

Contents

| | |
|--|-----|
| About the Book – Preface to Vol. 1 | iii |
| Preface to Vol. 2 | v |
| Preface to Vol. 3 | vii |
| 1 Introspection & self-correction | 01 |
| 2 Straightforwardness | 05 |
| 3 Ego-effacement: Overcoming Kartṛtva-bhāva | 09 |
| 4 Pre and Post-Samādhi Sādhanā | 15 |
| 5 Taking to Instructions: The Right Attitude | 19 |
| 6 Liberality and Self-realization | 23 |
| 7 The Purpose of Meditation | 27 |
| 8 Message of Śrīmad Bhāgavatam | 31 |
| 9 Growing through Satsaṅga | 37 |
| 10 The Supreme Place of Dispassion | 41 |
| 11 Mantra Japa and Introspection | 45 |
| 12 Mind – the Focus | 49 |
| 13 Non-expectation – Its Benign Influences | 53 |
| 14 Depending Wholesomely on Inner Resources | 57 |
| 15 CIRD – An Austerity Building Programme | 61 |
| 16 Liberality | 65 |
| 17 Importance of Dīkṣā | 69 |
| 18 Giving Sādhanā the Supreme Place | 73 |

| | | |
|----|---|-----|
| 19 | Birthday Reflections | 77 |
| 20 | Collective Routine and Individual Sādhanā | 85 |
| 21 | Ashram – an Intrinsic Institution | 93 |
| 22 | Collective Responsibility in an Institution | 99 |
| 23 | Finding your Guru | 103 |
| 24 | Spiritual Grandeur | 107 |
| 25 | Who is a Spiritual Seeker | 111 |
| 26 | Churning the Mind with Dīkṣā-mantra | 115 |
| 27 | Tradition & Technology – A Harmonious Collaboration | 117 |
| 28 | Importance of Being Truthful | 121 |
| 29 | Refining the Mind | 125 |
| 30 | Knowledge & Practice – Two Aspects of Sādhanā | 129 |
| 31 | For the Greater Cause | 133 |
| 32 | Deriving Joy from Every Action | 139 |
| 33 | Nityānitya-Vastu-Viveka | 143 |
| 34 | Desireless Motivation | 147 |
| 35 | Guṇas and their Effect on the Mind | 151 |
| 36 | Divinize Your Home | 155 |
| 37 | Functional Merit of Meditative Absorption | 159 |
| 38 | Peace – in Meditation & in Activity | 163 |
| 39 | Who is Supreme – God or Devotee? | 167 |
| 40 | From the Actions to the Actor | 171 |

Liberality

2 August 2001

Hariḥ Om Tat Sat. Jai Guru. Last night in the after-dinner satsaṅg, there were some new visitors to the Ashram. During the discussion, I happened to make a reference to liberality. A person has to become liberal. It is particularly related to resourcefulness. As one becomes resourceful, he must also become liberal. As his resources grow so too should his liberality. Otherwise, the resourcefulness will have an adverse effect of constricting the personality.

A person may be immensely rich. But he can eat for only one stomach; he cannot lie on two cots. So, the primary need for everyone is specified clearly. There is no point in trying to enhance these needs without limit or in a disproportionate manner. The question necessarily arises - what will he do with the resources at his disposal? That is why we repeatedly emphasize that he should become liberal. He must take interest in others; the others need not be related to him by blood or matrimony. He must take interest in the welfare of the society in general.

Whenever you give anything to someone who is not related to you, that action of giving is called dāna. You request the recipient to come and receive whatever you are giving, and to make use of the gifts or offerings. Your attitude should be: "Please make use of these. I shall be happy if it helps you." If you give with kind, soft and loving words, then that kind of offering is called dāna.

Dāna not only helps the society at large, it also purifies the wealth of the possessor. Only when the wealth one has is purified by such

acts, the descendents who inherit the wealth will be guided by righteous moral sense to make use of it; they will not be spoilt by the inheritance. Dāna thus ensures a very long-term auspicious development both for the family and the society.

It is easy to bequeath wealth, but it is not easy to bequeath and ensure character. Often the descendants of a very rich person become lavish in their life styles and imbibe bad character which sometimes even leads to extremely criminal and socially harmful tendencies. You would not like this kind of thing to happen. You would like your descendents to be good, loving and kind.

How to ensure that those who inherit property or wealth from you will also have the right sense in the matter of character and behaviour? For that, the wealth you bequeath should become pure. The only way you can purify your wealth is by giving dāna liberally.

Last night I was emphasizing this importance of being liberal when one of the listeners said: “Swamiji, during the time of my professional life I was holding a responsible position. I have given employment to almost nine hundred people. I used to send interview cards on my own to some of my relatives and to some extremely poor and deserving, even though they had not applied for the post. But, I have found that almost none of them have been grateful to me. Of course, it did not matter, as I had no expectation.”

The last sentence of his expression I liked very much. I said that whenever you extend any kind of help or gift to anybody, never expect that he should be grateful to you. **If you expect gratefulness or any kind of return, the Dāna loses its sublimity and power; it no longer remains Dāna, it becomes trade.**

Whenever you give help, go on helping because you would love to help others - not expecting anything in return. When you need help, those people whom you have helped, should not and need not come to you. If they come, that should be on a different basis, not in return for your help. In fact, those people who are to help

you will come from somewhere else. That is the law of Providence. Liberality and kind-heartedness should become a quality of yours. That quality itself will have its subjective, benedictory effect.

