

SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND

CHAPTER-16

Alakh tells Niranjan! After listening Lord Datta, with affection Arjun bowed and grasped feet of the Lord and said:1.

Mercy of your feet, all the supernatural powers are ready to serve me. Mind is tired from all that, I have no desires left.2.

Everything in universe is perishable, this is the essence I have heard from all the teachings. Now give me the drink of nectar of knowledge and end the cycle of birth and death.3.

Oh Lord! You know everything. I do not want anything other than nectar of true knowledge. Hearing Arjun, Lord Datta father of Vedas said:4.

Foolish one does not have faith in the teachings therefore experiences the displeasures.5.

Just as king is pleased by obeying the command; Lord is pleased when one follows the teachings.6.

Teachings are the breath exhaled by the Lord. Know this as true from the beginning. Displeasing the Lord, soul is not able to come out from cycle of birth and death.7.

Every day while in deep sleep, soul witnesses the part of true being and is beyond three stages of life. Upon awakening, falls in love with worldly things and forgets about true being.8.

Being foolish, one wanders in the world thinking; I am the doer; I am the donor; I am happy; I am unhappy; and I am the enjoyer.9.

This is one type of wrong notion. Once the notion is removed, liberation is not far. Such notion is just for convincing the soul.10.

In reality there is no attachment then how can liberation be true? Teachings talk about it just to give explanation to ignorant individuals. ...11.

Supreme Being is the truth, complete knowledge, infinite, inconceivable and formless. Due to coverings of doubts and suspicion, it has been given various names and imaginary forms.12.

Even though name and forms are not real, eternal being puts enormous efforts to dissolve the doubts. It is like taking a thorn out with a thorn. .13.

There was only eternal bliss, complete and undivided being only the Supreme Being prior to what is visible in the universe.14.

There was nothing else like him. There is no such thing as tribe, cast, race or sex.15.

Know this; Brahma is of form eternal bliss, complete being and complete form. There is no differentiation in the Supreme Being unlike between trunk of a tree and its leaves.16.

Brahma is eternal, mysterious and incomprehensible while in sprouting of a plant is applicable in one section such as where there are leaves there branch does not exist; where flowers and fruits do not exist.17.

There is no differentiation between heat, reddishness or brightness on a heated metal. Similarly Brahma always is eternal joy, whole and without an ending.18.

Brahma is without a form and immovable. If he does take the visible form, it is only according to supreme power and energy.19.

Everyone knows that strength is not indistinguishable from an individual who has it. There is no duality in it. Brahma is without duality.20.

Upon seeing clay of mud, mind quickly makes the form and gives it a name as vessel. Then does such thought process occur in thinking of the Brahma?21.

Oh sensible one! Never have such inclination again, since at that time there is no tongue or mind then who can have a thought or an imagination? .22.

The truth is only and unique. It manifests "Itself" in multi forms. Its volition is eternally accomplished. It is without being a.23.

Therefore, Hey Arjun! When soul attains the complete knowledge of That One then all the other knowledge is derived along with it. Know this as ultimate fact.24.

For example: a potter takes the mud clay in hand to make the pot. In such instance mud clay used to produce from and potter is the instrumental which is not seen in the act of the pot.25.

To explain the creation of the universe this method does not apply. Reason being that Lord is the object of creation as well as the creator.26.

Brahma being the creator and the creation, created the universe without passion.27.

Lord is the creator and the extirpator like a spider. To understand this concept discussion of the beginning or the end is of no use.28.

Just as putting sourness in the milk, it becomes yogurt which is totally different from milk. This does not occur with the soul which is formless.29.

As if meek sees the rope dangling in the dark and believes it to be a snake. Likewise creation of the universe is the optical illusion over of Brahma. This can be understood by doctrine of illusion.30.

As oyster shell gives the optical illusion as silver and barren tree (in darkness) resemblances a thief. This is one type of false delusion on Brahma, who is steady and without any end.31.

This false understanding has been from the beginning. It can only be removed with true knowledge. As soon as this fallacy is gone, differentiation between soul and Shiva ceases and upon which the grief of birth cycle ends as well.32.

Difference between one's soul and Lord is the consciousness and knowledge. Just like absence of knowledge and differentiation has been there from the beginning.33.

Hey Niranjana! Absence of knowledge is also illusionary. At root such is also one kind of fiction. Look, if there is only eternal being, how can there be concoction of the fiction?34.

By thinking that being fiction and illusionary, do not believe the efforts of learning, chanting etc. are useless efforts. Even though being unreal, it can cause calamity and or oppression.35.

By heating gold it burns the dirt off and it becomes pure. Accordingly, studying the Vedas and scriptures, remembrance etc. repudiates the fiction.36.

In this manner on its own accord, self evident and eternally glowing soul shines without lighting it. Meek himself believes to have become emancipated due attainment of the super natural powers.37.

Due to false notion, it gives misapprehension and brings on the duality. Man being ignorant and not knowing, wanders in vain from one place to another.38.

Illusion of mirage does not wet the ground, still many run towards it with fascination and believing it to be true.39.

Likewise know the duality of the world. All of this is unreal. Illusion is the root of the worldly life. This is the birth of the happiness, grief, pain, sorrow etc.40.

Once this delusion is annihilated then how can the feeling of duality stay? How can such thing as fate exist? Even all the accumulated good and bad karmas' vanish.41.

In order to remove the delusion, efforts from karma are useless. It does not vanish by karma. Upon knowing one's true form is the way it can be vanished.42.

Yoga of knowledge is the best method. It eliminates the illusion, doubts and suspicions. It uproots the duality from its origin to provide eternal happiness.43.

Upon hearing, Arjun bowed and said: Oh Lord! Please tell me how can I attain this precise knowledge?44.

Sun and moon are glowing for which you are the provider of that glow. At heart is the darkness over the knowledge. Please enlighten over my darkness and glow my knowledge.45.

At the beginning there was only Brahma, why did it become many? Where did unhappiness come from? Please tell me this in detail and systematically.46.

Lord Datta said: Hey king! Compose yourself and listen to it as per the scriptures. Truly none of this exists in any form. Just imagine and think of such notions itself is the cause to make self unhappy.47.

Brahma is eternally free of bondage and formless. There is never a gap in its eternal freedom from bondage. Also, no form or color affects it.48.

One's pure tranquil energy is the reflection of Brahma within and that is the God. This is the image of the creator of the universe. See all of this like a child and become joyous.49.

Image form of Brahma has done creation. A form of Vishnu does the activity of operating. The form of Shiva does the activity of destruction.50.

God lives within the animal as well. It also protects his devotees and punishes the wicked and sinful as well.51.

This pure tranquility of nature is also known as maya¹ which one considers the unreal universe as real and as distinct from the Supreme Lord. Taking its shelter one becomes all knowing omniscient soul.52.

Soul deprived of pure tranquility in which reflection of Brahma is seen. That soul is identified as dependent soul.53.

Soul is very shallow and knowing very little, it stays within the body. Meanwhile God is everywhere in entirety. As independent, he makes the little knowing soul dance in strange manners.54.

Covering of the illusion and instability are the strengths of the maya². To cover up the true form is the function of the obstacles.55.

God himself is free. All other meek souls believe that itself as lacking knowledge, this is due to covering by obstacles.56.

“I am that Thou”; “I am pure”; It forgets these two things and asks: who am I? Due to lack of understanding, one believes that self is doing everything and becomes egotistic and wanders around.57.

Duty of the obstacles is to borne happiness and sadness as a result of it, soul will have to endure many births and deaths in various eras.58.

It makes the conscience forget the non-duality; therefore duality causes the interruptions. Even though, one experiences the joy when subdued. A mind being in the joy yet still says that I am a despicable person.59.

In dim light one thinks of the rope as a snake. All of this is a mysterious act.60.

Contrary thoughts are coverings of the conscience due to lack of knowledge. Cause of the fears and shocks are due such hindrances.61.

Just as one knows that this is a rope, delusion of snake it being snake is gone. Slowly the hindrances disappear. Just in case for a fraction of a moment it is there, why should one worry about it?62.

1. Illusion. 2. Material world.

Similarly as ignorance vanishes then even an iota of doubt or suspicion does not exist.63.

Within Brahma ego did not sprout the ego, yet it still occurred. This is due to known as natural disposition of. One is truly identical to Brahma.64.

From which the original nobility was created. According to succession ego was formed. This generated five elements: sky, fire, air, water and earth.65.

Innate quality of sky is sound. Sound and feel is the quality of the air. From air, fire was borne.66.

As a result of three qualities originates: sound, feeling and form are of the fire. Fire created the origination of the water and its innate quality being object of taste.67.

Earth is the fifth innate quality its creation was from water. Its primary qualities are smell as well as sound, feel, form and taste. Therefore it has all the five characteristics.68.

From the 'satva' quality of the five elements following were formed: ears, skin, eyes, tongue and other organs of the senses.69.

All the characteristics of the elements got together without contrary idea and formed the mind, internal organs and conscience.70.

This same body is known to have various thoughts and tendencies are known in five ways. When its volition and lack, it is known as mind. What makes determination; it is known as understanding/ intelligence/wisdom. When it meditates it is known as conscience. And when it gets the idea and feels as the doer, it is known as ego. Many consider conscience as mind and ego as understanding and believe only two internal organs: mind and understanding.71-72.

From the 'Rajas' constituent quality of the five elements following were created: speech, arms, legs, organ of generation and anus.73.

