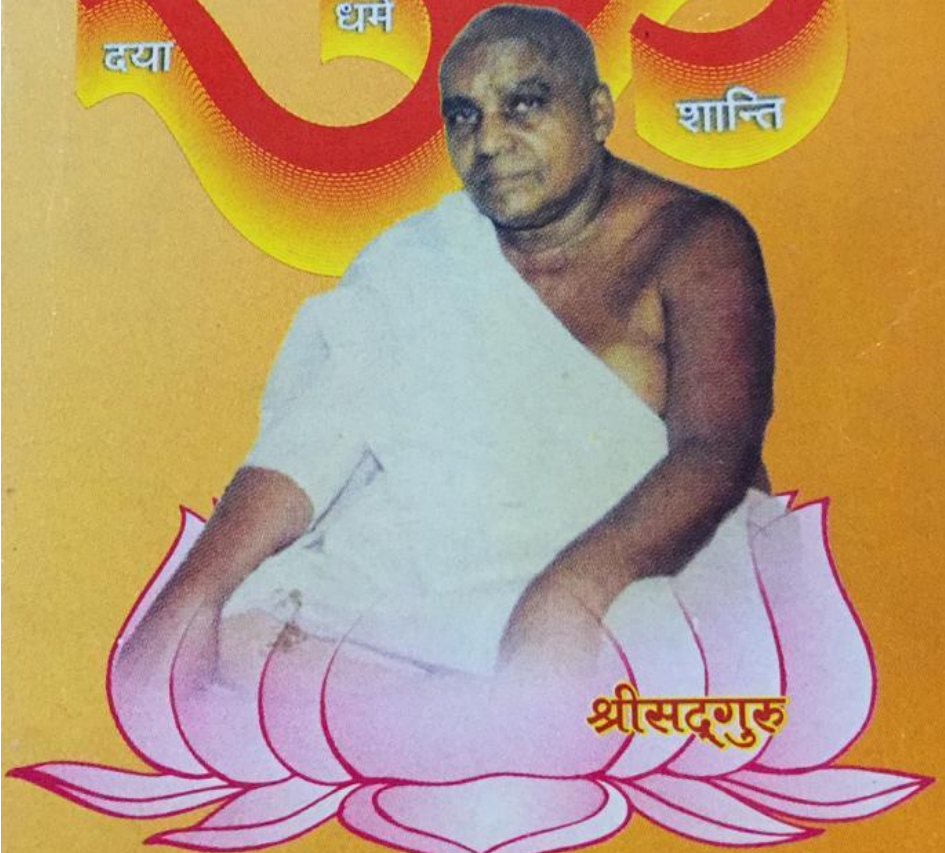
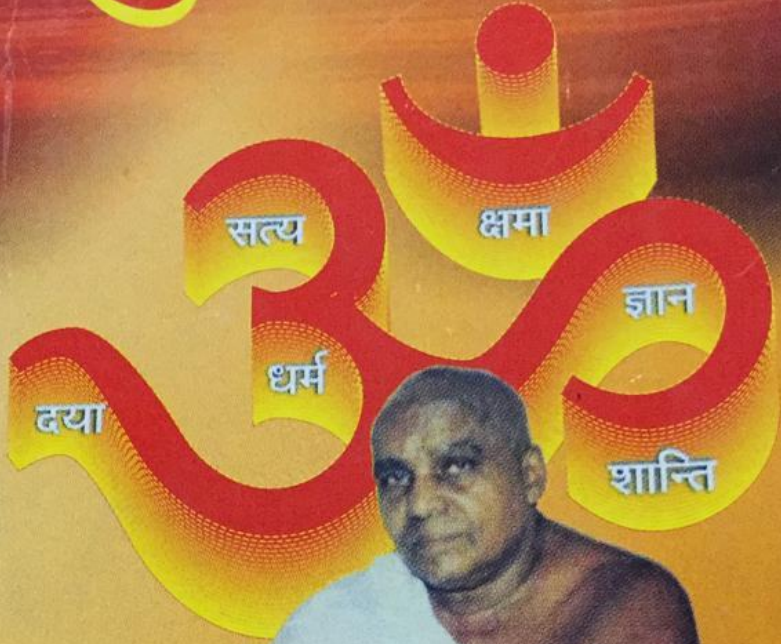


शुभदिनम्



॥ ॐ नमो भगवते नित्यानन्दाय ॥

शुभ-दिनम्

[श्रीकरुणानन्दस्वामिचरितम्]

श्रीसद्गुरुनित्यानन्दविद्यापीठेन सम्पादितम्



॥ श्रीः ॥

Preface

अकारणं कारणविग्रहं तं

कारुण्यमूर्तिं करुणाभिधानम्।

गुरुं वरेण्यं वरदं भवाब्धे-

भीतः शरण्यं शरणं ब्रजेम॥

The amritamayi voice of Pujya Gurudev is mentioned in the 'Shubhadinam' on every page, on reading it, the truth is established by his thoughts, the path of attainment of salvation, happy life and happy life is also paved. Whatever measures are possible for the salvation of the creatures, their reference is found here. The esoteric secrets of Vedanta have been propounded in such a simple language that even a man without devotion can pay his respects to him. Whether the illusion of the world or the destructiveness of the body, no part is outside the limits of Gurudev's empirical reviewing vision. The form of knowledge, action and devotion described is a reflection of the experience of the revered Gurudev. The type of name chanting and meditation described here is incomparable. Therefore, with determination and reverence and unbeatable effort, we can reach the goal, we should sacrifice laziness by accepting this truth and try to achieve the goal with effort. Do not think that God is a hindrance or helpful, while regulating your conduct according to Gurupadesh, you should try to facilitate welfare by making the actions of body, speech and mind as God-oriented.

[२]

Suffering and conviction leads to renunciation and purification of mind can be achieved. Violent violence and sarcasm can be avoided by making speech dear, truthful. In the absence of reverence in the Guru, both the attainment of the spiritual path and the continuous movement from it are impossible. Therefore, by enlightening the intellect between the difference between Guru and God, you should make a successful attempt to know the unity of the two by eradicating the intelligence of God and the divine, while making the mind pure from Gurucharan Raja.

Contents

| | |
|--|-----------|
| Charity road | 1 |
| Chanting | 5 |
| First part: Childhood | 10 |
| Second part: Homicide | 16 |
| Third part: Guru-Samagam | 20 |
| Fourth part: Departure for Gokul | 33 |
| Fifth part: Gokulvaas | 47 |
| Sixth part: Abode in Ganeshpuri | 54 |
| Seventh Part: Gokaran-Departure | 60 |
| Eight part: Swami Karthikeyan's vision in Palani | 69 |
| Srimad Bhagwat Saar | 95 |
| Dialogue of Lord Kapil and Devahuti | 95 |
| The heart of devotion and the glory of time | 97 |
| Downfall of enamored men in body | 98 |
| Sanakadi's preaching to Maharaj Prithu | 99 |
| Explanation of Bhavatvi | 103 |
| Rishabhdev preaches to his sons | 104 |
| Glory of satsang and method of apostasy | 107 |
| The glory and meditation method of devotion | 109 |
| Bhakti, Jnana and Yama Niyamadi | 112 |

Charity road 7

Gyan Yoga, Karmayoga and Bhakti Yoga 117

Numerical sum 119

Charitable formulation 122

Praise the veda 126

Portion of yoga vasistha 127

Motivation to do work, rebuttal of destiny and dominance of masculinity 127

Deliberation of the nature of God and inspiration of truth 131

Description of satisfaction, thought, thought and shame 133

Achievement of the Supreme Court through the meditation of the God of truth 139

The mystery of the differences and form of the name of Brahm and the remedy of grief 143

The whole world is illusory 145

Charity road

॥ ॐ नमो भगवते नित्यानन्दाय ॥

Charity road

गुरुप्रसादेन विना न बुद्धिः

गुरुप्रसादेन विना न युक्तिः ।

गुरुप्रसादेन विना न सिद्धिः

गुरुप्रसादेन विना न मुक्तिः॥

One who knows the importance of Shri Gurudev is a devotee. That is his guru devotion. Guru devotional tactics are not compatible, that is birthright lust. Or consider accumulated good fortune. The chanting of a creature in which birth is a perfect guru devotion, becomes effortless. In this world, the number of those who do Guru Bhakti is very high. Their goals are also numerous - many kinds of desire and many kinds of spiritual practice. The cultivation of these worldly desires soon becomes successful. But whatever is the timeless Mokshadayini Sadhana, it depends on careful diligence. The path of knowledge, which destroys all sorrows, is illuminated in pure conscience by destroying all the bad qualities of the seeker. Only when there is a rise of accumulated effort by the best practices of birth births, then the seeker who is the secretive, very mysterious and secretive practice that destroys the rebirth. The spirit of that officer seeker is different from that of ordinary people. Whatever obstacles come in spiritual practice, it does not panic. He also finds happiness in those obstacles. There is no fear or doubt in its ups and downs. He is always enthusiastic and calm. But the officer who is unauthorized, leaves everything, many types of skeptics ride on it and make him restless. Then he accepts the easily condemnable attitudes of the world. One also attacks

the true spiritual path. What is the benefit from the description of the officer? It is only right to discard it.

Saguna and Nirguna are considered two paths in the world, but both are the same. Makes sense at the time of knowledge. Perfect knowledge puts your ability further back in the path. Qualification means dry wood, disqualification means wet wood. There is not even a touch of fire until the wet wood dries at the time of catching fire. Similarly, the heart of the seeker must be pure. One does not have to work hard for enlightenment. Knowledge is in itself. Sadhana is needed only to destroy the misconduct, misconduct etc. of the seeker. In the serene heart, Akhand Anand Jyoti emerges itself which makes the mind desperate for external matters. Removing the mind from external matters is the main part of purification of the heart. The seeker, who is able to receive through the subtle intellect, is the listener of the Brahmo, that seeker is quick and calm and attains enlightenment soon. If there is a loop of accomplishment and worldly hope, then there is a delay in enlightenment. If there is a disturbance in the practice, the seeker should manage his routine wisely. Without his wrong routine, there are no obstacles. To improve our practice, our main practice is the main medicine. If you do not understand, then express your regret in satsang without fear. Correct your corrupt or wrong behavior with satsati. At the same time, the nidhi form of sadhana will appear. Do not waste your precious time by being surrounded by norms. Feel sad directly with Gurudev and ask the reason for your degeneration. Compassionate Gurudev will properly avoid degeneration. Visual work deteriorates when a fine particle falls in the eye. Similarly, a small mistake is sufficient to stop the seeker's upward movement. It is very surprising that a minor mistake destroys all spiritual virtues and makes them forget cultivation. You will understand by sitting in satsang with a sincere

heart. mend your ways. It does not take long to fall and climb, it only takes an eyelid. Time is wasted in boasting of time by being proud.

After the good luck of listening to the sound, the officer will write the name of the proven people in the list of sages, then consider himself free. The nad rises through internal meditation. With pure thought, by destroying Manomalinia with firm devotion, there will be a rise of sound in pure conscience by doing the Guru service without any assurance and with quiet disinterest. Purification of the heart is the best work. Upgrading your spiritual practice and feelings is definitely dependent on the improvement of your routine. Chanting of the name instinctively instills sound in the inner conscience. This will definitely be achieved on the basis of pure Sattva component. In the world, brainless intelligent creatures think that this is your foolishness, it is a byproduct to fill your stomach. Hence, why do I have to face the chanting, meditation, meditation? Considering this, those fools have considered themselves lucky, but the animals, insects and kites also have the good fortune to fill this stomach. Then what have you done by taking the best human birth? Do you know that the enjoyment of this world has also been found by you because of the Satta practices, when these Sattria Kriyas are reduced, what will be your movement? Thinking a little and improve your deterioration by sacrificing many types of boastful vices. Get away your enemies with satsang Follow the best practices. Life will be successful. The enjoyment of the world is like a grain lying in thorns. You keep nagging at every moment. If you still do not warn, you should accept your bad luck. Chant, chant and chant interest. Do it as a duty, but not with a whim. The mango tree planter does not have to do anything else for the mango. Perform action by understanding the ultimate Make life enjoyable. Will be happy Live in the world But the wife should continue to do her personal duty by protecting the children and also following the household

religion. If a man who has fallen in deep water forgets his attempt to reach the shore, what will be his condition? Will die by drowning in water. Understand the complex situation of such a world. Keep trying to reach some edge. If you do not get success in reaching the shore, someone will save the kind (Gurudev). If you forget, it will be Yamraj who saves. Don't waste time sitting in satsang. Find out your salvation. You are dying of thirst in the banks of the Ganges. Ganga will not fall in your mouth. That is why, by taking the Ganges water as per the mercy of saints, quench your thirst and become happy. Only after quenching thirst, peace comes. Likewise, extinguish many kinds of hope and attain self-peace. Those who put their minds in the pleasures of the world, go on crying after being disappointed and unhappy. The one who is trying for the true path, who himself is satisfied and also satisfies others, he laughs. Fun gets colored in its form. What sweetness will be found by licking your hands after seeing honey inside the rock? You do so many things throughout the day, but why don't you do the work of crossing the tribulation of death for a while? Do it happily. The path that is understandable is definitely understandable. You will definitely be happy.

Everyone says that they keep chanting, but what is its point? What is its end? What is the point of this? For whom is it done? Rarely knows that heart. Chanting provides liberation as the ultimate peace. Do not do anything arbitrary by doing anything arbitrary. Some even stop breathing with chanting. This arbitrary trespasser becomes a cause. Do what you have got from Gurmukh with devotion and faith. The path to go ahead will continue to be found. The person who falls in the abyss reservoir will surely try to save his life. But if you go straight down as soon as you fall, how can you try to save life? In the same way, when the world goes on drowning with extreme attachment, how will it be the labor of the edge? If you go on drowning with attachment, how will the labor of fraying take place? All credit gets destroyed by attachment. His

ancestors achieved superior positions by living unattached in the world. Brahmacharya is similar to a fasting airplane. Not everyone gets his merit. Bicycles, cars, trains, pedestrians, riders are householders. Khatara cart is very indulgent The place of access for all passengers is the same. The people living in silent house, making fun, sleeping, slow motion thunder fool are deprived of all virtues. Those who give all the credit spend a lot on the best human body. What should I describe their condition? Saint satsang, Guru Kripa is able to save him. Meets by asking and opens by hammering. Mild intelligence takes its earthly meaning. Let's take a wise approach. The satsang attains all things. The one who passes time takes the pleasure of sleeping in darkness and sleeping. Such is the grace of Shri Gurudev that the seeker does not drown directly under the reservoir at the speed of attachment. Let us do some labor to save life. You are merciful without any reason. This is where I request you at your feet.

Chanting

Naam remembrance is a very easy route. Names remembrance fulfills all desires. Name-memory method should be understood properly. According to their own interest, according to their birth desires, they can chant the adorable Dev who has practiced since childhood. Because it is necessary to have full faith of Aaradhideva and good knowledge of the stories of his pastimes. At the time of meditating, the form, story and strength of that favored god soon comes to mind. As soon as you sit down to chant, meditate on the deity in your heart. Or put a picture or statue of whoever is your favorite god. In a very peaceful environment, abandon all the external matters of the mind and keep looking at the image of God, keep watching it. The Lord's shreevighraha should be so beautiful that the sight did not go away from there. Opening the eyes for some time, think about the wonderful pastimes of that God and the beautiful form and the beautiful form. May the thrill of the mercy of God and the juices of wonderful pastimes come to

mind, thrill or throat. Then, look at the lotus face of God. The body should be restless, the pupil of the eyes should not move, the posture should remain stable. Seeing favorable times and sit for meditation. Begin by chanting the sight on the lotus face of God. On chanting a two or three garlands, the mind becomes immobile leaving out external matters. After that, take the sight of the lotus facing the Lord in your breath. Chidakash believes that by reversing the vision between the two beasts, keep the same sky there. The mind should be stable at the same place. With the elimination of mindlessness, where darkness first appears in Chidakash, now gradually light begins to appear. As soon as that light starts, the mind's lightness gradually gets released. In the midst of that light, darshan of Aaradhya Dev also starts. Visions of Bhagavat Vighraha form placed in front of them begin to occur in Chidakash. At that time the chanting of mind starts happening due to the stability of vision in Chidakash. With the continuous practice of this light, the mind becomes stable while observing the image of God in the Chidakash. Then, in this chidakash, slowly, in the forehead, even the chanting of that name starts coming. Naam remembrance, name chanting is admissible with subtle intelligence. After reaching this stage all the seekers of the seeker become successful. Their own merits and demerits begin to be understood. While walking, eating and drinking, while chanting, we always hear chanting inside. All types of afflictions are retired. Truth, religion and mercy, forgiveness, peace etc. virtues start to rise in the mind. His nature becomes very tender and inclined to do good to others. They all look the same. Many kinds of opulence grow. All his desires begin to wane. The ending of desire also leads to the end of grief. The mind concentrates and chants in Chidakash and sees the form of God. At that time the breathing speed stops. Due to slowing down of life, life starts moving from the inside route or highway. With the spirit of devotion to life, slowly settling in Chidakash, leaving the forested path and starts walking on the

highway. At that time, the seeker is saturated in all ways inside. This state is a yoga state. To meet yoga means to meet the divine with the soul. Knowledge and salvation is the union of the divine with the living soul. This route is very easy. In the first place, one who walks on the Advaita path has to bear more tribulation. Removal of all types of doshas by following celibacy begins to see Bhagavat form in the serene heart. Then that chanting itself turns into an anahata sound. Anahata nad is the step for yogis. This is Akhand. All types of desires are eliminated by sound listening. That is when the seeker starts deviating from the pleasures. Distracted by indulgence, tries to become yogurt by becoming very good conduct. Not a special effort, their celibacy is the property of giving all credit. Its perfection is enough for him.

If you start chanting the name from inside, then it never stops. Meditation is the name to always have reverence in that. Do not eat too much during the chanting, due to being hungry a little, concentration of mind becomes quick. The diet should not be left out altogether, the diet should be such that the body remains idle. Meditation should be done by looking at the time of meditation or favorable time. Ida and Pignala have Rajas and Tamas properties while running pulse or breathing from right and left nostrils. The sattva quality comes when both move at the same speed. This is called Brahma Muhurta. Chanting and meditation should be done in Brahma Muhurta, this is the favorable time. Diet and sleeping pleasure should be reduced during practice. Meditation at night provides concentration soon. Prana Vayu has Sakala in the daytime and exhalation state at night. Reducing sleep and diet helps to meditate. Concentration arouses imagination. Imagination is considered to be very far-fetched. The seeker listens thousands of miles away. As soon as he remembers a person living in a far away country, he starts talking to him. Any question that arises in the mind is answered immediately. There are many types of philosophy in such a mind. The sage Muni Devta and Akashchari Siddhas are

also seen. Siddhas come and sit near the seeker. That seeker can also get the Ashamadik Ashta Siddhi from those great personalities according to his ability. As long as there is hope of siddhis in the seeker, then these mahatmas do not have vision. There is no importance of those seeking in the congregation of great men. The seeker who is Mumukshu is Guruputra, he does not desire any kind of siddhis. Those who desire siddhis are deprived of knowledge by being trapped in worldly pleasures. The true Guru is the son who despises all the pleasures found in Ihloka and the hereafter. At that time, Sachchidananda becomes united with the dense God.

When you start chanting from inside, then there is sattva quality at all times. When such practice becomes stable, breathing becomes slow. By slowing down the speed of the mind, the mind also becomes peaceful. When the mind is calm, the soul leaves the downgrade and starts walking in the vertical path. Then slowly the light begins to light up in the bird. If you think of your presiding deity in the midst of that light, then at that time they appear there. When there is no hope in the mind, that light increases day by day. The more you move away from the great light, the more the light of that knowledge flame will grow from the inside. Silence should be observed in this situation. Silence is considered silent, listening to the divine sound inside, abandoning the outside words is silence. Vertical breathing slowly leads to a very good state of happiness. The vision of the Satpurusha in meditation is not with a gross view. On arrival, there is no need for posture, worship etc. The reason is that there is equality. There is a difference in gross vision, there is a similarity in subtle vision. Those people do not need a seat, they do not even touch the ground. There should be pure emotion in the mind. Everything is visible in Chidakash. But treachery, theft, conceit. Jealousy, arrogance, etc., does not purify the mind if there is evil spirit. Therefore, all these should be uprooted. All the blame goes away by chanting. There will be no chanting on their

stay. The mind should be purified with thought power or with discretion. A pure heart is like a mirror. Whatever appears, it looks the same. The same form of the person as it is, begins to be reflected in the pure heart.

Sri Sadgurudev

Swami Karunanand Ji Maharaj

॥ ॐ नमो भगवते नित्यानन्दाय ॥

॥ ॐ नमो भगवते करुणानन्दाय ॥

श्री स्वामी करुणानन्द जी महाराज का

जीवन-चरित्र

First part: Childhood

The life-character of Shri Swami Karunanandji Maharaj, which he spoke from time to time to devotees for their self-immolation. Shri Dharmendra Kumar, an exclusive devotee of Gurudev, who is a teacher, wrote it.

Param Yogeshwar Shri Swami Karunanandji Maharaj was born in a poor Brahmin family of Kerala province. His father was in a good position at Travancore Maharaj. But the father was very self-respecting, quit the job for some reason. This caused extreme poverty in the family. Shivanand, the childhood name of Shri Swami Karunanand ji, started from childhood in lust paramartha, from love of lust in love. Shivanand had beautiful and frizzy hair since his childhood. The sisters used to decorate those curly hair very well and were happy in their mind. Shivanand's elder sister was a Krishna-devotee. He did not have much love in his household. Her husband was cruel. Father ordered that the sister should stay with her husband. But due to his cruel nature, Shivanand and others did not want to be sent with him. Shivanand's sister had two daughters. Her husband got remarried. Then Shivanand's elder sister started living in the house after devotion to Shri Krishna. Later both of them moved to Bombay with daughters. Both daughters got married and are living with great prosperity. Shivanand Ji did all this work. Every generation in his family used to be a monk. It is natural to be a monk in the family tradition. Shivanand Ji himself told the devotees and seekers.

Krishna was seen directly in the elder sister. This elder sister was seen as a snake spreading its funnel while sleeping under Shivanand's smallness. When Shivanand was five years old, in the evening, he started walking in the courtyard of the house, wearing a standing bag. Was very happy in my mind. His legs were short and the shoulders were big, belonged to one of the ascetics who used to be a householder. For this reason, Shivanand's mother had hidden herself in anger. On this Shivanand wept all night. In the night, God told Mother in a dream that it was her destiny. As a result of this, Mata ji gave it to Pattan (Paduka) Shivanand as soon as it was in the morning. Shivanand was very happy in his mind. From that day on, Mother did not refuse to wear it again.

At the age of 4-5 years, a quadrangular form stood in the sea, the beautiful colour was received by Lord Vishnu. According to the interest, considering the calendar as God, Shivanand started worshiping. By emptying the shelf of household items and revealing God in it, astonishing worship began. According to the lust of the worship of God before and after, he meditated and worshiped with devotion. Thickly used to ring with a knife. The accounts he used to enjoy. Due to their enjoyment of those who used to come in Aarti, they used to eat a little, but they used to eat it When it was time to go to school, when they were in the age of 5-4 years, there was a lot of pain, in leaving God. There was a garland of Tulsi on the image of God. The rosary of Tulsi used to be worn by people with big minds as it was given by God. After coming from school, bathing and worshiping God used to be worshiped. Used to worship God by praising God. Similarly, some time passed. It used to take 1-2 hours to write that hymn. Then start the chanting. Sadhguru was not attained till that time. In front of the image of God, sitting down and chanting the mind and vision directly in the image of God, the sight began to spontaneously appear in the middle of the forehead, the same meditation used to go on. Because of its long time, God appeared in two forms in the image of God. It

used to be believed in the mind that one form is of photo and one is of God. A lot of time would have passed while seeing him. There was no obstacle in doing all this work in childhood. Because the parents were happy with the routine. Everyone knew because of first seeing the routine of the Mahatmas. In this way, childhood began to pass into worship with great enthusiasm. Leaving his place of meditation, sometimes he started meditating in school, sometimes river-arrow, sometimes in the premises of the temple and in a good forest area. Just as outside of the house, the appearance of God began to be seen. So there was a lot of happiness in the mind. Seeing sorrow, compassion on the afflicted people worked hard to get relief. First go to the hospital, then go to the poor's door and serve him and provide food to the poor. This was the routine. After some time, considering such external actions to be destitute, the Gods started to do good work by giving them relief in the mind, then meditating and giving illusions to the incurable patients and miseries, great patients started to recover. At that time people from far off places and miseries started crowding the house. But they did not take any consideration from anyone. Such works continued to move forward. These used to take place at different times of meditation. But Shivanand's mother was very fortunate to serve very intelligent men. Was happy with the atmosphere of the house, yet stopped doing so for the purpose of his son's future life. This was the mother's command. Do good to the Gods who do good to Bhagavatkrupa, send the remaining humans to the doctor, the physician, this was the mother's order. In the meantime, the doctor became a Vaidya ministerial enemy. But it was 6-8 years old, so he remained calm. By the mother's order, the innocent children and the destitute continued to be well in this way. After some time, there was no interest to study again. It is interesting to meditate, write hymns, read myself. As the house situation fell, since there was no one to earn. One of the two brothers moved to Bombay, the other to Singapore. The Bombay one was not an officer

of parental service, he was careless and the Singaporean was caught in the British-Japan battle. The parents were of the best Khan-dan. Hence, they were unable to do wages keeping in mind the tradition. Also, Shivanand had 5 sisters. She also could not work outside the home due to incest. In such a situation, the weight of 7 - 4 members came on Shivanand and no one was going to earn. It was not appropriate to pray to God to overcome this deficiency. Because Bhagavatkripa used to earn money on extra time of meditation, thinking that it is for the good of others and not for himself. Started doing small tasks with intelligence. Shivanand was small, cycling with scissors and started selling newspapers. While doing newspaper work, giving newspapers in full money on the go and those who would read while returning, would buy them again at half price. In this way, after earning the house, he used to give one rupee to the mother daily. Along with this, we used to make bidis and kept all the stuff in a small shop. At that time Shivanand was 6 years old. Due to hard work in a small state, the Shrimant people of that country used to praise and also help in business. Due to the situation of the house, he started bringing goods and selling it in his area. He started getting a lot of money. All this was spent on the house. After some time, Shivanand's mood became such that life would pass this way. The real labor was far ahead, the rest of the time Shivanand started spending time in meditation. At the same time opened the stationery shop, the shop had all the goods. Someone comes at the time of meditation, someone comes at the time of writing, he himself would put money and take the goods himself. Because the people of the village knew all. When the knowledge of Srimad Bhagavad Gita started to grow, seeing the description of meditation, pranayama etc. in it, I became very eager to get knowledge in this subject. To read and teach by asking all kinds of good texts, reach there after finding out the men. Did not go far and speak. Because here God

is directly visible. Hence started. Met great Mahatmas, but no one used the Vedanta of those people according to their mind. Thus, being frustrated, it took some time.

Once upon a time there was news of a yogi Mahatma. Shivanand reached there with many honorable persons. He was a Mahatma householder. He started explaining good principles. The Mahatma was pleased to see the essence of Sivananda. It was the honorable Mahatma of the country (Kerala). Ath Ma, a Shivayogi, was very good, who used to do satsang. Mahatma was the disciple-group of Shivayogi. Shivanand reached that place. When he greeted the Mahatma, his enthusiasm increased. She asked Shivanand to sit with her. But Shivanand sat down on the mat. Shivanand was praised by all the Mahatmas, Mahatma Ji started the sermon. Shivanand listened to all the teachings with a blind eye. This sermon lasted for 7 hours. But Shivanand did not get the desired thing. Frustrated, Mahatma Ji asked permission to leave. Seeing the unhappiness of that time, Mahatma understood that my Vedanta did not use anything to ask for permission to leave without answering anything. From childhood, Shivanand's intellect was sharp, as well as humility. No one had the temperament to despise and ridicule. After his sermon, Mahatma ji took Shivanand to a solitary place and started asking what do you want to know? Say it secretly. Seeing this auspicious occasion, Shivanand revealed his main point. But that Mahatma replied with love, being self-respecting and forgiving. Very happy to hear your question, I am unable to satisfy you by answering it. Because I am involved in that prapancha due to being a householder. The answer to your question is very important. Explaining it is not an ordinary job. I think a Satpurush is still alive. It is about 50 km near Bombay. Away is in a Ganeshpuri village. You go to them. That Mahatma is capable of satisfying you. Saying this, he showed a photo, said - this is a picture of the Mahatma. The form of the Mahatma in that picture was the same form that Shivanand used to see in his dream. Shivanand

became very happy. Thinking of this, I got thrilled and left the Mahatma with a loud voice. At that time, the Mahatma wiped the tears of Shivanand. Bade his disciples with great heartache, as the father leaves the son on his way to foreign country.

