing anymore.

Speaking in terms of logic, all of the following statements are true. There is a God. There is no God. There is nothing -- (no-thing) as God. Baffling but true. There is no contradiction in these statements being mutually contradicting, or negating. So what is God? Do animals believe and worship God? The natural answer should be, I do not know. If the animal way of worshipping God is accepted, we too should worship God in the same manner, as that would be nature's way of worship. However, man would not do that, considering himself to be superior, more evolved species of the whole gamut of creations. Who? after all acts as per nature's laws?

When we believe in God, we accept Him to be a superlative expression, of all that is otherwise considered impossible, in terms of existence. This statement is not paradoxical. Because, we who are weak, create Him, so as to obtain fulfilment of our many desires and needs. Because, we who are strong,, create him so that he fulfils our needs on demand. We create him because He provides insight, We realise, that we are not capable of having insight in the normal course, hence omniscient. He is present wherever we seek Him, hence omnipresent. He has been, is, and would be worshipped, so long as man survives on earth, hence eternal. The form of Gods worshipped does not undergo change, with the passage of centuries - hence never ageing, ever youthful. He is

always depicted as being youthful, as this projects the quality of activity.

Coming at grips with this reality of God, would naturally make man blessed, not feeling proud or elated, but on the contrary for ever feeling humble, for being blessed with such an insight.

3. -- THE PROCESS OF KNOWING AND LEARNING

First came What, and then How and Why. This is the path to tread, to learn about ourselves, and our surroundings. In the What, the How and the Why are latent. These need to be found out. Whereas the How can be understood by enlarging the vistas of our perception, the Why is limited by parameters of our inquiring mind. The manner in which we subject the What, the What responds to provide clues, limited to concepts of our thinking.

Once born, the aim of an intelligent human being, is to follow this path. Most of us follow this path unknowingly, not aware of the modalities of its operations. On this path, the means of increasing the acceptance of various schools of thought, give proper means, of understanding and experiencing the gross and the subtle processes, which underlie every What. In trying to understand ourselves and others, the questions that need to be posed are; -- What am I? What I think I am? What I want others to think I am. What do others think me to be? What do I think, others think me to be. These questions, are a sure means of knowing the unchanging process of man's nature, and the reality of not only one's own, but also everyone's existence. Obtaining answers to these fundamental questions, opens the Pandora's box, and exposes one, to the existence of reality. Secrets of the being are unfolded, assisting in solving and experiencing the profound all-encompassing truth of reality, which is unchangeable, but manifests in so many forms, which our egoistic mind and intellect refuse to accept, and unfortunately takes the manifestation, to be the ultimate reality, the final truth. Orderliness and peace shall rule supreme in a society, even if a single individual were to realise it. Atleast for him.

4. -- WHEN THE GOING GETS TOUGH, THE TOUGH GET GOING

In the game of football, games are not won in the first half, when players in both teams are fresh. Victory comes only in the second half, when weariness sets in, and the players feel they cannot run another step. Their bodies ache so much, they almost scream for the coach to take them off the field. Then the men with deep desire to win, dig down within themselves, for the reserves to keep going. When you have a team, with players with this kind of desire to win, they are well-nigh unbeatable.

This kind of desire, is not born in the heat of the game. Sometime long before, the player(s) has(have) made the paramount decision, that no sacrifice is too great, the will to win is everything. There is a single mindedness of purpose, that finds this kind of player on the practice field, much before the others, and remaining long after the others have departed. Practising even without anyone else being present. Such are the means to be adopted for mastering small but vital techniques that contribute to success when the need arises. Thus it is rightly said, that success does not come in a day, and it is only the deserving, who succeed.

What is applicable to football, is also applicable to all fields of human activity. Studies for example. In order that studies should fructify, and be rewarding, man should have an overpowering and burning desire, a persistent passion, to know more and more. Forcing laziness away, even as it raises its ugly face. The cherished aim in study, should be to have a detailed view of all the parts, and also to have an overall view of the subject. Though heavens fall, you have difficult times, friends turn against you, relatives are not helpful, others call you different names, some of these names may hurt you, while the others may make you feel elated, do not get disturbed or diverted from the planned course of action. Success is waiting to be possessed by you. Know this to

be true. So arise, awake and stop not, till the goal is reached. A goal, that is the beginning, for the attainment of a new goal.

Man's involvement in the process of learning, makes him feel weary at times. This is just because he wastes such a lot of energy, forcing himself to be at it. If on the contrary, he does whatever is required of him to do, -- (for now is the time, it shall never come again), and does not while away his time, or waste energy in useless activities, he achieves the goal. It is therefore necessary, that one and all should decide, knowing what needs to be done. Do that most willingly, and not force oneself to do it against the will. Create the will to do it, whether you like it or not. Success is in wait, so don't waste time.