Combining the Rajas quality of all the five elements the five 'Prans' generates. On the basis of functioning Pran (vital) which flows continuously in the body is named as 'Pran' breathing in (vital) itself. When it flows downwards it is named 'Apan'. Evaluation of bowels is done by 'Apan'. The vital air pervading in the whole body and makes possible for the organs to move is

called 'Vyan'. The speech is possible through 'Udan' which rises up to the throat and enters into the head. The fifth type is named 'Saman'. It sits in the cavity of the navel. It makes digestion possible, protects and nourishes fetus. Know this as the subtle body of the individual soul. It consists of seventeen parts.74-77.

Organs of the senses and action, the five vital airs along with conscience and mind is linked with invisible form is known as the subtle form. Even this form is inanimate.78.

Until true knowledge is attained one's worldly illusions are not broken and therefore one's subtle form forces one to take the birth over and wander in various eras.79.

Absence of knowledge is thought of the physical body but within it is full of complete joy. Three coverings of the subtle form hide the true identity of the true form and soul.80.

Constituent qualities borne the five organs of action and five vitalities is second of the **five sheathes** of the soul. Even this considered to be cause of the activity.81.

Five perceptions and mind makes the mental sheath: understanding and five organs of senses make up the sheath named 'Vignan'.82.

First divide the five elements (earth, air, sky, fire and water) in two parts. Further divide each half in four parts. Take the half of each element and put it with one part of the other elements that were divided in four parts and mix it together. As these are introduced together all five elements merge in to each other. This is known as cosmogony (reduction into union and order of chaos of the Hindu material world). From this cosmogony four types of forms are formed. Hey intelligent pupil! This physical sheath (body) is known as Annamay Kosha.83.

In the physical body hair, skin, meat, nerves and bones are part of the earth element. Know this firmly.86.

Saliva, blood, sweat, semen and urine are part of the water element. Other five portions identified as hunger, thirst, heat, sleep and laziness are of the fire element.87.

Walk, run, jump, contract and expand are parts of the air element. .88.

Desire, anger, greed, attachment and fear are parts of the sky element.89.

In this three dimensional body with three floors¹ the soul being the king is continuously playing by going up and down.90.

Conscience in this physical awake body, it experiences the worldly pleasures. At this time it is known as "Vishva".91.

When the awoken conscience within the body engrossed in desires. This moves on in the dream state of the conscience and plays in the subtle body. It is known as "Tejas" (spiritedness).92.

That one assumes multi forms. It plays in mental regime forgetting the discrimination of the Truth.93.

In the deep sleep the conscience plays in the subtle body. During this phase it is known as "Pragnya". When it awakes from the sleep, again it is known as "Vishva".94.

Taking support of this physical body and with ego it does many things. Organs of senses are the means and the vital air is the cause of all the things.95.

When the deity of all the five senses is together then body, speech and mind do good and bad acts.96.

By doing the good deeds one gathers the righteousness with which one can attain heaven. By doing wicked deeds one accumulates the sins and goes to hell in the end. One takes the birth of a human being since one has righteousness as well as sins.97.

In the eight million four hundred thousand species, there are five wells of taking birth for the species. One is for insects that are from the perspiration. Second one of the species that are born from the egg. Third is that origin from the earth i.e. plants. Fourth is of the species that are from the fetus. Fifth is of the appearance of the divine ones.98.

The soul being stupid keeps going through the birth cycle over and over to enjoy the desires. May millions of birth pass on, the cycle will not stop, this way. Without the first self-knowledge; one may go on doing rituals as many as possible. Without the lamp-light is it ever possible to extinguish the darkness?99-100.

1. Top, middle and bottom.

All the scriptures and Veda say this about composition and succession of the creation. Yet, one believes the illusion to be true and the ignorant minded keeps spinning through this circle.101.

One has to gather following qualities such as compassion, forgiveness, peace, etc. and become free of pride and take shelter of Guru's.102.

Without expectation of benefit and pride, one should follow and conduct according to the religion. This will bring on the mercy of the Lord and lead to true Guru.103.

Consider Guru to be equivalent to the Lord and serve him with undivided faith and perseverance even if one has to endure difficulties i.e. heat, cold.104.

Sit with Him and learn the essence of the scripture. Upon attaining firmly the true knowledge, sadhak instantly experiences the liberation. ...105.

Just by grace of the Guru one gets steadiness in knowledge; otherwise all exertion will be in vain, just as water never remains in a cut of state for a long time, for example trying to cut water in two parts by striking a stick.106.

Oh king! All the good deeds you have done observing all the stages of life. With detachment you have taken shelter at my feet; therefore you are happy.107.

You being the true devotee of mine is the reason you were able to find true path of salvation. Now this will bring an end to your grief, miseries etc.108.

You have strong aversion arisen within for this false materialistic pleasures and desires. My child! Now within, you will rapidly attain the light of the muse!109.

Please know undoubtedly the muse to be the true knowledge. This knowledge is of two fold: One is indirect and other is direct.110.

Knowledge received by hearing and learning scriptures like Vedas etc intellectual. It is called indirect.111.

To attain salvation by doing repetitious profound meditation and practicing yoga, dhyan etc is the direct method.112.

'To know' is identified as the 'indirect' while 'to be' is of the 'direct' form. Without the grace of the Guru neither direct nor indirect knowledge is possible to achieve.113.

Keep in mind the beginning to the end the logical purposes and thereby to attain understanding the gist of the scriptures through the Master is defined as 'Shravan¹'.114.

With such a logical minded listening, one understands that it is not illusion and individual starts understanding that he is part of the "Thou". .115.

So long as doubt exists with one question, then how can one "it" be "many". Attentively hearing the essence such feeling of suspicion is removed.116.

After hearing the gist from the Guru the second stage is of practicing reflection. By doing so individual's suspicions ceases and is able to keep mind stable and calm.117.

Fool believes that he is with form and wretched insignificant person; while Lord is formless and all knowing.118.

How can both be same? Such belief and quandary are removed with deep thinking on the teachings of the Guru.119.

One experiences that Brahma is eternal, complete, everywhere and blissful. This is felt while awake, in sleep and dream.120.

Due to internal and external properties and ignorance 'not knowingness' is being attributed in the self unnecessarily.121.

The Soul is self-sufficient by itself. To know it as the only One and Non-dual² is the wisdom. The world is dreamlike and transient. It is absolutely false and illusive.122.

When person wakes up dream does not exist, similarly once enlightened then this materialistic world does not exist for the person. Due to ignorance one feels it of dual properties.123.

With the divine of logical methodology of finding out the unity of the beginning and in the end, it would be experienced as "One in Itself"; the properties of duality if left out the pure conscience is felt.124.

Foregoing the erroneous knowledge of false attributing properties which do not belong to the Supreme and discriminating exceptionally the Self of the Oneness shall be realized without doubt.125.

1. Listening. 2. Undivided.

Not seeing the Supreme even though it is there is the state of a veil of ignorance. With constant recitation and thinking of "It", it can shine the light of the knowledge.126.

With continuous deep meditation all the obstructions get vanished and via process of concentration (dhyān) sadhak experiences the unique non-duality with Supreme Being.127.

One should sit to do dhyān in quiet surroundings and have no wish or desires. By self observation one gets transformed to Brahma state.128.

For example if an insect constantly concentrates of being a bee, at a point it becomes the bee. Similarly one has to do the concentration of self becoming Brahma and it is well known that this is the strength of the dhyān.129.

At the root, self is Brahma itself; one is concentrating on one's true self. Why should it be a surprise if one gets transformed to the state of Brahma?130.

If one is part of the Brahma then why does one need to do the dhyān unnecessarily? If you have such a doubt, listen to what I am going to say for the good of you.131.

There is the indescribable Lord having the illusive power. Due to this, one has delusion and doubts of the self's true identity.132.

Just as thinking that rope is a snake is fear causing, everyone is tormented without a reason or cause.133.

One being ignorant is bound by the desire of enjoyment and deeds, therefore has duality and does good and bad deeds.134.

One continuously keeps going through cycle of birth without an end since one keeps doing three types of deeds.135.

During an eclipse of the sun an ignorant person believes that the mars swallowed the sun. In reality that is not the truth, it only looks as if it could be. Similarly this body shields the self from the true self of Brahma.136.

No matter how many millions of ways are attempted yet this veil of ignorance is not lifted. Obtaining the knowledge by doing recitation, meditation etc. lifts the curtain on its own.137.

Knowledge received from the Vedas and scriptures is the indirect form while obtaining by doing meditation, recitation, dhyān etc is the direct

form. By getting the true knowledge from the direct method one merges within Brahma.138.

Oh king! You are very fortunate devotee is the reason you have saddened and have aversions towards the materialistic objects and pleasures and have intensity to get the true knowledge.139.

Do the concentration on 'Maha Vakya'¹ ('Tatvamasi' etc.) and reach the stage of deep meditation which is the direct form of knowing one's true form quickly experience the liberation of self.140.

Quickly affix on the knowledge and disappoint the desires of the mind. Burn the jungle of attachment and desires to become independent from it.141.

Hey king! Experience the emancipation while being alive and leave the remainder to fate and upon death you will merge within Me and be freed from the birth cycle.142.

Know this truly. You have my blessings and good wishes. Do not have any doubt at heart or in your mind.143.

Hearing this king clasped his two hands and said. It will be narrated in the next chapter by generous Rang.144.

Due to question by Arjun, this chapter covered the certain basic details of the true knowledge and reduction of self into of Brahma.145.

1. Meaningful sentence.

वैराणि प्रशमं यान्तु सौहार्दं वर्धतां मिथः ।

कलहा विलयं यान्तु भावयन्तु जना मिथः ॥

Vairanim Prashamam Yantu Sauhardam Vardhatam Mithah I
Kalaha Vilayam Yantu Bhavayantu Jana Mithah II

May enmities be tranquilised, Friendliness be thriven,
Quarrels be dissolved, And Love supreme be prevailed.