॥ ॐ नमो भगवते नित्यानन्दाय ॥

Second part: Homicide

After this, Shivanand believed that the intention was proved. The curiosity to meet Gurudev increased day by day. Shivanand took seven people with him from that Mahatma and reached home in evening. After a while, all went to their respective homes. After daily routine on evening, he made full decision to leave Bombay at 3 am. The store was full two days ago. Therefore, there was less money in hand. Still, I had decided to travel. But devout people loved more than Shivanand's parents, brothers and brothers. Because the modesty and altruism of childhood attracted all the people around. This was also a big bond. The eyes of the householders can be hidden, but it was difficult to go without hiding the eyes of the villagers. He had a strange situation after returning home from that Mahatma. While eating food and even while talking to mother-in-law, after understanding some differences, mother understood that there is a preparation to go. Mother being like a stranger, at the time of Shivanand's meditation, gave information to the lovers around and told them that today it seems that Shivanand wants to leave us. Being very sad, the devotees around kept awake. Many times kept coming secretly and looking in the meditation hall. But Shivanand had decided to leave at 3 am. However, due to the acquaintance of the nearby station master, father-in-law, he will catch it. With this doubt, the next station, which was 2 miles away, went there and Madras Mail arrives at 5.30. Taking his ticket, sat in the dark under a tree. 5.30, reached the platform to sit in the car with great gaiety. People around the house, who were 20-25, got down from the same vehicle and surrounded Shivanand and took him back. They spoke sweetly and sweetly. After this stay in the house for two more days and assured everyone that I will be sure, I will go after a long time. After two days I decided to go to Bombay. Woke up at 3 o'clock in the morning and got out of the house, looked around

and saw that there was darkness all around. Seeing that auspicious occasion, first greeted the parents. Then, joining hands with all the people, greeted his heart. He said with great love, Lord, by your grace, I have come out after cutting a big bond. The lovmaking of parents is very strong. Now quickly go to Sadhguru and mix. Having said this, folded hands and walked happily. There was no one to catch Bhagavatkripa on this occasion. Arrived at Madras station after 24 hours. How far Bombay is from Madras was not known. Took a ticket to Madras, some money was left. That money was spent in the carriage by the monks. When they landed at Madras Junction, 10 paise was in hand, whose two cards were taken. Wrote one house and the other to Bombay. For the house, consoled the lovers, that I will come after 5. Everyone is happy for us. Wrote the elder brother of Bombay that I am coming to Bombay. Today, I will go to Bombay car and land at Mahalaxmi station. Passengers boarding a passenger ticket without a ticket boarded the train. Even after sitting in the car, there was no waiting for water. After leaving the house nothing was eaten, the passenger sitting in the car asked when to reach Bombay. The passenger told that the train will arrive after 34 hours. TC in the car Adi did not have any fuss. Such 12.30 hours passed. Tired of hunger and thirst. There was no water and no habit of asking anyone for anything. Bhagwat became engrossed in meditation. After chanting in the car, he asked for money and saw that a sadhu is sitting tired of hunger and thirst. These children, with great love, joined Shivanand in their congregation, at a time a junction came, it was midday. Shivanand also came down at that station after being highly respected by those children. In a while, 2-3 people from the group of those children got down from the car. Together, there were 4 people including Shivanand. The 7 people who had alms on the platform, put the leaves together and gathered them together. In that alms, heaped a piece of bread, laddu, rice, puri, vegetable and many other things and put a man to guard him. One or two

people started taking bath, which were on the platform tap. After bathing and wearing a washed cloth, Shivanand did not have any cloth, so they also gave a cloth. Later, everyone sat near the pile and took out their bags and started offering the Vibhuti. Some of them started chanting, some headstand and some started doing asana. Seeing this type of routine of these children, Shivanand also started meditating. Thus, the rule lasted for 1 hour. After an hour, all the people started eating from that pile of food. He kept water in his water vessels and gave a character to Shivanand. The food was done very peacefully. Half of that grain pile survived. He distributed that grain to the poor and fed the cows to Shivanand and rested among many people on the same platform. At that time, seeing the love of those children and the pure virtue of the routine and the impenetrable feeling, it seemed that these are very sage people. This type of food, bathing, meditation and loyalty used to happen frequently during the day. Everyone used to sleep in one place at night. No one slept before 11 pm. In the morning, they used to go in each car according to their wish. The stations fixed for lunch and met at one place. Thus the rules, loyalty, food was still on time even when the station changed. Everyone used to eat together at a certain time. Many days passed by such great love. One day a camp was held at Poona railway station and asked how far Bombay was from here. Hearing this, the children started asking, do you want to go to Bombay? Do you know? Tell us, we will all tell. Shivanand told him Mahalakshmi station. Mahalakshmi station arrived in a while. Seven people from Poona reached the Mahalakshmi station along with Shivanand. As soon as the station arrived, all the people descended and said, this is Mahalakshmi. Based on the elder brother's letter, his brother's fellow people were watching for a long time in the trains coming from Madras. But after about 20 days, Shivanand reached the elder brother with children, he held hands with love and asked - where have you been wandering for so long. During this, Shivanand told his friends that

you should go with love, this is my elder brother. Hearing this, all the people joined hands and walked in the car. Shivanand asked the elder brother to give some money to those boys. He immediately gave ten rupees to the seven people. But those children did not accept. Shivanand walked with brother. Some days Shivanand started hiding his secret and went to find Ganeshpuri. Older brothers used to go on their duty in the morning, Shivanand would sit alone in the room. Their food and water arrangements were in a Udupi hotel. He had arranged the food by showing the hotel to Shivanand. After taking food, he used to come to the room and take some money and roam far and wide. His goal was to go to Ganeshpuri. Familiar people of the village also used to meet, one Sunday came, many people of the country got recognition. Discovered about Ganeshpuri. 4-5 people agreed to walk with Shivanand. It was a time of severe rain. When Nityananda started asking about Baba, the people of the village said that Baba was here in a village called Akrauli. Not here right now Live in the nearby village of Ganeshpuri, 2 miles away. Due to heavy rain, water was flooded everywhere. We got wet and wandered around that place. It was evening, had to return. Decided further that Ganeshpuri will be run on next Sunday. Those people were lovers for Shivanand. On Sunday, everyone reached Vajreshwari in the morning. 2 miles from there reached Ganeshpuri. Ganeshpuri village was a very wild state. Some four houses used to be seen at some distance. Accompanied by friends reached near the ashram, where Lord Nityananda used to sit (sit). Those who came in the dream of Shivanand now appeared in the outer form. Fellow people started washing their hands and feet directly in the pool of hot water. Just as the river joins the sea, similarly, Shivananda reached Sadhguru in a great excitement.

॥ ॐ नमो भगवते नित्यानन्दाय ॥

Third part: Guru-Samagam

The moment (Shivanand) arrived in Ganeshpuri, the mood was ecstatic. While running without any thought in ignorance, the samadhista Avadhoot reached the Mahatma. At that time, Shivanand was in a childlike mood. At that time, Lord Nityanand ji stood up with great roar with great eyes and with great roar. At that terrible vision, Shivanand moved back in fear. If there was no wall behind, Shivanand would have fallen. At that time, all the pulse of the body stopped, blood stopped running, the tongue dried up, there was no ability to move hands and feet. Mind started thinking, why did I come to such a place of objection, now how to go. Don't know what this cruel man will do. This terrible occasion was the first time in Shivanand's life. Similarly, the time must have passed for about half an hour. The mental anguish of this time was immense. Out of ignorance of all the support of Baba Nityanand ji, there was a feeling of various kinds. Seeing the fearful occasion due to the body being idle, Lord Nityananda came near Shivanand due to the extreme feeling and slowly stroked his vest twice or three times from neck to back and started laughing and saying with love - 'Why so scared , What is the need to be afraid? Don't be afraid, how can you keep such a small heart, keep a big heart 'and say many loving words, but Shivanand was afraid. Therefore, nothing came in the knowledge. Now how to get out of here was just this meditation. Immediately due to the touch of the Dayamayakarakamas of that Dayamayya God, the power of consciousness was awakened in Shivanand's body and he went out without saying hello at a rapid pace. In this way, fellow people also washed hands and feet in the tank and came to the door. Shivanand stopped those people from going inside and said - this is not what we thought, Mahatma. It was very late in the night that Nityanand Maharaj Ji's loving vision came. Wanted to go to Ganeshpuri in

the morning, because even then, they were being remembered in the mind again and again, the mind was getting attracted there itself. Did not even feel like remembering that terrible time. That Supreme Day Lord Nityananda did not notice the inferiority of that innocent child. Also attracted kindness. It is the nature of the men to forgive the crime of the ignorant and bring it to the right path. On the third day, Shivanand reached Ganeshpuri alone. Laughing with love that day, he kept asking efficient questions in Malayali language. Sitting in love, he kept speaking to Shivanand's letter about what he had written in fury for that Mahatma. Shivanand was surprised to understand his guilt and fell at the feet of Nityanand with forgiveness and apologized. The merciful God said with very compassionate vision and loving words - what is there in this, get up, no matter what. Once again, only 4-5 people can understand by writing. Times of India, Navbharat Times, Amar Ujala, etc., have a lot of papers going on in Bombay. It is not a Mahatma, it is not a pity on anyone with extreme anger, it is of great wicked wisdom and all that was written, he told everyone. But considering the child as an innocent child in a moment, the merciful God forgave and asked to rest. After this, God also gave offerings. After that, Lord Nityananda went inside. It was four o'clock, reminding Shivanand of his errors. Departed Bombay at 4 o'clock with permission from Gurudev. Then he used to go to Ganeshpuri with love with respect. Lord Nityananda saw that there was no mind to work, scolded from above that Ganeshpuri would come on Saturday and go on Monday. Then, after loving respect, started going to Ganeshpuri for weeks. After about a month, satanand was satisfied with his saropesh and made him a servant of his feet.

After getting spiritual practice, he expressed his curiosity to complete spiritual practice by going to a very holy country in a secluded place. Should I tell, the speed of God was something else. Devotee Dhruva kept the desire of the throne in his mind while

receiving a boon from God. For this reason, he was ordered to rule for 34 thousand years. Similarly, at the time of receiving the boon from Lord Nityananda, the feeling of service of parents remained in the mind of Shivanand. The merciful God gave that inferior child only 5 years to do industry. At that time Shivanand did not know Hindi, Marathi etc. language.

Nityanand Maharaj Ji gave such a command to go to Bombay and work in a factory. The idea of working, earning money, serving parents was thriving in my mind. That is why he gave this order. Going to Bombay, finding a motor company, identifying a place, identifying a station, how would a young child do without understanding the language? Then Gurudev thought and said - Exiting Basin Road Station - On the right side there is a municipality office, two shops ahead of him is a motor workshop. Go there, he will put you to work. Shivanand used to read English board. But there was doubt in the mind that Hindi does not know the language, how will it be used. How will I talk to him? Still departing Bombay after being greeted by love. How can he understand Lord Nityananda who sits in that small ashram in Ganeshpuri and arranges the whole world, with little wisdom. By order of Gurudev went to that station and got down (identification), from there he reached the workshop directly. From inside that motor workshop, a frantic drunk came rushing in front of Shivanand. Took it inside the factory. Told his former character in a frantic state to his comrades. This man was also of Malayali language. He said that this child has protected us. It is like our life. Everything we own belongs to this. Having said many other things, he identified with everyone and kept it with himself. All Keralites lived there. He owned a motor workshop and a military hotel. Shivanand got together with great love. Used to work as a cashier in the hotel in the morning and evening, learn the work of motor mechanic the rest of the time. One day asked the hotel owner to give us the job of a motor mechanic.

The hotel owner said that now you are children, when you grow up you will teach motor work. He loved his children more than Shivanand. All accounts were handed over to Shivanand. Started living happily. There used to be enough time for meditation, no one was going to say, they were free.

Now listen to the story of the factory owner when Shivanand was in his country. One day at dusk, a giant man was blinded by alcohol and was going to a river bank. The man was from the same village. Many years had passed by going to Bombay. The child-child trade was all in Bombay itself. He sometimes visited his country from Andheri to visit his parents. His house was one or two miles away from Shivanand's house. There was no introduction to Shivanand. Seeing him getting drunk, all the boys followed him. The child laughed seeing the deformity of the drunkard. He abused children. Everyone from Kerala toddler carries a knife. Grab this drunkard, snatch the watch and take the necklace, stab and stab. Children from all around got ready. Drunk in objection, looking around with fear. On this occasion, I saw that the movement of God is strange. At the same time, Shivanand came out of that road and started to convince his peers with love. It is a foreigner. Has come to his country. Now it is in a frantic state. We should help foreigners in every way. You guys run away to your home. Respecting Shivanand's talk, the children returned to their respective homes. The condition of the man was frantic, yet he was very sensible. Shivanand also took the name and address of his house. At around 11 o'clock in the dark of the night, he took his hand and reached his house. The people of his house were pre-acquainted with Shivanand. The drunkard explained all the character of Manik Dasha about Shivanand to the family members, he had full attention. Told that this child has saved our lives. Hearing this, the people of the house praised Shivanand for his hospitality. The alcoholic's parents listened to all things with love. Shivanand returned to his home. Several years later, Gurudev sent Shivanand to

that drunkard. Despite being an alcoholic, he was very sensible, was a man of justice and had good qualities. Therefore the benevolence done in the country was not forgotten. Shivanand lived with him happily for a year and soon learned the work of motor workshop within a month. In the morning, Shivanand said - I have not come here to live happily. There is no one to serve the parents. I have learned to work in a motor workshop. You try me, I will tell you by working. Seeing the work, make sure the wages. He was very happy with Shivanand's true behavior. He said that you will get Rs 100 per month. Keep sending home, the treasure is in your hand. Shivanand said - this work is not good. Give us any task, do the exam, make the salary fixed, and pay with your hand. According to Shivanand's intention, he also got work done in the factory. Shivanand did that work very well. Being very happy, Rs 125 per month Fixed the salary Shivanand placed the money of the salary under the pillow of Lord Nityananda. What is this? What is there to do here? Should I deposit in a bank? No, parents have to be served, 100 rupees for them. Send month From that time, 100 rupees for parents. Started sending every month Seth with his own hand, gave the parents 100 rupees. Used to give a money order to Shivanand. Shivanand happily spent the second year like this. Now Gurudev's darshan was allowed to go whenever he wanted. Seth himself used to pay for the Ganeshpuri yatra, not the salary. The name of that Seth was Ramachandra. His father had become a monk at some old age. This too became a monk at the age of about 85 years. Shivanand was short. Tires were pumped into the air by pumping, a very difficult task. But working hard after seeing the poverty of the family. One day Nityananda Maharaj in Ganeshpuri hit the stick in the foot with great force for no reason. After eating it, he thought why did Gurudev hit the stick without any reason? Considering this, Shivanand went to Bombay. While filling the air in the tire, the tire bounced up and fell on the same foot of Shivanand, on which Lord Nityananda had hit

the stick. Then Shivanand got the idea that today Gurudev saved my leg, otherwise it would be cut and crippled. On the second day Ganeshpuri went to see. Gurudev was laughing after seeing it. He lived in Seth's house more than his children. His Seth used to treat his children with alcohol while being abusive; But he used to listen to Shivanand. Sivananda used to walk and eat in Seth's house. After a year, some money was deposited in Shivanand's hands and told his Seth - we have Rs 2000. Huh. With this money I want to open an independent factory in Bombay. Seth Ramachandra was pleased. This is his greatness. Seth Ji said - Whatever is needed for this, I will also help. After two days, Shivanand went to Bombay. Took a place near Agri Pada station. After collecting all the goods, both of them started the shop. Shivanand's mechanical guru was a householder. Those people also started living in the family factory. He had a wife and 4 children.

A month later, Shivanand took a pucca house at a place called Ghatkopar, some distance away. There was a lot of space in it. Started getting very good work. Started earning very good money. The parents' service started getting a lot of money, they started depositing money in the bank as well. Gurudev refused to deposit money in the bank. Use whatever money comes for hospitality and parents' service. Focus more on meditation. All this world is for a short day. Therefore, have some devotion in wealth. In the same way, 2–3 years were spent doing charity, editing and practicing wealth. In the factory, Shivanand had made a separate wooden room and left a window with a door in it. A European family lived near the factory. They had plenty of space. The child working in the factory used to live there. If a poor child would come, he would keep it with the permission of Gurudev and bear the expenses of his education and education. He used to help those who do not have income with their money. The European family consisted of both men and women. Both of whom worked in the Tata factory and

returned home at dusk. European families would drink a little at night and dance and then dine. While eating their meals, the children of the factory also ate at the same time; Because there was meat in their food. His scent made him interested in his food. Shivanand observed this behavior of the boys and children of the factory, separated his food from that time and said according to his interest to the boys and children. When there was more work in the factory, the working children would give liquor with a lid of their hands and then talk to them for food. When more money started coming to the factory, go to the market and wear a readymade gold ring. Sometimes there would be five to five rings in one hand. Those who worked in the night shift were happy and gave them the ring as prize. This sequence continued. Shivanand used to take a little khichdi for his life in the evening. The factory was closed on Sunday. From Saturday evening, we kept silence and Sundays used to be kept for the whole day. Shivanand would say to a boy that after every hour, one cup should be made enough and given away. From the window of the wooden room, the boy would bring a cup of coffee. Thus opening silence on Monday morning. Shivanand used to pay money to the boys working in the factory to watch entertainment and cinema on Sunday. In this way, Nityananda used to keep the boys with great love under the command of God. On such an occasion, both brothers also reached Shivanand and there were plenty of food and water lovers in the factory. All kinds of joy became fun. One day Shivanand went to watch Ram Rajya cinema at night. While returning at 1 o'clock in the night, I noticed that a car was lying bad. There was a European family in it. At that time there was no way to cure him. His small children were becoming very sad. Because at that time Ghatkopar was a small village. Shivanand went to that carriage and told the European family that what help can I give. Thinking little boy, he did not pay attention to Shivanand. Shivanand himself went to his workshop and brought ready tires of another carriage. From there, the

factory is about half a kilometer. was away. Prepared the car at 2 o'clock at night and gave it away. Told him that this tire will be available at 10 o'clock. What he has planted belongs to another, return and change. Returning our tires. The European was happy to hear such a thing and removed the bundle of notes. Shivanand said that you keep this money in your pocket. I do not work for money at 2 o'clock. This is only a favor. Tomorrow, at 10 o'clock, give the bill, after the tire is ready. After saying this, Shivanand went away. Europeans are very intelligent. He came straight to the factory with a car and took off his watch and gave it to Shivanand and took the address. From the same day this family also became the lover of Shivanand. When a particular object came to mind in the house, they used to send a car to Shivanand. A factory was running at a place called Barala, some distance from Ghatkopar. Cement pipes were made in it. Was a very big company. The officer would sometimes take Shivanand in the car to spin. His factory was filled with a large number of small mismatched tire-tubes. Talk to them and give it to us, they said, they said - I do not feel sorry for you. Shivanand did not agree with him. Determine the price and will carry it. Still, at a modest rate, he made it to Ghatkopar in his lorry. He earned a lot from that too. While doing this, 5 years were spent. Whenever Shivanand went to Ganeshpuri Nityananda God, he would talk about the monk with devotion, but Nityananda Maharaj used to say that go to the factory. Once he spoke like this and took some money from the factory and went to become a monk. Visiting a place saw a great monk, his clothes were dyed, he was wearing a trunk and he had many types of mantras. I did not know this before. On seeing the monk, I used to have reverence and faith in my mind. I told the monk that I want to retire. He took all the money from me and got good clothes off. I happily gave it all away. The monk asked me to wear two paise with a cloth in ocher color and I accepted the clothes. That monk put all the baggage on his shoulder. My height was small, yet he did not feel

pity. Asked me to beg, I never did this work. Again, I do not believe in Guru. Women, children and men of that country did not have a good attitude towards that monk. Never used to bathe, there were lice in big shoes. Always used to be itchy. I also suffered from hunger and thirst. Still he has no pity. Some men and women would say how he has fallen in love with this monk. Looks like a good house. His weight has caused a wound in his shoulder. Even the money was no longer there, started thinking how to escape from it. One day, after getting a chance, he did not go to Gurudev and went straight to the factory. Because the body was weakened by hunger and thirst. In such a situation how should I go to Nityananda Maharaj with shame. A few days later, after eating and drinking in the factory, Gurudev came to Ganeshpuri. Guruji was laughing after seeing me. I thought I will never go this way. One day he came to the monk Ganashpuri. I was with Nityananda Maharaj. Looking at Gurudev and pointing at me, he said - this is the monk, I said yes. Gurudev got rid of his stick and beat him a lot and drove him away from Ganeshpuri. Since that time not every monk has reverence. Shivanand had heard Raman Maharishi's name while staying in the factory. He also became famous. He went to Gurudev and took orders that I want to see Raman Maharishi. Gurudev gave the order. I had big hair and walked on forehead wearing trunks like sage and sage. Raman Maharshi's ashram had to go by the tiger after reaching Thiruvanmalaya. The horse walked into the car with some flowers. All the householders lived around his ashram. I said - where is Raman Maharishi? Nobody paid attention to me. There was a lot of poverty in that country, no drinking water and no means of production. I thought that there would be no philosophy like this. Immediately went to the market and got the first cut and bought a nice tie and suit, wearing them and went to them. Immediately those people took me to Ramana Maharishi. I saw Raman Maharshi sitting in a hut like a small child. On the other hand, Rajagopalachari had kept very good arrangements. But

they were living plainly. After seeing me, he smiled and appeared and left. On the way there came a woman who was a monk, he had occasional visits; But she did not take anything from anyone. Shivanand said to that sage woman - will eat something. Then she immediately said yes. Shivanand gave fruits to that sadhvi woman. He had a statue of Krishna, kept it hidden. She used to offer that idol first, then ate it herself, and then left. The people there said that they did not see anyone asking for anything but took it from you. After that Shivanand returned to Nityananda Maharaj. See how the householders dance on the head of the Mahatma. Therefore, the Mahatma should remain ignorant from above. While running the factory, Shivanand heard the location of Hajimalaya in Bombay. By going there, the person who wishes, the wish is fulfilled. Shivanand did not have any desire. Had to visit Hajimalaya. One day 6 people made up their mind on Sunday. Six people left from Bombay. That place was on the mountain. The four people started climbing the mountain. 3 people remained on the way and said - Never come with Shivanand. At the time of Shivanand's ascension, there was also a slight urge, fatigue was too much. There was not even the ability to come down. There was a thought in my mind that there was no other way than to die, in the meantime, an old man appeared while walking with sticks. There was a thought in Shivanand's mind that when this old man can climb, then how can I not, I got excited and climbed. There was a small place of water, that is the importance.

While working in Shivanand's factory, whenever Ganeshpuri went to Gurudev, he used to take some book with him; Because you do not have to look at anyone on the way. Once took the book of Swami Ramathirtha, Gurudev looking at the book in hand said, whose book is it? Then Gurudev took the book of Swami Ramatirtha in his hand. Gurudev praised Swami Ramatirtha very much and said that Swami Vivekananda has seen the Himalayas from a distance. But Swami Ramatirtha has done penance by going

to the Himalayas. Thus, discussion of Swami Ramatirtha continued for several days. By the way, Gurudev did not condemn or praise anyone. But in the case of Swami Ramatirtha, he said that Ramtirtha is great. It was a rainy time when Shivanand once came to Ganeshpuri from the factory. It was night after coming to the village Devi. There was water everywhere. The path was not visible. In Gurudevi, 2 rooms were built by Gurudev. Stayed the night at that. There are wild areas all around. Violent animals have to live. Sitting in bright light at night, he was talking to a monk. While talking, the face of each other was clearly visible. As early as morning, when Shivanand reached Nityananda Maharaj, he asked- Who was he talking to at night? Laughing, Gurudev said that a monk can stay there at night. He is a place for a monk. The same monk was sitting to talk to you. This place will become very famous one day. One day the whites will die at this place. Shivanand went to the factory the next day. There was a lot of tire repairing in the factory. At the same time, due to war or due to some reason, there was a lack of tire. At that time tires received countless money. I did not count, just put it in the box. While doing this, 5 years were spent. Shivanand said to Gurudev - give me sanyas. Used to say with reverence and love, not with any ego. Gurudev was ordered to go to the village and arrange for the house. After earning a lot of notes, going home and arranging more than he thought, he had to stay in the country for a year. There was peace in the village of Shivananda from Gurukripa. Served parents for a year and then came to Gurudev. Still spent a year in peace. In the mind, Shivanand decided whether Gurudev gave orders or not. I have to take retirement. Gurudev asked to sit in village Devi but I replied that I do not want to sit on the road. I want a pure, holy, solitary place and river bank. This type of place should be for me. Then Gurudev praised Mathura, Gokul and Vrindavan very much that night. That place belongs to Lord Krishna. God has grazed the cow there. Thus, the whole night was spent narrating various types. This

caused immense happiness in the mind. This is what Shivanand wanted. Gurudev told Shivanand in Gokul narration that even today Krishna and Balarama graze cows regularly. But they come to see Nishkam devotees. In the same way, many people continued to describe. Whenever Shivanand Gurudev used to talk to Nityanand ji about retirement, when he was running the factory in Bombay, he would say that go to the factory, he will get retirement in time. But Shivanand had a strong desire to retire. She was not tolerated when there was anything to the contrary. Once Gurudev Nityanand ji told Shivanand that when parents, brothers and brothers are happy and give orders for renunciation, that is true renunciation. Shivanand told Gurudev that mother and father would never give orders. There is intensity in Bhagavata realization. If there is no aspiration of any kind, then everyone gives the order. Thus, he would go to Bombay factory after being convinced. Shivanand came to the village with Gurudev's order and arranged in all ways. It had everything like sisters' wedding, house and shop. The land there belonged to a Muslim, he was a friend of the father. When I asked him for land, he needed some land. He laughed a lot at the words of Muslim Shivanand. But Shivanand had taken a lot of money from Bombay. While running the factory, the notes were not counted, in the same way, they used to make bundles in the box. Thinking in the mind that all this is happening by the grace of Gurudev. Shivanand had no shortage of money. The Muslim said, make it that way. Shivanand said (don't) take it free. First tell the money and only then we will take the land. He was very happy and gave place to Shivanand. In this way, Shivanand made everyone happy by arranging a house and shop, but all these things did not attract Shivanand. After doing all this work, went to Bombay again and ran a factory for a year. One day after visiting Ganeshpuri, Gurudev told Nityanand Ji that I need permission to retire. At that time Gurudev Nityanand Ji told Shivanand to go and get orders from parents. Shivanand told Gurudev that Mother

would not give permission. They will often die. Seeing the devotion of Shivanand and his devotion to God, at the time of touching the Father, the Father said that you are being worshiped by all people, so what has happened to us. But Shivanand was deeply moved by seeing his father's kindness. But the gorge was blocked in speaking before the father. When Shivanand asked the mother for permission to retire, the mother started worshipping in the house regularly and explained to the sisters and relatives of the house that Shivanand still has only one mother. How many mothers and sisters will become after retiring. All these things were explained to the people of the house and neighborhood with great pleasure. Gurudev Nityananda is speaking in the conscience of Mother. In this way, no one blocked my path after listening to things of devotion. In this way, I started walking with orders, then people from the village and the house came with me to the station to say goodbye. All the people stood nearby until I sat in the car. But when he sat in the car, all the people kept looking at me for a long time. This was told by Sri Swami Karunanand ji to everyone in Gokul among the devotees. After leaving my house, Mother became frantic and fell unconscious in the courtyard of the house. Shivanand had determined after coming to Mumbai from Kerala to work in the factory. Now you have to retire to attain God. Gurudev Nityananda knew Shivanand's words properly. Now is the time for retirement. Ganeshpuri came to Gurudev, leaving the factory that Shivanand had built on the orders of Gurudev. When he retired from Gurudev, he did not turn around and looked at the factory. At that time Gurudev Nityananda said that there should be strong quietness for this type of sannyas. Then Shivanand made up his mind to go somewhere. That is why Gurudev Nityananda described Krishna's holy playground and the banks of river Yamuna while sitting in Ganeshpuri.