5. -- THE PU AND THE TAO - ONE.
BREAKING THE BARRIERS OF CONDITIONED THINKING

When you wake up in the morning. What is the first thing you say to yourself?

O! What a fine day; I hope everything turns out well. Or, I feel shit. I hope that things don't go wrong. What's for breakfast today?

I wonder what's going to happen today? Should be an exciting day.

There, there is no tea on the bedside table.

What's this? My wife telling me, or my mother telling me, to wake up, and do this or that thing, before it is too late.

Why does this fellow have to come at such an early hour, and drag me out of bed?

Why is this shitty telephone instrument ringing at the wrong time? Can't shut it off any way.

All this, and more, mean the same thing.

Even a thousand mile journey starts with this one first step, this one step, take it! Don't postpone or hesitate.

Do you realise? You are a step closer to the **GOAL!**

5. -- THE PU AND THE TAO - TWO.
BREAKING THE BARRIERS OF CONDITIONED THINKING

Great philosophers, “X”, “Y”, and “Z” and Buddha, are tasting from a bowl, containing vinegar.

“X” lifts the bowl, gets much disturbed by its pungent aroma, makes a crooked face, and keeps the bowl down, without even as much as bothering, to take a sip, or lick a fingertip of it.

“Y” lifts the bowl, does not know what he is tasting, gets over the pungent aroma, dips his finger in the bowl, and tastes it! Says it was sour and pungent. Nothing new anyway. Vinegar after all, has to be sour and pungent.

“Z” lifts the bowl, unconcerned with the responses of the earlier two wise men. Decides he has to say something new. Dips his finger, and tastes the fluid. Does not discern anything different. Decides it was also bitter. He says so. For after all, vinegar has to be bitter as well.

Buddha lifts the bowl, dips his finger and tastes the fluid. Says, “O”, see this is reality. Come one and all, and taste it. Says so without letting an expression tell on his face. For he has no reflections. His senses are quietened.

We have much to learn from this picturisation.

Though Vinegar that represents life, must needs be have an unpleasant aroma odour and taste, working in harmony with it, its circumstances, understanding changes, and the play of responses, and their effects on oneself and others, exposes oneself to the reality of life. That should be the unchanging goal of a life time. Once grasped, there is nothing more to learn or gain. Ofcourse without changing life’s natural processes. It only requires one to have a burning desire at one corner of the heart. You shall surely succeed in the endeavour, whatever process you prefer to adopt.

5. -- THE PU AND THE TAO - THREE.
BREAKING THE BARRIERS OF CONDITIONED THINKING

It's no use groping in the dark, not knowing what to search and seek, and the worth of finding something, for when you sense it and seize it and know its worth, all you know that it was no-thing. It's a wonderful experience. The utter hollowness, insubstantiality, no-thing-ness of everything, but at the same time full. Go ahead and have the experience.

PU is the secret, the essence, the reality, the truth of the uncarved block.

Tao is the way and the goal. The goal that is only one, whatever way you adopt. It is not a great achievement. Well, you are qualified to make this statement, only when you have scaled the peak of life's experience.

Go ahead and experience.

5. -- THE PU AND THE TAO - FOUR.
BREAKING THE BARRIERS OF CONDITIONED THINKING

Explaining the PU of the uncarved block. The uncarved block's essence, is that things in their original simplicity, contain their own natural power, A power that is easily spoilt, by subjecting a thing to change, or even imposing one's thinking on to it.

When one goes looking for something, he always lands himself in pits of quick sand, or marsh. It is almost impossible to extricate oneself out of it. It's a marathon effort. Whatever direction he follows, so long as he goes looking for some-thing, he cannot help falling, never misses falling in such pits. He tires, following the process of directed search. Finally forgets what he was looking for, stands face to face with the reality of the uncarved block. It is beautiful this way, finding without looking for it. There is no disharmony. It's the nicest thing. It is the synthesis of useful wisdom. It is impossible to explain the nature of the uncarved block, or its qualities. It. Just. Is!

Having seen this reality, in its naked form, one acquires the ability to enjoy the simple and the quiet, the natural and the plain. It also enables one to do things spontaneously, and for no earthly explicable reason. Being knowledgeable and learned, is a great disqualification. It is true and correct to say, that the wise are not learned, and the learned are rarely wise. The well frog, cannot imagine the ocean, and the summer insect, cannot conceive of ice. How can then the scholar, understand the Tao. The learned is handicapped, by the methodology of approach. He deprives himself, of the wholesome experience of realisation.