ॐ शांतिः शांतिः शांतिः

Om! Let Divine Peace Prevail.

Peace Physical! Peace Mental!! Peace Spiritual!!!

World Friend,
Rang Avadhut

SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND

CHAPTER-17

Alakh said to Niranjana: Arjun bowed and offered prayers with respect to Lord Datta and asked:1.

Oh Lord! What can be called as the essential meaningful sentence? How to reflect upon it, so that Unseen can definitely be experienced.2.

Oh Lord! I am ignorant; have mercy and tell me everything at length and in detail. Lord Datta with a gentle smile said: Hey Arjun! Attentively listen to the mysterious tale.3.

Oh prudent Arjun! There is something greater than great which is One Brahma. Its interpretation is the oneness between Brahma and soul. This is known as the main essence of the theme.4.

There are four Vedas and each one has its main theme, theme of the Samveda is instructive which is very important.5.

Hey King! Arjun had told his son Shvetaketu, "You are That". He had repeatedly preached that main essence.6.

Please listen to it very attentively! You can experience the self by meditating on the essence of the theme 'You are That'. Upon attaining success in observing discipline even an ignorant can happily live and swim across materialistic life. i.e. can attain liberation.7.

Discrimination between mortal and immortal is the first discipline. Aversion of pleasures of materialistic object and pleasures beyond materialistic is the second discipline.8.

As long as thoughts occur one is unable to be in real dhyana; therefore sages have given importance for aversion towards materialistic happiness. .9.

Calmness of the mind, control over the senses, apathy towards worldly things, patiently enduring heat and cold, having complete faith in words of the Guru and satisfaction of whatever is received. These six qualities is the third discipline.10-11.

Desire for liberation is the fourth discipline.12.

Once these four disciplines are achieved, one should go and surrender to Guru and with full sentiment service him. Then listen to the interpretation from the words of the Guru.13.

One, who is always conscious of self is of good conduct, having complete knowledge, always in spiritual joy, and knows the Brahma, upon taking refuge of such guru. Then how can doubts survive?14.

May His words be randomly spoken, they enjoy the holiness of scriptures. They are capable of removing falsehood of illusions.15.

Understand and keep the true knowledge at heart and truly study it by listening sincerely with all the six characteristics. One's illusions and suspicions will cease.16.

The complete agreement of the beginning and the conclusion of the purport in the preposition is the first characteristic to be considered while grasping the essence of the 'Mahavākya'; Rest of them are: the study (pondering on the statement illustratively) its uniqueness in terms of the result, statement recommending a precept by describing the good arising from its proper observance and the evils arising from omission thereof, and also adducing historical instances in its support and the rationale;17.

The listening through these six types of discriminative characteristics, there no doubts shall remain.18.

Prior to the creation of the cosmos there was only the Essence, know it as the Supreme unparallel Truth. Starting with this belief accept that the whole Universe is the form of the Self. Soul is the Truth; It is Eternal. That proposition, the unique One is said to be the End. Thus it is the first characteristic which is described as the Beginning and the End.19-21.

Now I will narrate to you the second characteristic. The body is dependent on food and formed from it. Water is the cause for food; heat is the cause for water. And the Essence is the root of all these elements. The Essence is the cause of progeny. The Essence is the establishment. The Essence is Brahma; It is the foundation. This is the first discourse to be followed.22-23.

Ganges, Jamuna, Godavari and Narmada are different names of the rivers, people think of them as different due to their names. Once they merge in the ocean; then who can distinguish or recognize them with the name? There

water becomes one and the only one; It is one and the same. Similarly, once, soul is enlightened it merges into Brahma. Then the feeling of different is not there. This is the second discourse.24-26.

With abundant efforts a bee finds many varieties of flowers on the tree and plants, and then it gathers the variety of juices and makes honey. Upon combining all the juice in a honey comb, who can distinguish juices of the different flowers? In similar fashion, once the soul has merged with Brahma even by searching no one can find the sign of difference in appearance. This is the third discourse. Now listen to the fourth one. Seed of the banyan tree is very small. If seed gets fertile soil, proper atmosphere and enough water, getting all three things it grows into a huge tree. The seed that grew into the tree cannot be found even if one searches for it. Likewise, Truth-Brahma- is subtle reason for cosmos. Time, space and divinity are the causes of the mysterious cosmos. "You are That", "You are that Brahma". This is the fourth exercise. Now listen to the fifth so that false apprehension is removed.

.....27-32.

Salt takes the form and name due to separation from the ocean water. Same salt mixed back into the ocean, it dissolves itself into the ocean. In similar manner, soul gives up name and form to become part of Brahma, it becomes the Brahma. This is an incomparable exercise.33-34.

By breaking a branch of a tree does not kill the tree, but the branch becomes lifeless. Similarly, vitality becomes detached from worldly joys and grieves.35.

By body falling, it does not fall. Death of the body is not the death of the soul. It remains as the form of Brahma to eternity. Soul is separate and different from the body.36.

It remains untouched by birth and death. It is That Original Form. This is the sixth teaching. Now listen to the seventh.37.

Thieves blind folded the man and took him to deep forest in different province.38.

They stole all his clothing and ornaments. They left him there, and returned to their home.39.

Due to grief, he started crying in the forest. Wise man hearing the cry came near the man. Wise man listened to his talk then took the blind fold off the person. He asked the name of his town, symbols and landmarks, the wise one guided him in which direction to go.40.

As per direction he went occasionally asking along the way. He reached home. Likewise one pursuing realization, with grace of a guru can attain one's goal of realization.41-42.

One with desire for emancipation cries being tired of worldly miseries. Upon hearing the cry, grandeur Guru with mercy comes (running) quickly.43.

Tears apart the veil of the vanity and shows the pitfalls. With blessings, urges to progress towards liberation with inspiration.44.

Attentively progress along the path shown by Guru, with blessings of the Guru, seeker reaches emancipation without making error.45.

Guru being the guide provides the knowledge. Due to this knowledge seeker has no fear or ego. At that moment soul merges with Brahma. ...46.

Both Vedas and experience say that liberation is not avail without Guru. Now listen to the eighth one that will eliminate one's worldly attachments from the root.47.

At the time of death, three things cause tremendous pain in breathing, phlegm, bile and gall. It makes the body unconscious.48.

During the senses nerves are pulled in to conscious. Conscious is absorbed in to soul and soul merges there with eternal Brahma.49.

There who can recognize one from another? At that time, ignorant create commotion of grief by crying.50.

Son and wife etc. are weeping. House is filled with grief and crying. At such time who can tell "who am I?" Look at me. Unsteady mind cannot revert back to them.51.

Just as absorbed vision cannot return. Just like that due to practice and studying of forgetting the body, sense drown into conscious drowns into the soul and soul merges with the supreme light. Upon attaining the proper learning then in an instant soul is absorbed in Brahma.52-54.

Where duality does not exist, how can one be recognized from another? Due to death one forgets all this and is born again into materialistic world and suffers again.55.

One's cycle of birth and death is continuous. With true learning and submerging with the truth is when misconception gets uprooted.56.

Swallowing the ego of “I”, then one’s death never comes. Also future births do not occur. Non existence of one’s “I” is considered to have the death while being alive.57.

This was the eighth teaching. Now listen to the ninth one. When officers find the robber and they interrogate, if he does not confess they ask him to hold the hot iron rod and give him to hold and instantly his hand burns. Similarly is the scenario, for the fruition of the sins. Officers impose punishment on the robber without any mercy.58-60.

If he is not robber his hand would not have burned by holding the hot iron rod. Seeing such officers would free him by respecting him.61.

One with absence of pride and detachment is freed in this birth as well as after death. God of death also frees him.62.

Carefully listen to the ninth discourse. In each one, the reference or talk of Brahma, wisely know that you are That Brahma.63.

These nine teachings make it the second discipline. Third discipline is unprecedented. Brahma is beyond reach of the senses. Therefore the sensuality is not possible. Brahma is beyond sensual experience.64.

Brahma is complete and whole, without parts and utterly complete; no inference can be drawn upon it, therefore Brahma is beyond comprehension of senses.65.

It is absolutely formless. So how can it be compared with anyone or anything? It is one and unique; therefore one cannot find anyone equal to it.66.

This incomprehensible Brahma can only be comprehended with verses of the Veda. Vedas important words describe unseen perception. Vedas keep reminding us of this by its indirect and subtle meaning.67.

As per subtle indirect teaching, one doing concentration can experience the Brahma. There is no other alternative way to it. This is known as “there was nothing like this before”. Fruition is the fourth object of discipline. .68.

When this subtle knowledge is transformed into personal experience, it does not take long time. Upon having personal experience, one enjoys the fate with detachedness and forgetting the body and mind.69.

Creation, state of condition, extirpation, entrance penetration, search of essential, restrain and abundance, all of the seven combined is the fifth

discipline. Be it known to you that creation of the cosmos is from the Brahma. Everything originates and ends into Brahma. How has Brahma spread everywhere and present in everything? If such doubt arises, the explanation is that one body can cast many reflections of its self. Similarly this is possible of Brahma. Therefore have no such suspicions or doubts.70-73.

If questions arise how can it stay in the body as soul is immutable, formless and without separation. Listen to the symbols of these74.

Seeing, listening, smiling, tasting, touching, speaking, taking and giving and going, act of urination, moving bowel, copulation; all of these actions by the senses are due to the authority and energy of the imperceptible Brahma.75-77.

Brahma in the body controls acts of all the senses. Without its power, the vital, and senses would be just inert!78.