॥ ॐ नमो भगवतो नित्यानन्दाय ॥

Fourth part: Departure for Gokul

The year of 1953 was August. Nityananda Maharaj ordered Shivanand to go to Gokul and accepted him with pleasure. Gurudev commanded Shivanand not to take the money with him and not even some goods. Shivanand told Gurudev that he will get the money for the ticket, he said he will continue to get it. Shivanand greeted Nityananda Maharaj and came to Bombay center from Ganeshpuri and with his permission traveled the whole country. Then landed at Mathura station for Punyabhoomi Mathura, Gokul and descended straight and went to Vrindavan on foot. Gurudev fixed Shivanand to stay in Gokul for 3 years. Ganeshpuri does not have to come before that. Vrindavan thought it would be forest. But on seeing there, there is a lot of question. Gokul came directly from there. Gokul also could not see peace while looking around. After going from there to Dauji, the same bus reached Vrindavan again from Gokul, Mathura. Looked around but there is no place to sit peacefully anywhere. The rule was to stay 3 years. But there was no peace solution at all three places. Mind came to mind, I cannot go to Ganeshpuri before 3 years. I had a lot of money due to the disturbance. August was the time of the month. It was also raining. There were two big neem trees in front of Rang ji's garden in Vrindavan. This place was in front of the temple of Katyayini Devi. Spread a cloth (blanket) under that neem tree and sat down. There was a raw platform. Throw away all the money you had in hand, did not put even a single penny in your hand, then went to the temple to see. Resolution in the mind that someone will get some prasada from the temple of God. I will not accept anything except this. There were many sadhus living around the ashram. They tried hard to feed, but did not even drink any water. One day in Vrindavan Punyabhoomi remained foodless, the idea was to leave the body here. But after 24 hours, the priest of the temple came with offerings. He said - I am a priest of

the temple. I have brought Prasad for you. Now the offerings of the temple will be received daily. God's command. At 10 o'clock in the morning brought khichdi's prasad - the vessel and blankets were brought by the priest. At 1 o'clock, the roti would have plenty of vegetables, the night would bring prasad after worship. But 10 o'clock khichdi was enough for Shivanand. The remaining Prasad was saved and Khichdi's Prasad was also saved. A cow started to eat the remaining Prasad. The money that was thrown there, was taken by the monks and Vaishnavites living there. He used to wait that this saint would throw away God and money. With this hope, the number of people started increasing. Gathered under a tree and started praising. But all the notes that were there were thrown away. Nevertheless, the numbers started increasing. Thus, 20–22 days have passed. Due to increase in numbers, there was disturbance in peace. She became the cause of unrest. Shivanand's mind started to mess up. My mind got bored with living in Gokul, Mathura and Vrindavan. What to do? Returning to Ganeshpuri on the other hand was in defiance of Gurudev's orders. It was decided to stay here for three years. With this command, Shivanand thought that renunciation of the body is the best. Having decided this, they reached the bank of Yamuna. Yamuna was on velocity. Mind started thinking. In this way, jumping into Yamuna river will become a ghost. So meditate for a while. The idea was to first see the Brahma-Tej and then throw this body in the Yamuna. Sat down with the help of a small tree. Gave up grain 4 days ago due to unrest. Mind in mind, I would not accept food until a peaceful solution is found. Meditation was good because of the diet. Gurudev appeared in front of him and asked - have come here to commit suicide. Go straight to Gokul. Immediately disappeared. Did not even get an opportunity to greet. Greeting Yamuna ji directly and departed to Gokool. There was no money in hand. Left the belongings of the people of Vrindavan there. Traveled to Gokul on foot with only two towels. On coming from the banks of Yamuna, there is

so much rush that you stay this. We will arrange everything here. Thus everyone started to beg. You don't go from here Saw Shivanand of Gurudev. After this, upon seeing the people, Shivanand did not see them and proceeded to Gokul directly, many people came to some distance and begged permission. So, he went straight to Gokul. While walking, Shivanand reached Dauji (temple of Dauji Maharaj). In the meantime a Tyagi Mahatma appeared from the front. He came and asked - where are you going? So Shivanand said - I am going to Gokul. So Mahatma said, you have reached Dauji after forgetting the way. Come on I am going to Gokul too. We will both go to Gokul. On the way, Shivanand walked slowly while talking with mutual love. It was night, in the middle both people stopped in place of a monk. Hunger was very loud. He said to the Mahatma that there is a system of food? Mahatma said - where is the roti so late at night. Frustrated and said - Still Mahatma brought bread. Shivanand said - the one who does not give love does not eat bread, the accompanying Mahatma said - we do not have to take it either. And reached the banks of Yamuna in Gokul till morning. In Yamuna ji, both of us took a bath, and when we went ahead Kishan Das (Natha) was distributing prasad in Dharamshala. Many sadhus were receiving the rituals every time. Then Shivanand also took time. Took half a ser flour into the bag, as well as lentils salt. Both had no luggage. Yamuna went to a house on the shore. Took a griddle from there, made bread under a tree. Pulses fed to cow. The remaining flour was a ser. Due to the hurry, a total of 6 rotis were made. Among them, Mahatma ji ate 2 roti quickly. The throat was getting dry due to a few days fast of Shivanand. It was difficult to eat without water. Those Mahatma Ji said - Let us go to Yamuna ji. A chint of water a piece of bread thus ate the bread. The rest of the bread was fed to the bulls. Both walked east from Yamuna ji. Saw a place outside the village. Looking at this place, it seemed that the Mahatma must have lived here. Some good signs were seen, which Gurudev had told while sitting

here in Ganeshpuri. A broken hut devoid of door and window. Which was opened from all four sides. Dust was filled with dirt inside. Gaia, snake, mosquito, etc. were inhabited by creatures. An old well also appeared in front. Even after being torn, Shivanand liked that place, the inside of the hut was very nice. In which a man could sit in the rain with great difficulty. There were also two nice bungalows nearby but they were not well. Together, they broke the small branch of Faras and cleaned it inside. Then Mahatma ji said to Shivanand- We will both stay here for 3 years. Will go to the village to get alms in the afternoon. Which was told by Gurudev in Ganeshpuri. He was coming out of the mouth of the Mahatma. But Shivanand did not pay close attention to those words. After a while both went to drink water in Yamuna. They both drank water with a full dose of water. Face to face, both knees and knees were standing in the water. Just then the Mahatma became invisible. Shivanand remained alone and then proceeded towards the hut. Just like Gurudev had told, he started living in the routine. The broken hut which used to attract devotees has now turned into Sadhguru Nityananda Vidyapeeth Gokul. Started living in that cramped concrete cell. That closet, however, was covered with stones from above. But due to being old, rain water was dripping in it. Due to this, there were many mosquitoes in it. Seeing the mosquitoes in his mind, Shivanand thought that Gurudev had sent us here for 3 years. We do not spoil you. Do not trouble us too Thus I started living there. But since that day, mosquitoes have not caused any disturbance. The door of that closet was already small. But I was further reduced by sticks. Only I could come inside him. When I went outside for some work, I used to put a stone in such a way that it would close the door of that cell. It was a rainy season. Laying a blanket only at night did not sleep due to dampness. One day Swami Karunanand ji was taking incense bath. If not the means, then what is the other way also. One day someone came to Gokul to distribute Seth blankets. After distributing blankets among the sadhus

and pandas in Gokul, someone else asked. Someone from Gokul said that a sadhu lives a little away from here. That Seth sent a blanket to his servant? At that time Swami Karunanand was silent. The servant asked Swamiji's name, but Swamiji refused the gesture. Still, he did not agree again, Swamiji got angry and said in a hint that go away from here. That Seth's servant came directly to Seth and that servant said that there is a monk, silent, he has nothing to cover and lay. But I was angry to ask my name and did not even take the blanket. When that type of servant listened to that servant, he himself came to Swami Karunanand ji and took out two good blankets and gave them to Swami Karunanand ji. He left after greeting Seth and was very happy to see Swami Karunanand ji's renunciation in mind. Told the servant it is called Mahatma. Swami Karunanand ji pulled it out from under the earlier blanket and made a curtain of the door and a window. Made a pedestal under one of those two blankets and kept the other to wear. But Swamiji never used to come anywhere. If there was some work, he would give it to someone who had written it and would have given money together. But that person also brought goods and returned the money. Swami Karunanand ji, after one month of Ganeshpuri, after the return of Gurudev Nityanand ji, when he came to Gokul, distributed the offerings in Kishanatha Dharamshala, half a gram of wheat flour, 100 grams of dal, whole salt and whole chilli. In Kishanatha Dharamshala to Swami Karunanand ji who used to give a servant weigher (brother brother). He used to put it directly with his hand, was not weighing. In this way Swami Karunanand Ji used to make three rotis from that half-ser flour. Swami ji from Gokul was given some dishes to prepare food, including an aluminum plate, thali and lota. Swamiji beaten the plate and deepened it. Due to which the work of both flouring and eating would go on. Swamiji would first make three rotis on the pan and after that put pulses in the pot. Add the whole chili pieces. In this way Swami Karunanand ji would sit in meditation. After that, when that lentil was

made, it was put in that plate and the bread was also stitched in it. Then sit in meditation. Used to eat only when there was loud hunger at 2-3 hours. After that, if anyone brought any delicious item, he would not eat it. Did not even disrespect him. A monk would come nearby or feed the cow. Then on the second day, there was only one thought in my mind that to eat at that time. There was no other idea in his mind elsewhere. Swami Karunanand Ji used to tell me so much taste in that food that I would continue to eat this food throughout my life. No other items are required. The place where Swami Karunanand Ji's hut was, was a forest all around. He used to bring wood from the forest to make bread. In addition, cow and goat cut branches from grazing trees. When those leaves and small twigs ate the goat. At that time I used to stand there. The people who graze the cow and goat would understand my mind and leave sticks and go home. I brought them to the hut and kept it in my living room in such a way that it would be so easy to get it. So that no wood is big or small. Nice to see too. A raw posture of meditation and gold was made in this cell. There was not enough space in it for anyone else to come and sit. So that there is no disturbance of any kind in meditation. People of Swami Karunanand ji have seen the people of that time say that whenever we go to work on our fields at night or day. Always used to sit in meditation while doing postures. Swami Karunanand Ji himself said that at that time there was no means to light a lamp. Dark darkness was seen everywhere.

The old cell was made of lime and kakaiya brick. Swami Karunanand ji's posture was on the east side wall which was about 1 feet high from the ground. The lime on the pedestal kept falling due to old age. Swami ji would always sit in meditation. During the day, a woman would bring bread from Gokul. She would enter the closet door and enter inside. Swami ji is a natural brahmachari who stayed. They already considered the mere womanhood as an obstacle in means. Therefore, they did not even

look at him. There will be corrupt thoughts in the mind of the woman and wrong thoughts in the mind. There lived a serpent god who used to protect Swami ji. One day that serpent god showed his true form to Swamiji. As soon as he entered the woman, standing in front of the door, standing up and sitting down. The woman's condition started getting worse, she was trying hard to get out. But he did not allow the serpent god to come out. When she got very upset, there was a situation like suffocation, then the doors moved apart. The woman ran towards Gokul crying and crying. The people of the village understood that Baba Ji must have said something to the woman. They all started running towards the hut with sticks and sticks. At the same time, the same snake god started running towards those who were up. All the crowds ran away, otherwise they would have killed Swamiji. But Swami Karunanand Ji said that from that day on, I never saw that woman. Swami Karunanand Ji is a Rajyogi. But they did not use siddhis (powers) for themselves. They also tell the seekers that always keep in mind in meditation, avoid women. The air that comes out of their mouths. She is about to pull towards the property. People say about Swami Karunanand ji that they used to spend time in the well being of the dejected people. Otherwise, he used to come out of his cell occasionally. Yamuna Maharani had appeared in front of Swami Karunanand ji. Yamuna Maharani is so beautiful that she cannot be described in any way. His clothes are completely white. Ever since the Queen of Yamuna appeared in direct, Yamuna ji used to visit once a day. There was also an old well near Swami Karunanand ji's hut. But his water was not potable. In the morning the chunni potter was carrying an ax for the shopkeepers. Swamiji, while going to see Yamunaji in the morning, thought in my mind that a big ax should be taken to fill the water. Yamuna ji will be filled with water. On the demand of Swamiji, the potter did not give the ax. Swamiji raised an ax with one hand from behind. He was small in stature, the small potter looked back, and when

he turned around, all the ax fell from his trunk and exploded. The nearby shopkeepers said that if one ax would have been given to Baba Ji then why would everyone have suffered. Did not give even one on demand, is good now. Swami Karunanand ji did not even look back and went straight to Yamuna ji. The banks of Yamuna used to go mainly to the Muralidhar Ghat, not elsewhere. This was his place to take an earlier bath. Swami Karunanand ji would have filled that ax with the aim of enduring hunger and thirst. Looking at him, he did not drink water. If they had asked someone else, there would have been a good system of water. Never say anything to anyone about your happiness. Gurudev would have accepted whatever happens with the grace of Nityananda Maharaj. It was the same time that Swami Karunanandji was given 3 years. Follow the orders of Gurudev Ji. Swamiji had written the time to visit all the trees inside the hut. If one day was short, then on the next day I would write that now is so much time. Swami Karunanand Ji had said that at that time, in the month of Shravan and Bhadas, sadhus used to visit Gokul a lot to see Lord Krishna. I made line stoves line by line in the hut. I would have a lot of flour in the handia. Used to make flour and pulse to make them. Sadhus would be very happy to see this type of arrangement. At that time Swamiji himself made bread on the stove. This life would have been very nice. This life is the best for a sage while thinking his mind. Sadhu's life is not good when there is more convenience.

Once upon a time, Swamiji reached Manikarnika Ghat on the banks of river Ganga in Kashi. Common monks were lying at Manikarnikaghat. Swami Karunanand ji summoned those sages to him and told him that he would store the treasure to offer Ganga ji. Hearing this, the sage people were very happy in their mind. Swami Karunanand ji gave them money from the loincloth for rice, lentils, papad, pickles and other ingredients and vegetables. All those sages started running and bringing goods. In

a short time, the material is ready. Those sadhus started saying to Swami Karunanand ji that there are Mandalshwar and Matadhish with big turban. They do not go to receive prasad anywhere without invitation. Swami Karunanand Ji said - You people should not worry about it. We will offer Ganga ji and enjoy her offerings. Prasad was prepared and prepared. Swami Karunanand ji took a bath in Ganga ji and offered meditation after meditating. Swami Karunanand ji kept all the prepared material in the plate and entered the Ganga ji differently from the plate. Dedicated to Ji. All the sages saw the plate going down in the bottom. In a short time, Ganga ji gave the enjoyment of the ingredients in the hands of Swamiji. Seeing this, the sages and the people standing there were very surprised, in a short time there was a spread in Kashi that Ganga ji has given offerings to a sadhu with his own hands. The sadhus sitting at Manikarnikaghat took the prasad. Also given to other visiting devotees. Now when the sadhus with big turban heard, they too came to take the offerings of Ganga ji. Now the prasad was over. Everyone who was left there took away every single grain of rice. Then Swami Karunanand ji did not stop there. In this way, many holy and holy places were visited, and there they used to come back to their places after interviewing the saints. Swami Karunanand ji served in his Guru-place Ganeshpuri for 12 years after the samadhi of Gurudev Nityanand ji. Gurudev was pleased with Swamiji's impeccable service. He commanded Swamiji to live in solitude in the holy land of Gokul. From 1943 onwards, they started living in Gokul, the holy land of Lord Krishna and Balarama. Swami Karunanand ji liked solitude and always kept his mind in Gurudev's attention, due to his ideology of mind, he is not seen talking to anyone in public. Swamiji came to Gokul after getting the order of Gurudev Nityanand ji. The first place in Gokul, where Swami Karunanandji was assimilated, started living in the same place. But after staying in Gokul, public relations remained negligible. If an emotional devotee approached him, he would listen to his

agony. Because they were already silent, the crowd did not look good. That's why Gokul's men, women, children and old men all speak as Mauni Baba. Swami Karunanand ji did not tell anyone the name previously kept by Shri Nityanand Maharaj and Prasad started coming from Manoharlal devotee for Swamiji. The wife of Manoharlal's elder son Ramanlal (Raman Rahis) would bring food to Swamiji. He was young at that time; But he was very gentle and very devout in nature. When Swami Karunanand ji was in meditation, she would walk away without food. Swami ji would have been very happy with his behavior. Swamiji was pleased and sometimes called 'Raman Rahis'. Hearing these big words, Ramanlal would have been very happy and Swamiji used to give some prasad as well. Manoharlal's family was very poor, he had some fields, when he sowed wheat and when there was a grain, there was no grain. Swami Karunanand ji would have been saddened to see the poverty of that family and once even told Gurudev Nityanand. Gurudev Nityananda Maharaj gave a dream in the night to Manoharlal that take 'Karunaswamy' to his field, everything will be alright. When Manoharlal told this incident to Swami Karunanand Ji, Swamiji replied that Gurudev Nityananda is capable. They will tell me directly, then I will go to the farm. The next day Gurudev Nityanand ji said to Swami Karunanand ji that I have told that devotee and you come to his field and come. When Manoharlal Swami came to Karunanand ji, he said that Gurudev has given permission for us. Go to Gokul and bring a horse cart (Tanga). Everybody will walk together. Swami Karunanand ji Manoharlal and his four sons went to the field sitting in a leg. Wheat crop was standing in But there was no grain in the hair. It was very surprising. Swami Karunanand Ji turned his hand to the wheat hair and saw that grains began to appear in the wheat earrings. This triggered a wave of happiness in Manoharlal's family. From that day onwards, grains started coming in Manohar Lal Bhakta's field. There was prosperity in his family.

Swami Karunanand ji ate at Manoharlal's house. This did not have any formality towards Swamiji among his sons. Understanding Swami ji as an integral part of his family, all family members would love. But how is the Mahatma worshiped. Not that kind of behavior, Manoharlal's second son Jamunadas priest told that our mother Lado Devi would say that Lala this Mahatma is not an ordinary monk, he is a real God. This seems to be the case with Baba's way of life and nature. Jamunadas priest says that Mother still had a sonly affection with him. The manner in which a Mahatma is worshiped was not treated like that. When Manohar Lal's wife died, Swamiji felt as sad as his son. When the Trayodashi ceremony of Lado Devi was performed, the seeker and devotee who lived near Swami Karunanand ji went to Manoharlal's house. Went there and recited Gurugita with the devotees. After that everyone took prasad with Swamiji. Today the family is blessed with the blessings of Swami Karunanand ji. Even after the tomb of Swamiji, the same devotion and loyalty in the whole family is seen even today.

While Swami Karunanandji is a Rajyogi, a natural brahmachari, he told the devotees that Gokul is the holy land of Shri Krishna. Gurudev Nityananda Maharaj used to say that Gokul is a Karmabhoomi. There is a need to retire in mind. Therefore, Swami Karunanand ji did not do any sort of external bravado and show off and always used to teach devotees to keep trying to attain God while remaining in their work. This is to be obeyed by Guru. Swami ji did not keep any kind of caste discrimination in the holy land of Gokul. Swamiji always loved those who followed all religions without caste. Never condemn any religion or Mahatma. When a curious person said something about his favorite or guru, he would give orders to do devotion according to his feelings. This would make his heart happy and come to Swamiji, he would start believing in God within a few days. Swami Karunanand Ji used to speak in Gokul on Thursday before Thursday. If a devotee used to come in between, the people living there would tell that

Baba will speak on Thursday. Then express your mood. But Swamiji knew the matter of the mind. They used to solve the curious coming in silence. When a curious was asked about the touching subject related to the Bhagavadhakti, at that time Swamiji did not ordinarily chant anyone; Because they understand properly that today's time is not suitable for devotion. People like only external cravings. This does not save life. For Bhagavadhakti, before coming to Gurudev, bowing with reverence and loving conviction, then there is devotion. Most of the Mahatma do not understand the heart of devotion. Swami Karunanand ji speaks it from time to time, but does not hurt anyone's mind. From the outside point of view it seemed that Swamiji does not tell anything. But inside, he kept pulling like a magnet inside, changing his heart. The place where Swami Ji had a hut and surrounded by big trees looked very beautiful. This place belonged to someone from very old Gokul itself. His name was Baldev Puliya. He had taken a loan from someone in Gokul due to poverty. Baldev asked to write the name of Swami Karunanand ji - those who had debts on him, they would have refused Swami ji to stay. He said that we owe our debt to Baldev. Swami Karunanand Ji said that Baldev how much debt you have. He told about Rs. 450 is. You will get rid by giving this much. As soon as Swami Karunanand ji came to mind. At that time a devotee came to the temple of Dauji. A photo of Nityananda Bhagwan was seen in the temple. The devotee asked where did the photo of Nityananda Lord come from. Jamunadas priest said that he has his disciples here. He came to see Gurudev Karunanand ji. That devotee kept as many rupees with Swamiji as the debt on Baldev, the culvert. She called him and gave him the money. When Swami ji asked to write the land in his name, he refused. Swami Karunanand Ji completed his spiritual practice by staying in the old lime cell, in which lime used to fall from all sides due to being old. When Swami Karunanand ji completed his work. After that, for the welfare of the devotees, Sri Sri Gurudev Nityananda

established the Srivigraha. Aarti is performed both at the same time. In which many devotees from Gokul and other places come and have darshan and also perform aarti of God.

Swami Karunanand ji started 'Balbhog' for the welfare of the devotees. In which first of all Kshiranna (Kheer) was offered. In it, Gokul and the visiting devotees used to feed Kheer on Thursday and along with the elders would also get Prasad. Swami Karunanand ji asked that Baba gets such a big crowd of children. This causes disturbance. We love children. Swami Karunanand Ji told the devotees that there was nothing left for us. We have completed all our work. This Kheer is offered only for the welfare of the devotees. There is nothing for it in itself. The biggest devotion in him is that there is no discrimination among children of any caste. After that, the place itself is cleaned by Gurudev Karunanand ji and all the devotees and disciples together. With this, Gurudev Ji would say that both body and mind are pure. There is no mutual discrimination among children. While eating in other young children, there is no idea that there is any deficiency in this Prasad. Many people get many kinds of ideas. The devotees of Gokul said to Shri Gurudev Swami Karunanand ji that Baba comes from children of all castes. How will the children of Brahmins sit in it. Shri Gurudev Ji replied that this is the place of God, there is no discrimination of any kind here. No one is invited here. There is no mutual discrimination among children. If you people have objections then stop your children. But the children did not stop even after stopping them. Children started coming more with enthusiasm and gaiety. Prasad should be sought in the name of God. Swamiji started all three things together with vegetable, puri and kheer for the fulfillment of the child. This made the children very happy. This 'Balbhog' has been done for the charitable of the devotees, which is still going on continuously.

॥ ॐ नमो भगवते नित्यानन्दाय ॥

Fifth part: Gokulvaas

From 1953 onwards, Shivanand started to remain stable in Gokul and started going to the village at 10 am to take alms. While coming from Bombay, nothing was near except blankets. Due to lack of night sleep, they used to go to begging at 10 am. At 1 o'clock, the door of the houses was closed. At that time no monk was found to take alms in homes. While wandering all over Gokul, some mothers used to ask for 1 roti when they saw people going to bathe. So those people ask with great surprise - where did you come from, except parents in this short state. Saying this, that woman also started crying. Still, all the stale bread was brought one by one. Then she would take bath and make hot bread and give it, so sit down. Bringing one or two rotis out of it, Shivanand used to run away from there. Similarly, 8-10 days have passed. In the meantime, Mahatma Karni Harinamdas Ji of Raman-Reti Siddha place came with some of his disciples. Shri Kani Harinamadas was a proven sage. He told Shivanand- The people of Gokul are not well. You go with us Thus, it has been 3 days since he arrived. On the third day, Shivanand took a small photo of Nityananda Maharaj from Ganeshpuri along with him. At that time, Shivanand was silent and pointed to the photo and said that it is to be the way it is kept. Then Mahatma Ji told his disciples that there should be such strong faith in his Guru. He said that now this monk has nothing to spoil. After this one day went to the window locality. There was a devotee Manohar Lal. He was reciting the Gita at his home every day. Shivanand stood in front. So Manoharlal got up and came in front and understood that he should eat. So, with great love, he moved in and spread the sack and gave him two small breads. After eating the bread, Manoharlal said - the houses which are visible from here. They all belong to Brahmin. Shivanand said - today we have got tomorrow, tomorrow will be seen. Manoharlal was very devout and

very kind. He said - you will be hungry in 2 rotis. Having said this, he went inside. At that time Manohar's wife (Lado Devi) was making bread. When Manoharlal told him, he said very loudly, you all make the roti sadhu, our children will be hungry. Shivanand felt bad about this and wondered why he came to such a poor house. In a short period of time, many parents brought bread from nearby houses. But Shivanand did not accept even a single bread. In this way Mata ji came out with 15-20 rotis and requested to sit near him, but Shivanand did not accept it at all. Then mother started saying that we had considered a sage who took flour in the morning and bread after this. Now eat as much food as you want. At the insistence of both of them, Shivanand accepted one more bread. Manoharlal and his wife Lado Devi used to give food like their child. Manoharlal and his wife started accepting the fifth son Shivanand. Manoharlal has 7 sons Ramanlal, Jamunadas Pujari, Kanhaiya and Gokulesh. If Shivanand does not come to eat some day, Manoharlal's wife would come to search for food. He already had devotion in his mind. Also, Vatsalya love attracted Shivanand's heart. Shivanand was already the obedient son of parents. But the poverty of that family was pity. Gurudev has sent food to such a poor house. This heart was very sad. Mother started saying - come here to pick up the bread from tomorrow or tell me your place, I will come there with the bread. Shivanand thought that a good opportunity has come to take silence. Said - I will come here tomorrow afternoon. Give me 3 such rotis. I want to be silent from tomorrow. He became very happy and Shivanand said - If given more than this, I will not eat. If given less, it will work. Similarly, some time went on. At that time practice was going on. Therefore, gastritis increased. Three did not accept more than bread. But there was nothing with 3 rotis. Still at that time followed that rule. Many people in the village agreed to give bread. But did not accept anyone's bread. Similarly, two and a half months passed. One day some mental disorder started in the morning. It was 10 o'clock

in the day by the grace of Gurudev - started thinking about what is necessary to sit here. What is the need of such bonding? Gurudev is sitting everywhere. In this way information came from inside, the car is ready. Let's go to Ganeshpuri. After abandoning everything, only the loins, blankets went to the Gokul bus stand. The winter was very cold, because it was the month of November. Many people of identity he found prevented him from leaving. Shivanand wrote in the ground that I am going to Gurudev, then all the people turned away. And asked for a blanket from the hut and sit down in a tanga and take it off Mathura station. The tonga one took to Mathura and upon reaching the station, gave the blanket to the tonga and walked straight away. The tawdah refused very much that the villagers would ask, but Shivanand went away like this. There were many days in Mathura, it was a time of special cold. Many people gave blankets, but Shivanand liked the loincloth. Night and day walking did not cause tiredness. Seeing some food in front, there was a desire to eat. When the idea came, 10, 20, 50 notes would be available. Used to eat anything like that. Nobody returns the remaining money. The second store owner abused the non-refundable person. Then he would return the note. Shivanand had nothing but a loincloth. After filling the stomach, they used to put the remaining money on the way and speak the money of the way. Those who come after this money would have picked up. Thus there would have been a lot of crowd. Photo shooters Later, after seeing the food, there was a desire, then if we got a note, then used to eat. Used to throw away after eating. Then Shivanand remembered Ganeshpuri after some time, then he would go to the station and sit in the car parked. It is not to be seen where the train will go. Used to go to places like Delhi, Calcutta, Ahmedabad etc. At that time, sometimes he was lying down, sometimes he was sitting. Sometimes sitting in the first class compartment with great taste. It was big, dirty body, only loincloth. Seeing the ugly dress, the people sitting in the car would turn away. T.T.

Did not even say anything. People were afraid of seeing big, big and red eyes and go anywhere in the car, all the men used to give place. Thus Shivanand used to go with great enthusiasm and awe. If I had come to mind, I would have got down at the station. If someone gave food, he would eat. If not seen, then there was no hunger or thirst. No matter how much time has passed. The eyes would always be closed. If someone takes food in the car and asks to eat and does not think in mind, Gurudev gives everything. Why do you give? The purpose of sitting in the carriage is to go to Ganeshpuri. But many times come back to Bombay. Sometimes such an idea comes. It has been many days yet Ganeshpuri has not been reached. Still forget in a moment and then sit in another car. She too would have moved to Delhi, Ahmedabad. A lot of time has passed. Meditation told you to stay Gokul for 3 years, but Shivanand is wandering. Then forget for a moment. Similarly, there was a time in Ahmedabad, where there was a big company. Workers come to eat at noon. There was a bread and meat shop on either side of the road. Shivanand used to go to every shop on the way and give a roti automatically. Used to eat from the shop like this. The shopkeepers looked at each other. Later a young shopkeeper started asking. You came and ate at such a shop, yet you were not full. In this way, he started asking angrily and did not give such a say, that was the last shop. There was no place in the stomach at all. Still, he has to take it for granted. Such a thought came and a thought came in your mind, you will not take it from your father. Shivanand stepped forward and all those people were Muslims. He was making bread by saying bad and bad. Four or five rotis were made but all would break. Seeing this, the shopkeeper got angry and said that magic is running. After saying this, take all the broken bread and throw it away. The other shopkeeper said that if one had given bread, the loss of five would have been due. So, I got very angry and put meat mince on the bread. It is understood that spinach is a vegetable. There were small pieces of meat in

it. Shivanand said if you do not feed with love, I throw and throw away. Then, in the second line, the fish were tied in a rope. I liked seeing them. Shivanand saw him but he is not giving. He went ahead and stood up. The shopkeeper was asking to go further. But Shivanand had decided to eat. Will eat it and go, at the same time, the fish fell down, the rope broke - Shivanand quickly picked up and started eating. The fish abused a lot, did not want to eat. So thrown away, I even ate a little. Reached Bombay one day while wandering. It is not known at BT station that it is Bombay. The car became empty. Cleanliness started happening. Shivanand kept looking at the platform. It was a cold time, a car worker put the quilt and went away. At first Shivanand refused, then he did not listen and then sat down with Raub. The car was about to return after returning. At 3 o'clock the passengers were full. After this, the car ran for 2 hours and then it started at the third hour. Shivanand sat in the second hour in the front compartment. After sitting, Shivanand noticed that the car was not moving. After getting up and looking out of the window, the box is empty. Standing aside. When the train left, started thinking how would it be to go to Bombay, and when the station appeared in front, it jumped down from the compartment. Jumping caused problems in walking due to weakness. After walking some other way, the car arrived. Sat in that carriage and after some time slept in the carriage itself. The same train reached Bombay BT. The car leaves at 3 o'clock. Military soldiers were standing in front of the ladies compartment in front of it. He got very angry and abusely kicked the leg wearing a big boot. The kick hit a broken bone that had solidified long ago. Due to kicking in it, the bone of the leg got fixed properly. That kick had caused some pain. I was about to fall from the compartment but a man standing at the gate of the second compartment was saved. Otherwise it would have fallen down. After that, the faint came and put him to sleep. Later landed in Delhi, descended and started walking. Why now the leg was healed. Reached Ahmedabad a

few days later. In the meantime, the quilt, which remained, was just a loincloth. While walking, Shivanand reached the main road and came on a footpath and sat under a tree. The ground was wet with full snow, sitting in that water, after some time I lay down. All this work was seen in front of the clothes shop. After some afternoon, Shivanand came and sat, so the cloth shopkeeper brought the food in a tipon and came near and said, "You have food, put it all in a plate." It had delicious food like rice, puri, papad etc. After this, a glass of milk was fed. He was a man of religious instinct. Then brought water on hand and washed it. There was a change in the mind of Shivanand that in such a way there is no benefit to go around, go to Gurudev. After taking food, he went to get clothes. At the same time, before the shopkeeper arrived, Shivanand reached the railway station. The board saw a train going to Bombay BT standing ready. A reservation box was open in front. Four men and women landed at the station to bring the goods. Shivanand went straight and sat in the same seat. With this, those men came to the car with fruits and flowers. All four were very emotional when they left the car. Those people started saying don't say anything to Baba and let them sit. Those people sat separately. He understood that Baba is silent. Whoever used to eat this mass used to feed Shivanand. They were the people of the upper house of Bombay. Shivanand's body was covered with dust. The cloth laid by them also got spoiled. They soaked cloth and wiped the body of Shivanand and laid a good cloth. Just like that, Baba has to get down at Dadar station. He asked that the Mahatma came to Dadar station. On reaching Dadar station, those people understand that you will land here, this is Dadar station. In this way, leaving only his clothes, Shivanand came down on the platform only from the loincloth, he also landed with him; Because if Mahatma ji is caught as a station master, he will free him by paying money. But going to the station master, Shivanand walked fast, thinking that the station master withdrew. Shivanand came out of the station,

signaling those devotees to leave. Two or four voices were heard madly. Reached Basin Road Station directly from there. Just went to stand, but there was no money. Walked straight to Ganeshpuri. Time was 1.30 pm, Ganeshpuri had a peaceful atmosphere. In the door of the Kund, at that time of midnight, Lord Nityananda had fruits and offerings at the door. Giving Prasad, Gurudev said - eat it and bathe in hot water. Saying this, Gurudev went inside.