Look. Look. Don't look. Have you found it? Chanced upon it? Don't give up. Not as yet anyway.

5. - THE PU AND THE TAO - FIVE
BREAKING THE BARRIERS OF CONDITIONED THINKING

You can't help respecting someone, who can spell apple or orange or for that matter Tuesday right, even if it is not spelt right. Does knowing to spell count? In any case is it everything? There are many days when spelling a word right, does not count at all. If today is Tuesday, you could mistakenly spell it twos-day, thence tomorrow would be Threes-day or third's-day. But does that make it Thursday, for the day is today, or is it? or is it not? In any case, does it matter? So long as you are able to convey, what you have to say. If you have the ability, to convey a thought or idea correctly, or make the other understand, do you after all need to use intimidating words, words that would most likely, make the other/others misunderstand you.

For the simple minded person and the plain man, the knowledge presented by a scholar, is difficult to understand, for it does not match with the experience of the thing. Knowledge and experience do not speak the same language. The scholar tries to think what a thing is, how is it what it is, what are its qualifying factors, and why are they the way they are observed. He never, really speaking, ends 'seeing' it. He sees what he goes looking for. Are all these processes essential in the way of experiencing.

What does 'A' mean? An alphabet, or an item, or calling someone, or saying yes, or a meaningful sign, or just some scribbling on paper. You never get knowing 'A', so long as you condition it to references. In its most simple form and essence, it represents the reality, the universal existence, the PU! Surprising but true. The big bang that creates, and the big bang from which dissolution results.

5. -- THE PU AND THE TAO - SIX.
BREAKING THE BARRIERS OF CONDITIONED THINKING

When there is a need to reach a goal, a man normally plans and executes his plans, reaching the desired goal, or failing in his endeavours, truly believing, that he has succeeded, or that he has failed. If acting is important and not reaching the goal, you act and feel satisfied and successful, whether or not you reach the goal. Most clever plans fail, sooner or later. Creations of man are not perfect, to say the least. It is he who treasures the beauty and the simplicity of the uncarved block, its essential existence, who sees and realises the futility of succeeding or failing, or for that matter proving. Change is inherent in all activities. Not in doing.

The ant cannot fly, and the bird cannot crawl. A fish cannot whistle, though a parrot can. Man is ever trying to do things he is not made out to do. He labours hard, thinks that he has achieved something great. Always trying to fit wrong pegs in right holes, or making them to fit either way. Rarely does man just carry pegs, and look for the right holes. The wise man only smiles, for he sees the pegs and holes meant for each other, only to fit, not now, but in their own time. He is patient. One never tries to be the simple bird, that can perch and fly. We try to find out why the bird flies, cannot find convincing reasons, and assign it to instinct, which is the same thing as saying, I don't know. Is there a need to know in the first place.

It is good to be awake all the time, even in sleep! Never letting a moment pass when the PU is in sight. Like sitting on a pool side or sea side. Seeing the various activities in progress connected with the event. And then seeing the entity of the water-mass, as you did with the 'A'. It's so wonderful, this slipping into nothing-ness. It's not the same as blanking out or day dreaming.

5. -- THE PU AND THE TAO - SEVEN.
BREAKING THE BARRIERS OF CONDITIONED THINKING

The Tao is both the way and the goal. It's the condition of a snake, tail in mouth. Tagging on to this process of experience, taking circles after circles, being exasperated with the process of inquiry, one ultimately falls, after completely exhausting physical and mental energy. Then when the mind is blank, not aware of the inquiry, neither the path nor the goal, the PU, the essence of the naked truth, stands as though before you, in its pristine beauty. You see and grasp it. You realise that you were more of a fool, trying to search for the path or the goal, the snake, its head or tail. Its all unimportant after all.

Is it not this very thing we do in life. We go out, proceed on a path, achieve and feel very jubilant at our achievement. We are not satisfied with what is in hand. We take up a new goal and we keep running the marathon race of life, because there is nothing better to do. A time comes when the question arises, why this running after all. At such a time of exhaustion, when one is in a pensive mood, the Tao and PU stand revealed, never to be forgotten. Compulsion forces you to share with all and sundry, as though it is the worthiest thing to possess. Indeed it is. For there is nothing left thereafter. Life continues till nature performs its role of bringing an end to the ageing process. Then everything ends. Only memories linger. For the deceased, there is nothing. No birth, because there was no death. No death, because there was no birth. Paradoxical but true.