With thought "you are That", oneness of the Brahma is observed. It is the purification of the individual. It is the seventh fruition according to Vedas.79.

No sooner the verbal knowledge gets into personal experience level, all desires come to an end. This is the fruit of the knowledge and of the Essence, Brahma. One would certainly enjoy the liberation immediately. .80.

I will tell you the last characteristic, the sixth one. It is the Rationale. Acting, accordingly will eliminate your skepticism.81.

Take an example of a pot made of clay. Before a pot is produced from it is the clay; in a pot of clay, the clay remains; and if it is broken out, the clay remains as it is! Understanding this fact of pot and clay, the man would accept that the forms and names are many but the essence remains the same. And that essence is the Brahma.82-84.

Attaining the knowledge of That One, everything is known. Listening be practiced keeping in mind the six characteristics mentioned, the conscious mind will be free from all doubts.85.

Hey king! After this stage, listen to the interpretation of the statement. The word "Thou" signifies Eternal Brahma. Know this with very certainty.86.

Vedas are saying "Thou"- individual soul- is indirect expression of the absolute Brahma within. Merging of the individual soul, they become one according to Vedas. This is suggested by the word 'Asi'.87.

The suggestive meaning of 'Tvam' word is the observer who is invisible but could be comprehended as inner instruments i.e. mind, conscious, intelligence and ego.88.

Just as in worldly act; one who is seeing the clay vessel is separate from the vessel itself. Likewise, one seeing the body is apart from the body as well. And that is suggested by the word 'tvam'.89.

Spouse, son etc. are liked for one's happiness. They are not for aspiration of the Brahma. The own self is the most liked and loved.90.

Thou is itself happiness which therefore is the form Brahma. It is the essence; It is the conscious. It is unique oneness of the three.91.

Even though body dies love for the self is not broken. Feeling of the self being is always there; In the same way "Thou" is the essence, the eternal truth.92.

In the three different states of awake, dream and sleep, of the mind and intelligence go on moving and changing. It is the experience of all.93.

Without even direct touch of the object the intelligence is being attracted like a magnet. It so happens just by conscious. It is That 'Tvam' energy.94.

Body, senses and inner mind is cohesion of the inanimate. Constant vitality is provided by "Thou".95.

"Thou" is immutable. It is the observer and the knowledge itself. Therefore you understand "IT" is independent of conscience mind, ego etc.96.

Now I will tell you about the essence "That". Listen to it very carefully and attentively. Upon having its true knowledge, all the calamities will be altered.97.

Brahma is only one and it is known as "That". 'That' has no dualities at all. One has to eliminate dualities. This eliminating is called to get rid of dualities.98.

With the study of vedic statements the duality is to be overcome. Thus by knowing (Brahma), one has to get transformed into the unborn 'Brahma'.99.

The "ONE", "WHOLE" and "FORMLESS" Brahma is everywhere. "IT" is without signs and cannot be visible by the senses. It is unparallel.100.

The Almighty Supreme is existential, conscious and blissful; It is everywhere; It is self-light. This is the meaning of the word 'Tat'.101.

It is the Lord of everything; It is all-knowing; It is all-power, It is equal always; It is endless. When this is understood, everything else is known.102.

"IT" enters into energy living form and controls it. Yet, "IT" still is without a form. "IT" provides the fruition to all the living forms according to one's deeds "KARMA". The eternal Brahma is unseen, pure and holy. It is the eternal Brahma which is the "IT".103-104.

Differentiation between "I" and "IT" that is direct and indirect, respectively. Both are opposite of each other! Then how can both be one?105.

Suppose, you have this question; I will give you one explanation. Upon properly knowing at heart, such question will be answered.106.

In Ujjain province there was a king named Dev-Datta. In his youth he would sit on the elephant voluptuously and roamed.107.

Upon becoming aged he became pious due to aversion for worldly thing and left with a pretence of going on pilgrimage. Instead he went to Rameshwar.108.

Two holy men had seen him when he was a king. Seeing him as pious, one holy man said to other, look at him. He is Dev-Datta. The other recognized him as a king.109-110.

"THAT" prior and "THIS" now are being opposite meaning are based on Dev-Datta. Dev-Datta is the gist of perceptible and imperceptible. In this example word "THAT" is meant to be king in the past. "THIS" is to mean present form of Dev-Datta as pious one.111-112.

Leaving aside "THAT" and "THIS" having being opposite meaning know the individual Dev-Datta merely the being same one.113.

Difference between the youth and kingdom of Ujjain then and today's aged Dev-Datta at Rameshwar? What about joy of now being pious. ...114.

Even though having been at various stages the individual is still the same. 'Dev-Datta' is the implied meaning. Likewise one should understand an individual soul and Brahma being the same as shown in the illustration. .115.

One vital being knows very little while Lord is the all knowing. One is perceptible and Lord is imperceptible. One has to negate the contradiction among it.116.

The primary meaning of 'Tvam'-thou- is this: Attached to Happiness and sadness; It is the doer and enjoyer. It is direct.117.

Different from physical pains is the implied characteristic of 'thou'. It is known as Existence, conscious and Bliss; It is the individual soul.118.

"THAT" is the all knowing and everlasting eternal the Lord Brahma.119.

Truth, knowledge, bliss, eternal and omniscient is essential mean of "THAT" as eternal Brahma.120.

The primary meaning of the words have contradictions, but within contradiction only one and the same implied meaning is conveyed. One is to imply the whole and complete message to be that soul as oneness in unity.121.

When word is considered to be idiom, its direct meaning is not applicable for example phrase "House on Ganga". One is to infer meaning to be "House at the riverbank Ganga". This is called 'Jahalakshana'- (after giving up the primary meaning, implied meaning is accepted.)122.

When word is without giving up the primary meaning implies other meaning it is named 'Ajahlakshana'- (primary meaning is not given up). 123.

"Protect grain crop from birds". This is to mean "Protect the crop from birds eating." In addition intelligent person will understand the top mean. "Protect the crops from the birds and animals."124.

By rejecting the opposite meanings only the original meaning when accepted it is named Jahadjahalakshana. And thus the wrong meaning is to be discarded.125.

"THAT" very Dev-Datta is 'this'. In this phrase third meaning of the word is referred to. Similarly in "Tatvamasi" meaning of "THAT" and "Tva".126.

By negating the opposite and considering the neutral one of 'Tat-Tvam', the statement would convey the Oneness. Same as the unity of the individual soul and the Supreme Brahma.127.

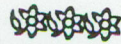
I am undivided, Only One, Truth, Non-dual, holy, bliss and immortal
Brahma.128.

Thus regularly practicing the yoga, the mind can steady. Meditating this
thought continuously, one reaches liberation.129.

Ahead in reference to Arjun's question, Yogishvar Datta will tell us the
essence of the Yoga.130.

In this chapter elucidation of the principal Vedic statement is explained
in context with the methodology of interpretation. Its study and practice
liberates anyone from death and life.131.

Shri Datta is the provider of alms and Arjun is the mendicant. How can
Rang describe the prosperity of knowledgeable grandeur?132.



TWENTY FOUR PRECEPTORS OF LORD DATTATREYA

- | | | |
|-------------------|---------------------|-------------------------|
| 1. EARTH | 9. PYTHON | 17. HARLOT |
| 2. AIR | 10. SEA | 18. LAP'WING |
| 3. SKY | 11. BUTTERFLY | 19. CHILD |
| 4. WATER | 12. BUMBLE-BEE | 20. BANGLES OF A MAIDEN |
| 5. FIRE | 13. ELEPHANT | 21. SNAKE |
| 6. MOON | 14. HONEY-EXTRACTOR | 22. ARROW-SHAPER |
| 7. SUN | 15. DEER | 23. WASP |
| 8. PIGEON | 16. FISH | 24. SPIDER |
| 25. PHYSICAL BODY | | |

Twenty four is not 20+4 only. One more preceptor
considered by Rev. Rang Avadhuta is one's own body itself.

SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND

CHAPTER-18

Hearing words of Lord Datta, serious minded wise Arjun said: Oh Lord! Mind is not calm even for a moment. Please have mercy.1.

May be wind can be held; sky may be destructed, waves of the ocean can be bound by some device: but mind cannot be controlled.2.

Oh Swami! Mind is very unsteady. It is difficult to grasp control over it. How can it be made quiet? Lord Datta replied: It can be controlled with aversion to worldly pleasures and practicing Yoga.3.

One who discriminates short-comings of the sensual pleasures and accepts the path of indifference to worldly attachments enjoys the bond-free state. Rest assure from me. Listen to this without a doubt.4.

Now I will tell you about teaching of Yoga. There are eight parts according to yogis. Eight parts are as follows: Self Control, Restraint, Posture of sitting, Rhythmic breathing. Withdrawing all the senses from their objects and make them steady in one place, Mental retention, deep meditation and trance. Some say it has six parts as they consider self-control and regularity to be one. Some consider the trance state to be the benefit and consider yoga to be of seven parts.5-7.

There are two types of deep meditative states. One with and the other without distinction of knower and knowable. Some consider deep meditative state to have eight parts accepting one as the state itself and the second as the fruit of it.8.

Movable and fixed are two forms of the soul. In mind keep the thought "Lord is everywhere and everything", so do not be or make unhappy with anything or anyone.9.

Do not even cause the least unhappiness to anyone by body, speech and/or thoughts. It is considered the best practice of nonviolence. It is the first valuable step to ten virtues of good behavior.10.

Say it as it is with love and affection. This is known as truth. Do not steal anything as minute as blade of grass of anyone. This is called non-stealing.