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Sixth part: Abode in Ganeshpuri

Nityananda Maharaj gave offerings to Shivanand and took the pleasure of bathing in a pool of hot water overnight. Gurudev came to take bath at 4 in the morning. After this, after bathing with all the people, he went to see Gurudev at 10 o'clock. At that time there was only one koupin. Gurudev had four wooden walls all around him at that time. Which had a door, it was a Thursday, went inside the door and said hello. Water was dripping in big jats. After that Gurudev gave a tear. Gave a Tondli-filled Bundi laddoo nearby that Shivanand's Anjali was full. Sitting there, asked to eat - because it was Thursday. So there was a lot of crowd. Laddu was sitting inside and eating Shivanand, so the people sitting outside were very surprised. Many people wished that who is sitting near Nityananda? With the desire to know this, the Nirmala Sadhu (Swami) further requested to know about Shivanand. Who is this, where does it come from, what is its name? Everyone had a strong desire to hear this. On Nityananda's rebuke, people wished to know about Shivanand. Later Shri Nityananda Gurudev said - This monk is from Mathura, is Kansa, laughing and said, Lord Nityananda was pleased from inside. Shivanand always obeyed Gurudev's command. Nevertheless, he stubbornly sought to know namadi. Lord Nityananda said - He is not yet named, so Nirmala Swamy said - The parents must have named them. Got an answer, will name it now. Then said - its name is Karunanand. All the people shouted slogans of 'Nityanand Ki Jai'. After this, Karunanand ji came out from near Sadhguru Nityanand ji. After this, all the people of the introduction surrounded him from all four sides. In this way, Gurudev came and said - All of you go and Shri Nityanand ji sent the disciple Karunanand to a room and drove out all the remaining people. Mr. Karunanand now started living near Gurudev. But do not take the name of Gokul. Because in Gokul's

three-month habitat, he had to endure a lot of hunger and thirst, and having food at a poor family, there was grief in his heart. Now Nirmala used to feed sadhu Shri Karunanand ji as a variety of things, yet hope remains to eat more. Nirmala Swami would make one thing in order and keep it all in order, slowly Shri Karunanand Swami would eat it, the stomach would ache and become indigestible, even the mind would not accept it. One day I got a stomach ache and a fever came. Thus Nityananda Maharaj scolded, there is no shame in eating. From that day Mr. Karunanand started eating accordingly. In front of Nityanand Ji Maharaj used to ask to go to Gokul. So I did not face. One day at some point Gurudev called out that Gokul does not leave. How to go there, the food and drink system is not right. Such poor gets food from here. Gurudev said - That is why the work of 3 years has been done in 3 months. Now everything will be alright there. Then, after staying for 1 month and being healthy by the orders of Gurudev Ji, he laughed to Gurudev Nityanand and said that I will go today. Because for 3 years Gurudev had given permission to do spiritual practice in Gokul. It is the duty to complete it.

On the 14th of the month of 1953 August, Swamiji made his debut in Gokul on the orders of Gurudev. At the time of arrival, there were Kamandal, Kamble, Paduka in Bombay; But it was forbidden to be brought here. Wherever you go, you should meet there itself. Even if you want to move from one place to another, do not carry anything tied, you should leave it there. Therefore, there was only a trample and a tug of war. After staying at Vrindavan for a few days, he resided in Gokul. After a few days, fever and vomiting started increasing. There was a dampness in the ground, there was nothing to cover and cover. Used to lie on wet ground. Not even ahar, the tiredness became more due to continuous vomiting, and there was problem of sitting. There was no one together, no medicine was available. 'Whosoever has no companion, God is the keeper'

In such a situation, a cow came and started licking the tired body. The power in that body part licked. She slowly turned the body from her face to the other side and then licked that part. In this way, he licked the whole body and made it healthy. The body used to get great rest while licking it in the evening. In this way, licking the cow became healthy. Then when the sun set, a tall giant came, he was not a man, only a deity. His big hands and big feet were at least 20 feet tall. His body had such a big shape that Swami Karunanand ji was like his one finger. Swamiji used to see them well inside the hut. He would stand at the door. Since the door was very small. His only motive was that you don't have to live here. Go elsewhere Mr. Swami Karunanand ji said - Gurudev has commanded, stay here. He said - will not let you stay here. Similarly, 20 days had been spent arguing and arguing. Did not sleep at night, used to go at 3 o'clock in the night at sunset. Say you lie down, we will put you in the well. Swamiji said- You touch my body, there is more to put in the well. He never touched Swami's body. Swamiji said - I have come here to do spiritual practice on the orders of our Gurudev Ji. We do not cause disturbance to any organism. For no reason

A similar debate lasted for 20 days. Later one day he said to them - Do not disturb us, no matter how much you have tried, we cannot leave from here. We are very tired. Go straight to Ganeshpuri. He is able to fight you. Saying this, he joined hands with a very sad heart. Just from that day, that disturbance also went away.

The second problem was that in the day and night, a black snake roamed inside the hut, whose fun was very big. First he appeared behind his posture. Looking back, I saw him sitting in a pedestal. It was 2 feet away from Swamiji. Swamiji was in meditation. The sound of sadhana came from inside the snake, when Swamiji looked back, his fun was higher than Gurudev ji. So Swamiji got scared. But what would we

do at that stage? There was a strong belief in my mind that I am meditating sitting on the pedestal. At this stage I remembered the mother's word from above. Mother said in a very small state that the snake is a sin left for sinners.

If a sinner, it will eat. Sinful creatures, do not want to live. If he is not a sinner, he will not eat it. Then the idea came, it must have come too late. Had eaten, he would have eaten by now. They used to think a little like this. Then I would close my eyes and meditate. After some time, you do not see. Gurudev's command was that no matter how much suffering, do not leave this place. That's why we don't go anywhere. One day my mind became very sad. How much trouble? Night and day fear. Gurudev, why did you send me to such a place? On the same day, Gurudev showed pity to the real form of the same snake, then the fear disappeared.

In 1958, Swami ji was going to Ganeshpuri after completing 3 years in Gokul. There was no money in hand. So, I did not even take a ticket. When the Kumbh Mela was going on in Nashik. Jawaharlal Nehru was the Prime Minister of India at that time. The carriage was full of sadhus going to Kumbh. From Mathura station to the next station, the station master said that there is a train for sadhus and mahatmas at 3 o'clock. Everyone can go into it. There was a beautiful garden outside the station. There was a place for thousands of people to rest. Swamiji along with many sadhus came down at that station. The sages brought people from here and there for their food. Since Swamiji had earlier stopped begging in Gokul itself. Hence, he has not gone anywhere. It was night, all the sages slept after eating and drinking. Swamiji could not sleep due to hunger. There was a blanket which was half laid and half covered and covered. It was about 1 o'clock at that time. An old lady came and said - Baba with blankets, wake up, I have brought food. After cleaning the lotus in the tap, the old lady brought water and sitting nearby said - I have brought bread for you. Old age was about 90 years old and

torn clothes. Which was coming down from anywhere. The head was shaved. First the old lady put a plate in front of Swamiji, after taking out 3 pieces of hot bread in it, the old lady said - I have brought this bread not by begging and paying money. By then Swamiji had a thought in his mind that what would happen with 3 rotis. As soon as Swamiji started eating bread, the old lady started clapping and singing songs. The song was the main thing. Sarvanand is now going to the Guru. After eating the bread, the old lady asked - will eat laddus, eat puris, eat jalebi. After speaking the name of each one, Jalebi, Laddu and Pudi were kept out of their worn clothes. Swamiji ate a lot and the old lady also laughed a lot by singing the song. Swamiji understood that this is not an ordinary old lady. It was also not good to throw away the prasad that had survived. At that time, a white colored cow came running and ate all the remaining prasad.

The old lady said to Swamiji - Now relax, the train will come at 3 o'clock, "Go to Gurudev, your life has been successful". After saying this the old lady lay down. Swamiji also took some rest. The old lady did not wake up till 3 o'clock. The old lady kept sleeping there and Swamiji along with all the sadhus reached Ardar to Dadar station. There was a taxi introduction there as soon as we went to Ganeshpuri Basin Road. He went to Ganeshpuri. Bathed in the pool The time was morning and then saw Gurudev Ji. Prasad gave and Gurudev asked - you got food at Arda station. Then there was a room behind the Shiva temple in Ganeshpuri. It was some time while living in it.

Swami Karunanand ji was stopped by Gurudev ji from going out during Guru-Purnima, it is still a celebration. Swamiji was bathing in the pool and water was falling from the jata. At the same time, the devotee of Gurudev ji was distributing one rupee each to the Sadhus of Bangalore. He also gave one rupee to Swamiji like other sages, refused, again two rupees, five rupees and after that he started paying 10 rupees. Swamiji got angry and said - Where did this money come from? Found by the grace of

Gurudev ji. After that Swamiji replied that Gurudev Ji would not give me. Then he went to the couple Gurudev Ji Nityananda that he is a monk. Even if he gave him ten rupees, he refused. Worship him Then on the orders of Gurudev Ji, Swamiji took him to the room next to Nityanand ji and both worshiped by washing the feet with law and legislation, only then accepted something. In this way, Nityananda God, by worshiping Swamiji by himself, gave orders for the welfare of the devotees and worshiped him.

After living in Ganeshpuri for one month, Gurudev Nityanand ji gave permission for Gokarna for 3 years. The key to the room behind the Shiva temple was served to Gurudev Ji, the devotee, who used to give the key to that room while going out. On the way to Gokaran, he gave the key of the room to Gangubai. When Swamiji was outside, the room was closed and the room opened when Swamiji came.

Nityanand Maharaj Ji after going to Ganeshpuri asked him to stay in Ganeshpuri. Nityanandji did not wish to be sent away. Nevertheless, Gokul's experience of 3 years of solitude was a pleasure. Ganeshpuri was interrupted due to people. Shri Karunanand Ji himself requested Nityananda to go into solitude. Then it was ordered to go to Gokaran.

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Seventh Part: Gokaran-Departure

There was a broken temple atop 'Sapt Singh' mountain in Gokaran. Even after breaking all the temples, Bharat ji had a beautiful and good idol of marble. Which is still today. Gurudev asked, will you stay there? We will definitely keep you somewhere in reply. There was something terrible that night. Not even water above, its height was 200 feet, below was sea. It is good to live in this place, thought came. On the way there, Gurudev told a story - Chiku (malaria disease) does not even allow water to drink. This disease was accompanied by headache, fever, and night-time. At least one month suffered from this disease. Then on going to malaria one main organ is destroyed. An eye, foot, hand is destroyed. This disease was not known to Karunanandji Maharaj that he was going to have this Chiku malaria. Then after one or two days, Gokaran departed. It is forbidden to try for ahar and be content with what you get - Gurudev said. Was ordered to bathe in the sea. Then the routine started with its root-fruit. After 10-15 days, he got Chiku Malaria. At that time there was no one else there. There was no one to provide water. It was chaotic for 7-10 days, it was difficult to get up. The idea came to my mind that one of the main organs is going to be destroyed. After the mutilation, one had to remain subjugated. The subordinate creature is always unhappy. In this, there is no benefit in retirement life. Many thoughts started coming to this mind. After thinking like this in ten minutes, one made a decision, the body is perishable. It is okay to discard it. Made such a decision about the impermanence of the body. When the body also got up and got up from the top of the mountain, the sea was very deep in the deep. At the same time, the depth was in standing. While going to the top of the mountain it came to mind that dying in this way is not right, we will meditate first. After this, they will jump into the sea. Swamiji sat down in meditation and, while meditating, saw Brahmatej

(Prakashwaroop) and jumped. While coming down it seemed that someone was slowly bringing down. The sea is very deep there, but at that time the water in the sea was only up to its knees. The thought came to my mind that if the devotees of Nityanand Maharaj would see here, they would ridicule that they had come to commit suicide as disciples of Gurudev. Swami Karunanand ji jumped, it was sunset time. But going down in this place there was only water up to the knees. It was a scene of great surprise that Agadha remained only watery at the knees and survived from death. Jumping into the sea, the disease disappeared. Then he came there in such a great deal of trouble that even life was not over and it was impossible to come up. When the wave also stopped in that place, it was sunset in the sea itself and running around got into a pit (which still seemed to be), then there was so much pain together that fainted and on a stone Sat down, where there was water till chest. Nothing was known. At this time, there were four devotees of Gurudev in a bidi shop opposite Mahabaleshwar Devasthan. Two people were sleeping in them and the remaining two were making bidis, who were siblings. Gurudev told them in a dream that it is in the sea. There was a loincloth on jumping in the sea. Shawl up on the mountain. When those people reached the top of the sign of the shawl, they came down and came down. They were the catchers. It was his practice to swim in the sea. So Karunananda swam to Swami. From there, both of them took up Swami Ji and took him up. Where Swamiji's antelope was lying. He came to the mountain on top and realized. Get to know everything there These people later told Swamiji. The leg was swollen due to fracture and began to ache a lot. There both of them gave information there in one ashram of Nityananda Maharaj, which was in Gokaran itself. Two Mahatmas came from there. Both of them continued to treat the feet overnight. The treatment went on till morning, but the swelling did not increase continuously. By entering the government hospital in the morning, both of them stayed in the same

hospital. The pain on going to the hospital was less, but the swelling remained as it was. Bone fracture was not treated. Still, there was no hindrance in meditating with a pedestal. Nityananda Maharaj ji told about the Swami Karunanand ji in Ganeshpuri at the time of jumping into the sea, that Karuna-swamy jumped into the sea, to die (everyone in Ganeshpuri called Karuna-swami); But nothing happened to them; He will come there after a few days. Later the servants said this to Karunanand ji. A month later, Swami Karunanand Ji came to Ganeshpuri near Gurudev Nityananda. Nityananda Maharaj said - Take a bath in the pool. Nothing, everything will be alright. One birth changed. The leg itself healed. After bathing in the pool, the swelling of the feet decreased. But the bone is not attached, it is still the same, but there is no problem.

Parvati Devi and Mahadev ji's play-place

A few days later, Swami Karunanand Ji again left Gokaran, about 4 km from Mount Gokaran Sapt Singh. There is a mountain on the far side of the sea, its name is Uma-Maheshwar. It is written in history that Uma is the abode of Maheshwar. Staying there at night is prohibited. The priest there also stays under the mountain at night. Above there is the establishment of Shivling, which is a small temple, its name is Uma-Maheshwar. Some sages go to Siddhi, there is an invisible voice at night. Still sits stubbornly, picks him up and throws him down the mountain. Some fall into the sea, some eat snakes. Similarly, many people have died. This place is very fragrant and has fragrant small trees with flowers. As soon as you climb the mountain, a special aromatic fragrance is experienced. Since Swamiji's residence was 3 years old in Gokarna. Therefore, the priest of this Uma-Maheshwar used to come to Swami ji and narrate there. At the same time it was decided to climb the mountain. Wanted to go there, thought Gurudev Nityanand ji had sent Gokaran for three years. Now, after completing three years, the idea of going to Uma-Maheshwar came up. Which is 4 km from there.

was away. It is good if mind dies in the place of Lord Shiva. Because I am not going for some evil work. Staying in this place for a few days is not the purpose of accomplishment. Siddhis were abandoned in Gokul itself. Why do you throw away the spiritual practice that you do with a senseless spirit? With this determination, Swamiji went there alone after three years. 4 km from the sea shore Walking away, reached the mountain in the evening. At that time Swamiji did not accept food. Therefore, the body was becoming weak. Arrived there and first met the priest. Told him I want to stay upstairs for a few days, don't be afraid. The priest said that you can go up during the day, stay with me at night, eat and drink here. I said - you will not mind, because Gurudev has my permission. Then he agreed to the priesthood, he was acquainted with Gurudev Nityananda Maharaj. There was a rule that if someone stubbornly goes up to inform the police station. This type of instruction was for that priest. The priest then said nothing to Swamiji. The priest said - go and eat something with us during the day. Swami Ji said - It is not necessary to eat or drink anything. You go to worship twice, so give me two bowls of water. Swamiji went upstairs to the temple as he was tired, so he rested for some time. A little voice came, who has come and lie down. Swamiji said, I am your slave. You have come to live here, let's say don't tell anyone the night scene. Likewise started living there. During the day, some would eat fruits and flowers, and the priest who used to come up, would drink water from his corpus. Swamiji, staying there for 20-25 days, pulled it out with great joy. Priests and other people would come in the day, saying - Big masters do not stay here even for one night. How is it living here? When people would come to the temple on the day, they would come to see Swami ji. At that time, Swamiji did not talk to anyone. There was neither bath nor diet. Still, the days and nights were spent with great happiness. The priest very much requested for food but Swamiji did not eat or drink anything. There was a problem there.

The fruits above were very hot. Used to take once a day. After 10-15 days, semen ejaculation started at night due to excess heat. The mind started getting frustrated. As soon as the heart was troubled, Gurudev ordered - sent you for three years. time is up. Thus why here and there, it is not necessary, come here. It was said in the Brahmamuhurta in the morning during meditation.

Greeting Maheshwar from there, came down to the sea and took a bath and after coming to Gokaran which is only 7 km. was away. Then Swamiji departed for Ganeshpuri. Gurudev Nityanand ji saw Swami ji as soon as he was very happy and said Mahadev ji is everywhere.

The time of three years was not yet over. When Gokaran departed from Ganeshpuri, he was asked to stay at Ramatirtha in Gokaran itself. There, Gurudev Nityanand Ji Maharaj made two rooms with mud clay on the sea shore. People told Gurudev Nityanand Ji Maharaj that he will be swept away in the sea in Lata (wave). Gurudev Nityanand Ji Maharaj told the people there that nothing should deteriorate for 12 years. This story was told by Swami Karunanand ji. When Swami Karunanand ji came to Ramatirtha and there was nothing nearby. Now thoughts started coming in my mind that how to live. In this way, there was a Mahatma Shandilya Maharaj (who became a samadhi) in Ramtirtha, due to thoughts in his mind. Those Samadhista Mahatma appeared at night and were pleased. Swami Karunanand ji resolved. There was no provision for food while staying at Gokaran Ramatirtha. Swamiji had a small photo of Gurudev Nityanand Ji Maharaj. For him, he used to make flower necklaces and put them in the photo. Some also used to take fruits. Used to eat a leaf that looked good. One day, while eating the leaf, the mouth became dry. Thought if it can dry the mouth, water can be thickened by adding its juice to water. Swamiji had heard about this leaf from Gurudev Nityananda. Swamiji had written that leaf. The leaf is small in

appearance. Swami ji was in search of it and got it. After breaking 4-10 leaves from the tree, crush it with the palm in the water of the lotus and put its juice, and by running with the finger, it becomes thick with watery juice. This food and drink went on for a long time. In between, some people used to bring coconut water or banana or milk once in a day, 8-10 days. Similarly spent about one and a half years. In the morning and going to bathe in the sea, there was a forest. For some time, they used to sit on the stone looking at the sea alone. One day it came to mind that how big this sea is, its suzerain is the god of Varuna. Then Varuna started talking directly to the deity. Innumerable living creatures live in your stomach. It remains satisfied after eating and drinking. I have been living with you for a year and a half with great hunger. Don't you feel pity Swamiji further said - There are as many animals in the earth. Four times that resides in your stomach. They are satisfied after eating and drinking. Saying this, Swamiji descended into the sea, descended and took a dip. A large banana from the front, which was of red color, came in hand, the mind was happy. Prasad of Varuna deity got. The banana was tasty and ripe, there was no spotting. After taking a bath and sitting on the same stone, Swamiji along with the peel and ate it. Said that no food is required for 10-15 days now. In this way, the mind went up saying mind. Thought in mind, it is not right to ask for such food, now we will not ask. About four months were spent, and then one day a thought came in my mind that scarcity will come due to me getting prasad. Thinking like it dipped with the desire to get some offerings, that day a big mango was found which was ripe. That time was not a mango, it was enough to fill the stomach. After eating it, Swamiji thought that no longer ask for it. Thus, a period of 2-3 months was spent. Then one day a thought came to my mind and folded my hand and said to the deity Varuna - I have the same number of children in your stomach. If you have leftover prasad distributed to everyone, then give it this time and you will not ask again.

Then Swamiji descended and took a dip that day a coconut water came in his hand. Drank him and ate part of it, he was satisfied. Then thought no more than ask for it. Then Swamiji came to spend 3 years living there. There was 2–3 months left for completion. Then one day a similar thought came to mind. He sat on the same stone. Due to our offerings, there is only a shortfall. Ask for one more time, it was the last time. On the same day, a fish came in the hand when dipping, but there was no life in it. It was a small fish that was rotten or without injury. Taking it in hand, he has got it in the form of prasada, eaten with love, how to abandon this fish. It is not discardable. Thought this and then sat on that stone and ate it like other offerings. But what did that fish taste like. There is nothing to equate this. Never ate such a tasty item. After this, there was plenty of food and drink. Whatever one eats and drinks, considering the deity of Varuna, he would eat it and then eat it. Now 3 years have ended and Swamiji once again went to Uma-Maheshwar and later went to Ganeshpuri.

Swamiji was traveling while going to Ganeshpuri. Nothing was eaten or drunk for several days and not even found. On the way, two girls and their younger brother, along with their mother, are standing at the door near a railway colony. A thought came to my mind, these people are sad to see and are hungry too. On being asked, he had not received food for several days. I got the idea that today I would have helped in the factory, but I had nothing. Looked ahead, found a note made of gurmudi at some distance, I was happy in my mind, gave that note to the sensible wood and said, bring the goods from it and make food, we will also eat. All three people started running and bringing goods, they were very happy in their mind. I had a dirty cloth. The mother there started cooking. I washed the cloth and put it to dry. Along with the stuff, I also brought new clothes for me. We all dined together. They slept after eating due to lack of food for several days. I saw that these people were asleep. Will not let you go later

because of love. Immediately, he tied the old cloth and started walking fast. Those people awakened when I got away. All three people are looking towards me, I am also looking towards them. It seemed that a family person had lost. As they continued to look at the door, I went too far. Swami ji asked 10 rupees I got so much stuff. Girl Bid-Swami Ji 100 Rs. Was, started returning, but Swamiji did not take the remaining money. Thus it had been many days while traveling. A chiku tree was found on the way. Hunger was getting louder. A Chiku broke from a Chiku tree. Seeing the farmer, I got very angry. Within this time, a monkey came from somewhere. He climbed the tree, shook it hard, many Chiku fell from the tree. I quickly filled a lot of chiku bags and went ahead, that farmer kept looking at me. If I did not have money in my hands, I would have got food to eat by the grace of Gurudev Nityanand. Shri Swami Karunanand Ji was on a journey. At that time he had great curly hair and light beard. When Swamiji was leaving on the road, the college students were already harassing a person, ridiculing that person. You spoke to him like an elephant, thus troubled him. Those college students talked to Swamiji, Swamiji thought that he should teach them a lesson. Swami ji told those college students that, look, in the hospital, a woman has had two shaved elephants. All those students went to the hospital and filled up. Asked Dr. Show that two shaved elephants have been born. That doctor thought that there is some reason when he came here. That Dr. told those students that if the woman has a child, then the mother becomes unconscious. Then she can survive when two shaved elephants are born. That Dr. rebuked the college students and said, tell me the truth. Swami Karunanand ji went some distance and sat under a tree. The students told the Dr. that the monk told us. You guys must have done something. Then he told Dr. that we were bothering one person. Well then, that monk has fooled you. Go to him and apologize. Those students came running to Swami Karunanand ji and started apologizing to him.

Swamiji told him that all of you are of a good home. Thus, no one should bother. This brings disgrace to the family. In this way, the college students went away happily and Karunanand ji also gave the education and went ahead by teaching.

॥ ॐ नमो भगवते नित्यानन्दाय ॥

Eight part: Swami Karthikeyan's vision in Palani

There was a lot of money in hand while leaving Palani in 1959. Gurudev Nityanand Ji had said that do not keep money in hand and do not eat anything by buying with money. Go to Sadhu Swami Math and drink ganji. On the other hand, the tradition of Ganji was done by Shri Swami Nityanand Ji. That store is still running there today. On the other hand, according to the Guru's command, all the money which was nearby, put it in the store box and said - we do not have a single penny, from tomorrow you will eat what you will eat, going in front of Karthikeyan (Murthan) temple, Swami Karunanand ji said and Thus, 2-3 days passed. But nothing was found, one day according to the knowledge of Gurudev ji, went to Sadhu Swami Math and drank Ganji. There is a storehouse for the devotees, even if it is ganji. Ganji drinks less people. All sages sit under a tree. Later everyone calls. Swami Karunanand ji sat at the back. Some of the Mahatmas were there when they came to Ganeshpuri and saw Swamiji. He recognized Swamiji. The Mahants went there and took them away. Not giving Ganji, he gave Rajas food to Swamiji. Then stopped going there. Karthikeyan's temple at Palni is going up 1000 stairs. Tired of 5-6 days due to lack of diet. So, after climbing up with great difficulty, going in front of Karthikeyan and started speaking very sadly - Gurudev has sent me to you, according to his knowledge, we have given what he had at your feet. I am distraught with hunger and thirst for many days. Do not have the power to climb up. I did not come to dine in any other monastery. Was waiting for your offerings. So I am going to Ganeshpuri. Thousands of children have dinner with our Gurudev at 10 am. You do not have the power to fill my stomach. Not with arrogance, Gadgad was speaking to Ashramadhara in front of Swami Karunanand Temple in this way. 'Just now I'm going from here' - started getting down the stairs getting frustrated. Then a monk

from behind brought a coconut water. Swami Karunanand ji gave it in his hand - You have to sit wherever you go and drink. That coconut water was so tasty and fresh. Swamiji looked at the coconut with great surprise. Meanwhile, that Mahatma became invisible. At that time, I felt very sorry. Karthikeyan was also said to have something good and bad. It was also said that you have no ability. Then came down and sat under a small belpatra (bilvapatra) tree and drank the coconut water and then ate it. Was satisfied with that. After that, no effort was made for food and water for three years, because offerings started coming from temples and monasteries. There is a lake nearby named Brahmathirtha. Bathing in it and drinking water. Prasad would have used to distribute so much to the monks. Idli, dosa, bade, coffee, kheer (emulsion) etc. used to come a lot in Prasad. They used to go for a rest in the flower garden of the temple. There was a mausoleum, on which a Shivling was installed, on which was written - 'Sadasiva Brahma Samadhi'. Inside it was full of dust and mud. It was the residence of many people, big and small. The walls had become hollow. Because samadhi was around 250 years old. Swamiji made his residence there. Due to Surya, Kusha started living in it by making a high pedestal. Snakes used to climb there too. But the Serpo did not cause any fuss there. The keeper of the wreath became very happy. Because there was no one living there due to snake etc., living was also forbidden. Swami Ji himself made a place to live by his own will. He was doorless. Due to the strong light bulbs on the summit of Karthikeyan temple, he could read the book sitting inside the tomb situated in Pushpavatika, so much light came. That samadhi was very conscious. The stream of water from the Shivalinga installed on it started flowing for itself for some time and then stopped. This stream sometimes burst suddenly. The devotees present used to catch him. This stream originated at a time when an emotional devotee used to bring idli, dosa, big etc. offerings to Swami Karunanand ji. Those people would be surprised to

see how this stream comes out here. There was a lot of material in the prasada, but Swamiji used to call the sadhus and distribute a little by himself.

Thus two and a half years have passed. In the meantime, Lord Karthikeyan had mercy on Swamiji and appeared directly and said that you eat snacks. So don't come at the height anymore because you will get tired. I live below in the Girivithi (the circle of the mountain), where we revolve. Keep doing parikrama (pradakshina) at the same place in the morning and evening. I stay down. By saying this, Karthikeyan disappeared.

There is a similar type of mountain at 4 miles from Palni. The name of that mountain is Ranganath Karad. Karthikeyan had done penance earlier in it. This type of history is available. From the Palani temple, the priest comes along with the instruments and worships. There is a small well on top of that mountain. Once a year, the amount of water that is drawn from that well is immediately filled. The size of the well is only one and a half feet. Nowadays it is used only by wild animals etc. A murtha (three in a pointed trident), but it has a shool, it is called a murtha, below is a throne and a swing of chains and there are also old signs visible. Hearing this all became known to the priest, because there was no way to climb up. This is believed to be the original place of Karthikeyan. Karthikeyan from Ranganath Karad came here from Palni mountain. Swami Karunanand ji.....