So after all, how do we reach such a state? To have no thought put forth, no effort. To go nowhere, do nothing. Start from no point, follow no path, reach no goal. This results in understanding, and blissful serenity. The aged adult is not the highest or terminal stage of development. The end is in the child. The child offers the adult the capacity to see the simplicity of the uncarved block, independence of thought without concepts, and expression without articulation or gesticulation, clear-mindedness, and all seeing. The liberated person, ever-afterwards enjoys the

appalling beauty, and effortlessly allows himself to be carried away with it, into greater and greater depths of experience. Always saying Oh! This was it!

6. -- TEACHING OF THE GEETA - A VIEW.

To be impatient in executing a well thought action, (that is, showing expediency), with wisdom, that is wisely; is as much a virtue, (though showing impatience as a natural propensity in a human, is not), as the supreme virtue of dealing adversity, with extreme patience, tolerance, and forbearance. Modesty, and showing consideration to other people's shortcomings in action, (and not necessarily towards individuals per-se), is the pinnacle, that tops an edifice, built as a memorial of one's doings.

Think coherently, rationally, intelligently and more importantly, wisely. Simplicity in living, thinking and behaviour, offers a solid foundation for living, and also for assessing other's actions and behaviour in good faith. Desist from committing faulty actions, for the wise do not fall in the same pit twice, that is pit of faulty actions, for one who does is a fool. Detest and hate the wrong doings, and not the wrong doer. Scrupulously ensure that you do not become the subject of wrong action.

This, indeed is the way, of leading a satisfying and peaceful life.

7. -- PARADOXES OF RELIGIOUS PRACTICES AND FANATICISM.

Secularism, was enshrined in our constitution, by our nation's founding fathers, after much thought and foresight. India's multilingual society, much divided as it was, and is, on basis of racial, regional, and religious bias, has come under severe strain. It's unworthy political and religious leaders, are whipping up the society's sentiments, for what appears to be, achievement of personal, organisational, and party based goals. It therefore becomes incumbent upon us, to take a dispassionate view of our thinking, ideals and beliefs, and assess for ourselves, whether or not we harbour right attitudes, attitudes which would make us feel ashamed of ourselves, in times to come.

The foundation of ancient Hindu philosophy, is god-less. Vedic practices and rituals, were essentially meant, to repeatedly beat into man's head, that he was, and is, an indivisible component of nature. Nature, not only that existing in his immediate vicinity, not only the solar system, nay not only that, indeed all those components of nature, extending to the end of the fathomless universe. Hence, the so-branded gods of Vedic religion, were none other than those sources, from which man benefited for his very sustenance and livelihood. Ritualistic religious practices called upon men, to nurture these sources through a sense of belonging, by being a part of it, and not by being alien to it. A pay-off of these practices, was on the one hand, development of self-confidence boldness and insight, at apparently non-perceivable levels. This was accompanied on the other hand, by indebtedness to these elements, without which, man himself would have perished sooner or later. None of these inherent views, are held by but a few, of the common Hindu worshippers today.

As for traditional Hindu worship as practised today, the role of the temple and individual worship, has taken a round about turn. Worship of idol gods in temples, when this practice was initially introduced, around the 6th century A.D., was aimed at mass worship of god Deities, represented as idols, for achieving the

general good, I repeat general good of society, for example developing wisdom, (Ganesha), being just, (Rama), being devoted and strong and invincible, (Hanumana), overcoming evil forces, (Krishna and Devi), gaining powers, (Shiva), achieving prosperity, (Lakshmi) etcetra. Individual worship at home, was meant to foster these feelings on a smaller scale, on a daily basis for the good of the family as a whole, and the society as well. These practices required performance of rituals, which were primary to achievement of specific goals, by singing and chanting praises of the God being worshipped, to appease him / her to become benevolent, and in the least, to surrender oneself to God, and His / Her will. Thus a Hindu worshipper could, and did, fulfil his many needs and desires, by winning god's favour. What we see today, is that the practice of this religion, has become more individualistic and selfish, worshippers have generally forgotten the tested potential of prayers, and have become weaklings, offering themselves to god's will, and becoming more fatalistic.