Compassion and sympathy for the every animal, is mercy. Always avoid copulation¹; celibacy is the crest in vows.11-12.

Always be guileless, it is known as simplicity. To bear without sorrows and with blithe, is known as forgiveness.13.

Even though loss is to bear but mind does not waver. This is called the calmness. Eating food favorable to the body in appropriate quantity is known as moderate food.14.

Eat only up to half full stomach, fill one fourth part with water and keep the last fourth empty.15.

Keep body cleansed with water and earth-mud and cleanse the conscious with meditation. These are the ten self constraints.16.

Hey Arjun! Now, I will tell you ten rules of restraints. Listen attentively. By doing "Chandrā Yaṇi"² it purifies and cleanses the body. This is considered to be the super penance.17.

One should be in blithe as to whatever is received or gained as per fate. This is considered to be Satisfaction. Also have trust in the words of scriptures and Guru. This be known as Faith.18.

One should always reflect on and think of teachings in the scriptures. i.e. Vedas. This is to be understood as an excellent audition. Sacrifice of the self interest a deserving considered as an excellent act of charity.19.

To offer all belongings at the Lord's feet is the true worship of rendering homage. Always do it with devotion for the rituals. It is the manifestation of pure faith.20.

One should feel guilty and ashamed in doing bad. This is known as 'Hri'. To fast on the auspicious days. i.e. eleventh day of waxing and waning moon. Such are considered to be vows. Always to recite Vedic mantra, as precept by the Guru. This is called "JAP" muttering of the Lord's Name.21-22.

According to Scripture: Loud recital of the mantra is of a lower scale; Recital just with lips moving is of medium scale; Recitals in mind and heart is the most beneficial.23.

Self control and restraints are the vows for excellence. They are beyond place, time and tribes. They are the super results givers.24.

¹ Sex. ² Chandrāyaṇi = A vow in which amount of food to be eaten is one mouthful on the first day and then to increase by one additional mouthful as moon waxes; And then again to decrease gradually one mouthful daily; and to observe fast on no-moon day.

Killing of a person or a cow is considered violence. But for certain tribes killing of the rest may not be violence.25.

Any killing in place of pilgrimage is considered violence. It may not be violence at some places. And that is why it is not considered the super vow.26.

Killing on auspicious day should not be done. Keeping such times in mind is itself called non-violence.27.

Not to hurt or cause pain to any living thing at any place or anytime is considered true non-violence. This is the main implementation of the vow.28.

One following these ten self restraints and ten rules with proficiency quickly receives wonderful benefits.29.

Once thoroughly proficient in non-violence, such person intuitively gets the characteristics of mercy and forgiveness. As a result one has no animosity against living creatures.30.

This is the reason why tiger and cow, snake and mouse, coexist in rushi's ashram. All of these coexist without enmity.31.

Practising rituals with all truthfulness and honesty bears fruits to mantra. Due to practice of vow of non-stealing, one will attain wealth and property, in abundance.32.

Donating, patience and non-acceptance of belongs what to others; one gets the grace to know the pre-birth. Established in practising celibacy one gets inner strength.33.

One dislikes one's body and has pity when doing bowels and urination. Once inner life is purified, the mind attains contentment.34.

Seeker gains control over senses and purification inside. Upon getting to be purified, seeker attains the statue for self realization.35.

Impurities get purified as a result of penance and vows following constraints and restraints in food. Body and senses are endowed and one's desires are fulfilled. Seeker experiences satisfaction and happiness.36.

With study of Vedas and belief in God, one always feels nearness to the Lord. Faith, trust, chanting, offering services lead to deep trans.37.

Self control and regularity are the foundations of the Yoga. If the foundation¹ is not firm then no matter how much effort (foolish) ignorant one puts in, but will not make any progress in Yoga.38.

Now listen about the Āsan. It is to sit with ease and pleasure. There are eighty four types of āsan of which only four are of importance.39.

First one is called the Svastikāsan. Svastika is the pose of sitting properly with the two soles between opposite thighs and knees while sitting on level ground with erect body.40.

Second one is called Padmāsan. Padmāsan: The sole of the right foot should be pointing to the side. Once the ankle is resting on the thigh, then bend the left knee and cross the leg in front of you. Grasp the lower shin of the left leg and lift up onto the right thigh. Then hold the left toes with left hand and right toe with right hand with hands coming from back. Keep the eyes steadily focused on the point of the nose.41-42.

Amongst all āsans, third is Bhadrāsan and is the best. Sit holding feet together, heels touching to each other flat and as close to body as possible and sitting erect sitting posture with hands on thigh just above the knee.43.

Fourth āsan is called Siddhāsan. Posture is done as follows. Firmly press the heel of the left foot against the perineum and the right heel above the male organ with chin pressing on the chest one should sit calmly having restrained senses and gaze steadily, the space between the eyebrows. This is called the Siddhasan, the opener of the door to salvation. Ascetic persons accept this to be their asan by closing anus, throat (esophagus) and stomach inwardly ascetics engross in deep meditation.44-45.

Sitting in one posture one asan for long time without difficulty or tired, this is considered the attainment and accomplishment of the asan for one. It helps to eliminate various types of disease.46.

One should study and perform yoga in a clean place and where there is no distraction or disturbances.47.

Hey Arjun listen! Person who over eats or one who fasts to much sleeps like a serpent or stays awake extensively, for them practice of yoga would be harmful and detrimental; only with balanced diet and movement, yoga is easy and helpful.48-49.

1. Determination.

Upon knowing the purity and cleanliness of the location, make a nice room in a hollow mountain with a small door and fill all the burrows and holes with hands.50.

Plaster the floor with dirt and cow dung and clean the area. Be sure there is no fire, water or steep rocks and free from all the worries; with pure feelings pay respects to Guru and Lord, then sit in the yoga posture.51-52.

First on the floor place the mat made of darbha¹ then put skin of dark deer and top it with soft and smooth cloth without any holes or tear. ...53.

Sit with firm and straight waist, chest and head without wandering while focusing on the tip of the nose.54.

Have no worries; with patience and firm determination start doing Pranayam²;55.

Restlessness in breathing makes mind unsteady. As the conscious becomes more transient breathing also increases.56.

Therefore amongst conscious and mind, gain control over one then both of them will become calm. This is the best vehicle for concentration and is known to yogis' with patience.57.

Gaining full control over breathing; simultaneously attains control over mind. As per the teachings of yoga, controlling one subdues both.58.

Closing all nine openings of the body, breathing control is achieved; without aversion towards worldly pleasures control of conscious is not possible.59.

Wavering mind immediately makes all the senses uneasy. It cannot be controlled forcefully. If so, person becomes tired and bored in the process.60.

Due to aversions one has to win over impatient mind and conscious with Prāṇāyām; with it unsteady conscious becomes stable.61.

Some attain control of conscious by attributes of yoga, while others do it with mantra recitation. If conscious experiences the nectar of Brahma, it becomes calm.62.

Passage of the left nostril is called "IDA". Moon is its godhead. All the good acts are accomplished there.63.

1. Sacred grass. 2. Control over breath as per yoga.

Passage of the right nostril is called "PINGALA". Its godhead is the sun and formidable acts are established there.64.

In between these two artery, third artery flows and is called Suṣumṇā. This flows into the pituitary gland and accomplishes divine activities.65.

At the base of the suṣumṇā artery, serpentine shaped mystical circle of power resides over organs of the body known as kundalini, has closed mouth of suṣumṇā and stays there motionless.66.

As it is staying there motionless, it is blocking the development of gaining control over breathing. The wicked kuṇḍalini does not allow breath to come up to suṣumṇā. One has to awaken this kuṇḍalini.67.

Upon observing, it hisses and moves, and then breath (air) rises up with skillful efforts and conscious become calm and stable.68.

Breathe in form right nostril and breathe out from left. When both are equal, it is called suṣumṇā.69.

Inhale breathe in sixteen measurements; hold the breath for sixty four measurement; release with thirty two measurement. This type of prāṇāyām is the best one.70.

Breathe in via ida¹ is known as purak². With it anus is closed. Process known as stopping the breath, esophagus gets closed. Breathe out of the right nostril is called rechak³ which tightens the stomach inwardly. Slowly do this process known as purak, kumbhak⁴ and rechak. Then do the opposite breathing by intake from right nostril and release from left.71-72.

One should not breathe in and out from same nostril. Doing prāṇāyām according to teachings of yoga, one's sins and grief vanish.73.

One should empty the stomach by breathing out is purak and holding the breath out is kumbhak. Then very slowly breathe in, this is called rechak. Next hold the breath in kumbhak, slowly exhale the air, upon exhaling do not breath for a moment. In pranayam, it is to breath in and then holding while in kumbhak exhaling the air and then holding for a moment. Here in the process stomach is to be emptied and refrain from inhaling.74-75.

As the span of purak and rechak increases the arteries become purified. Once all the nadies⁵ are purified conscious becomes calmer.76.

1. Left nostril. 2. Intake of the air. 3. Releasing of the air held. 4. Kumbhak = stopping of the breath inside or outside the body. 5. Nadi = Artery.

The three disorders of the wind, bile and cough in the body get diminished; digestive power increases and disease in body disappears. ..77.

Lightest intensity form of pranayam will make the person sweat. Medium one will make one's body parts shiver and tremble. Best and ultimate pranayam will take the breath to the location of Brahma and becomes affiliated; then the breathing process stops and whole body is very firm. At this stage patient yogi hears the sound like meghnad¹.78-80.

If Kundalini does not open and air does not rise into sushumna at the pace of an ant, arteries do not get purified and all the efforts become fruitless. Knowing this, one needs to put more effort. As the pran gets elevated in the suṣumṇā, all the difficulties are relieved from its roots.81-82.