Ranganath along with the monk went to a mountain called Karad. It was 3 o'clock in the morning when departure. Some food items are also taken together. There was a lot of trouble due to lack of way. There were crooked stones and thorns on the way. Till 10 o'clock, we could not even decide a quarter of the way. The accompanying food item was empty. No water was found. While walking slowly, some must climb up, but it was not yet known how high the height is. The accompanying monk said in dismay

- Here we have come to die. Blood was also coming out of the legs when the road was bumpy and thorny. There was only disappointment. Swami Karunanand ji was moving forward and behind that other sage. The evening has come, a hut made of wild vine appeared, seeing it, it seemed that there is a place of a monk here. The wild grass which was long and shining was spread in such a way as if nature had laid a seat for relaxation. Swamiji said to the monk there - will rest here and climb up in the morning. The monk who lives here must have gone somewhere to get water. The place which was considered as the place of living of the monk. He was the tiger's resting place. As soon as Swami Karunanandji smiled and looked at the accompanying Mahatma, who was standing behind, he had a direct look at the tiger, who was standing near both of them. The accompanying monk was stunned. When Swamiji looked backwards, when he fell on the lion, he was also laughing. Swami Karunanand Ji saw this and was becoming known as if it was a domestic dog. Vyghra was very athletic and with sharp eyes. After this, he started walking, but his vision was towards us. As if he is showing us the way. Swami Karunanand ji is giving this kind of idea. Were considering how much prudence is there even in wild animals. Seeing this, Vyaghra started walking down his face and is showing us the way. He started walking towards the path of deep water. Later it came to know that after listening to our mind, he took us to the pool of water. Vyagrah was forward and forward and Swamiji and Sadhu were behind. The monk told Swamiji - We will never come with you. The monk was afraid and was saying. Have come here to die. But first we had to know that there is a pool above, then on getting the pool, we realized that we have come to the destination. The tiger descended from the mountain by reaching the pool. Both drank water in the tank. After this, Swamiji saw that there is a way towards the height. So Swamiji reached with that monk. There, a monk used to live in a hut made of rain paper (plastic). He was of Mahatma introduction. This

Mahatma used to come for alms one day a week to earn a living. When the Swami Karunanand ji used to worship Karthikeyan (Girivithi) below, then that monk used to come. He used to do circumambulation along with Sadhu Swami Karunanand ji. But they did not speak to each other. Swami Karunanand Ji told that the personality of the Mahatma living above that was huge. The same Mahatma resided above. He was pleased to see Swami Karunanand ji up. Made rice ganji for both of them, gave them red chillies to eat. He asked - will you stay here or will you go. He wished only Swamiji should stay here. But Swamiji refused to stay. Swami ji said - We have arrived here from 3 am in the morning to reach here at 4 pm. How to get down That giant Mahatma said - I will bring you down in a few moments. (Holding both of us with hands) First by raising Swamiji on the side and then holding the hand of that Mahatma, we lifted both of them with both hands and took him down with the support of the armpit. After this, Swamiji and another Mahatma walked to the residence.

Once in Palani, a fever came. No place of stay was decided. There was no desire to live in the Ashram and Dharamshala. During the day, Karthikeyan lived on the temple and on the mountain. They used to live in the branches at night on top of a huge tree tree. It was a place of farming. A pure water drain flowed. Therefore, there was a lot of facility for bathing and drinking water. Karthikeyan's crown was golden jubilee. Therefore, it was forbidden to stay at night Girivithi (Pradakshina Marg) or on the mountain. So we had to stay on top of the tree. Thus some time was spent. One day a farmer took a torch and while watching the farming, applied torch on the tree tree while going under the tree tree. Due to being covered with leaves, the whole body did not appear, he became frightened. Not even once did he dare to see it. He screamed and jumped into the water and ran away. After some time, Swamiji got high fever. He went on for a few days. There was no cure. The days were passing by drinking only water.

But the fever was not going away. There was no power to move. Cold seemed very much in fever. There was no means of wearing. There was a lot of leaf under the tree. Lie under the leaves and cover the leaves from the top. But due to the guard of the police, drinking water also used to go here and there, waking up to drink water twice a day. Drinking water was also difficult, no introduction. Then saw a pipeline of water passing through. A hole in that pipe became automatic and the water stream started coming straight into the mouth. Due to this, the system of drinking water became involuntarily. Then after 2-3 days the fever went away automatically, got up and started walking outside. Meanwhile, a Kerala Mahatma living in Palni was found. His name was Mahabalananda Swami. He was a disciple of Gurudev Nityananda. Talked to him, he lived in a cave. He had two more caves. But he did not let it stay there. He was living there for many years. The monk was related to the women of a nearby village. At night they all used to come to the service of the monk with a master's lady. She was around 5-6. Swami Karunanandji came to know about this. It was also learned that the people of the village do not like it. One day Mahabalanand's hut was nearby, set on fire. Agreed to kill the monk. But thinking that Swami Karunanand ji is a disciple of Nityanand ji Maharaj, he saved him and Swami Karunanand ji told the villagers that you know the power of Nityanand ji Maharaj, you will destroy him a great deal. The people of the village agreed to Swamiji. The villagers quit killing Mahabalananda Swami. The two caves nearby were related to the Karthikeyan temple. One day Mahabalanand Swami said to Swami Karunanand ji that I am going to see Ganeshpuri Gurudev ji. Tell me if you want to send some information. It was a cold time. He came to know that he has sent me for three years. Swami Karunanand Ji said - Gurudev knows everything. Nothing to say At that time, Swami Karunanandji neither took money from anyone, neither went to a monastery for food nor wrote letters to anyone. There was a lot of

food, but there was no desire to eat. That sage went straight to Ganeshpuri, went and saluted Gurudev Nityanand ji. Nityanand ji asked Mahabalanand that Swami Karunanand has what to cover. The Mahatma replied - He has a Tuval and Tahmad. On the other hand, saying that there is a lot of cold, Gurudev Nityanand Ji lifted the blanket from his seat and said, give it to Karunanand. The blanket was also thick and good. That sadhu asked that blanket from Nityanand Maharaj - give me one too. Gurudev Nityananda also abused him and abused him. Do you have a cave too? You have many clothes, did you give? Gurudev Nityanand Ji got angry with Mahabalananda and said that there are women who are fasting and go there. Then Gurudev Nityanand ji kindly told a devotee of Bombay - give him a blanket. Take it to Bombay. The monk went to Bombay with that devotee. The devotee said - what is needed? The monk said - tell a trunk, stobes, blankets and some vessels and took a lot of luggage like a bed. Then that monk came to his place in Palani. That monk did not tell Swami Karunanand ji about Gurudev Nityanand ji. Then coming to Swami Karunanand ji in Palani, did not give the good blanket that Gurudev Nityanand ji gave him, and gave him a torn, old blanket. Swamiji said, it is good. Swami Karunanand ji thought in his mind that Gurudev always used to give me good things. How did you give this time; But he did not say anything and remained silent like an unknown.

Entering his cave at 12 o'clock that night, Gurudev Nityanand ji hit him hard with kick and bribes and shouted loudly. Weeping and screaming, I came out of that cave and was crying and crying and coming out with a blanket. This blanket was given by Nityanand ji. They are coming here and killing them. He said - Why do you beat the blankets so much? Such a big punishment for a blanket? Saying this, that monk threw the blanket over Swamiji. Swamiji said- Keep it, it is good. I will be spoiled But he did not take it and said - will give me more. After this Swami Ji used that blanket. After

wearing that blanket, Swamiji was going for a bath after a few days. Meanwhile, an old Mahatma was fascinated by that blanket and said - If I get this blanket, then my life will be successful. Swami Ji gave that blanket to that Mahatma. After 4-5 days, the tomb of that Mahatma was completed. At the time of samadhi, he was above that blanket. Swami Karunanand ji thought that the hope of this poor person would go in this blanket. This made me happy.

Swami Karunanand lived in a broken Shiva-temple. He was very old, started cleaning and living in it. Ever since Mahabalanand Swami gave the blanket to Swami Karunanand ji, he had accepted enmity in mind. That monk sent the master's lady who lived at night to Swami Karunanandji at night. The woman came at night, but it felt like the fire was burning at the door of that temple. Then sent him the next day but got to see the same scene. On the third day too, that sadhu sent in anger, but that day she got scared and fearfully went in and said - I will never go there. In this way, Gurudev Nityanand Ji used to protect his eyes like the shadow of Swami Karunanand. By his grace they were fulfilled, they too could see all this scene. But they would have left themselves to Gurudev. One day Swami Karunanand ji thought in his mind that to fast. He considered bringing jaggery for fasting. After that Swami Karunanand ji took jaggery and cut it into small pieces and kept it in a tin box. Thought he would keep a jaggery deli on time in case of hunger. One day, Swami Karunanand Ji saw that many ants and ants were coming in the box. He was happy to see them coming and going. How many gods are people eating. Coming, going. Stores are running in great swing. He was happy to think like this in his mind. So much Gurudev Nityananda was sitting in Ganeshpuri and looking at the devotees, how much Karunanand's treasury was there. He came there to see it. He looked around and could not see anything. Swami Karunanand ji only knew this secret. When Mahabalanand Swami could not see

anything, then Swami Karunanand Ji showed it to him. All his ego was crushed. He was thinking of Swami Karunanand ji as a common Mahatma. In spite of everything, a person could not even get food. This was Swami Karunanandji's exclusive devotion to Gurudev. When Swami Karunanand ji was out on a journey, at that time, Chaturmas used to come to Ganeshpuri and visit Gurudev Nityananda. Swami Karunanand ji had only a small amount of money for Chaturmas. But somehow you have to fast. Swami Karunanand ji asked for jaggery in Ganeshpuri out of that money and cut it into small pieces and kept it in his room. The Chaturmas of Swami Karunanand ji started. One day must have passed that the other day a girl brought a cup of coffee with the permission of Gurudev Nityanand ji. Swami Karunanand ji was silent. They did not even look at him and refused. Then again he said - Gurudev has given the command. It will bring a cup of coffee after every hour. The girl who used to bring Swami Karunanandji a lot, she belonged to a rich family. That family was an ardent devotee of Gurudev Nityanand ji. He was married immediately. Her mother-in-law was furious behind the dowry. The girl's father said that we will not send the girl again until such items are found. The girl's family was an absolute devotee of Gurudev Nityanand ji and she had full faith in Gurudev ji. When the girl came to the wedding from the day she heard this, she thought that in this house there is no value of a person, here is the value of money. It is not good to live in this house. The girl came to Ganeshpuri Gurudev Nityanand ji overnight by taxi. Gurudev Ji gave him a room to live and a stob and said that there remains a monk, giving him a lot from time to time. He is fasting. This fast lasted for 30 days of Swami Karunanand ji. Used to do similar service daily from morning till evening. Swami Karunanand ji told that the girl used to open the door and leave secretly with a cup of coffee. I just looked at his feet. This sequence continued. In Ganeshpuri, a devout family of Gurudev Nityanand ji came to visit, a boy was well educated and very beautiful and

Gurudev Nityanand ji spoke to marry him. The girl left after 30 days and Gurudev called me and said that Chaturmas is complete. In this way Gurudev Nityananda would have completed the fast in a few days. When I was living in Ganeshpuri. It was the time of Gurpurnima, the Gurpurnima festival ended and Gurudev said that you do not leave yet. I saw this time, there is no happiness on the face of Gurudev ji and why are you asking to leave. I did not understand anything. I got the idea that Gurudev ji's order is a command. It is your duty to follow it. In this way I came to Palani after getting orders. But I also had many different types of thoughts in my mind. I have been in Palni for about 1 month that Gurudev Ji took samadhi. When I sat there meditating, it seemed that a lot of people were coming and going. There is no happiness of any kind. This is the thought that comes to mind repeatedly during meditation. I can't do anything. Gurudev ji has given the order. Have to live here in some way. One day it was found that the tomb of Gurudev has been reached. I cried to Palani, falling and somehow came to Ganeshpuri. The tomb was closed until I arrived. Gurudev ji could not even be seen in the last time. In this way, in the form of Gurudev who took samadhi in Bangalore building, he went to the door of all that suffering from hunger and thirst. It has been several days, nothing has been eaten or drunk and thoughts came to my mind. It is good if the body is abandoned. Swami Karunanand Ji said - I had died. Then Gurudev Nityananda said to a devotee that Karunanand is dying there. Come by giving him enough. The door did not open at the behest of that devout woman. He also tried a lot. But nobody could control anything. Then Gurudev said that I have spoken for a lot. Drink enough and stay for a few days and go there. Good for you there itself. After that, Karunanand Swami returned to Palani to complete 3 years and started living here.

In 1971, the tomb of Gurudev Nityananda was completed. Palani's time was also not complete. About a year and a half was left. That time has to be fulfilled.

Karunanand ji used to think like this. One day in the morning, in the Brahmamuhurta see that the ant is drooling over the tomb. Some good service-worship is not going on. It came to mind that the time is also coming to completion. After this, we will serve Samadhi only after going to Ganeshpuri. Thus, after completing 3 years, Swami Karunanand ji came to Ganeshpuri to serve Samadhi.

Abode in Ganeshpuri after Palni trip

Sri Swami Karunanand ji completed three years as per the order of Gurudev Nityanand ji. After that, he came to Ganeshpuri to serve the Samadhi Temple. At that time there was a priest named Laxman of Rajasthan in Ganeshpuri. Swami Karunanand Ji started the service of Samadhi in the Samadhi Temple. Swami Karunanand Ji used to take bath in Kunda at 4 am and engage in the service of Nityanand. At that time, whatever the devotees of Gurudev used to stand in front of the Samadhi Temple, I would take everyone in the Samadhi. Used to get everyone to touch the tomb. Due to this, the crowd of devotees started increasing. Devotees also started getting happy in their mind. There was a good opportunity to serve in samadhi. In Ganeshpuri too, Swami Karunanand ji remained silent for most of the time. The key to the room of Swami Karunanand Ji used to live near Gangubai. That Gangubai is of the time when Gurudev came to Ganeshpuri. He did direct service to Gurudev Nityanand ji. With this, Swami Karunanand ji also had the cleanliness of the room by himself or his children due to reverence and trust in him. In this way, the Ahurnish service of the Samadhi temple started running. While living in Ganeshpuri, the idea of Swami Karunanand ji came to mind that he should visit the Samadhi of Dnyaneshwar Maharaj. Dnyaneshwar Maharaj's samadhi was at a place called Alandi, 4 miles away from Poona, he went there. There evening reached on time. Directly after bathing, Dnyaneshwar entered the Samadhi of Maharaj. There was no hindrance in going to the Samadhi. Sitting there and

meditating. Due to mindfulness in meditation, everyone forgot to eat and drink there, room arrangement etc. It was a rainy time. The temple was closed at 11 o'clock. All the people came out after worshipping, it became dark, all went to the place. Swamiji came out of the door and sat there. At that time, there was a room for four people. Could not get late Swami Karunanand ji sat down with a blanket soaked in the door. A thought came to my mind, all the people went to their respective homes and slept. Dnyaneshwar Maharaj also fell asleep. Then a priest came in front. I considered him a priest of the temple. He came nearby and asked in Marathi language, you did not take the room. He said - Come with me, take some rest. He took Satyanarayana to the temple behind the Samadhi, his door was open. A fragrance was coming out of the temple. But there was no light. After laying our blankets, we both sat down. Sitting and talking for a while, it was ringing. When he started leaving, I gave him a rupee to drink milk. But he extended his hand to take it, then removed the hand and said - there is no milk here. Will take it in the morning. Then went to rest, saying that I will come in the morning. Taking a bath in the Indrayani river in the morning, at about 5 o'clock in the dark I walked towards the temple. People were reciting Dnyaneshwari behind the Samadhi temple. From that, an old lady Amma stood up and stared at me. I also saw, who is this? She came close and started crying with both feet. She was not ready to leave my leg in any way, she was crying after seeing my face again and again. A crowd of people gathered there. I have a Removed and gave it to him. It was the night money, which I was giving to the priest. The old lady did not take him and the old lady started crying loudly. Those who were gathered, thinking with their intelligence, the crowd was reduced. With their own intelligence, this will be their son. Got it after many days. People left after doing such things. The old lady looked like the Shrimant family. Then Swamiji asked the old lady the reason for crying, then she told her character. There is his house 4 miles away from

there, had come to fast to read Dnyaneshwari. Yesterday, the forty-one day parade was completed. I left the fast and asked for a rupee from Gyaneshwar Maharaj to go home. So Dnyaneshwar Maharaj showed him a rupee, then said take it in the morning. The note was inked. At that time you were also standing with him. Then Swami Karunanand ji gave him ten rupees, but the old lady said - I only need one rupee. I belong to Srimanth family. Had brought a lot of money, donated it, will be used for one rupee. After this Swami Karunanand Ji went to the Samadhi Mandir. For the milk and banana at the house of the priest of Samadhi, the priest gets 15 rupees. Gave it Thus, 2-3 days passed. Looks were fragrant at night, then there were ponies. Deodorant was coming. Then one day I went to the priest's house and in the evening gave five rupees to the priest for the samadhi consecration. At night he rested at the priest's house. Dnyaneshwar Maharaj appeared at night. He said - You do consecration consecration daily. He is our anointed. Go there, the consecration of samadhi is not going well. Departed for Ganeshpuri by first bus. Similarly, he served samadhi in Ganeshpuri for twelve years after samadhi. After this, the construction work of the Samadhi Temple started and in 1973, the work of the Samadhi Temple was completed. Kalash-establishment was also done over the temple, then Gurudev Nityanandji had a direct vision, he said - go alone and stay in Gokul.

'When all the gods and goddess reside in Sadhguru, then only mind Gurudev. Have greater insight than the external world. Antar Mane Chidakashwas. If there is no desire, then light begins to appear.

Avoid three women, money and fame. Work, stay away from anger. Stay mad in the external world. The body is disinterested. Then the mind becomes peaceful.

Cultivation quietness - There is quietness in it. The person doing this can drink the proper food. Spiritual asceticism is superior. This guru is given

Once Swami Karunanand ji came to Ganeshpuri from the yatra. At that time he had big hair and beard. Gurudev greeted Nityanand from outside and started looking around. From where the water of the ashram (Vaikunth) was flowing in a drain at the place where the Samadhi Temple is built. Swami Karunanand ji saw that very bad smell was coming. Meanwhile, a man was living in the service of Gurudev Nityanand ji. It was much wider than the body. But the nature was not good. Gurudev also scolded those who served near Nityanand ji for serving the ashram. Due to this, the devotees were in great pain. Gurudev used to calm down saying to Nityananda. Due to this the devotees' heart started to become very sad. The person asks everyone if he has taken permission from Gurudev. Because of this, they could not serve properly. When Swami Karunanand ji started cleaning the deodorant drain in which mud was rotting, with a shovel. In due course, that person came. He asked Swami Karunanand ji that you have taken the command of Gurudev. He started to get angry with Swami Karunanand ji. Swami ji did not like his behavior. In anger, he hit a shovel in his head. This brought blood to his head. When that person was talking to Swami Karunanand ji, then Gurudev Ji's devotees came to the mind that today a good place has been encountered. Karunanand used to call him 'Karuna Swamy'. When his blood was running out, he ran to Gurudev Nityanand ji. Gurudev said - That monk is not well. He will beat you and run away. Gurudev Nityanand ji drove the person away with some money and offerings. This caused a lot of happiness in the minds of the devotees of Gurudev. Well, the evil one is gone. Swami Karunanandji used to say about Gurudev that Gurudev did not directly hurt anyone's mind. When a person had to be excluded, he would run away in one way or the other. Swami Karunanand ji believed in philanthropy since childhood,

he does not already know how to hurt someone's mind. They try to make people have devotion, which leads to easy living. The attainment of God depends on the grace of the Sadhguru. This is possible only if the Sadhguru has full loyalty and strong faith.

After the samadhi of Gurudev Nityanandji in Ganeshpuri, he served the Samadhi-Mandir with devotion. By that time, Gurudev Nityanand Ji made him a full-fledged Mahatma and worshiped his feet in front of him. Gurudev Nityanand ji had formed a trust in front of him. He was not required to be cared for by any person there. Swami Karunanandji was given the opportunity of samadhi service only because of being the devoted devotee servant of Gurudev. Swami Karunanandji had no desire for fame, fame, wealth and women etc. Only such a devout devotee can serve Gurudev Nityanand ji. Swami Karunanand ji already had an impenetrable vision. They do not consider devotees to be small or big in any way. The rules of trust that Samadhi Sparsh had made, they would follow like obedient disciples themselves. Gurudev became the chairman of Nityananda Samadhi-mandir, Rangwal. Swami Karunanand ji was in the service of Samadhi at that time. After the Arti, Chairman Rangwal and his family started going to the Samadhi-Mandir for the touch of Samadhi. Recently many more devotees were gathered. But Swami Karunanand Ji allowed the Cheyyarman to enter the tomb, not other family members. On this, chairman Rangwal said that the tomb is of your father? In response to this, Swami Karunanand Ji said that samadhi belongs to our father only. It has the same rule for all devotees. All the devotees were pleased with this kind of devotional service and devotion of Swami Karunanand ji. Swami Karunanand used to help the dejected and helpless from childhood. After this, since Gurudev Nityanand ji conferred on 'Gurupadavi', how did man get freedom from life and death, he explained the heart's subject and mystery and also showed the way to cross from Bhavsagar. The way Lord Krishna has told the four types of devotion in the Gita is that it is only by

coming to God that one gets freedom. Such as knowledgeable, inquisitive, Arta and economists come in the shelter of God and make their life successful by devotion. The form of the Gita of Lord Shri Krishna is seen in the life of Swami Karunanandji.

Soman people from Kerala came to work in a poor home in Bombay. At that time, Swami Karunanandji taught him the work of motor mechanics, especially tire retreading. Soman's condition was short. But there was humility in nature. The man came with some of his companions to see Ganeshpuri Lord Nityananda. When the person with him was secretly offering something at the feet of Gurudev Nityanand ji, Soman also came to my mind that I should keep some. But Soman had nothing. Tried to keep twenty rupees from the partner. Gurudev Nityanand ji understood the mind (inner state) properly. Gurudev Nityanand Ji, returning 20 rupees to Soman, said to keep it in time. Soman came to Bombay with those 20 rupees and kept 20 rupees safe, that this is the offering of Lord Nityananda. Swami Karunanandji was engaged in the service of Samadhi in the temple. At that time Gurudev Nityanand Ji said go to Karuna Swamy, serve him only. Soman became the exclusive devotee of Karuna Swamy since then. The people of Ganeshpuri speak as Karuna Swamy. One day Soman told his mind to Swami Karunanand ji that I should become the number one man in retreading tire work. Swami Karunanand ji smiled in his heart and said that everything is going to happen on time. Both Soman and his wife started to serve Swami Karunanandji in Ganeshpuri. With his grace, Soman's business started growing slowly. Soman does not do anything without the permission of Swami Karunanand ji. One day Soman started putting some money under the pillow in the service of Swami Karunanand ji. At the same time, Swamiji said that in this way we do not take service. Just like the name of other people in your factory, write our name in your register. Only then will the service be accepted. Soman's big tire retreading factory was established in Bombay at Bikrauli under the name of 'Bombay

Tire'. Now by the grace of Swami ji, in Bombay, Soman started to know by the name of 'Soman Seth'. Soman and his wife have built a small temple of Lord Nityananda in his house. One day, Soman and his wife took Swami Karunanandji to his house. Swami Karunanand Ji paid 20 rupees in worship of Lord Nityananda. Saw a note of Then Swamiji asked for what reason he kept the note. Soman said - This note was given by Prasad as Lord Prasad. It has been kept in worship since then. Today I have come to your shelter with his immense grace. In this way, Swami Karunanand ji started doing spiritual service in the temple in various ways from spiritual point of view. But Gurudev continued to serve Lord Nityananda as a small devotee. People did not know that Swami is such a great Mahatma. Shanai: Shanai: People started to know that Karuna Swamy is not normal. Swami Karunanand ji remained silent most of the time. Gurudev Nityanand Ji gave the middle room behind Shivamandir. After serving the samadhi-mandir, he would go there itself. Devotees of Gurudev Nityananda would stay at night.

PV in Sindhia's ship company in Bombay Kamat used to work, he had a desire to be initiated by a Satpurusha. So that my spiritual life can be successful. PV Kamat had heard that Nityananda is Lord Karuna Swami's disciple. They practice spiritual path. Kamat readable and MA, LL.B. Was a person. Wisdom was sharp. But how to mix with Swamiji, this idea keeps coming in the mind again and again. Swami Karunanand Ji told that P.V. Kamat arrived in Ganeshpuri one day on a Saturday. Kamat started talking about spiritual matters (Sadhana). Thus P.V. Kamat would come to Ganeshpuri Swami Karunanand ji on Saturday and stayed on Sunday, leaving for his job on Monday. There was a restlessness in Kamat's family. His wife said where do you go on Saturday? Kamat told the wife that Karunanand Ji is a disciple of Nityanandji in Ganeshpuri. They are perfect men, I go to them. Kamat's wife started thinking that then they would leave small children and become saints. How the family would run, started

worrying about this type of concern. Kamat told this secret to Swami Karunanand ji. Swamiji, a big objection has come. The wife wants to come to you. Say what should I do Swami Karunanand Ji asked Kamat to bring wife and children here too. In this way a monk becomes few. One day Kamat brought his wife and children to Ganeshpuri to Swami Karunanand ji. Kamat's wife brought her 3 daughters and 2 sons to Swami Karunanand ji. He said that you are making them monks, who will take care of these children? Swamiji started laughing at his heart and said - Here, children and women are not made saints like this. Make children worthy by doing family devotion and do something for yourself in life too. From that day P.V. Kamat's entire family became devotees. Kamat used to come to Swamiji on Saturday. Used to stop on Sunday. But this time when he started leaving on Monday, he secretly swam 100 under Swami Ji's pillow. Kept note of. Swami Karunanand ji immediately came to know and got 100 rupees. Returning the note of K, he said that now he gets some salary, only when he starts getting more, then keep it. Kamat got promoted only a few days later. Got a bigger post than expected. Kamat was very happy. Since then, Swamiji accepted Kamat's service. Once Kamat was employed in a company that was in loss. Officers and other workers were laid off. Kamat also had a number in it. Kamat came and prayed to Swamiji, then the merciful God listened to his prayer. In this way Kamat retired well. Swami Karunanand ji meditated only in the Ganeshpuri under the Audumbar tree standing on the banks of the Tamsa River. Sadhvaneyak used to talk about sannyas while talking about marma. Swami Karunanand Ji said that first marry daughters and take retirement from the burden of family. The three daughters of Kamat got married in a prosperous family. 2 sons, one of whom became a Dr. in America and the other joined a company in Bombay. Swami ji said that Kamat is no longer as devoted as he used to talk about devotion and sannyas in the past. Sometimes he goes to America with his son

and sometimes stays in Bombay. Swami ji was not happy with this. Not paying attention to the goal. God is very merciful, blessing his devotees with unconsciousness.

And the other devotee Vasudev Naik, whose life is not plagued by many contradictions, is a simple life. Vasudev Naik is an electric engineer at Rasayani, some distance away from Bombay. They have a daughter and a son. His entire family is also extremely devout and interested in the spiritual path. His only son Krishna who came to Swami Karunanandji on Saturday while studying and served the Samadhi-Mandir on Sunday. Along with this, from a small age, Swamiji is engaged in service and is of good quality. In spite of being a superintendent engineer in such a big company of Vasudev Naik, a little ego is not seen. Swami Karunanand ji used to say that Naik speaks with greater humility than a peon. It is not known that there is such a big officer. Whenever Ganeshpuri came to Swami Karunanand ji, there was no need to tell him what was needed. He will see for himself. Will secretly go to the market. All goods which are necessary, will be purchased. Swami Karunanand ji has told them life what is the goal of life. Chanting has been done for this. Told that it is full of devotion, it fulfills all desires. In life, there is no more trouble. Naik ji performs chanting with great devotion, devotion and devotion. Swamiji said that devotion is considered love, as long as there is no love for the soul, it cannot be chanted. Pramad is not seen in his life. His son also went to work in cities like Japan, America etc. But Krishna is the only son of parents. Due to the service of parents, he has preferred to work in India only, not liking the job abroad. The daughter Meera is also married to a worthy husband in a well-deserved family by the grace of Swamiji. Due to which the life of householder is very happy. Swami ji mostly teaches the younger children in the family that serving parents is the first duty of life. This family is an exclusive devotee of Swami Karunanand ji. From this we are on the path of progress. From time to time, Swami Karunanand Ji used to

tell the devotees that by serving and doing devotion to God, life becomes happy. It is also the duty of the son to serve the parents. Qualified children are born only when parents receive the education of a good Mahatma. Pleases their mind by serving them. In the path told by the Mahatma, instead of praming, rules are done with loyalty. By doing that it is our duty. If for some reason there is sorrow also, it is to be believed that it is for the good. Have strong faith in the words of Gurudev, all the sufferings of that devotee are removed from you. At that time the work of the temple was also going on. Devotees told Swamiji that how lamp will be lit on Deepawali this time, ie on Deepawali. Stones have been planted in the temple. Swami Karunanand Ji had a good practice of lighting lamps since the time of Lord Nityananda. Gurudev Nityanand ji would also be encouraged and happy for this sacred work. The time for Deepawali has come to a close. A devotee came from Bombay and kept two cans of mustard oil and gave extra money for putting rangoli and other stuff. Inside the tomb, stones were to be put for beauty. He had to be uprooted for some reason. This made Swami Karunanand ji and devotees very happy. Devotees started saying, pleased with the devotion of Karuna Swamy, Gurudev ji has uprooted the stones. Then Swami Karunanand Ji, with the help of devotees coming from Ganeshpuri and Bombay, made wooden planks with the help of nails. They filled the oil by placing lamps lined on those planks. Then the light of lamps started to glow all around. Putting Rangoli on Swami Karunanand ji was also a very big practice. On seeing him, devotees would praise him in many ways. In this way Swami Karunanand ji made his place in Ganeshpuri heart of devotees with service and sacrifice. Money and authority have a transient effect. But the place is formed by love. He is everlasting. The devotees who had given money to Swami Karunanandji for celebrating Deepavali festival, with the money that was left after being spent, brought them to the place with offerings. Overwhelmed by Swami ji's

renunciation spirit, that devotee came to Ganeshpuri with more money with him and surrendered the money with respect to Swamiji's service. That is why after the samadhi of Lord Nityanand ji, Swami Karunanand ji became small and served like ordinary devotees, did not allow any nobility to come into life.