Now, let us take a look at Islam. The word Islam, means total and complete surrender, to the will of Allah. All elements of the universe including man, have been created by Allah. Whereas all component elements of the universe, by their very nature, behave and act, as per Allah's will, men by and large do not. He exercises his own will, much to his own detriment. Allah is the only saviour. A true muslim, when he invokes the statement bismillah, undertakes to perform an act, or acts, as per Allah's will, and dissolves his own individual will, to fall in line with that of Allah, and only to fulfil the designs of Allah, man thus reducing himself, to the role of an executing creation, very much necessary, for a course of action designed by Allah to fructify. The whole of mankind, nay the whole of nature, is muslim. A sizeable section of human kind prefers not to accept this reality. He, therefore lies to this reality and truth, and that makes him eligible to be branded a Kafir, (root Kufir, meaning unbelief, infidelity, blasphemy, profanity). The reader would perhaps appreciate, the natural compulsiveness among muslims, to make a Daawat to a Kafir, to become a muslim. It would be more appropriate to say, convince a Kafir, that he is a muslim. Rituals in Islamic religious practices, were codified and enshrined in the holy book(s) at a later date, on

the basis of the confirmed teachings of prophet Mohammed, (p.b.u.h.). The performance of these rituals, though most essential, are not primary to the follower being a true muslim. What is most essential first and last, is to dissolve one's own will, to fall in line with the will of Allah, and perform acts. Muslims steadfastly hold on closely to these rituals, and the mosque, which as a place has no inherent sanctity, that is, does not get charged with prayers, and become a pious place. It is only a place for congregational prayers. For verily, the whole earth is a Mosque.

Reflecting on the practices of mankind as a whole, there is a moot question, which every reader will have to answer for himself. It is this. Have muslims become Hindus, and Hindus muslims. Hindus who are expected to practice strictly ritualistic religion, and appease gods to achieve their own ends, are increasingly becoming totally devoted, and surrendering / submitting to god's will, (as muslims are expected to be), and muslims, are steadfastly holding on to ritualistic practices, squaring off their responsibilities, by diligently adhering to rituals, without essentially surrendering to God's will.

8. - YOGA VASISHTA - MANAGEMENT OF THE HUMAN MIND

The Yoga Vasishtha is ascribed to Valmiki, the author of the Ramayana. It takes the form of a dialogue between that most illumined of sages, Vasishtha, and the youthful, enquiring prince Rama. The Yoga Vasishtha includes allegories, as also many profound if somewhat repetitive discourses, on spiritual matters. The dream-play tales in Yoga Vasishtha, contain the seed, of Yoga Vasishtha's philosophy. It exemplifies the theory of Maya, that play of cosmic illusion, that stupefies the mind. The world appears real to us; but in the Yoga Vasishtha, its substantiality is suspect. It is a dream, a gigantic un-spooling of transient images of desire, longing, frustration and ignorance.

Be vigilant -- admonishes the text. Chastise the capricious mind, that is the root of all actions. Play provost to the felicities of your inner self, and superintend the arrival of troublesome ambivalence, for the mind contains thousands of contrary worlds.

The unexpressed, even repressed desires, rise to occupy the mind as changing characters. These are of course, altar egos, parts of it masquerading in a variety of costumes.

The sole reality, in this theatre of delusions, is that self, which cannot be realised, "unless the mind is slain by the mind itself. Unless man arrives at a holistic comprehension of himself, and others, he is bound by illusory differences". The Yoga Vasishtha regrets that man, in his obsession with the body, forgets the soul. Maya has little chance to bewilder man, if he is steadfast in his determination, "to drive duality from the door, in order to have unity alone before his view", in the words of a Sufi master. The mind may be the "seducer to worldliness", but is it not equally the "leader to our spiritual knowledge"? Is it also not the most potent means, to evolve from the human plane, to the divine? Therefore do the wise, as Vasishtha declares, seek mastery, over their own minds.

9. -- BRAHMAN.

All this is Brahman. Let man meditate on that visible world as its beginning, its ending, and breathing in it.

Now, man is a creature of will. Depending upon what his will is in this world, so will he be, when he has departed this life. Let him therefore, have this will and belief.

That intelligent principle, whose body is spirit, whose form is light, whose thoughts are truth, whose nature is like ether, from whom all works, all desires, all sweet odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised, He is my self within the heart. Smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed, or kernel of the canary seed, He, He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds, yet, residing in every iota of it. That, that is Brahman.

He, He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks, is never surprised, He is my self within the heart. He, He is that Brahman. He who has this faith, has no desire, has no doubt.

10. -- **THE STORY OF REALISATION.**

God is great. Acknowledge the greatness unquestioningly, and seek to erase ignorance, pride and ego. Submission is the key.

Man is dead. Either way.

Light the first flame. Protect it and see it grow, as you fuel it with experience.

Next, light one flame from many flames.

Still later, light many flames from one flame.

Witness them all grow.

Experience the dissolution of the part, in the universal existence.