If one has the excessive fat and cough, one should learn about six processes² of yoga. Otherwise one can do significantly more prāṇāyām to purify the arteries. Also doing asan in certain manner can purify as well.83-84.

Prāṇāyām without joining Mantra or meditation on the object is described as 'Nirbij' Prāṇāyām and practiced with some mantra or meditation on the deity is described as 'Sabij' pranayam.85.

Sabij Prāṇāyām is considered to be an excellent type with it, yogi quickly reaches the point of aperture supposed to be at crown of head where one experiences the own self one with Supreme Being; Thereby the benefit the trance itself.86.

Everyday increase number of prāṇāyām by five. Until one reaches eighty. Do the prāṇāyām four times a day. This is to be done for three months with firm determination. Then path of the suṣumṇā will be purified in every manner.87-88.

This definitely will awaken the kundalini and via suṣumṇā air will travel up. In this process all six chakras³ are penetrated and all the essential knots³ are released.89.

At such point shrivel the fire form in the navel and place the forefinger on the navel while holding the foot with the hand with calm and steady mind. Everyday do eighty bhastra⁴ which thrashes the conscious. This should be done three times a day.90-91.

1. Meghnad = one of the ten internal sounds. 2. Dhouti (act of washing the intestines with a strip of cloth), Neti (purifying process for the nose), Basti (enema), Nauti (cleansing of the abdomen), Tratak (fixed gaze on the object) and Kapalbhathi (a type of breathing). 3. Knots = Brahma, Vishnu and Rudra beliefs. 4. Bhastra = A kind of pranayam.

Give up the idea of annihilating the distractions and connect with form of the Lord. This will elevate the pran¹ and conscious to reach the final stage.92.

In pituitary gland, prān stays steadily for twelve days, ‘P’ is considered to be firm and ultimate form of the samadhi².93.

With firm determination, gain control over the prān; with mind pull back the senses to within its limits.94.

Without procrastination and continuous observance, all the senses are withdrawn and are within its constraints. No kind of disturbance or grief will be felt.95.

As turtle pulls its limbs within its shell, similarly yogi makes senses obedient and pulls all the senses within.96.

Just in case if they go out of control, then yogi pulls them back in their place. As all the senses are restricted, one becomes enlightened with spiritual knowledge.97.

Once the knowledge is firmly gained all the desires will have departed and all the super natural powers become servant Praise to such patient and excellent yogi.98.

Oh Arjun! Upon achieving control over senses; with mind, conjecture on idea of Supreme Being with and without a form.99.

With continuous observance of conscious and holding it in place, this is called method of mental retention.100.

One’s conscious should be firmly be affixed within one’s soul. If it does not affix due to interruption, one should attempt over and over.101.

Should one not be able to affix on the formless Supreme Being; then affix the Supreme Being with a form. With considerate and serious efforts one shall focus mind back on the target.102.

Even though I am formless yet I have taken various incomparable forms for benefits and protection of the devotees.103.

Deity of my form will provide enormous happiness by seeing, eyes are not satisfied. Each and every part of the idol is beautiful.104.

1. Pran = Vitality. 2. Samadhi = Deep meditative stage in which one loses one identity.

Concentrate over and over on the deity form, due to such focus, conscious will become steady. Then one can easily concentrate on the formless Supreme Being.105.

One has to have mental concentration before dhyān¹ can begin. This will end the mental content and bring one to point of dhyān. Yogi considers this to be state of Samadhi. Mental concentration, dhyān and Samadhi are complete and continuous.106.

Once the mental concentration is achieved; it becomes dhyān. Dhyān of a form and formless are two distinguished and of different types.107.

One's self and desires of the soul flow uninterrupted as one steady stream of nectar. This is considered to be pure dhyān.108.

Yogis' consider it to be dhyān as long as one doing; doing of it and learning of dhyān are distinctly separate.109.

As one practices, conscious becomes steady and firm; one doing the dhyān, conscious becomes like a flame where there is no movement of air and is engrossed in dhyān and forgets of being in dhyān. Such stage is considered to be the form of a Samadhi. This is the peak of castle (dhyān). At this point only Supreme Being is there as one's soul has merged in with Supreme Being.110-111.

One has no sense of having body; has no internal or external knowledge. Soul and conscious is beyond stage of awake, dream and deep sleep. It is considered to be the last stage of a mind.112.

Soul seeing the Supreme Soul, it merges into it and experiences the eternal bliss. Upon such experience one becomes free of desires and is emancipated.113.

This form of Samadhi is called nirvikalp². Religious nectar flows here; Yogis' call it the shower of religion with this one desiring liberation is satisfied.114.

With combining of soul and Brahma, it eliminates the pain of separation. This is the ultimate objective.115.

Arjun was elated hearing this. He bowed and said: Oh Lord! I have one doubt that has come about. Please remove it.116.

1. Dhyān refers to deep stage of concentration. 2. Nirvikalp = Without distinction of one and the Supreme Soul.

If the yoga can lead to emancipation then why think about “THAT and I”. What is the right between the two? Please tell me definitively.117.

All of this sounds confusing. Please tell me accordingly, amongst it so that mind becomes free of questions and steady and ultimately soul merges into Supreme Soul.118.

Hearing Arjun’s perplexity, merciful Lord Datta said: such will be answered ahead, by Alakh to Niranjana.119.

This chapter described details of yoga. Rang says: there can be no fear around doing it with faith and trust.120.



SHREEGURULILAMRUTA

ENGLISH PARAPHRASE BOOK - 1

GNANKAND

CHAPTER-19

Lord Datta said: Hey King! Listen to one thing. Simply practicing yoga will not eliminate the illusion and doubts. Also it does not lead to emancipation.1.

There is no liberation without knowledge. Accept this as the absolute true statement. Practicing yoga alone will not bring the ultimate peace and calm.2.

What do you understand by saying yoga, yoga? Soul and Brahma becoming one is the yog¹. Knowledge is plentiful with eight parts of yoga. It eliminates the cycle of birth and death.3.

This body etc. is transient and delusionary. Know this as definitive and be detached from the body, senses and its desires. This is known as yama².4.

Supreme soul is the only pure and holy. It is the only form of Brahma. Therefore only develop love with soul. Hey King Arjun! This should be the vow and/or resolute.5.

Have aversion to external materialistic object and establish the vision within. Hey intelligent king! Know it as asan³.6.

It sitting like a peacock or rooster etc, one is able to attain liberation, in that case peacock and rooster etc. would not die crying.7.

Comprehension of Supreme Soul should start from the mind and take it to the chitta⁴. This process is called purak⁵. To know this and firmly comprehend on the Supreme Soul is called kumbhak⁶.8.

Name as well as the form is infatuating like the world. One is to avoid this which is called rechak⁷. One should understand three parts of the pranayam in its true essence. Hey Arjun! Be vigilant and do it accordingly.9.

1. Yog-union with God. 2. Yama- self control. 3. Asan- sitting posture. 4. Chitta- conscious. 5. Purak- to intake inside. 6. Kumbhak- to keep within. 7. Rechak- purgative.

If only giving difficulties to nostrils and controlling the breathing provided liberation. Why would anyone take on unnecessary burden of studying of the Veda?10.

Therefore sabij pranayam is important. With it, mind can become steady and person gains knowledge and achieves liberation.11.

To gather and concentrate on material object, this is the natural tendency of the senses. Knowing this, wise person should stay detached from worldly objects.12.

Attaining of such ability is called pratyahar¹. One should concentrate on Supreme Being that can eliminate inconceivable and ill thoughts.13.

Closing of all the cavities of the body and capturing of conscious in the navel is beneficial. In the end this alone will not provide the salvation.14.

“I am That”. Constant thinking and inclination is called dhyān. In such process disturbance of the worldly attachments and forms have no ability.15.

Just as ignorant person thinks “I am this body”. Likewise an enlightened one believes “I am Brahma” and am the Supreme Being.16.

With enlightenment, worldly mind for the physical body is pierced and firmly rooted and steady in the all knowing soul. Hey courageous and patient Arjun! This called the Samadhi¹.17.

Therefore with help of hatha yoga and/or pranayam bring mind to stability of determination and think about the main essence of the Lord.18.

Listen to the main essence as explained and taught by a guru. Then continuously keep pondering on it.19.

Soul cannot be touched or be physically felt. It cannot be known with words. It is not two beings. It is formless. It does not have hands, legs, limbs or organs. These are negative characteristics.25.

These two qualities of the soul are homogenous. This is a definitive. With joy and happiness, reflect continuously as of the flow26.

“You are That”- the Vedic statement be thought with all nuances and the indicative meanings be grasped steadily, whereby the conscious becomes pure.27.

1. Pratyahar-withdrawal of senses. 2. Samadhi deep meditative stage where one loses identity of self.

With such meditation and dhyān, yogi's each breath brings on complete steadiness undoubtedly.28.

“I the soul am the Brahma” and soul is the undivided place of oneness. It is pure bliss form. It is enlightened and awakened without any desire. With continuous thinking, concentration, meditated upon; dhyān dissolves.

Then conscious is transformed to the super consciousness (cosmic consciousness) which is fearless. This is the Samadhi. The world of ignorance is destroyed, the jungle of worldly passions gets burnt and then gains control over the fate.29-31.

Eternal soul being everywhere. It is a self glowing light. It also is a complete form of bliss and oneness is seen and experienced from it.32.

Upon realization of Supreme Being, yogi does not know anything about outside and inside. He becomes part of the Supreme Soul.33.

Using magnifying glass under rays of sun, cotton will burn and it becomes the fire itself. Similarly this is what happens to one's soul upon merging into Supreme Soul.34.