So, never make the mistake. Don't say, or don't even think: "I have helped him so much and he is not grateful!" Never expect anybody to be grateful or helpful on the ground of you having helped him in the past. Be helpful, and when you need help, let some others whom you have not helped come and help you. Then alone the cyclic law of goodness and kindness becomes expressive. That is how even Nature gets a sense of fulfillment.

So, to be liberal is very important. One has to be liberal in the matter of spending money on one's own family. There are people who have money but are so miserly that they do not buy even a toy for their own children. There are others who will buy too much and spoil the children. What we want is moderation. Let there be a judicious and discreet way of handling things. For all this, liberality is very important.

This liberal nature is not restricted to only giving articles or money in the form of material help to others. You have to be liberal in the matter of accommodating others and appreciating others' qualities. Whenever good words or consoling words are necessary, use them liberally. **Be liberal in your thoughts.** That is why we have a beautiful prayer:

सर्वे जनाः सुखिनो भवन्तु ।
sarve janāḥ sukhino bhavantu ।

May all people be peaceful and happy.

By thinking in this manner, what do you lose? The idea should not be that only a few in your family should be happy and comfortable. Let all people enjoy contentment, peace, happiness and prosperity. That is liberal thinking.

Real growth starts from the mind. It is in the mind and by the mind. Outside, it only expresses. Real growth and creation take place inside – in the sphere of your heart and mind. So, let there be liberal thoughts, liberal words and liberal acts.

Whenever a person is carrying a load, give him a helping hand. Whenever somebody is working on a task, find out whether you can assist him. That is physical help. If someone is in distress, carrying a mental load, see how you can give him relief. Be a moral support to him. Share his burden of the heart. Likewise, in the intelligence level, whenever you can impart some knowledge of any kind, be liberal in giving that knowledge.

Cultivation of this liberality is very important. It is not merely goodness and kindness. It is a quality that should always grace your mind and heart. If you practise liberality, your personality will become poised and lofty. Naturally, any kind of torment or difficulty will become trivial or insignificant. If you have a liberal, flexible and expansive heart, then any extent of difficulty or adversity will not become a load. You will be able to bear them gracefully. Your troubles will look like the minor waves in the large expanse of your heart.

Hariḥ Om Tat Sat. Jai Guru.



Peace – in Meditation & in Activity

30 July 2000

Hariḥ Om Tat Sat. Jai Guru. Peace is an outcome of a good and noble, a spirituo-religious and philosophical life. And, contentment and knowledge-fulfillment can result only from such a dhārmika, straightforward life.

Now, peace can be had in **two ways**. When you have a comfortable sleep you are peaceful, undisturbed, unaffected. Also, when you are absorbed in meditation or contemplation, the mind becomes free of thoughts and botherations – you are led to peacefulness, even though only for a short time.

Sleep lasts for longer hours. The meditative composure on the other hand, may last for a shorter spell. *Jaḍa-samādhi* is an unconscious condition, which, by its very nature requires stillness and withdrawal from physical activity as well as thoughts. You cannot always be in this condition. May be its effect can linger for sometime after you get up from meditation. But very soon, the mind will be caught up in the worldly thoughts leading to various agitations as before.

As a contrast to this, **there is a second way of gaining peace which is more lasting and also enriching**. In this second type, you will surely have peace, contentment and joy without having to withdraw yourself from activities. You can be fully involved in intense worldly activities and yet be completely peaceful. **This is what a good seeker should aim at, enquire and pursue.**

For this, the mind has to become pure. A number of qualities are to be imbued into it. Goodness should become the very nature of such a mind. This pursuit of purity, goodness and virtues, which directly bring peace to the mind – no matter whether the mind is active or inactive – is the ultimate quest of all religions, philosophy, spirituality and yoga.

Whenever you feel lack of peace, understand that there is a cause behind it and look for it. Our *śāstras* and tradition have identified the causes of lack of peace or mental agitations. These identifications and declarations are as good as any other discovery of natural laws in physics or chemistry or any other field of science.

With respect to your mind and psychology these laws and the sequences mentioned therein operate. You will find that most of the ancient findings are true even today because our mind has remained basically the same. Our senses are the same, mind and psychology are the same, intelligence and its propensities are no different.

One important quality that immediately bestows peace is *anapekṣatā* – **non-expectation**. The mind should have no expectation, no desire. The second is *amānitvam* – **lack of pride**. The ego should not block the way to any kind of learning or improvement. You may have to incorporate a number of virtues; you may have to eliminate a number of vices. Either while incorporating virtuous notes, or while eliminating the vices, your ego should not give rise to undue resistance. Understand that virtues lead to your own excellence, expansion and peace, and the vices cause only constrictions and torments.

Our *śāstras* say: Whenever truth is spoken even by a child, we must sensitively receive and imbibe it, and if something unreasonable is uttered even by Brahmā, the Creator, it has to be rejected like a blade of grass. So, ego should not stand in the way of either incorporating a virtue or eliminating a vice. This effacement of ego in the matter of steering your life, leading it to purity and

enlightenment, is very important.

I thought you should remember these two points: Expectation and Ego. The desires will only disturb the mind, and ego will constantly irritate and pose problems in the matter of improvement.

If these two are kept away, being constantly watchful about their emergence, you will find a better, **more permanent and enriching peace than what you would have through meditation.** Your peace will then be co-existing with your activity and interaction.

Harih Om Tat Sat. Jai Guru.



O'Mind, be like the ocean. Be stable, deep and profound.

Receive whatever comes and leave whatever goes.