Experience the essential one-ness, of all components of the universe, living and non-living, known and un-known.

That is the truth, knowledge and bliss.

May peace prevail!

11. -- **THE POWER AND EFFECTS OF THOUGHTS.**

- * It is You, who are responsible for your own thoughts, feelings and behaviour.
- * Thoughts have great power. You create your feelings and experiences, by the thoughts you choose to take root and grow.
- * You have the ability to actively guide your thoughts in a positive way.
- * Frequent repetition of the same types of thoughts, create your beliefs and attitudes.
- * Thoughts are the seeds you plant in your mind. The more you hold on to a particular thought, more the power you can invest in it.
- * Every thought is a bubble, that arises at the bottom of the mind's pond as it were, as if from nowhere. It grows in size, as it rises. It bursts on the surface, and creates the commencement of a string of thoughts.
- * It takes time, to change and transform existing patterns of thinking. It also requires great patience and awareness.
- * Positive thoughts, are those of silence, love, peace serenity and happiness. They provide energy and strength.
- * Negative thoughts, are those of doubt, aggressiveness, worry, fear guilt and jealousy. These thoughts, deprive us of power and strength, and make us feel tired and drained.
- * Your true nature is positive. Negativity creeps in and soddens your existence, all as a result of, and due to, faulty thinking, imbibed deeply through inculcation. You can change it, only if you choose to.

* Whatever you genuinely believe, comes true for you.

* You can't control other people, situations, or circumstances. You can definitely control what is going on inside you. Do just that.

* Develop the habit of watching your thoughts. Listen to what you are telling yourself.

12. - INSIGHT INTO EXISTENCE, LIFE, MIND AND FEELINGS.

The common feature of items of existence, life, mind and feelings, is that they have no individual existence. These are common floating entities, from which pool, individuals draw and reflect. Their existence as a distinct entity in an individual, is only an apparent vision, and not an actual distinct existence per-se, in the real sense.

Existence is one. It is universal. One who does not have the ability to see it as such, sees the world as full of divides. The matter is further complicated by labelling the items. Labelling is primarily done for purpose of identification, and cognizing them when seen, read, or heard. If these aspects causing divides, are transcended, the existence of all in one is easily one's treasured possession.

Life is one. There is nothing like my life, your life, or his or her life. It has universal existence, and whose support is drawn by each living entity, so long as the body needs support. When the survival of the body, as a working system of parts is guaranteed, it sustains on the mainstay of life. Even when it is being used, it still continues to be the universal continuity. Knowing this in its true sense, deprives one of egoistic and selfish feelings. He for ever enjoys the brotherhood of all living forms.

Mind is also an universal entity. There is nothing like my mind, or your mind, or his or her mind for that matter. Thoughts and feelings, all exist in the mind. It has no material existence, in the scientific sense of the term. It however has material existence, because it sustains thoughts and feelings. Like life, mind too is common universal property, any and everyone having qualifications to possess it, can use it. Man is so qualified. Its nature and existence is easy to understand, if one takes to meditative practices. When the structuring of the mind falls off, much like a dried leaf from the tree, it reveals its real nature.

Feelings too have universal existence. There are no good and bad feelings. Feelings exist per-se, and display their pristine beauty, if you have the capacity and ability to see them. Their classifications are caused, by the manner in which they cause pleasure or pain, to the senses, the conditioned mind, or for that matter to the non-existent ego.

13. -- **MOULDING ONESELF - THE RIGHT WAY OF
PROGRESS**

Some of us realise that, our lives moulded by the play of life's circumstances. We play a very passive role. We would be fortunate, if we do not find ourselves at extreme disadvantage in life, and have reason not to feel happy with what life has offered on the platter. In the normal course, we act as per our desires and designs, and blame fate, destiny and circumstances, whenever anything goes wrong, though as a matter of fact, it happens to be the direct result of our intended action(s).

One may therefore quite naturally ask oneself, what is it that should be the right way of achieving progress in life. A good sculpture carves the conceived image of an idol, by chiselling pieces of rock, working his hammer patiently. We too, like the ugly looking coarse piece of rock, that the sculpture takes in hand, to carve an image, are a lump of flesh. The only difference being, that whereas the object for the sculpture is alien, in our own case it is we ourselves. The final outcome of the image, is what we ourselves are to see. If the course of hammering and chiselling has been well planned, we would naturally find, that the resulting image is perfect, a piece admired by one and all. If we have not adopted this means of moulding ourselves, through painful and patient efforts, there should be no reason to feel happy, about the beauty of the resulting image.