All the mind's desires become part of Brahma and knowledge enlightens and one always stays as Brahma.35.

One's need of activity and ignorance are perished. There only oneness form of eternal Brahma exists.36.

Upon throwing alum in dirty water, it cleanses and is absorbed in the water. Likewise, one is absorbed in Brahma upon perishing one's self activity and ignorance.37.

For example, clay vessel breaking the space that was within, it becomes part of whole sky. Just as that, upon lack of ignorance soul becomes Brahma itself.38.

Destruction of aversion of knowledge, reflection of one in the mirror becomes the one itself. Similarly, Brahma is the reflection as one's soul. One's soul becomes the Brahma which very definitive.39.

Material body due to lack of knowledge can be known by senses, mind and conscious. But the existence of the eternal light of Brahma within cannot be known by the mind or conscious. There is no observer or anything to observe. This might arise a doubt in your mind as to who knows “HIM” and how does one know the experience. I can understand such question can arise.

Listen to the following example. One is not able to see one own face. To see, we use mirror to see its beautiful face. One feels happy seeing the reflection in the mirror.40-43.

How can inanimate mirror know the face? What does it know? Face sees its own reflection. Similarly, it is the quest between Brahma and one's soul.44.

If mirror is dirty the reflection of the face is also dirty. If mirror has crack then one sees crack in the reflecting image.45.

Upon cleansing the mirror, then reflection of the face looks clean. Likewise eliminating the ill conceived thoughts and conceptions, one is able to see the reflection of the Lord within.46.

Just as cleaning the mirror in appropriate manner, similarly mind has to be cleansed with yoga. Once cleansed, one can see the Lord.47.

Reflection of Brahma in the mind is known as the one's soul. To see the hidden, one needs help of the senses.48.

To see the water pot in the dark one needs help of eyes and the light. But to see the lit oil lamp in the dark one only needs eyes. Nothing else is required. Likewise, to see Brahma within one needs help of the mind and desires; this is known as masformator of the altitude. While external senses are defined as to which sticks to worldly defilements.49-50.

Only soul sees the soul. Hey wise one! Know it accordingly. To see the soul one does not need help of the senses, conscious, mind etc. This is according to Vedas and Upanishads.51.

One does not need assistance of other things to the soul just as another lit oil lamp is not needed to see the oil lamp.52.

Mainly, ignorance is to be extinguished for this one has to study the Vedas and scriptures etc.53.

When the tendency is engrossed in the form of Brahma and self soul, this is known as Nirvikalp-Samadhi¹.54.

Brahma is complete and oneness. Nothing else is there. Once it is experiences such, then one never reverts back.55.

Generally in sleep a person retains the knowledge of the true form of Brahma. Upon awakening the knowledge of true form ceases.56.

1. Meditative state without distinction between Supreme Soul and one's soul.

Such basic understanding does not eliminate the ignorance. Ordinary knowledge is like rays of the sun but not the sun itself.57.

By placing the cotton in the sun does not burn itself, but placing the magnifying glass in between. The heat generated from the rays passing through will cause cotton to inflame.58.

Upon having knowledge of "I am Brahma" without duality then all the ignorance vanishes in flash. This does not occur with basic or the ordinary understanding.59.

The path of yoga is extremely difficult. Only with mercy of the Lord and Guru then with practice, this can be completed without hindrances or obstacles.60.

On this path many obstacles arise due to gaining supernatural powers. One being aware, cautious, patient and does not get infatuated, then such person can attain the liberation.61.

Person who gets entrapped in one or more siddhi¹ and is fascinated by it. He may gain worldly riches but loses the ultimate prize of the liberation.62.

Benefits of the siddhi are transient and perishable, while emancipation is eternal and imperishable. Therefore, vigilantly put all the efforts in attainment of moksha².63.

Awaken the conscious as soon as it loses the focus. If it becomes bewildered in materialistic world, one has to calm it very quickly.64.

When mind and/or conscious are in discord from harmony and full of enmity, One is unable to escape from its web.65.

Then one will be unable to regain experience the happiness of the Samadhi. Stay unattached to knowledge and be in steady minded.66.

With observing and learning, one's conscious becomes stable like flame of an oil lamp not flickering in room without any air movement. Desires become calm and yogi is gratified.67.

All knots³ in the heart and all the doubts go away. All the karmas are emancipated. Fear, grief, sorrow etc. disappear as well.68.

1. Siddhi-super natural powers. 2. Moksh-salvation, emancipation, liberation. 3. Attachments and grievances.

With spark of the knowledge accumulated karma and activities are annihilated. Yet yogi still has to live through the fate and destiny of the body. Yogi endures the fate but soul is still free from the body.69.

Snake sloughing has no ego of it within. Similarly, respite yogi with knowledge is detached and without arrogance.70.

Upon attaining union with the Lord, yogi endures fate by staying like a blind and ignorant.71.

Even with all the senses having full ability, yet yogi endures fate like person in a deep sleep. Know him as ignorant.72.

Yogi acts like a blind, who keeps his vision within four feet while walking, standing and sitting.73.

Yogi hears sweet and harsh words, yet behaves as if deaf person would. Here consider him as a deaf one.74.

Will only speak the truth, minimal and only what is beneficial for others. Never praises or finds faults in the taste of the food. Thereby is considered to be without taste buds and/or detached from them.75.

He will go outside only for food or to do excretion. He will not go outside for any other reason. In a sense he is considered to be lame.76.

He sees new born girl, young beautiful woman or an aged woman. He sees them equally without any movement of mind or conscious. He is thought of as formless in such a manner. Hey Arjun! Know him as neuter of gender.77-78.

Accepting such conversation, he acts with caution and always stays firmly sedated in the image of the Supreme Brahma within.79.

Whether emancipated one lives at crematory, amongst everyone or alone in a forest fearlessly; have no doubt he can be savior for others.80.

What I have said all about union with Brahma. You shall tell only to worthy individual with faith, is trust worthy, polite and humble.81.

One who is devoted to me; considers gold and dirt of equal value; with understanding is indifferent to worldly goods; sheds bad character such as violence, hurting anything; constantly sings hymn and prayers. Such yogi is dearest to me than my soul. He is most beloved by me.82-83.

Hey king! You are my worthy devotee with firm devotion. Your tendencies are affixed to my feet.84.

You are detached from the materialistic world. Your conscious is pure and holy. Also, you are without association. That is why I have told you this philosophy of stabling union with the God.85.

Accordingly study and practice the complete teachings. With my mercy, you will get moksha and attain complete unification.86.

Hearing the words of the Lord Datta, Arjun offered revered bow. With teary eyes and crackling voice started saying a prayer song:87.

Song

*Seeing the root of the eternal bliss, I have been overcome with joy.
Intriguing worldly sins and sorrows have gone into hiding.
Infatuation and griefs are scared. Unhappiness and penury are not visible.*1.

Sun of knowledge has risen within and darkness of ignorance has been lifted. One dearest beloved at the side is seen. Praise to the Lord.2.

*Auspiciousness vision of Lord in this jungle has ended hunger since many births. Difficulties and mental anxiety ran away in an instant.
Oh Lord! I bow to you.*3.

Saintly one who worships you. Hearing your name, I have come running. Upon seeing you I am allured to your holy feet. Its fragrance has enticed me.4.

Oh Lord! Without any doubt! All I ask is to be your servant in every birth. Your love is inexhaustible and imperishable nectar. One who tastes is unable to describe its experience.5.

Oh Lord! You are my mother, father, friend, guru and family deity as well as my relatives. Who else is mine besides you? You are my complete protector.88.

Due to your authority this body and senses are entrapped in worldly activities. You are without and beyond a physical body. Oh Lord! You stay in mind and very difficult to comprehend.89.

Within you are all knowing; externally you are in form a Guru. You are complete and enormous. Have mercy on me. Therefore, I bow to you over and over.90.

You have shown the path to salvation. I have no other desires. Now, what do I have to worry about? I am completely cherished.91.

You are mysterious yet understandable by devotion. Hearing your divine glory, I have come running with sincerity to see your blissful form.92.

Just as thread is part the fabric. Similarly this universe is filled with your form. I accept that you are the Supreme Being.93.

This enormous tree of the materialistic world is very enticing. Vast desires, pleasures, inclinations are its roots. Good and bad deeds are results of seeds from sins and righteous ones.94.

Seed have five sprouting of senses of object. It has weird trunk consisting of three characteristics: truth, anger and ignorance. Branches are made of five elements: air, sky, fire, water and earth. Such sprouting is very alluring to the senses.95.

There are three forms of body: physical, subtle and causal. These are considered to be skin form of the tree. There are 8,400,000 types of being its leaves. Vulture and swan are forms of soul and Shiv in on top of this tree as two birds.96.

Body endures the happiness and sadness of worldly pleasures as derived from fruition of karma. When soul and Shiv become one then one observes these independently from the body.97.

So long as conscious desires to enjoy fruits of karma till then the soul will keep moving on this tree of maya. Also, suffers through punishment of its liking and disliking.98.

One is unable to engross and affix your mysterious form without your mercy. Without it one is unable to avoid the suspicion of the universe.99.

One who is devout to you, giving up any expectations for benefits of karma, purified with detachment, servant at your feet and with your mercy then one instantaneously achieves liberation. Today, I have seen and experienced it myself.100-101.

I love to recite your name without any inclination at heart for worldly activities. Oh Nameless! Only the true form of yours is meritorious holy place.102.

I have done everything that was to be done. I have seen everything to be seen. I have gained everything as well. Now there is nothing left to see or do.103.