If anyone who came to Swami Karunanand ji spoke of worldly suffering, then they would often become silent and say nothing. When a devotee used to be very persuasive, he would say that he should go to a Satpurush and talk about God. Swami Karunanand Ji used to live far away from the system, asking people to ask about life and death. How to get rid of the sufferings of the world. Swami Karunanand Ji used to explain his remedy. He used to practice according to the ability of the devotee. If a devotee was capable of chanting, he would tell him to chant and if someone was entitled to practice 'Raja Yoga', he used to practice it. Regarding chanting and spiritual practice, he used to say that Gurudev should understand it properly. When serving the Samadhi-Mandir in Ganeshpuri, many people were benefited. Whether that person came under Swamiji's shelter or not, there was no discrimination in Swami Karunanandji's life. Whether rich or poor, there is no distinction between the two. Because they could not remain any kind of wish. The aim of the monk is to be a philanthropist and do good. Its owner was an image of a living God. Gurudev Nityananda had given permission from Ganeshpuri to live alone in the holy land of Lord Krishna and Balarama.

Swami Karunanand ji was on a time journey. There was no money nearby and hunger was also loud. Nothing was visible. But some distance saw an ashram. There was a monk in that ashram, whose condition was not high, he was very beautiful to see. His face was also sharp and appeared to be Shiva devotees. Those sages were sitting on some high and 4-5 women were sitting down and in service. Swamiji had a thought in his mind that this monk would ask me for food. Being a monk becomes a duty to do

monk service. That monk was having fun with those women. He did not even look at me. I also did not say anything, thought that there is no devotion in my Guru. Only then this kind of behavior is going on. Swami Karunanand Ji left for some place. Had to return after staying for a few days. At the same time, the idea came in my mind that I would return from the same path. I noticed that the monk does not have the same physical ear. Not as fast as before. The body has become leprous, the fly is roaming. One of those women is serving. When Swami Ji used to say such touching things to the seekers, the seekers would talk about renunciation. Swami ji always used to say that the sages of today bring the ocher color of two paise and dye the clothes. They say that we have become a monk. Do not ask a subject of heart to any saint. What does this life mean? Swami Karunanand ji does not explain much, but says such instructive things. While giving sadhana, explain to the seeker that if anyone comes after meditating, nothing has to be said at that time. When the seeker tells, his work is proved, in that case people will consider him as an astrologer. A crowd will gather nearby. Disruption in cultivation will begin, the question increases. Swami Karunanand ji has a very big temple of Karthikeyan at Palani in Madras. The temple is atop the mountain. While staying there, he came down from the mountain and came to drink tea at a hotel in the evening. There would have been darkness, there was a pillar of municipality in front, on which the light would keep burning. Drink regularly at that hotel in the evening. At the same time, a girl whose condition will be above about 20 years. The girl used to come down under the pillar and sit in the evening. She would not speak as soon as Swami Karunanand ji came, she would stand in front of the hotel. Swamiji would ask her to drink tea, she would take a cup of tea and sit under the pillar again. One day the hotelier said that if Swami ji says anything to him, he does not take anything from anyone. But you hesitate to drink tea and do not take anything. Swami Karunanand Ji

used to say that it was very beautiful to see as well. But she used to wear dirty clothes. I was very happy to see his behavior that nothing can spoil it. One day I saw that she is wearing a very beautiful sari and has made herself beautiful by dressing. That day when she came in front of me, I did not say anything and thought in my mind that now its done. Seeing this behavior of mine, I understood that Swamiji has not liked this disguise of me. That girl said to you that Swamiji has been forcefully caught by the college girls and has given me a bath. She is the one who adorns and wears the sari. But the next day Swami Karunanand Ji saw that he had set fire to the hair with his own hands and rubbed the burning hair on the face. By which he made the face ugly. The second sari was worn at the knees, which was torn and old. When he was menstruating, he would not worry about anything, he would keep on flowing in the same way. Swamiji got a feeling in his mind that nothing is going to deteriorate now. Now it is determined to achieve the divine in its mind. Thus the girl went away after receiving it. But she did not tell anyone anything. If Swami Karunanand ji got devotees of such a secluded life, he would also help him. Simultaneously paving their way, so that the goal of their traditional life can be fulfilled.

Swami Karunanand ji, by the grace and command of his Gurudev Nityananda God, completed the Sadhana by staying at many places like Gokul, Gokarna, Palani and Maasti Katta etc., became pure Sachchidanand and saw God. When Shri Nityananda Lord attained samadhi in 1961, at that time Swami Karunanand ji was spending 3 years with the permission of Gurudev. The moment Samadhi was sent, before it was sent. After that he took samadhi, at that time many devotees from far and wide were near Gurudev Nityanand ji. Among them were devotees who served very closely. Swami Karunanand ji is living in Palani knowing that devotees are crying all around in Ganeshpuri. Even after that, I could not understand. When known, Swami Karunanand

ji immediately came to Ganeshpuri from Palani. On the upper floor of the Bangalore building, he reached the form in which he took samadhi. Weeping and closing the windows and doors from all sides of that room. It was decided in the mind that there is no food and drink till death. It has been several days and the condition of the body started deteriorating. Then Shri Nityananda God told a devotee that Karunanand is dying there, give him a drink. That devotee asked Swami Karunanand ji to open the door, Karuna Swamy replied that he would not open the door unless Gurudev would give darshan and would not speak for drinking. Gurudev appeared to Karuna Swamy and asked him to drink a lot, only then that devotee drank enough. After that Karuna Swami went to Palani. After spending 3 years there, he came to Ganeshpuri. Staying in Ganeshpuri, he started serving samadhi with all the devotees. Swami Karunanand ji would take everyone inside and touch the Samadhi at the time of consecration from the devotees who came to Ganeshpuri. The devotees coming from this and the devotees of Ganeshpuri were all very happy. Swami Karunanand Ji served Shri Nityananda Bhagwan Samadhi-Mandir for 12 years. Pleased with Karuna Swamy's impeccable service, Lord Nityananda told him that I am very happy with your service. Now go to a secluded place in Gokul, there is peace. Again, following the orders of Gurudev Nityanand Ji, he is residing in Gokul itself. The place where Swami Karunanand Ji is staying in Gokul is named as 'Shyam-Kutir'. After that the place was named Shri Sadguru Nityananda Vidyapeeth, Gokul. Gokul devotees and servants still call it 'Mauni Baba' ashram. Staying in Gokul, Shri Gurudev Karunanandji Maharaj supported the helpless and poor people. When a devotee and the curious came to Gokul, he would be saved in the same form. While staying here, Gurudev Karunanand Ji practiced 'Raja Yoga' to many devotees who used to pray with sadness to the devotees who chant and

meditate on the objections of every household, say to them that chant, everything will be alright.

While living in Gokul, Gurudev Karunanandji Maharaj started celebrating big on the prayers of the devotees. GURPURNIMA was prominent in those celebrations. Started celebrating the birthday of Lord Nityananda, the birthday of Lord Nityananda and his birthday as 'Dattatreya'. Now the crowd started gathering at the ashram. At the same time Gurudev Karunanandji Maharaj told the devotees and seekers that women are not allowed to stay the night except during the festive time. These proud words of Gurudev are still being followed. The order for saints and saints was that if the saints come even at 12 o'clock in the night, they will have to make offerings to the ashrams at 12 o'clock. If the householder comes, give him flour and pulses and eat it yourself. That command is still being followed.

Shri Gurudev Karunanand Ji Maharaj used to say proud words from time to time for the success of the seekers. They also tell you about many things related to spiritual practice. But our Gurudev used to say that self-renunciation, self-light, go on doing meditation, you get the path from you. To achieve God, there should be intense devotion in the mind. Love and conviction in Gurudev's words. Do not panic when you come to grief and sorrow. Gurudev Karunanand Ji Maharaj also wrote the motto for the seekers.

1. When all the gods and goddess reside in Sadhguru, the mind should be sent only to the Guru.
2. Have greater insight than the external world. Insight is considered Chidakashwas.
3. There is no desire, nor darshan of light.
4. Avoid the three women, money and fame.

5. Work, stay away from anger.
6. 4. Stay mad in the external world.
7. 4. The body is quiet, the body is distressed, then the mind becomes peaceful.
8. Sadhana-Quairaya - There is quietness in it, one who does it can eat and drink properly and can also wear clothes. Cultivation-quietness is superior. It is a masterpiece.
9. Always speak the truth.
10. 10. Do not speak untrue.
11. 11. Do not pollute the character.
12. 12. Follow Brahmacharya fast.
13. Do not steal.

॥ ॐ नमो भगवते नित्यानन्दाय ॥

॥ ॐ नमो भगवते करुणानन्दाय ॥

Srimad Bhagwat Saar

Dialogue of Lord Kapil and Devahuti

Spirituality Yoga is the main tool for the ultimate welfare of man, where grief and happiness are completely retired. The mind is believed to be the reason for the bonding and salvation of this creature. Engaged in subjects, he is for bondage and when he is attached to God, he becomes the cause of salvation. At the time when it becomes pure and free from the vices, greed etc. caused by my mind and my pains, at that time, it comes to an even condition by relieving happiness and sorrow. Then the soul, with its devotion to knowledge, sees the soul from the heart without a single (unique) distinction beyond nature itself, light microscopic, unbroken and indifferent, void of happiness, sorrow and feels nature powerless. For Yogis, there is no other auspicious path like devotion to the Supreme God Shri Hari for the attainment of rebellion. Conscious people consider the company or attachment to be the good bond of the soul, but when that same association or attachment becomes towards the saints and great men, then the open door to salvation becomes. Those who are tolerant, compassionate, for the reason of all body stripes, are not having any enemy sentiments against anyone, the same great sage who is abandoning everyone is called a sadhu. You should wish to be with them because they are going to defeat all the defects arising out of attachment. With the confluence of Satpuru, there are statements that give accurate knowledge of my powers and love to heart and ears. By consuming them, devotion, love and devotion will develop gradually on the path of salvation. Then after devotion received by contemplating my creation and other leelas, if one becomes disinterested in secular and otherworldly pleasures, then the man will carefully try and enlighten himself with the simple devotional measures of yoga. In this way, by renouncing the disciplines arising

out of the qualities of nature, by the knowledge of disinterestedness, with the strong devotion made towards me by yoga, man attains my conscience in this body only.

His mother Devahuti asked Lord Kapil - Lord, what is the proper form of your devotion? And what devotion is right for Avalas like me? So that I can easily get your Nirvana position. Lord, who by means of attaining enlightenment and who is going to attain God like an arrow piercing the target, what is the yoga you said? How many organs does it have? Lord, explain all this in such a way that by your kindness, I can also understand the dull topic of the dull women.

Lord Kapil said- Mother, whose mind is engaged in God, is engaged in the Vedic deeds of such a person and the knowledge of the two types of senses, who have a natural tendency towards Lord Sage Hari, is the same. Ahaituki is devotion and is more than liberation. Mother, my hymns in a unique way, except for all those and other collections, which are related to the lust of the world and the physical body and the material animals which belong to the gross body. Do, I cross them through the ocean of death. Yogis take shelter of my feet lotus to attain peace through devotional yoga with public knowledge. The greatest welfare attainment for man in the world is that his mind be stabilized in me through intense devotional yoga. Mother, now let me show you the symptom of yoga (with the dedication of a meditative form), through which the mind becomes pure and happy and moves in the path of God. Follow Shakti Shastra-prescribed religion and renounce conduct against scripture, be content in whatever you get according to destiny, worship the feet of self-knowlegeers, stay away from deeds that increase lust, get rid of world bondage Love those religions, eat holy and finite food, stay in a secluded and fearless place. Do not persecute any creature from the mind and body, speak the truth, do not steal, do not collect more than necessary things, practice celibacy, do penance, suffer for religious practice, remain pure from outside,

scriptures To study, worship the Lord, keep the restraint of speech, sit steadily by practicing the best asanas, slowly stop breathing through pranayama, take the senses out of the subjects through the mind into your heart, Muladhara etc. Stabilizing the soul with the mind in the center, constantly contemplating the pastimes of God and incorporating the mind, and fasting with other means also, by conquering the souls with caution and through the intellect, gradually converge the evil mind and the divine Attention to First to win the posture, then for the practice of Pranayama, spread the posture in the holy country with Kush, deer skin etc. and practice sitting comfortably while keeping the body upright on it, the order of practice should be understood properly from the Guru's mouth.

तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥ (गीता)

The heart of devotion and the glory of time

Mr. God said - Mother! According to the sentiment of the seekers, Bhakti Yoga has many light, because the difference in nature and qualities also brings diversity in the human sense. The angry man who shows his love to me with a sense of violence, pride or matsya in his heart is my Tamas devotee. The male subject, who worships me discriminately in stature with the desire for fame and glory, is a Rajas devotee. The person who worships me discriminately with this intelligence, is devoted to worship and to worship God to destroy sins, he is a sattvik devotee. Just as the flow of the Ganges flows unceasingly towards the sea, in the same way, by listening to my qualities, the oily edge of the mind is moving towards me at all times and in my Purushottam I have a sincere and unique love - this Nirguna is said to be a symptom of Bhakti Yoga. Even after becoming such a devout devotee, Salokya does not take Samipya, Sarupya and

Sayujya to salvation except for my service. This devotional yoga, which is the scorn of salvation for Bhagavat Seva, has become the ultimate purushartha or practicable. By this, by crossing all the three qualities of the male, the unique feeling gets the unnatural form of my love form.

Mother! Thus I described Bhakti Yoga and Ashtanga Yoga for you. Even by means of one of these, the living being can attain the ultimate male God.

Downfall of enamored men in body

Mother! Just as the cloud group which is blown by the wind does not know its force, similarly this organism also travels in different states and vaginas under the inspiration of the powerful period, but does not know its powerful might. Whatever desire one gets from suffering with the desire of happiness, God destroys it, for which he has great passion. The reason for this is that this dilapidated creature considers this perishable body and its relatives home, farm and wealth etc. to be fascinated. In this world, the organism which is born in the vagina starts rejoicing in it and is not spared from it. It is so enthralling with the Maya of God that even after being born in the malevolent vaginas of karma, the Vistha of the place does not want to leave it due to the pleasures in the pleasures. This fool considers himself very fortunate by having many types of desires in his body, woman, man, house, animal, money and captives.

Due to the concern of their upbringing, its entire body keeps on burning and keeps on sinning for them. In the hypocritical form displayed by the kulta women at the time of solitude, and in the sweet talk of the children, the householder indulges in the deeds of the householder as the sorrowful fraud of the household. At that time, if he gets success in symbolizing any grief, then he considers it happiness. Wherever by accumulating wealth through fierce violence instinct, it nourishes such people, whose

nutrition leads to hell. They themselves eat only the leftover food from their food and drink, even after repeated efforts, when it does not make any living, then this greed becomes impatient and wishes for the other's wealth. When there is no effort due to slow fortunes, and this mind is unable to feed and nourish the family, without losing its wealth, then it becomes very humble and anxious and gives out long and long breaths. Seeing it incapable of their upbringing, they do not respect it as before, as women and daughters like miserly farmers ignore the old bull. Even then, it is not detached. Those whom he himself brought up now follow him, due to old age its form deteriorates.

The body becomes diseased. The fire goes slow. Both food and effort decrease. He lives in a home, dying and like a dog, takes life by eating pieces given insulting to women and daughters. When the time of death draws near, its effigies rise from the air. Tubes of breath stops from phlegm, there is also great difficulty in coughing and breathing, and due to increased phlegm, the throat starts to crack. It is surrounded by its heartbroken brothers and cannot speak even when they are subjected to death loop. Thus, a foolish man who does not conquer the senses and is constantly engaged in nourishing the family, he is stunned to death with great anguish among the weeping relatives.

Sanakadi's preaching to Maharaj Prithu

Sage, we are subjected to our deeds and we are considering only the sensual pleasures lying in this world as the ultimate effort. Is there any way for our recovery? You are the ultimate heart of the creatures who are content with the world. That is why, by believing in you, I want to ask how in this world can human beings be well benefited easily? It is certain that those who are spiritually illuminated in self-righteous men and who are going to manifest their nature in the heart of worshipers, they are the unborn

Lord Narayana in the forms of perfect men like you to grace their devotees on this earth. Let's consider.

On hearing King Prithu's tactful, serious finances and sweet words, Santkumar was very happy and smilingly said - Maharaj, knowing everything, you have asked a very good thing in terms of welfare of all beings. True, the wisdom of saintly men is like this. The confluence of the Satpurush is held by both the listener and the speaker. Because their Q & A's benefit everyone. Rajan Shri Madhusudan is definitely your undivided love in praise of the lotus feet of God. It is very difficult for everyone to get it and on receiving it, it destroys that lust-like stool that resides within the heart, which does not leave any other way soon.

The scriptures are well thought out for the welfare of the living beings, they have a disinterestedness towards the body, apart from the soul, and a strong affection in the form of self-deprecating brahm - this is the means of welfare. The scriptures also say that by believing in the words of Guru and Shastra, by practicing Bhagavata religions, by curiosity, with the fidelity of Jnana yoga, by worshiping Yogeshwar Sri Hari, by always listening to the sacred stories of Shri God From those who are indulging in wealth and senses with enjoyment, not having love in their seminary, not having an indulgent collection of things they love, being satisfied in the soul at other times than drinking the Bhagavatamamrita, By keeping love in solitary intake, not troubling any living being, with self-devotion, by pursuing self-interest, by tasting the supreme nectar of Shri Hari's holy-character form, with utmost sense, following the Yama rule. From, never blaspheming anyone, not striving for yoga, tolerating temperamental duality, by repeatedly describing the qualities of Shri Hari, which pleases the ears of devotees, and with increasing devotion The reason for the work of form becomes disinterested by the

entire root-form, and the selfless form of Nirguna is in the ultimate Brahman. He is usually loved.

The man takes refuge of the Sadhguru when there is strong love in the Supreme Brahman. Then, because of the strong velocity of knowledge and quietness, lust is reduced to its non-existent five types of afflictions, and it consumes the egoless body in the same way as fire, when it appears from the wood and then burns it. In this way, once the Linga body is destroyed, it becomes free from all its virtues. Then, even when you see various substances in your life, when one awakens, none of them can be seen, in the same way, he does not see the ghat patti appearing outside the male body and the sadness experienced within. Before this condition was attained, these substances were living between God and God and distinguishing them.

As long as the conscience forms the title, only then does the man experience the subject of the living senses and the ego that relates these two, not after this. It is also seen in the external world that the differences between our image and image are visible only when the water mirror etc. is in place, but no other time. Those who are engaged in thinking about the subject, their senses get trapped in the subjects and also take the mind towards them. Then, just as Kushadi, who rises on the arrow of the reservoir, draws its water from its roots, similarly the sensual mind takes away the thought power of the intellect gradually. When the power of thought is destroyed, the memory of the former keeps on going. And knowledge is no more when memory is destroyed. The destruction of this knowledge is called by Pandit 'destroy yourself'. For the purpose of which there is a feeling of love in all other things, there is no loss of life in the world more than the selfish loss that results from the destruction of that soul by itself.

Thinking about the matters of money and senses is going to destroy all the efforts of man, because by his concern, he is corrupted by knowledge and science, and is born in the treeless real life. Therefore, one who has a desire to be beyond ignorance should never indulge in subjects, because it is a great barrier to the attainment of religion, meaning, work and salvation. Among these four efforts, salvation is considered to be the best, because the fear of time is always in the other three efforts. There is no one who can live efficiently in all the good and iniquitous substances that have appeared in nature after being depressed Kaal God keeps crushing all of them.

Therefore, Rajan, who is being published everywhere in the heart as the regulator of the living soul, in the hearts of all the real warriors, surrounded by the intellect and ego. Only after interviewing that God comes to an end, the spirit ends and attains salvation. Sankadi Rishi went through the sky route by teaching this.

Explanation of Bhavatvi

Shri Shukdev ji says - Rajan, due to the difference of sattvadi qualities by dehuman creatures, auspicious, inauspicious and mishra three types of karma happen. There are six gates of experience - the mind and the five senses, which occur with the various types of bodies created by those actions, which happen to the eternal world beings. Being compelled by them, this creature forgets the secret road and wanders in the forest, wandering in the forest, reaching the world-forest like a rugged forest with the inspiration of Maya, who is dependent on the supremely capable Lord Vishnu. It is very inauspicious like a forest crematorium. While wandering in it, he has to bear the fruits of the deeds done by his body. Even if he does not get success in his business due to many obstacles here, it does not follow the path of the illusory devotees of Charanaravind-Makarand Madhu of Shri Hari and Gurudev who soothe his labor. In this world, only the six senses, including the mind, are like bandits in terms of their actions. The money that a man earns after suffering a lot, should be used in religion. If the same religion is in the form of worship of God the Supreme Person, then it has been revealed in the hereafter for Nishreya. But the man whose intelligence form is charitable and not in control, his sensible wealth with this mind, six senses, see, touch, hear, taste, smell, resolve and make choices through these practices The householder loots the subject of indulgence and indulges in the same way as the unscrupulous chief who follows the unscrupulous chief leads the thief robber of a group of unaccountable foresters. Not only this, her kutumbi living in that world forest are also called women and daughters by name, but the deeds are similar to their wolves and jackals, in that sense they do not see the wealth of kutumbi as they wish. This is how they snatch it, like the wolves take the sheep safely from the shepherds.

Rishabhdev preaches to his sons

Mr. Rishabh Dev ji said- sons, in this death world this human body is not only for getting enjoyment. This indulgence is also available to Vishta Bhoji, cooker, cooker etc. One should do divine penance with this body, so that the conscience is pure. Because from this, eternal Brahmanand is attained. The scriptures have described the service of great men as liberation and the association of female companions through hell. Great men are those who have the same mind, absolute peace, without anger, who are full of thought and virtue, or consider the love of God as my only effort, only in people who discuss subjects and women and sons are rich in material houses. Those who have anorexia and who have a tendency to subsist only in physical pursuits. Man must surely do evil acts. His tendency is to satisfy the senses. I do not consider it good because that is why the soul gets this discrete and sorrowful body. As long as the creature does not have the curiosity of the self element, then its form is hidden by the ignorance of the body. As long as it remains trapped in cosmic Vedic deeds, then the desires of karma also remain in the mind and from this, the attainment of body bondage. In this way, the mind, which is subjugated by lusts due to the covering of the soul form by avidya, then instigates humans into actions. Therefore, unless he loves me in Vasudev, he cannot be released from body bondage. In the selfishness, he remains enamored in ignorance house and takes various forms of affliction due to having lost the memory of self-image until the conscience sees the senses of the senses taking the shelter of vision. The mutual values of both men and women are the same, which the Pandit people call the second gross and dormant text of their heart. There are already different glands in the form of a human body. Due to this, in addition to the dementia etc., the farm is home. I and my soul get fascinated in son's family and wealth etc. At the same time, due to this lust due to karma lusts, this firm heart gland becomes loose,

at the same time, it is retired from the husbandry. For the world, the ghost renounces ego and becomes free from all kinds of bondage and attains the ultimate position. Sons! Efficient and patient enterprise and virtue in crossing the world ocean, a specific man needs that the soul and quality of everyone should be with devotion in God, by living in me, by living with compassion, by sacrificing cravings, happiness and sorrow etc. One has to bear sorrow in all the lives, from this thought, from the element of curiosity, from penance, from sacrificial karma, from doing karma for me, from listening to my stories regularly, with my devotees and hating with kirtan With sacrifice, equality, peace, and the desire to abandon the spirit of me and my soul in the body and home, etc., from the pursuit of spirituality, from solitude, from the control of life and mind, the reality in the scriptures and the words of the men. By keeping the intellect, with complete celibacy, by being constantly careful in the duty of action, by the restraint of speech, by seeing my power everywhere, by considering the elements with experience and by the means of yoga, the ego forms submerge your body. A man should be careful to cut off the bondage of this heart-gland form obtained from ignorance in a scriptural manner. Because this is the place to live for karma samskaras. Subsequently, also abandon the instrument. Whoever wishes for my public or who considers the fulfillment of my grace as the ultimate effort, if he is a king, then give such education to his ignorant subjects, the guru to his disciples and the father to his sons. Due to ignorance, if they do not walk according to that education and consider Karma to be the ultimate effort, then do not let anger befall them and do not let them fall into the act. Applying them to sensational programs is like pushing a blind person into a pit. What effort can be achieved by this? People do not know that their true welfare is in the talk. That is why they get trapped in different kinds of indulgence in desires and make a difference between themselves for trivial pleasure and constantly try for the subject of enjoyment.

Those fools do not consider anything that due to this enmity, there will be eternal grief and sorrows. To fall into the pit, the man going with the opposite path does not allow a man like the eye to go there and in the same way, seeing an ignorant man in ignorance and going towards sorrows, who will be such a kind and knowledgeable man who willfully leads him on the same path? Inspire to give or go. One who does not save himself from death by preaching Bhagavad bhakti to his beloved relative, he is not a guru, not a kinsman, not a father-father, not a presiding deity and not a husband-husband.

Vipragana, aiming at the Brahmins present in the meeting. I do not think of any other creature like Brahmins, then how can I believe in excess of them. People accept the Annaduti ahuti in the mouth of the Brahmins with reverence, I do not accept the contents of the home in the fire of fire. More than those Brahmins who have kept my Veda Rupa very beautiful and archaic idol by studying etc. in this world, and which are endowed with the ultimate sacred sattva quality, sham, dum, satya, mercy, penance, education and knowledge. Who else could it be? I am superior and eternal than Brahma and have the ability to give heaven and salvation etc. But the devotees who are unkind are such that they never want anything from me, then how can they wish for any other royalty.

Glory of satsang and method of apostasy

Lord Shri Krishna says - Dear emergence, satsang destroys all the attachments in the world. This is the reason why satsang can control me, the means is neither yoga nor samkhya nor religion, nor self-study. Austerity, renunciation, wish fulfillment and even from the south are not happy. As far as I can say, Vrat, Yagya, Veda, Tirtha and Yama, rules like Satsang are not able to subdue me. Sinless uddhav This is the same thing for all the ages, not of one era. It is through satsang that the demons, demons, animals, birds, Gandharva, Apsara, Nag, Siddha, Baran, Guhyak and Vidyadhars have received me. In humans, many creatures of nature like Vaishya, Shudra, woman and Antyaj etc. Rajoguni Tamoguni have received my paramount status. Vrittasura, Prahlada, Vrishaparva, Vali, Vayusara, Maya Demon, Vibhishana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhar Vaishya, Dharma Vighra, Kubja, Braj's Gopis, Yagna wives and others also receive me only through the effect of satsang. Could. Those people neither self-taught the Vedas nor did they worship worshipers lawfully. Similarly, he also did no penance, Krishnarayan etc. He got me only by the effect of satsang. Gopis, cows, Yamalarjuna etc. trees, Braj's Harin, animals, animals etc., etc. These were foolish in all respects regarding means. Not only this, there have been many more such people who have achieved me spontaneously only through loving expressions.

Lord Shri Krishna said - Dear Uddhava, the God who is described indirectly is directly visible. Because they are the ones who give power, energy, life to Nikhil. He is the first one who enters the Muladhara Chakra with the soul named Anahata Nad Swaroop Para Vani. After that, the gem comes into the complementary navel place and takes the form of manumaya of Pashyanti Vani. Subsequently, they come in a chak called Vishuddhi situated in the country of Kantha and there it is expressed as

Madhyama Vani. Then, coming in the mouth respectively, the heart takes long volume, sublime, unattended etc. Vowel, eagle etc., and the other forms take the form of gross bakhari speech. Agni is located in the sky in the form of latent form of heat or electricity. With the help of wind, when it is done by forceful wood chanting, it first appears in the form of very subtle sparks and takes a heavy form when it is made. In the same way, I appear from the form of the word Brahma as Para, Pashyanti, Madhyama and Baikhari Vani respectively. Similarly speaking, working with hands, walking with feet, urinating and excreta from the anus, smelling, tasting, seeing, touching, listening, making choices with mind, understanding with intelligence, arrogance through ego, forms of importance I become the warrior of all, and all the disorders of sattva, rajoguna and tamoguna, as far as I can say, all doers, causes and actions are my manifestations. The God who makes them all alive is the reason for this triple cosmic lotus. This Adi Purush was another latent earlier. Just as the seed sown in a fertile field takes many forms like flowers, letters etc., in the same way, God appears in many forms through the division of power by taking shelter of Maya at a speed. Just as the cloth remains full in the weft, so the whole world is full of godliness. Just as a textile does not exist without cotton, but a cotton can live without cloth, similarly God is not there even if this world is not there. But this world is the divine form. It has no existence without God. This samsara tree is eternal and flowless. Its form is the tradition of karma and the fruits of this tree are flowers and salvation. There are two seeds of this samsara tree - sin and virtue. Its root is innumerable desires and three qualities are trunk. Panchbhut thick thick head branches and syllables are the five subject rasa. Eleven sense branches and creatures and two birds live in it by nesting in it. There are three types of bark in this tree. There are two types of flowers, happiness and sorrow. This huge tree extends to the Sun Circle (free men who penetrate this Sun Circle do not fall into the world cycle again). The

householder who is stuck in the words Roop Rasa etc., who is like a Giddha full of desires, they suffer the sad form of this tree and are stuck in the bondage of many karmas. But those who are not opposed to the paramaha विषयोsa subjects, they enjoy the fruits of happiness in this tree like flamingos. Hey dear Uddhav !, I am really one. That which is my form of many forms is only illusion. One who understands this by the Gurus, he really knows the secret of all the Vedas. Thus, Uddhav! You can sharpen your ax of knowledge through exclusive devotion in the form of worship of Gurudev, and through it with patience and caution, cut off life and then leave the weapons in the form of divine form and stay in your unbroken form.