Be things as they may be, it is never too late in life to make a beginning. Better late than never. Know the rock, and start carving it today!

There are many time tested means of going about the business of self-development. There is nothing like good, better or best. They are all on equal footing. One should adopt a path most suited to oneself, having considered seriously, the talents and tendencies presenting, as an available environment, for using suitable tools. That is it.

14. -- HOW TO SPEND THE DAY'S TIME.

We as humans, living in modern times, find ourselves so tied down to the course of events in a day, that the rising and setting sun, has lost its significance for marking time, and for starting and ending the day. Waking up early in the morning, is beneficial to one, who rests for the night, in keeping with the setting of the sun. Else it leaves the individual exhausted. He naturally gives up trying to get up early, because it does not work well with the biological clock, timed to tick as per the engagements of the day, rather than the tide of the day and night.

So let us forget about being an early riser, or for that matter, an early sleeper. All of us, more or less get about 16 hours of the day in hand, to put to use. We are not able to utilise beneficially, the six to eight hours of sleeping time, for any activity, other than taking rest. In terms of time tested techniques, the allotment of time in the day for various activities, is primarily meant, to tie down the mischievous, wild and mad elephantine mind to activity, so that it does not cause rampant destruction. On the contrary it is to be tamed, and made to perform useful tasks. It is good to spend the early morning hours, for a bit of meditation, and for some sort of light or heavy physical exercise, depending on one's constitution, and interest. Some time is to be beneficially utilised, for reading out of sacred texts, trying to extract esoteric meaning, which is available only in sprinklings, in scriptures. Indulging in devotional activity, religious, social, intellectual should also be an important constituent, of the day's programme. It is also useful, to spend time in the company of illumined persons, or if such persons are not available in the vicinity, to spend this time in the company of the aged and the wise. The aged should we say, are there to freely impart valuable wisdom, and share life's experiences. This ensures, that they are allowed to feel, that they are continuing to contribute usefully to society, rather than being dumped like some old furniture, in a corner of the house. Ofcourse, you would still be left with more than eight hours of the day, to be utilised for activities, related to your bread-earning. All of us commute. The time spent in travelling, is usually lost to

eternity. It is good to utilise this time beneficially, to study the pranks of the human mind, which can be moulded during this period, so as to serve us usefully, during other periods of need. The idea is, never to let the mind lie idle, or slide down to take undesirable states.

15. -- THE GAYATRI

The Gayatri mantra, is usually considered the preserve of the Brahmin community. Youngsters are initiated in its chanting, by their fathers, the fathers being the first teacher.

The text of the Gayatri mantra, rendered in English, reads thus.

Om. O! effulgent vivifier of the Universe.
Thy excellent light, may we hold.
May our intellect be illumined. Om.

Invoking with Om, at the commencement and end of the Gayatri, essentially signifies, tuning in to its essence. Om being regarded as breather of life, into the content of the Mantra. The recitation of the Gayatri Mantra by the Brahmins, was a prerequisite, as must it should be for every student, in order to gain knowledge and wisdom, during the course of study of the scriptures. Without being a worthily tuned recipient, for gaining the knowledge from the scriptures, that was being imparted, how could the student be worthy of the knowledge imparted, and act as its repository. Now that the caste systems have disappeared, or become less significant in categorising society, in terms of vocations, one and all, all of those who become qualified to receive knowledge, would find recitation of the Gayatri, a useful tool, for preparing oneself, to receive knowledge. Devoted Hindus, would selfishly claim, that the Gayatri provides results and benefit, only to the followers of that religion. It is not so. One and all could use it as a tool, and benefit from it.

Much like the sun, a star in our solar system, which is the illuminator for the earth and giver of life, our superior intellect can be made a worthy lamp, providing both intellectual illumination and life to our existence, if properly shaped and tuned. Only he, who becomes worthy to hold the superior light of illuminating the intellect, qualifies to being realised. That is what the last line of the mantra says. Let our intellect be illumined; (so make efforts for it). Thus, no person shall ever remain ignorant.

16. -- OPENING ONESELF TO WISDOM - THE COCONUT WAY.

True wisdom is said to be the possession of one, who sees things in their most natural, naked form(s). Attachment to many if not most of our material possessions, forms an important impediment to progress. Using the method of peeling a coconut fruit, and savouring its sweet interior after breaking open the nut, is a sure means of obtaining pure wisdom, wisdom that shines supreme in man.