My mind and heart are affixed to your lotus feet. I do not want or need anything else. You being mysterious and formless, but appear as guru. I offer my complete and heartfelt bow.104.

Lord hearing Arjun's eulogy and being pleased said: You have attentively listened to philosophy of yoga and means of establishing union with Supreme Being.105.

Look there is a pure and clean cave, sit in there and with due effort study its teachings so that yog becomes steady.106.

Sit in one asan firmly. Have conscious focus on the objective and give up the destructive obstacles and study the philosophy completely.107.

Then experience and tell me about it. Do not have any fear or worry. Fearlessly go in the cavern. That is my command and joyful Lord placed his hand with blessing on Arjun's head. Arjun was thrilled. He bowed to Lord Datta and went in to the cave.108-109.

Quickly he sat and mastered the asan and did pranayam and gained control over the breathing process. With mastering his mind and conscious became firm and steady.110.

Kundalini was awakened with which six chakras were penetrated and via shusumna¹ and reached the soul² at Brahma randhra and was firmly affixed there. At which point the difference of "I and That" ended. Conscious was steady as Arjun was in Samadhi for three days.111-112.

Then again he sat in learning of the yog. Quickly he was firmly in complete Samadhi for twelve days.113.

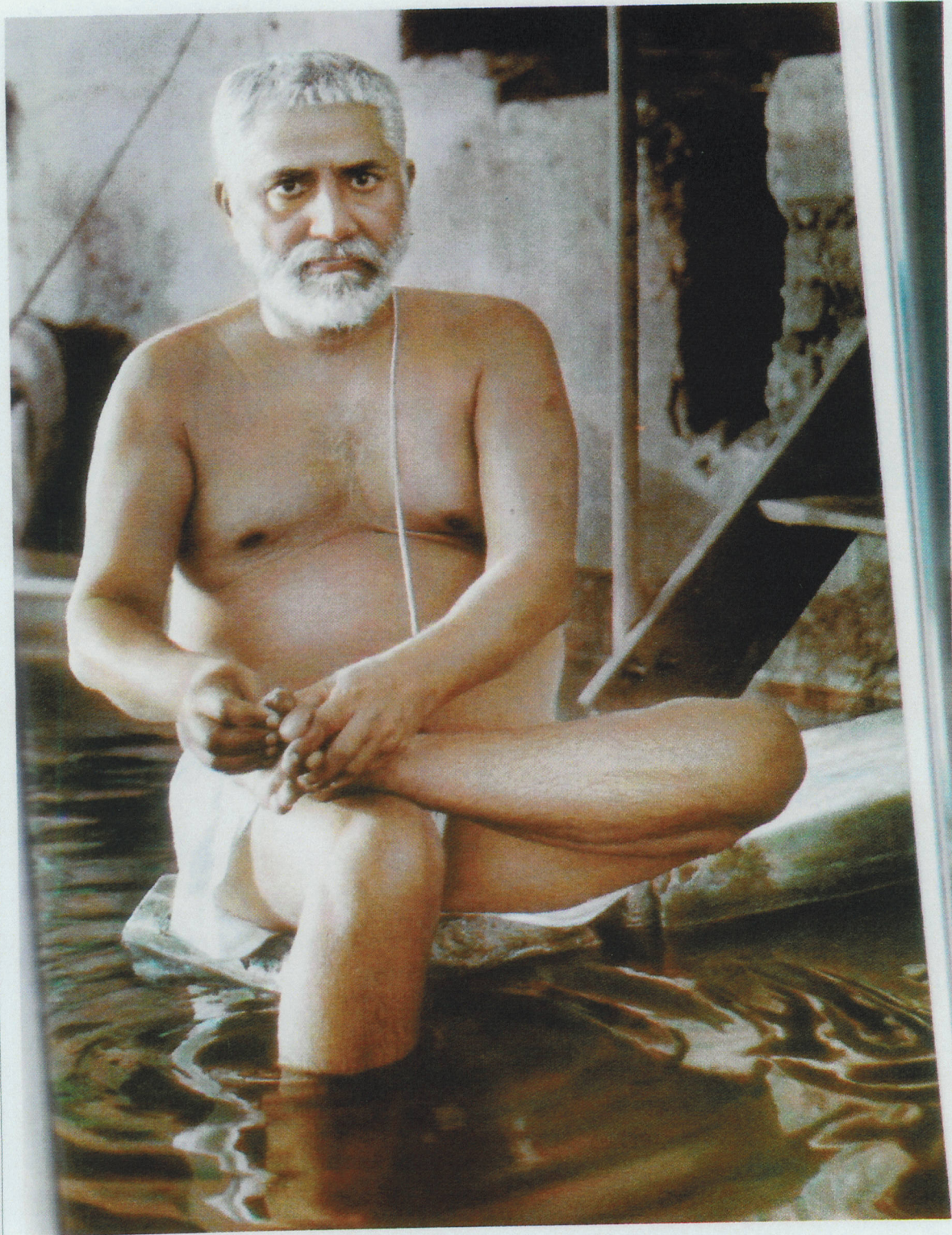
Once again he sat as was in samadhi for three months. Upon coming out of samadhi, he came to Guru Lord Datta and offered respectful bow. .114.

Lord Datta embraced Arjun with love and asked: Hey Arjun! What did you experience in Samadhi? Tell me. Hearing the question pupil Arjun stayed silent.115.

Offering respect to Lord Datta and said: Oh Lord! Oh Guru! Just as the sky is everywhere, I was everywhere.116.

When the activity ended and experienced the complete stillness³. There was no separation or differentiation between one experiencing and the experience itself. Now, how can someone describe it?117.

1. Pituary gland. 2. Soul being at the peak of the pituary gland in the head. 3. Desolation.



Yet such comes to mind upon awakening from samadhi. This is due to coming back to anu-vruti¹. It is the peculiarity of the Guru. My conscious was in absolute desolation.118.

In such stage there was no sign of being awake, dream or deep sleep. All the senses were inanimate. Only merged soul was there.119.

Before conscious was suspicious and wandering. Now it has merged into Supreme Soul. All the volitions have gone away after soul's union with Brahma the eternal bliss.120.

How can I describe that bliss? I had no sense of the physical body. Such condition cannot be explained in words. I can conclude it to be like being unsupported.121.

Due to fate, senses for this physical body form returned. I still have not incurred any loss of the bliss as I am at your lotus feet. I feel the same eternal bliss at your feet.122.

Truth is everywhere i.e. internally and externally. It exists in form of true knowledge and eternal bliss. Upon seeing the complete truth: agony, affliction, anxiety sickness etc. has disappeared. Sins or moral deterioration has vanished as well.123.

Heart does not desire to go anywhere other than to transcendental soul. Happiness of the kingdom is nothing in comparison to eternal joy. It feels as meek and meaningless. Why get fascinated by the kingdom?124.

With your blessing soul is everywhere. You are the only one with and without form, which is the eternal soul.125.

Saying this Arjun respectfully bowed over and over while wallowing at Lord's feet.126.

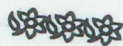
Lord Datta quickly grabbed his hand with love stood him. The form Brahma embraced Arjun.127.

Such further tale will be narrated by Yogishvar Alakh and Niranjana will listen to it. Hearing the narrated tale will please Lord Datta.128.

This chapter described the conjunction with Supreme Soul and teachings of the knowledge to remove the suspicion.129.

This is the peculiar and secret quality of the Guru. What does humble Rang know? He only keeps reciting the name of the Guru.130.

1. Awareness.





APHORISM BY REV. SHREE RANG AVADHUTAJI

- 1. PARASPARADEVO BHAVA.**
Invoke the Divine unto one another.
- 2. SHVASE SHVASE DATTA-NAAM SMARATMAN.**
Oh Mind! Remember Lord Dattatreya at every moment (Lit. Every Breath).
- 3. BHAKTIRDAMBHO VINA BHAVAM.**
Faithless Devotion is hypocrisy.
- 4. SVAYAMASHEESTU SATKARM.**
A Good deed is Boon itself.
- 5. MATA MATAIV KEVALAM.**
There is no alternate to Mother.
- 6. NA MATUH PARADAIVATAM.**
There is no Divinity greater than Mother.
- 7. SARVO DATTAH SARVARUPASTAVARUPAH.**
Formless and the one with Form, all are Lord Dattatreya only.
- 8. GURUKRUPA HI KEVALAM ! SHISHYA PARAM MANGALAM.**
Master's Grace is ever beneficial to the disciples.
- 9. SHREYAH PREYASO VISHISHYATE.**
Spiritual Bliss is greater than worldly happiness.
- 10. CHHATRA DEVO BHAV.**
Invoke Divinity unto the taught.
- 11. SATYAMEV PARAM TAPAH.**
Truth is the Supreme penance.
- 12. SHREE DATTAH SHARANAM MAMA.**
Lord Dattatreya is my ultimate refuge.

PORTION OF A LETTER IN ENGLISH WRITTEN BY
Shree Rang Avadhutaji

IN HIS OWN HANDWRITING

I am nothing more than a dog
barking for bread at the gate
of the Almighty God. ^{Knowing this} those who
wish to share my fate, are
all welcome. But those who
~~expect~~ expect higher things
- sweet Kooings of cuckoos in
the form of scriptural atymological
scientific discourses - ^{from}
me will, I am afraid, sadly
be disappointed.

Rang

"I am nothing more than a dog barking for a bread at the gate of the Almighty God. Knowing this those who wish to share my fate, are all welcome. But those who expect higher things- sweet Kooings of cuckoos in the form of scriptural... scientific discourses- from me will, I am afraid will sadly be disappointed"

AVADHUTER RANG