The glory and meditation method of devotion

Uddhava asked- Shri Krishna, Brahmanical Brahmin shows many means for autism. Are they superior according to their own vision or is the primacy of any one? My lord, you have just revealed devotional yoga as an absolute and independent means, because leaving attachment from all sides, the mind becomes in itself. Lord Shri Krishna said - Dear Uddhav, this Vedic speech had disappeared from time on the occasion of Holocaust. When the time of creation came, I preached it to Brahma with my resolve, it describes my Bhagwat religion only. Brahma preached to his eldest son Swayambhuva Manu and Bhrigu from him. These seven Prajapati Maharishi assumed Angira, Marichi, Pulha, Pulastya Atri Kratu. Subsequently, the children of these maharishis, the god, demon, etc., received it from their ancestors. The nature of all castes and individuals is different on the basis of their desires and satta, raja and tama qualities. Therefore, there are many differences between them and their intellects. They all assume different meanings of this Vedic speech according to their nature. This voice is such a supernatural that it is natural to derive various meanings from it. Similarly, due to the difference of nature and the difference between traditional teaching, there is

a difference in the intelligence of human beings. Dear Uddhava, who has become absolutist and benevolent from all sides, who does not require any karma or fruit and has surrendered his conscience to me in all respects, so I can be blissful as his soul. I think The happiness he experiences with this, he cannot get any kind of pleasure in the subject of happiness. In no way can the mortal beings get that happiness. For all kinds of collection, which are devoid of grace, who have conquered their senses and have become peaceful and observant, who, from my attainment, experience my satisfaction, always experience complete satisfaction, for each one of the heavens. The corner is full of joy. The one who has entrusted himself to me, who wants neither the post of Brahma nor Devaraj Indra except me, who neither wants to be the sovereign emperor nor is the lord of the best abyss, even from heaven, he is the great- Does not desire even great accomplishments and salvation. I love my beloved devotees like you, not so much my son, Brahma, Shankar, real brother Balarama, wife Lakshmi and my own soul. Who does not expect anyone who is engrossed in contemplation of my mind by being completely inspired by the mind of the world and keeps an equal view towards everyone, not having raga malice, I go round and round thinking that his feet That the dust blows over me and I myself become pure. All kinds of collection which is devoid of grace, even in the body etc., do not have ego and affection, whose mind has been colored in the color of my love, who have become calm and alienated from the lusts of the world, Due to generosity, generosity, by nature, we feel compassion and love towards all beings, any kind of wish that even my intellect cannot touch, no one can know the eccentric nature of my experience. Because that bliss is attained only by absolutes. O Uddhav, my devotee, who could never be alive and has been repeatedly obstructing the subject of the world and pulling it towards him, that too with the influence of my blissful devotion growing moment by moment, often from subjects Are

not defeated Just as a blazing fire burns down a huge pile of wood, so too does my devotion burn away all the sinful sin and lust. Knowledge, religious worship, chanting, recitation, penance and renunciation, etc. are not as capable of providing me with the means of increasing my devotion as a unique love day. I am the favorite soul of saints. I am caught by exclusive devotion and exclusive devotion. This is the only way to get me. Right from birth, my exclusive devotion to a Chandal person is holy and free from caste defects. On the contrary, one who is deprived of my devotion, is unable to properly purify his mind with truth and compassionate religion and asceticism. Until the whole body is pulsed, the mind does not melt and becomes maddening, tears of joy do not spill from the eyes, and there is no possibility of purifying the mind until it starts sinking in the flood of inner outward devotion. Whose voice is being blown by love, the mind melts, on one side it is not the cry of singular cry breaks, but which sometimes starts laughing in the middle, which sometimes starts singing loudly and sometimes starts dancing. , That devotee of mine sanctifies not only himself but the whole world.

The wise man should pull the senses from their subjects through the mind and put the mind in me with the help of a charioteer of wisdom. Whether any of my organs are meditated. But when the whole body starts meditating, then by stretching your mind, stabilize it in one place and do not worry about other parts, take care of my face with the shadow of a soft smile. When the mind settles in Mukharvind, remove it from there and stabilize it in the sky. Afterwards, you should also abandon the thought of the heavens and become ascendant in my form and don't think of anything except me. When the mind is absorbed in this way, then as one light becomes one after the other, in the same way, I start to feel myself and me in the Supreme Being. The yogi who thus controls his mind in me through intense meditation yoga, his mind is soon exhausted by the knowledge of the object and the illusion of deeds for his attainment.

Bhakti, Jnana and Yama Niyamadi

Lord Sri Krishna says - O Uddhava, who has introspected through the auditory contemplation and Nididhyasana of the Upanishads and other scriptures, which is Srotriya and Brahman Nishtha, whose determination does not depend only on tips and guesses, which is not only indirect knowledge. Knowing that the whole duality of the prapancha and its means of retirement is instinctual knowledge, make them merge into me. They are both in my soul. Know this. I am the desired object of a wise man. I am also his means, practicable, heaven and class. He does not love anything other than me. Only those who are perfect men who are full of knowledge and science know my true nature. That is why I have the most knowledgeable men. Knowledgeable men, through their knowledge, constantly wear me in their conscience. The accomplishment achieved by the emergence of the leshma of philosophy, that austerity cannot be fully accomplished through pilgrimage, chanting, charity, or any other means of purification. That is why my dear Uddhav, know your own self with knowledge and then after completing the knowledge science, worship me with devotion. Through the knowledge science form of the great sage sages, I have attained supreme attainment by sacrificing the soul of the master of all my yagyas in my conscience. The spiritual semi-physical physical is the body of these three vices and is entirely dependent on you. It was not there before and it will not be there in the end, it is only seen in the middle, it should be understood. You have nothing to do with the birth, increase, change, event and destruction of these six emotions. Not only this, he does not have this disorder either, because he himself is immaterial. The discrete thing was not there before and it will not remain even later. That is why it has no existence in between.

Uddhava said - God as the world, you are the master of the world. Explain to me in the same way that your eternal and pure knowledge, full of quietness and science,

is strengthened. Also describe your devotional yoga which Brahma and other great men also seek. My lord, for those men who are eating the throats of the three heat in the path of this world and watering in and out, there is no other shelter except the umbrella shade of your nectar-loving couple. Your Excellency, this servant of yours is lying in a dark well. The serpent of time has kept it as a dusk. Nevertheless, the intense craving of the little pleasures of the subjects does not decrease, but is increasing. Please save it in kindness and fill it with the sudha stream of speech that frees it.

Lord Shri Krishna said - Uddhav, the question you have asked me was this question by Dharmaraja Yudhishtira to Bhishma Pitamah. At that time all of us were present there. When the Mahabharata war was over and Dharma Raj Yudhishtira was grieving with the destruction of his kith and kin, he also asked Bhishma Pitamah about the means of salvation after hearing details of many religions. At that time, I will tell you the salvation religion heard from the mouth of Bhishma Pitamah. Because that knowledge is full of devotion, reverence and devotion. The knowledge with which Prakriti Purva, the ego and the fifth, the five senses, the five senses, one mind, the eleven, the five elements, and the three qualities, together, these twenty eight elements are seen in all the works from Brahma to the Trinidad and also one of the divine elements in succession. Is seen. I believe that this is indirect knowledge. The one element with which the monogamous element was first seen, should not see them as before, but see Brahm for the ultimate reason, then this is called definite science (Aroksh Gyan). The way to get this knowledge and science is to consider the status, origin and holocaust of all the trident matter which is this body etc. The element which is situated in the beginning and the end of the world due to reason. The same remains in the middle and the same is followed in the seeming work in the seeming work. Then, after the destruction or obstruction of those works, what is left of his witness and

establishment, that truth is an object of truth. Think so. Shruti, Prabhita, Etihyya (fame among great men) and Assumption, these are the four main proofs. By tightening their test, the visual property does not prove to be true due to being unstable, mortal and vicious. That is why the wise man becomes disenchanted with this diverse imaginary form or mere prapancha. A prudent man should think that due to the mortal of the yajnadi deeds that give heavenly fruits, the happiness of heaven for the Brahm people, the unseen, should be considered as unhappy and perishable as this direct subject happiness. Godless! I have already told you about Bhakti Yoga. But you have a lot of love in him. That is why I again tell you the best means to get devotion. Who wants to receive my devotion, he should have reverence in my Amritamayi story. Continue to compute my qualities, leela and names. Be very sincere in my worship and praise me through hymns. Have love in my service worship and bow down in front of prostration. Worship my devotees more than my worship and give me only in all beings. Try each of your parts for me only. Sing my own qualities with speech and offer your mind to me and give up all your wishes. Give up money, enjoyment and happiness for me too. And whatever yagna, donation, havan, chanting, fasting and penance should be done for me. For those who follow these religions and surrender themselves to me, my loving devotion rises in their hearts, what remains of my devotion and what else remains to be received? By following such religions, when the sattva quality is increased in the mind, and it becomes calm and attains itself in the soul, then the seeker attains religion, knowledge, quietness and opulence himself. This world is full of various imaginations. To be honest, it has a name but it is not an object. When the mind is put into it, then it starts wandering along with the senses. In this way, there is a flood of Rajoguna in the mind. He indulges in dissimilar things and his religion, knowledge etc. are lost, he also becomes the home of unrighteous ignorance and attachment. Which is my devotion,

that is religion. Through which the unity of Brahma and soul is knowledge. It is disinterested to remain disengaged from the subjects, and anamadi siddhis are impermanence. Uddhav said - Ripusudan! What are the types of Yama and Niyam? Sri Krishna! What is sham? What is power? God What is education and patience? You tell me the nature of charity, penance, valor, truth and ritual. What is sacrifice? What is the intended religion? What is a Yajna? And what is Dakshina? Shriman Keshav! What is the true force of man? What is Bhaga? And what is the profit? What is best education, shame, Shri and happiness and sorrow? What are the symptoms of wise and foolish? What is the symptom of a road and a road? What is heaven and hell? Who should consider brother-in-law? What is home What is rich and poor? Who is the miser? What is God called? Devotee Vatsal Prabhu! Please answer these questions of mine. Also explain their opposing sentiments.

Lord Sri Krishna said - Yama is 12, Ahimsa, Satya, Asteya (not stealing), Disorganization, Lajja, Unchain (Do not add more money than necessary), Theism, Brahmacharya, Silence, Stability, Forgiveness and Abbey. The number of rules is also 12 ha-defecation, external and meditative purity, chanting, penance, havan, devotion, guest service, my worship, pilgrimage, efforts of charity, satisfaction and master service. These are useful for both sadam and nishkam seekers. Uddhav! The men who follow them offer both enjoyment and salvation as per their wish. It is a shame to put wisdom in me. The name of restraint of senses is Dum. Titikisha is the name of suffering from justice. It is patience to win the tongue and the Upastha. Do not reprimand anyone, giving charity to everyone is charity. Renunciation of desires is tenacity. To conquer your desires is to be brave. The philosophy of the divine is true everywhere. Similarly, only true and sweet speech is called Ritu. To not indulge in deeds is defecation. Desire is renunciation. Religion is the desired wealth of human beings. I am God Yajna. The

teaching of knowledge is Dakshina. Pranayama is the best way. My majesty is the only part. My best devotion is the best benefit. True learning is the one that erases the distinction between Brahma and Jeevatma. To be disgusted with sin is shame. The only beauty of the body is Shri, the qualities of absolutism etc. True happiness is the destruction of both the feeling of sorrow and happiness forever. Sadness is the desire of the subject enjoyment. The one who knows the essence of bondage and salvation is a priest. Whose body I am in is a fool. The one who retires from the world and gets me, that is the way. The drudgery of the mind is the way to go. The growth of sattva quality is only heaven and the growth of tamoguna is hell. Guru is the true brother and I am that teacher. This human body is the true home and the true rich is the one who is blessed with virtues. Whose mind is dissatisfied, the lack of sense is the needy. One who is not sentient is a miser. The capable independent God is one whose mind is not obsessed with matters. On the contrary, one who is obsessed with subjects is completely incapable. Uddhav! I answered all the questions you asked. Understanding them is helpful in the path of salvation. As far as I can tell you the characteristics of virtues and defects separately, understand the summary of all of them, that the biggest flaw is to look at the qualities and defects, and instead of looking at the qualities and defects, remain in your peaceful form, the same qualities is.

Gyan Yoga, Karmayoga and Bhakti Yoga

Uddhava said - Kamalnayana Shri Krishna, you are omnipotent. The Veda is your command. There is a method of doing something in it and there is a prohibition of doing something. This method is only done by examining the merits and demerits of the prohibition. Varnashrama distinction, inverse and inverse form Varnasankara The sense of fit and unsuitable substance of people, country, age, time, heaven and hell is also related to Vedas. There is no doubt that your speech is the Vedas, but there is a legal prohibition in it.

Lord Shri Krishna said - Dear Uddhav, when the male becomes impassioned and disengaged due to the dosha philosophy, then become centered in yoga, and through practice (self-respect), definitely put my mind in my God. When the mind starts to wander around here and there while stagnating, then immediately convince it with great care, lure it into its control and control it. Keep the senses and souls under your control and do not leave the mind free even for a moment. Keep watching his every move. In this way, the mind should be gradually subdued by the Sattva rich intellect. Just as the rider wants the horse to recognize his feelings while subduing him, wants to run according to his will and lures him again and again, in the same way, by luring him, he is able to tame him by telling sweet things. It is the ultimate yoga. According to the sequence of creation from nature to body, according to Sankhya Shastra, one should think about creation and think about the order in which the body, etc., is told in the same way. This sequence should be continued until the mind becomes stable. The man who has become disenchanted with the world and who has got sorrow and wisdom in the materials of the world, he considers the preaching of his gurus well and engages in thinking of his form again and again. From this practice, very soon his mind gives up its fickleness, which has been caused by self-intelligence in the non-physical body etc.

Yama, niyam, asana, pranayama, pratyahara, dharna, meditation, samadhi, etc., meditate, test, do the self-knowledge of the object element from the yogas and worship my idol and think of the divine mind through karma yoga, jnana yoga and bhakti yoga. There is no other way.

By the way, a yogi never does any blasphemous act, but if it ever becomes a crime under his control, he will burn that sin through yoga. Never make other atonement like Krishna Chandrayan etc. The loyalty which is in its own right is said to be the same quality. By this virtue defect and the law of prohibition of law, it means that any kind of sensuality is abandoned, because karma is impure since birth, the root of evil. The meaning of scripture is their regulation. As far as possible nature should hesitate. The seeker who is disgusted with all the shortcomings, who has sorrow and wisdom in him, who is reverent to my Leela tale, and also knows that all indulgence and sensual desires are forms of sorrow. But even knowing so much who is not capable of their abandonment, they should enjoy those indulgences, but consider them to be sorrowful with true heart, and the heart itself should condemn them and consider it as their misfortune. At the same time, to get rid of this dilemma, I sit in the heart of that seeker with devotion, determination and constant hymns, and as soon as I am seated, all the desires of the heart are destroyed with my rites. In this way, when he is interviewed by my best soul, then the lump of his heart breaks. All his doubts are shattered and karma lusts are completely destroyed. That is why a yogi who is full of my devotion and engages in my thinking does not require knowledge and quietness. His welfare is usually achieved through my devotion. Whatever heaven, exclamation my supreme abode or any other thing comes from other welfare tools like karma, austerity, knowledge, recluse, yoga practice, charity, religion, etc. All of my devotees can get spontaneously if they want to through the influence of my devotional yoga. Takes. My

unique lover and patient saint devotee himself does not want anything. If I want to give them and also give them, then what about other things, do they not even want Kaivalya salvation. O Uddhav, the best and greatest of all is another name for absoluteness. Therefore, one who is devoid of devotion, gets his devotion. My unique loving devotees and the contemplative Mahatmas who have attained the supreme essence in the past with their intellect have no connection with virtue and sin arising from these laws and prohibitions. These types of people take shelter of my knowledge, devotion and karma yoga. They attain my ultimate welfare form Dham because they have come to know the ultimate Brahman essence.

Numerical sum

Lord Shri Krishna says - Dear Uddhav, now I tell you the decision of Sankhya Shastra. The great sages of ancient times have decided this. When the organism understands him well, he immediately renounces the illusion as a discriminating intellect, happiness and sadness. In the pre-Holo era before the Yuga, in the Adi Satya Yuga and whenever human wisdom is accomplished in all these stages, this entire scene and vision is the universe and the living beings are zero only Brahm without any kind of discrimination. There is no doubt that there is no alternative in Brahma, it is simply unique truth. There is no movement of speech in the mind. That Brahma itself is divided into two parts as visual and seer as Maya and the creature reflected in it. One of them is called nature. He has taken the form of action and reason in the world. The second thing which is the form of knowledge is called Purush. O Uddhav, I have enraged nature according to the auspicious and inauspicious deeds of living beings, then these three qualities were revealed to you. Kriya Shakti Pradhan Sutras and Gyan Shakti Pradhan Importance were revealed to him. They are both mutual. Egoism was expressed when there was a disorder of importance. This ego is going to fascinate creatures. It is of three

types. Sattvik Rajas and Tamas. The ego is the cause of the Panchatanamatra, the sense and the mind, so that root is the conscious consciousness. From the Tamas arrogance, the Panchatantramas and the Panchabhutas originated from it. Eleven deities appeared in Rajas arrogance of senses and Sattvic arrogance of mind and senses. All these substances got mixed with my inspiration and they created this cosmic form egg. This egg is my best abode. When the egg was located in the water, I Narayana ascended into it. The world lotus originated from my navel. Brahma was born on that. Brahma, the conscience of the world society, did a great penance first. After receiving my mercy offerings, Rajoguna created the earth space and heaven of these worlds and their lakes. For the abode of the Gods, heaven for the world, ghost for the ghost etc., for the humans etc., the earth folk decided. Above these three worlds were the abodes of Siddhas like Maharlok, Tapa Loka etc. Brahmaji, who was able to do the work of the universe, made seven planets for the demons and serpents under the earth like Vital Vital Satal etc. According to Trigmatic deeds in these three worlds various movements are achieved. Mahlanka, Jan Lok, Tapa Lok and Satya Lok form attain good speed through yoga, penance and asceticism. Bhakti Yoga gives me the ultimate abode. This whole world is full of karma and rites. I am the one who acts according to deeds from time to time. Under the influence of these qualities, the organism is sometimes drowned and sometimes comes up. He sometimes attains downward virtue and sometimes high speed.

In the world, all the things, small and big, fat and thin, are made by the combination of nature and man. The one who is in the beginning and the end is also in the middle and the same is true. Disorder is just a fantasy of behavior. Just like bracelet coil etc. are gold disorders and pitchers can have soil disorders, before this there were gold and clay, later also gold and clay will remain, so there is gold or mud in the middle

too. The former cause (great element) etc. is the ultimate cause of which arrogance etc. creates the working class, the same is true of them. This means that whatever is present at the beginning and end of any work is true. Nature is the cause of this great cause. God is the establishment of all and is the period to manifest it. This diversity of behavior is actually a Brahman form and I am the pure Brahman. As long as the living power of God continues to do its work, as long as their observance is maintained, this creation cycle continues continuously due to the karma of the living beings either due to work or in the form of father and son. This vast is the land of creation and destruction of various worlds. When I pervade it in the form of time, I resolve the holocaust, then it becomes worthy of destruction form with giant bhuvanas. The process of its ingestion is this - the body of the creatures is absorbed in the grain, in the grain seed, in the seed land and the soil is in the filth. In the water, when its properties are absorbed in the juice, in the juice, in the sharp form. goes. The form gets absorbed in air, in air, in touch, in sky, and in the word sky, the word sky. The senses merge into the gods due to themselves and finally the royal ego. Rajas arrogance gets absorbed in the mind, in its mind, in the form of its eternal Satvik ego form, in the Tamas ego due to the word Tanmatra Panchabhutas, and the diverse ego capable of capturing the whole world. Knowledge power, action power is absorbed in its virtues. In virtue latent nature, nature becomes absorbed in its inspiring imperishable times. In Kaal Mayamaya Jeeva, Jeeva gets absorbed in my unborn soul. The soul is not absorbed in anyone. It remains in its own nature without a degree, it is the establishment and duration of the universe's creation and rhythm. Uddhavji, who sees with such prudence, cannot have the illusion of this prapancha in his mind. Even if he is energized, he may not be able to stay in the heart for long. Can there be darkness in the sky even after sunrise? I witness both work and reason. I told you the numerical method from creation to destruction and from

creation to creation. With this, the knot of doubt is cut and the man becomes situated in his form.

Charitable formulation

Lord Sri Krishna says - O Uddhava, although in practice, there is two kinds of world known by the distinction between man and nature, seer and scene. However, looking at it from the point of view, it is all an establishment form. Therefore, one should not praise one's quiet, abject and foolish nature, and according to them, should not be praised nor condemned; Men who admire or condemn the nature and deeds of others soon become disenchanted with their true charitable means, because the means prohibits the abhinivesh of dvaita and the truth of the intellect. Praise and blasphemy reinforce the illusion of his truth. O Uddhav, all senses are functions of Rajas arrogance. When they become sleepy, then the arrogant body of the body becomes a form of consciousness and it has no knowledge of the outer world and body. If the mind is not sleepy at that time, then it starts wandering in false dreams. If he too becomes absorbed then the creature becomes engulfed in a thick sleep like death. In the same way, the organism forgets its unique self and starts to see many things, then it becomes trapped in false scenes like a dream and becomes engrossed in ignorance like death. When there is no object called dvaita, then such a thing is good and such a thing is bad, this question cannot arise. All the things of the world can be said by speech and can be thought from the mind. Therefore, its misconception is obvious due to the visual imperfection. Although shadows, resonance and oyster etc. have the appearance of silver etc., all this is false. Through them, fear is transmitted to the heart of man. Similarly, the daily body is completely false. But until their untruth is sown by knowledge, it continues to frighten the ignorant until it is not fully recovered. Whatever is the direct and indirect object, it is only the soul. Whatever the world seems to be, it is the reason for it, but the factor is

also the cause. He makes the world and he also makes the world. He is the protector and he is also the protector. God only destroys it. The one who destroys and the one who destroys is one. From the point of view of behavior, the soul is different from this world, but there is no other thing apart from it. Apart from that, what is seen can not be interpreted in any way. Unspeakable is only the form of self. That is why the creation of souls in the soul destroys and spirituality is overriding and these three types of emotions are completely unmoving. They are being believed even when they are not there. This variety of seer, darshan, scene, etc., which appears due to Satta Rajas and Tamas is a game of illusion. O Uddhav, I have described to you the best state of knowledge and science. The men who I have described the best state of knowledge and science. The man who knows the secret of these words, neither praises nor condemns him. He wanders like the Sun in the world. This world origin is eternal and untrue due to its destruction. Therefore, one should move around with this feeling of disharmony.

Uddhava said - O Lord God is soul and visible body, soul itself is light and body is root. In such a situation, the world of birth can be neither to the body nor to the soul. But if it is available, then who is it? The soul is pure, devoid of indestructible Prakrit unnatural qualities, light itself and devoid of all kinds of veils. In contrast, the body is light and recurring on perishable virtuous impure. The soul is as bright as fire, and the body is unconscious like wood. Then whose birth is this world as death?

Lord Shri Krishna said - Actually the world does not exist. But as long as the relation of soul, body, mind and soul with soul is misconstrued, the ignorant man seems to be true. As many plagues come in dreams. They do not really exist. Yet their existence does not disappear until the dream breaks. In the same way, even when the world is not there, those who keep thinking about the things that seem in it, their birth-death form is not the retirement of the world. When a man keeps dreaming, he has to

face great calamities till the sleep is broken. But when his sleep is disturbed and awakened, then neither the plagues of dreams remain nor the fascination disorder caused by them. Ego is the victim of mourning, joy, fear, anger, greed, fascination, spur and birth. The soul has nothing to do with them. When the soul located in body, sense, mind and soul takes pride in them and accepts them as its form, then its name becomes Jiva. The idol of that microcosm is the body made of qualities and deeds. Somewhere it is called sutratma and somewhere it is important. It has many other names. At the same time, under the form of God, the birth-dead form wanders into the world. In fact, mind, speech, soul and body are only functions of ego. Although it is unmistakable, it is believed in many forms such as deity man etc. The contemplative man makes the sword of knowledge very sharp by offering it to the glory of worship, and by destroying the ego of the dehuman, he strides to the earth without fear. Then there is no hope or craving in it. It is knowledge to understand the soul and the nature of the non-self separately, because the existence of duality disappears as soon as there is conscience. His means are to listen to Vedadi scriptures by purifying the heart through penance. Apart from these, there is also evidence of listening tips, sermons of great men, and unrestrained self-realization.

The essence of everything is that whatever was in the beginning of this world, which will remain in the end, who is its root cause and the publisher, is the unique title zero divine even in the middle. There is nothing other than that. Gold makes bracelet rings etc. ornaments, but when they were not made ornaments, there was gold, even when they are not there, gold will remain. When he behaves with many names in the middle, his Kangan Kundal etc. is still gold. I am just like the beginning and middle end of the world. Actually I am the true element.

There are three states of mind - waking, dreaming and sleep. Because of these states, there are three qualities - sat, raja and tam. The world also has three distinctions, spirituality overwhelmed and impregnated. All these tripleities whose power seems to be true, and in the absence of this diversity in samadhi etc., whose power remains the same is the element of element. The fourth Brahman element, beyond these three and following it is true. One who was not before Genesis and will not be after the Holocaust, it should be understood that it is not even in the middle. He is only imagined and nominal. It is a definite truth that the substance from which it is produced and through which it is published is its actual form. That is his charitable power, this is my determination. This is the vicarious royal world, which is seen even when it is not, it is Prakash Brahm himself. That is why Brahma seems to be in the form of a strange name form like the image of the sensory subject and Panch Bhutadi.

Praise the veda

King Parikshit asked - Lord Brahma is completely beyond work and reason. It does not have all three qualities. He cannot be instructed as indicated by mind and speech. But the main theme of all praises is the quality. In such a situation, how the Shrutis perform Nirgun Brahm. Because the form of the object is beyond his reach.

Shri Shukdev Ji says - Parikshit, God is omnipotent and possesses all the qualities. Shruti clearly represents the virtue, but considering it, it implies only the virtue. For thinking, God has created the mind and soul for the living. Through them, they can voluntarily acquire Dharma, Artha, Kama, Moksha. Life can be attained through life, hearing of Mahavakya etc. through senses, contemplation by meditation, and meditation by mind can be interviewed in the form of Nirguna. This is the form of the Upanishads who offer Brahma. The ancestor of the ancestors, the Sanakadi sages, has assumed it through self-determination. The person who holds it with reverence gets liberated from all intransigent gratifications and attains the divine form of his ultimate welfare. I will tell you a story about this. Lord Narayana has a relationship with this saga, which Lord Narayana himself has said to the saga Devarshi Narada.

Shrutia says - Rishis have considered many paths for your attainment. Those with macro vision, worship you with fire in the Manipurka Chakra. The sages of the Arun dynasty worship Brahma, the supreme subtle body in the heart, instead of the exit of all the nadis. The man who attains that Jyothirmaya path and moves upwards from it, does not fall into the cycle of birth and death again. Moksha attains supreme welfare.