It is not easy to peel open a coconut fruit. It is an art that has to be patiently mastered. While many ways are prescribed, mainly depending upon the number of coconuts to be peeled, to execute the least elaborate method, get a coconut and chopper in hand. In case the coconut is green, it would be rather easy to peel it, - i.e. before tendencies (that are represented by the strands of coir) have taken deep root. It is more difficult to peel a dried coconut. The coconut is balanced either on its head or tail, and three/six deep cuts are inflicted at each end to mark the beginning of the peeling process. These cuts are then followed by more cuts along the earlier lines to the other end of the coconut. One then uses a sharp instrument, and extricates a small manageable strip of coir. It is then laboriously pulled out to the other end. One would definitely sweat it out when all the strips are removed, and the bare coconut nut is held in hand. Such a worthy fruit of toil it is. The thick impervious outer skin of the coconut fruit, represents our skin. The intertwined coir strands represent the thousands upon thousands of our tendencies and desires. As has already been stated, dried strands are more difficult to remove and discard, as are our deep rooted tendencies. They can nevertheless be got rid off by excessive effort. By and by, as we continue with the stripping process, the hard coconut nut representing our intellect is revealed. It cannot be cut open. It cannot be stripped open. It cannot be slit open. It can only be broken open. It also does not break open in one shot. It takes a number of knocks along its equatorial periphery, to ensure that it cracks well along a line, and alas it opens up revealing sweet water, to be savoured, and sweet

kernel, to be eaten as nutritious food. The same is the case with our intellect. It is like the hard shell that does not crack easily, because we are excessively attached to our views beliefs faiths and philosophies, to reveal the 'soul' in its most natural form. Very nutritious and tasty, if we are willing to go through all the labour. The payoff is useful pure wisdom, a wealth you can never succeed in buying.

17. -- STUDYING THE MIND - A USEFUL VOCATION.

As has already been mentioned in an earlier section, the individual human mind is a bay in the ocean of mind's universal existence. This bay of existence is taken to be one's possession.

The process of the mind's study starts by first sitting in a comfortable posture. Close the eyes and try to blank the mind. A thought will arise in the mind's pool, as if from nowhere. It may be any one of the following, or something akin to it. Bombay, Delhi, brother, friend, food, wife, drink, cook, mela etc. etc. Now related to one of these or other items, will arise the next thought. It may be something like this. Bombay/Delhi uncle. Brother health. Friend letter, Food party. Wife quarrel/affection. Drink party. Cook meal. Mela a pretty face etc. etc. Now, thus the string of thoughts will continue to grow. My uncle in Delhi has not sent me a gift for my birthday. Has he forgotten my birthday? Brother's health was not good. Has it worsened? Friend's reply to my letter has not been received. Has the letter been misplaced or mis-delivered by postal authorities? Or has he just ignored my request? Food at the party was good. I must ask my mother to learn the dish and experiment with it. Wife quarrelled with me yesterday night for no fault of mine. She should know this. Or, how best can I reciprocate the affection showered on me by my wife. Drink at the party was good. I must go buy a drink and enjoy the evening. The cook has not turned up today. How do we arrange to have the lunch ready for the guests etc. etc. These strings of thoughts will develop further to their culmination, and then the mind will blank again. A new thought will arise, as if like a bubble in water, grow and burst and create a new string of thoughts. Feelings which have hurt us most, things we like most, embarrassments we have faced recently, insults that have been needlessly hurled at us, desire to take up a habit that has been recently broken, are some of the thoughts that keep arising again and again as if from nowhere. The phenomenon is universal. They the thoughts, take root and grow, only if we give them enough nutrition to sustain and grow.

We are qualified to take up meditation with great ease, only if we are successful in the beginning, to be aware of this process, and allow only those thoughts which merit growth to take root. For meditation is after all, a process to discipline the mind, and provide it meaningful orientation.

Revising the process, it may be said that the first step is to just see the thoughts arise, take ground, grow and terminate. The second step, is to make the mind quiet, and ensure that no thoughts arise. This can be done successfully by bursting the bubbles of thoughts prematurely, before they grow and forms strings of thoughts.

The third step is, to ensure that only desired thoughts take root. The fourth step is, to terminate all thoughts that are known to lead to unpleasant states at the bubble stage. In the final stage, you just witness the blank ocean of one's mind that is common to all mankind. So many bubbles arising, growing and bursting. Then you shall realise, that there is nothing like my mind and your mind. Mind is universal in existence, and you only own a part of it, which either makes you blissful, or miserable. You are either the master or the slave of the mind. The attitude you adopt largely determines your condition. Non-awareness and positively hoodwinking the reality is suicidal to one's existence. For if the mind is allowed to become the master, and knowing well its mischeavous behaviour, it would surely lead to one's destruction.