Portion of yoga vasistha

Motivation to do work, rebuttal of destiny and dominance of masculinity

Mr. Vasistha says - Raghunandan! Just like light is the main reason for the expression of different colors like blue, yellow etc. Similarly, according to the scripture, enthusiasm is the main tool for the accomplishment of all the efforts of the possessive men who behave by mind, speech and body. Man desires something only with the mind, not according to scripture. He tries madly. His effort is only to entice us, not to prove effort. The person who does the effort (karma), he bears the same fruit, who says that even if there is contradiction in the fruit of the divine, then his statement is not right, because only his own pre-deed is oriented to give the fruit It is called Daiva. Apart from that, no object named Daiv appears. Purushartha is of two types - one shastraanumodita (virtuous karma) and the other shastra vidya (sin karma). In both of these, the effort which is against the scripture is the cause of misconduct and the reason for the attainment of the object of Shastramanododit Paurush. Therefore, a man should do such an industry with classical efforts and with saintly men that the man of this birth should conquer the man (destiny) of the previous birth soon. Taking the shelter of his best effort, grinding the teeth with the teeth, and trying diligently, the man should conquer the inauspicious prowess of his former birth, to be disturbed by his auspicious courage. This effort of the previous birth (destiny) motivates me and puts me in a special situation, this type of intelligence should be crushed forcefully; Because it is not more powerful than direct effort. Until then, one must remain vigilant for the best effort till the inauspicious man of the previous birth himself becomes completely silent. That is, until the inauspicious karma of the first births is completely destroyed, then we should keep doing the means with promptness. Just as the defect that happened yesterday was

destroyed today after making atonement, in the same way, the defect of previous birth is destroyed by the qualities of this birth, there is no doubt in it. The inauspicious or sorrowful destiny of the previous birth, by the auspicious deeds of this birth, dispensed by the pure and pure intellect, should always strive for the accumulation of divine wealth within you for the purpose of crossing the world-ocean. The industry has gone past lazy humans like donkeys. Therefore, one should not leave the industry in the same category. According to the scriptures, this industry is the reason for the achievement of both the world and the hereafter. A man should take the shelter of effort of effort and leave himself out of this worldly pit. Think of your body being destroyed every day. Abandon conduct similar to that of animals and take shelter of conduct appropriate to the men. Just as a worm ends its life by tasting pivas etc. in a wound, in the same way, a man should not consume past life by means of having tasted good taste of women, grains, paan etc. and soft petty things in the house, Human life should not be wasted. Auspicious effort will yield auspicious results soon and inauspicious effort will always yield inauspicious results. Apart from these auspicious and inauspicious efforts, there is no other object named Daiva. Therefore, through the efforts of the first effort, one should consider the scriptures with great purpose in the form of self knowledge, taking shelter of the conscience. According to the scriptures, those who do not do the means of their hearing, meditation, etc., and keep thinking about the subjects in the mind, are very much disgusted by those foolish men. If the effort of the aforesaid man is compatible with sattra and is accompanied by satsang and virtue, then he gives the interview form of God to its fruits. This is his nature. If you are adverse to the sastra and devoid of satsang and virtue, it does not prove the ultimate results of the divine form. This is the form of masculinity. The effort of any man who behaves in this way never fails. From childishness to well-being, practicing the sattra-shantu sushilanas and

making efforts with the virtues etc. with the saints, you get the divine interview in the form of selfishness. In this way, those who perceive the charitable things received directly through experience, heard, and received by means, are enraged, and they have been corrupted by means. After the time of extreme childhood due to constant fantasy sports, when the grieving and able to serve the gurus, begin the ornate state with punishments, since then, a person can become wise with knowledge of the substance and with the help of his men Attributes and defects should be considered. This means that one should deliberately discard the defects and adopt the virtues.

Those who abandon the industry and sit on the trust of God only, lazy human beings themselves are their enemies. They destroy their religion, artha, kama and moksha - all four efforts. Attempts made by the intellect mind and the senses are forms of masculinity. The desired fruit is obtained from them. The witnessing consciousness experiences the same subject as before, the mind tries to do the same. The business of the mind is a physical activity and its outcome is the accomplishment of the fruit. As far as effort is required in the world, there is a corresponding cosmic or Vedic fruit accomplishment by using the same way and there. Brihaspati remains the master of the deities from Purushartha and from Purushartha Shukracharya attained the position of guru of the demon kings. The men who were considered to be great ascendants (suzerain) of Vaibhav, and were considered great in terms of Vaibhav's enjoyment, such men have also become guests of malefics from their defective Paurusha (Papacharan) and have become corrupted by high status. With thousands of plagues and thousands of plagues, animals of different castes lying in favorable unfavorable conditions, by skipping them for their own efforts, move on the path of welfare. The practice of scriptures, the teachings of the Guru and his efforts are seen to prove the perfection of effort everywhere. Kalyan Kami men should remove the mind engaged in inauspicious

deeds and devote themselves to auspicious deeds. This is a collection of summaries of entire scriptures. Child! Conduct diligently the thing which is welfare, which is not trivial and which is never destroyed. This is what all gurus preach. The accomplishment of the desired thing is seen from the masculine. It is from the masculinity that there is progress in the welfare path of the wise. The divine is only an assurance for those with soft and weak minds immersed in the ocean of sorrow.

Man's efforts are always seen to be successful by direct evidence in the world. The man comes in longitudinally by his own masculinity. Human beings with excellent intelligence overcome those dreaded crises spontaneously, which are very difficult to overcome. Because of this futile divine imagery, they do not overcome the crisis. The person who tries, gets the same result. In this world, no person who is sitting silently, does not get the desired fruit. Sriram! Auspicious effort results in auspicious results and inauspicious efforts make inauspicious. So do as you wish. The one who has to get ready in the effort of the only work to get his ultimate object, is called the learned man's man. Everything is obtained by that readiness. It is possible to move from one place to another with your feet, to hold some material of the hand, and other parts to be inclined towards business — all of this is possible only by effort, not divinely. The scholars, who have been eager to try the only work to achieve the evil, have given a mad effort to them, no good results are obtained from them. The one whose religion is, through that action, through satsang and by the self-study of the sastras, by his wisdom, which is pure and sharp, saves the soul by itself, while there is the attainment of ultimate selfishness. Scholars know the divine God on its ultimate attainable meaning, full of eternal, parity form, bliss. The means by which one achieves it should be consumed regularly. Just as the sarovar and the lotus adorn each other in the autumn, the practice of sattr-shastra and satsang-like virtue is developed by virtue and the virtue of self-study and satsang

of sastra-sastra is enhanced. Through the practice of time, they are both enhancers and nutritious. From childhood, the virtues of scripture and satsang etc., which have been fully practiced in practice, prove their beneficial interest by the man.

Deliberation of the nature of God and inspiration of truth

Mr. Vasistha says- Shri Ram! Tell me, in this world, who are the valiant, mighty, wise and wise men, what divine waiting do they do? These great queen Vishwamitra ji has renounced the deity from afar and attained Brahmanism only by virtue, and not by any means. We and other men who have attained the title of Muni at this time, have gained the power to roam in the sky only from the masculinity done till time immemorial. Hiranyakashyap, etc. Danavendra, by purported effort, drove the Dev community away and obtained the kingdom of Triloki. Then Indra and Deveshwars had taken away the rule of this huge world forcefully from the demons by disinherit and dismantling the enemy army with malefic efforts.

Shri Ramji asked - Lord! You are the knowledgeer of all religions. Brahm! What is the divine that has gained a great reputation in the world? What is the divine call? Tell this Vasisthaji said - Raghunandan! The auspicious and inauspicious yoga of the fruit obtained by the effort made by the person who is adorned with the inevitable fruit, is called divine. Or the favorite and unpleasant form of favors favored and forbidden by the masculine, results in the same name, which is given as divine. The inevitable fruit which is proved by a mere effort, it is propounded by the word divine in this community. After the emergence of the auspicious and inauspicious fruit of Siddha Purushartha, it is said that 'it was going to be found in this form - it was to be defeated', this is called divine. On the attainment of the fruit of the karma, which is said that "I had such a mind, I had such a determination". On the receipt of favorable and negative fruit, which is said only for the assurance that the deeds of my previous birth were like this, only the words

expressing such feelings are called 'Daiva'. Sriram! Human beings had many kinds of desires. She is the only one who has turned into somatic, speechless, karma. The kind of lust in an organism, it acts like that soon. There is no more lust in the mind and it is not possible to do that kind of work. The one who wishes to go to the village reaches the village and the one who wants to go to the city, reaches the city. Whatever lust a person has, he always tries for the same. Due to the ardent desire of the fruit in the previous birth, the deed which is done by strong efforts, is said by the word divine in this birth. The word for the pre-birth act is divine. All the actions of those who do the work are done in this manner. Karma is your strong desire. Lust is not different from the mind and the mind itself is male, that is, it is the male form due to the determination of the man. The mind, which has attained the spirit of the heart, is the only person who tries for his own benefit, he gets the corresponding result only from his deeds, known as Daiva. Sriram! Mind, mind, lust, deeds, deity and determination - all of these are the nouns of hard-to-understand mind (of a man who has attained to psychosis), this is the statement of the Satpurus.

Sriram! In this way, a man wearing the aforesaid nouns, through his strong lust, tries every day, according to which he gets enough fruit. Raghunandan! In this way, man can get everything in this world, not divinely. Therefore, that effort will give auspicious results for you. You will be attaining the ultimate well-being by the ultimate effort achieved by your efforts, otherwise not. In Shruti, the conscious person who has been described as an enlightened being, he is you, he is not a root body, you yourself are a conscious form of light. Ability to be published by other conscious, where are you? If you believe that another person publishes it, then whoever publishes it will raise the question. If he also has a conscious publisher, then who will publish it? In this way, the non-infidel is attained, who is not the seeker of the object. Therefore, human beings

should take the Vasan Rupini river flowing through auspicious and inauspicious routes and remove it from the inauspicious path by making effort in the auspicious path. A human mind is as fickle as a baby. If he is removed from the inauspicious path (sin), then he goes to the auspicious path (punya) and if removed from the auspicious path, he goes to the inauspicious path. Therefore, it should be forcefully removed from the path of sin and applied to the path of virtue. In this way, it is appropriate for a human being to conceive a child as soon as possible in the aforesaid order and put himself in the form of self gradually, by purposive efforts, not stubbornly stop him. This is his upbringing. Whatever subject a man practices in the world, he surely becomes attuned to it. This thing has been seen from children to big scholars. Hence Shri Ram! You can take shelter of good effort to attain the ultimate welfare, conquer all the five senses and become auspicious with lust. By following the best and most beautiful auspicious desires served by the best men, always attain a position without grief by supreme effort with an intelligent spirit. After that, abandon that auspicious lust too and become stable in the Supreme Brahman.

Description of satisfaction, thought, thought and shame

Mr. Vasistha says - Raghav! The man, who knows the subject, doubt, antecedents, principles and reasons of purpose, should constantly ponder the self through the supreme sacred wisdom, which is purified by scriptural knowledge, because by thinking about self, the intellect intensifies and interviews the ultimate post. The idea is a great opportunity for the worldly masters. The one who is adorned with the Pallavas as the eternal wish, does not sprout again when cut from the saw-saw as the objection. Scholars have no other way than to think beyond the temporal sorrow. Auspiciousness is obtained by abandoning the inauspicious with the wisdom of the saints. Intelligence, knowledge of duty, action and its results - all of these are successful only by thought.

Therefore, one who is like a great lamp for the revelation of the just and unfair and who is the accomplishment of the desired, should take the shelter of that excellent idea and cross the world-ocean. Because the lion of pure thought destroys the ghazars of the heart of the heart, who overthrow the lotus in the heart. Those who deal with everyone through the wisdom of the idea, they are certainly part of the very best fruits. Sadvicharan Parinea Man is not immersed in the circumstances of fascination with very wide objections, just as the sun does not sink into darkness. All the cruel deeds, disloyalty and sorrowful mental distress, all those thoughts are born out of inferiority. An officer whose mind is devoid of hope and thoughtful, he feels ecstasy in his soul like a full moon. When rationality rises in the mind, then like the moon of the moon which is cool and beautifying the whole world, it makes everyone very cool and ornate. All the substances of the world seem to be delightful as long as truth is not considered. In fact, they have no existence, so they are destroyed on consideration. Those who are homogenous, joyous, renewable, everlasting and indefinite, consider that Kaivalya verse as the fruit of a great goal as a thought. The one who is situated in the mind to provide the best immovable position, the best man with that self-respecting glory, neither aspires for the unfulfilled nor abandons the attainment. The thoughtful man ignores the destroyed thing and uses the received thing scripturally. He is neither angry at the repugnance of the mind nor happy at compatibility. At that time, it looks like a sea full of water. In this way, the Mahatma, the yogis whose mind has become full, they liberate life and move around in this world. 'Who am I?' Whose is this world?' Thus, careful consideration should be given to its symbol. Just as the knowledge of substances on the ground floor in the night is from the lamp, similarly the conditions of the principles of Veda Vedanta are decided by thinking in order to attain the status in the divine form. A beautiful eye like thought would perish in darkness. Even when looking

at the fiery sun, he does not have any illumination and he also sees disturbing substances. Thought-miracle is the only seeker of divine reverence and ecstasy, so it should not be abandoned even for a single moment. Just as a mango fruit filled with sweet juices is of interest to everyone due to ripening, similarly a man with good thoughts, no matter what the common people, becomes respectable for great men. Those whose thoughts have become purified by thought and by thought, who are known to know the way to go in the path of knowledge, they do not fall into the pit as many forms of misery, that is, they are free from traffic. By the coincidence of hundreds of others, whose body is dilapidated and sick with disease, he does not cry as the foolish sighs, who have infuriated his soul with thoughts. The idea of inferiority is the private residence of all the orphans. All the Satpurusas despise him and he is the climax of all maladies. Therefore, it should be abandoned. Thoughtfully, by your own intelligence, you should subdue your mind and save the deer of your mind from the fascinated world. Who I am and how this flaw called the world came close to me - The research done in this subject is called 'thought'. Raghunandan! In this world, men who are equipped with the wisdom of eclipse of truth and renunciation of untruth, do not have any knowledge of the best element without consideration. It is only through thought that knowledge of the element is attained, the knowledge of the element gives the mind a certainty, and the loss of the mind results in complete destruction of all sorrows. On the ground floor, all people benefit from the success of all actions with a clear view, and the best divine interviewer is also available by thought, so Shri Ram! The Shamadi seeker should give you the above thoughtfulness. Ram (Pustap) Ram! Contentment is the ultimate happiness and satisfaction is also called ultimate happiness. A man with contentment achieves ultimate relaxation. The vast kingdom appears to be like a piece of old grass to such peaceful men, who are full of the joys of contentment like satisfaction and whose

mind is constantly rested. Sriram! Satisfied intellect is neither disturbed nor destroyed even in the odd conditions of the world. For those who have been fully satisfied with the saint of Santoshamrit, this unlimited property of wealth seems like poison. Destroyer of pathological defects and a very pleasant taste with very sweet taste is not as pleasant as it can give waves of nectar juice. A person who is capable of abandoning the aspiration of an unseen object and who does not have the symptoms of joy and grief, is said to be content in this world. Until the mind is satisfied in the soul through the soul, then objections continue to arise from the pit of that mind, in the same way as bring it from the pit. The mind that is cooled by satisfaction achieves very much development from the point of view of pure science - in the same way as the lotus develops by contact with the rays of the sun. Just as the shadow of the face is not seen in a dirty mirror, similarly the mind does not reflect the wisdom in the mind distraught and contented with hope. Whose mind is free and contented with physical and mental afflictions, that animal, despite being impoverished, consumes true kingdom happiness. In your soul, taking the shelter of the full-blown Purnananda from the soul itself, you should abandon craving in all matters by effort. Like the moon, a person who is full of content is attained eternal stability through peace and cool intellect. When a man full of contentment becomes healthy by the soul in his soul, at that time all his mental anguish is automatically destroyed in the same way as dust settles in the rainy season. Sriram! The man, whose instinct is always cold and always devoid of stigma, is completely beautified like the moon by his pure instinct. Raghunandan! In this world, a man who is adorned by parity expressed by superior virtuous men, salutes the pure man, the Goddess of Heaven and the Great God.

Wise Ram! In this world, the best saint congregation is especially helpful in helping people recover from the world ocean. Those who protect the clean flower called

Vivek, originated from the tree of Mahatma Satsangati, are entitled to the wealth of salvation-fruit. The objection which is similar to the snow for Kamalini and the wind for the fog of attachment is the best in this world. Sriram! You should know that the Sant Samagam is especially a brainwashing, a tree of ignorance, and a shiver of mental anguish. Divine personalities derived from satsang provide the ultimate perfect nirvana-happiness, which is perpetually incremental, indestructible and without hindrance. Therefore, even the people who have received the system under very painful condition, should not abandon satsangi even for a short time, because satsangati in the world is the effect of the sun in the form of knowledge to illuminate the sunrise and remove heartburn. The one who has taken bath in the Ganges that is cold and clean in the form of satsangati, what to take from charity, pilgrimage, austerities and yagnas, that is, satsangati is above all. If the raga is void and free of accumulation and whose chirped glands have been destroyed, if such a saintly man is present in the world, then what is the benefit from the collection of austerities and pilgrimages? That is, that fruit can be obtained only by the association of those saints. Therefore, the saints whose brains have been destroyed and those who are Brahm Gyan, should serve all saints well by all measures, because they are the means to cross the ocean. But those who look at the cloud-like saints in order to extinguish hellfire, they themselves become a dry basket of that hellfire?

Santosh, satsangi, thoughts and sham are the only means for the four men to rise from the ocean of glory. Santosh is the ultimate benefit among them. Satsangati is the ultimate speed, thought is good knowledge and sham is divine pleasure. This is a pure solution to complete destruction of the four worlds. Those who consumed them well, they crossed the Bhavasagar full of temptation. Ram, the best among the wise, after the practice of only one of these four instruments with pure light, the remaining three also

get attuned because one of them is the birthplace of these four respectively. Therefore, for the attainment of everyone, one must diligently seek complete shelter. Just as ships in the Pacific Sea move at a leisurely pace, similarly the Satamam Santos and thoughts in the heart, purified by sham, are instinctively inclined. The creature, who is full of thoughts, contentions, sham and satsamagam, gets divine knowledge assets - just as a man who takes shelter of Kalpavriksha has cosmic assets. Thoughts of beauty etc. reflected in the full moon, thoughts, sham, Sat Samagam and offerings in a person with contentment, etc., become known. Just as a Vijayalakshmi is present with a king with the best mantri ganas, similarly a man whose intellect has become good due to satsang, santosh sham and thoughts, he gets divine knowledge wealth. That's why Raghunandan! A human being should earnestly subdue one of these qualities by subduing the mind with effort, as long as man does not possess a virtue in his heart by conquering his illustrious Yamraj from the shelter of the ultimate effort. Cannot be achieved. In whose mind, a single virtuous good fruit is strengthened, all its defects are destroyed soon, because on having a special attitude of a single virtue, many virtues which give victory to the faults grow and one defect increases But many quality destructive defects increase.

Achievement of the Supreme Court through the meditation of the God of truth

Shri Mahadev ji says- Maharshe! In all the order of worship of that God, first of all, we should give up the spirit of God. Meditation is the worship of this God. That is why the fundamental deity of all three buildings should always be worshiped carefully. He is the illuminator of all the publishers, resplendent, like the millions of suns, and the foremost living form of knowledge through the divine divine knowledge. He should think deeply The witness of this destiny drama is such a great form of God that the vast expanse of the biggest infinite sky is its neck, the infinite expansion of the sky below is its stage. The expansion of the edges of the boundary-zero directions is the same as its arm, and from that it is embellished; In those hands, he has acquired the best weapons in the form of big truths etc., present in various brahmands. Many cosmic groups are hidden in one corner of his heart cell. He is beyond the form and light of light, and his form cannot be found anywhere. The Supreme God is the witness of the drama of the aforesaid destiny. This is the shelter of all things, all comprehensive, Chinmaya and experience. This is always revered by all gentlemen. This Paramdev God is situated in Ghat, in Pat, in Vat, in Wall, in Chakra and in the presence of monkeys etc. This divine being is Shiva, Hara, Hari, Brahma, Indra, Kubera and Yama Swaroop. Mahakal, the creator of this power, is the gatekeeper of this divine god, who is aware of many types of moving and other forms, and being aware of one position on leaving those figures. With the vast expanse of mountains and fourteen Bhuvanas, this cosmic god is situated in one body angle and becomes part of its body.

Maharshe! One who has thousands of ears and eyes, has thousands of foreheads and is himself decorated with thousands of arms, Mahadev should think about such a calm nature. That God is everywhere, full of vision, that is, everywhere he sees, all and

is coordinated with olfactory power, is always full of spontaneous power, is full of all-round power, everywhere is full of hearing power, everywhere has meditative power. However, it is completely devoid of determination and is the best form of welfare on all sides. One should think about that divine god. The eternal, the doer of the whole world, according to his own determination, who provides all the material, is situated in the conscience of all beings and the only possible means for all is to think of that divine God. Thus one should worship that Devadhideer through meditation. This deity can be worshiped always with the knowledge of an unnatural attainable, imperishable, nectar form, the only divine form. Which is a continuous experience of the pure Sachchidanand Ghan God located in the heartland, this is the best meditation and this is the ultimate worship. While watching, touching, moving, eating, moving, sleeping, breathing, quitting, speaking, renouncing and eclipsing, all the time, one should be ready for the meditation of pure Chinmaya divine. Meditation is pure love for this divine being, so meditation is a gift for him. Meditation is worth, foot and flower for him. Mune! This divine God is pleased with meditation. In this way, the person resides in the supreme ablution by worshiping the eight prahars. Maharshe! What I have told you that this is the best worship of God, this is the ultimate yoga, this is the best karma. Atma Roop Vasisthaji! A person who is devoid of sorrow and turmoil will worship this meditator as the destroyer of all sins and the most holy, the man who attains the Brahman element free from all bondage, will sing the voice and demon in the world in the same way as they worship me.

Maharshe! This meditation also purifies those who purify them and destroy all ignorance. Therefore, in the form of ultimate welfare, productive and understanding of all the knowledge located in the body, this divine god should always meditate in his conscience. One should meditate on the knowledge of all knowledge and the

knowledgeable in the cavity of the heart of everyone, the doer of all actions and the knowledge of all knowledge, the light form more than all light and the omnipresent Supreme Shiva God. It is situated in the divine power of the divine mind, in the middle of life and life and especially in the heart, throat, and eyebrows in a beautiful beautiful lotus lotus and in the whole body. He is devoid of the imaginations of the arts and the country is equally situated. That divine being is only the conscious and pure form of knowledge. He should think about it. Apart from this, there is another type of meditation that I am the soul of God with zero shape, infinite, form, full of all things, full of all things and a unique, unique Shiva form of God, thus, this soul full of devotion by feeling clean and supernatural. Great God becomes. The man who attains the divine remains equal. He behaves the same. His knowledge is also equal. It has the same sentiment. The purpose of that gentle man is also very beautiful. He continues to worship the divine form continuously for a long time, having full knowledge of all elements till death. Therefore, it is right for a man to worship the divine god in the heart of gentlemen, living in the heart, like the moon with cold, sweet, temperament, strong friendship. Ignore the wicked, give mercy to the sorrows, worship the divine God with a feeling of pure strength of the heart towards the pious souls, and meditate carefully on the form of knowledge. Among all the favored and destitute people who are destined, they should always take shelter of supreme equality and keep a fasting meditation on the conscious soul. In the attainment of favorable and unfavorable, one should regularly observe the meditation form of Chinmaya God. This is me and I am not this — this type of distinction should be discarded and it is all Brahman, by making such a decision, you should conduct the meditation form of the daily Chinmaya God. Maharshe, the material assets mentioned in this divine form of meditation worship, all of them become sweet and sweet due to being filled with only one parity form. Rasamayi Shakti-samata is

melodious and imperceptible. Whatever visual theme is expressed by that parity, it will instantly become sweet like nectar. Whatever is expressed by the nectar of parity, all the sweetness is attained. In the form of Brahmanic philosophy, even as the sky itself is reduced to a disorder like the sky, the natural state of mind is said to be worshiped as meditation of the divine. Mahatma Giani should be clean and firm like a chinmaya, clean and crystal like knowledge, with perfect equanimity like a full moon. He who acts as a giant inside the sky and justly works outside, devoid of attachment and fully aware of the real essence of God, is a true worshiper. In the dream of ignorance in the form of clouds, in which even heart disorders like ragadesh are not seen, and whose fog has become silent, it is like an immaculate sky, that elemental beautifies. Maharshe! Whatever actions you do or do not do as soon as you have time and power, you should consider it to be the end-worship of the divine form of Chinmaya Shiva. It is only with this type of worship that the seeker experiences his eccentric, blissful blissful nature. God, who is not illuminated by Shiva, Shanta, others, seems to be the form of world in the form of self-illuminating nature. Brahm! The nature of God, the most pure and conscious divine form in the three worlds, past and future, cannot be described in speech. Hence Vasisthaji! By abandoning the frivolous vision and taking shelter of your unhindered vision, you remained situated, worshiping the Supreme God from all the justly received substances, with a clear, unadulterated mind, peace, devoid of raga and guilt and a mindless mind.

The mystery of the differences and form of the name of Brahm and the remedy of grief

Mr. Vasistha asked! God! Shiva, Parambrahma, Atma and Paramatma are named after whom? Who is the owner of the three worlds, 'Tat', 'Sat', Kichit, 'Kichit', 'Zero' and 'Science' etc. Shri Mahadev Ji said- Those who do not expect light without deviations from the beginning and end, the self-illuminating nature, the truth which exists in its own glory, is said by the word 'Kichitta', and it does not come to know through the senses, therefore 'Kishtich' It is said by the word. Shri Vashist ji asked - who does not know about senses, intellects, etc. with senses etc. How is that ultimate brahma interviewed by a doubtless officer? Shri Mahadev Ji said - Maharshe! In which there is a nominal fraction of avidya, only such a sāt̄vik and seeker seeking salvation cleanses avidya through satvic measures, etc., then when avidya is decayed, he automatically experiences the divine by himself. It is the soul that sees God and thinks of Himself as a self. In this world, the only God is the truth, not avidya, it is called the decay of avidya. Whatever is a perishable visible object, do not consider it divine because it is false. The Supreme Brahma God is derived from the decay of all the senses. The thing which is obtained when it is destroyed, that thing can never be received while it is present. From the Gurupadesh, made for the realization of the disciple, he gets the inevitable and latent divine self. God does not have knowledge of God even without the teachings and scriptures, because it is only by chance that knowledge of God is realized. The God who is left in the absence of destruction of sensory senses, knowledge and sensation etc. is said to be Shiva Swarup, the Supreme God, with the names 'Tat-Sat' etc.

In fact, it is not a complete world, but because of the determination of God, it is its form. That Satta Swarup is more pure and eternal than the divine sky. For the

realization of the worshipers of salvation, Mumukshu men with pure conscience have imagined different name forms in the nameless Sachchidananda God, in the nameless form, Brahma, Shiva, Atma, Ish, God and God etc. Vasisthaji! In this way, the divine element called Jagat tattva and Shiva is always everything in every way. Therefore, knowing this, you should be situated happily. Ancient Mumukshu people have imagined that God differently under the names Shiva, Atma and Parambrahma etc. In fact, there is only one God, there is no distinction in it. Muni Nayaka, thus the wise man who worships meditation carefully attains that ultimate position.

Mr. Vasistha said - Lord! In spite of how false this world seems to be true, please tell me in a nutshell.

Shri Mahadev Ji said- Whatever this Brahma, Shiva, God etc. words mean, consider it as pure Chinmaya God. Just as water appears as a wave in the ocean, the base of water, in the same way, in Brahma Paramatma, only the unique form of Brahma ji is manifesting as the world, because the whole root is the visible form, the conscious divine form. With this kind of knowledge, that visual group becomes like Sankalp Nagar of Mano State. This is the resolve of the divine God, with this real experience, the entire scene becomes the worldly spiritual God.

Mr. Vasistha asked - Lord! Even if this world is met with the city of Gadharva or a man of dreams, it is still a cause for sorrow. So what is the solution here to destroy sorrow?

Shri Mahadevji said - Maharshe! Sorrow arises due to lust and that lust is caused by a discrete substance, but this world is a misnomer like a wave of deer cravings. So how will lust be from whom, in whom, from where? How can a male who is a dreamer be able to drink water of deer craving. When the world does not have a

dreamlike existence with the ego, with the ego and with the mind and contemplation, etc., then what remains is the real God. There is no lust in that God, no lust nor any lust. But one quantity remains the divine, which lacks a lot of imagination. Being true and truly untrue, the form of the world is discordant, because of a zero form, the knowledge that is untrue in its eyes, what else can remain residual except in the eyes of God? That means nothing. In this way, this mind-lust has arisen in the void itself, whose name is Jagat. Akshaya peace remains after his peace. But in ignorance, in the world and in the water of deer cravings, the ignorant person whose faith (power and intelligence) is tied, he is repeatedly cursed. He is not ignorant of the above preaching. People in this world preach to the inquisitive prudent person, and not to the unintelligent one with child intelligence who suffers from many types of fraternities, and has pride in the body etc.

The whole world is illusory

Mr. Vasistha asked - Lord! With the relation of the body in the beginning of the world, that person who travels in the world attains the stage which is situated in the sky as Maya form?

Lord Shankar said- Just as the dreamer sees the world of the dream, similarly, that soul also sees the bodies in the highest subtle Maya sky in the sky. Just as today the dream man works in the dream due to the universal being of the enlightened soul, so also the living soul also works in the waking state. Just as the void form Baital is actually unambiguous, but appears to be illusory by illusion, similarly this whole world is actually untrue, but appears to be illusory by illusion, so the cause of the world is actually ego. This world is not really satta, neither it is imaginary, nor momentary, nor does it originate or destroy anything. In fact, it is very extreme. The conscious person conceives the whole spirit in its own way, in the same way that a man constructs and destroys a city in a dream, but upon waking he really has nothing to do with the country

and time of the dream. On understanding the true nature of this perishable world from the element, there is a lack of distinction power of this Maya form world. Subsequently, with the practice of meditative meditation, one attains divine well-being as Shiva. Otherwise, this person becomes deer, creeper, insect, god, asura etc. by the combination of body sense etc. according to its order. Always, wide, everlasting and pervading the world and the doer of the world, the ultimate Brahman in which this world is imagined, the world is not far away, neither near, nor above, nor below, nor is mine, nor mine, nor was it before, Neither is it today, nor is it in the morning, nor is it satta, nor is it in the midst of asat nor satta, that is really just imagination. Mune! I answered as you asked. Welfare of you Now we are going towards our desired direction. Parvati Come, get up.

Mr. Vasistha said - Shri Ram! Having said this, he went to the sky with his family on which Neelkanth Lord Shankar, on whom I had laid a wreath, then already calm in nature, remained silent for a moment after Tribhuvan's suzerainty Umapathi had remembered him by his divine approval. Devotees worshiped with the knowledge of God and started to worship with new wisdom and sanctified with reverence etc.