

रघुध्यान

(November 25, 1988)

कुञ्ज लतान तरे खरे हरि

Shyamsunder is standing in the groves. What is He doing standing there? He is practicing devotion. Devotion is something without which neither the individual soul nor the Supreme Soul can attain happiness. Now the question is, to whom does God practice devotion? Well, for one you know that –

ये यथा मां प्रपद्यन्ते तास्तथैव भजाम्यहम् । (गी०) 4/11

God devotes Himself to the individual soul with the same sentiment, in the same way and as much as the individual soul practices devotion to God. **भजाम्यहम्** says the Gita. Shri Krishna says, “I devote Myself.” Let me explain this to you in layman’s language. We desire to serve. We desire to serve God, and God desires to serve us. As much as we desire to serve Him. Neither less, nor more. Depending on whether we love God as our King (Shanta Bhav), Master (Dasya Bhav), Friend (Sakhya Bhav), Child (Vatsalya Bhav) or Beloved (Madhurya Bhav). These are the five moods (Bhav) in Devotion. Shanta Bhav is not important to us; it is practiced by yogis. There are four moods in Devotion: Dasya, Sakhya, Vatsalya and Madhurya. In other words, there are four ways in which ‘Bhagavan’ (God) can be taken out of Bhagavan Shri Krishna. Take out ‘Bhagavan’ and now you are left with only ‘Shri Krishna.’ He is my Master, number one. Number two, still higher: He is my Friend. Number three, still higher: He is my Son. Number four, still higher: He is my Beloved. Out of these, Dasya Bhav saints go as far as Prema Bhakti, no further. You are practicing what is called Sadhana (preparatory) Bhakti at present. The stage that will come next is called Bhav Bhakti. Attaining Bhav Bhakti the mind becomes completely pure. Then with the Guru’s grace you will attain Prema Bhakti. He who practices devotion to God thinking Him to be Master, will reach Prema Bhakti. Sakhya Bhav devotee goes further. He crosses 4 levels-Sneha Bhakti, Mana Bhakti, Pranaya Bhakti and Raga Bhakti. He will stop once he reaches Raga Bhakti. Then come Vatsalya Bhav devotees like Yashoda, who go beyond Prema Bhakti, Sneha Bhakti, Mana Bhakti, Pranaya Bhakti, Raga Bhakti and go to Anurag Bhakti. Vatsalya Bhav devotees go one class further. And the Gopis, Madhurya Bhav devotees, go beyond even Anurag Bhakti to Mahabhav Bhakti. Mahabhav Bhakti is the highest limit of Devotion. There is one more seat, Maadan Bhakti, but it is unavailable to individual souls, for it is a seat reserved for Shri Radha.

राजते ह्लादिनी सारो राधायामेव यः सदा ॥ (उ० नी०)

Anyhow, you have to practice Sadhana Bhakti right now. But your goal should be to reach Mahabhav. This is why Madhurya Bhav should be your aim right from the beginning. There is a lot of facility in Madhurya Bhav. What is that? Whenever you wish, you can accept God as beloved, or son, or friend, or master. Such is the nature of our mind that it desires variety. The truth is that if it were up to us, we would change our mouth, eyes and nose every single day. Yes! But since we are unable to do so, we do our best. We use red eye-shadow one day, blue the next day, and black the next. We change the lipstick colour every day. Being helpless, we do the best we can. If we could, we would change everything about ourselves every single day. In Madhurya Bhav, we have access to all Bhav, or moods. If the mind is not interested at any given moment in Madhurya Bhav, we can accept Vatsalya bhav and think God to be our Son. If the mind tires of this relationship, we can think Him to be our Friend and ride on His back, like a

rider on a horse. In other words, we have the freedom to enter every relationship. But a Dasya Bhav devotee cannot even enter Sakhya Bhav, what to speak of Vatsalya and Madhurya. It would be a sin to think of it.

Once Tulsidas Ji went to Radha Raman temple in Vrindavan. Upon entering the temple, he saw Shyama and Shyam embracing lovingly. Not statues made of stone, the real thing. There is nothing extraordinary about seeing statues; this is something we can all do. Radha and Krishna gave Tulsidas Divine Darshan. As soon as Tulsidas Ji beheld this sight, he lowered his eyes. Why? Because Tulsidas thinks Radha and Krishna as his mother and father and master. A servant does not have the right to see mother and father embracing each other lovingly. This is undeserved effort. But he did see Them. He had gone to see the temple, but reaching there he saw Radha and Krishna standing in place of the deities. The mischievous Krishna was just having some fun with His devotee. Tulsidas closed his eyes and said, “Maharaj! Please take up the bow and arrow, otherwise the world will accuse me of breaking the rules of Devotion. Maharaj! I don’t care about myself; it is the reputation of Devotion that I am concerned about.”

Dasya Bhav contains so many restrictions that it is almost impossible to observe them. Let us say that there is a Guru and a disciple. Dasya Bhav. The Guru is walking inside a hall. It would be a sin for the disciple to walk on the same ground as his Guru. When a teary-eyed Bharat was about to set out for the forest with the intention of bringing Ram back to Ayodhya, people said to him, “Maharaj! Please sit in the chariot. How far will you travel on foot? You are a prince, unaccustomed to physical hardships.” Bharat said, “Sit in a chariot, did you say?”

सिर बल चलउँ उचित अस मोरा । सब ते सेवक धर्म कठोरा ॥ (भरत)

“It is the duty of a servant to place his head where his master has placed his lotus feet.” However, it is not possible for a person to walk on his head.

सेवाधर्मः परमगहनो योगिना मप्यगम्यः । (भर्तृहरि)

So there are many restrictions in Dasya Bhav. These rules and restrictions shrink in Sakhya Bhav. In Vatsalya Bhav they shrink even further, and in Madhurya Bhav they come to an end altogether. Once in Dvarika, Lord Krishna played a joke by pretending to be suffering from an unbearable body-ache. He started wailing loudly and writhing in pain. In other words, He acted really well. His 16,108 queens gathered around and wondered what was wrong with their Beloved. In the meanwhile, Narad Ji arrived and asked the reason behind the commotion. He asked Rukmini, “Mata Ji! What is wrong?” “Our Lord is suffering greatly.” “How did this happen?” “We do not know, but it happened all of a sudden.” Narad Ji went to Shri Krishna. Since he has been fooled many times, he is exercising great caution this time. Smiling, he asked Shri Krishna, “Maharaj! Since Your illness is of Your own making, the medicine must also be Your own creation. Doctors can prescribe medicine only for physical ailments, not for illness that has been created by You. So Maharaj, tell me which medicine will work on You?” Shri Krishna replied, “Narad Ji! I’m dying of pain and you think it is a joke.” Narad Ji said, “I am asking You in all seriousness. Which medicine will work?” Shri Krishna then said, “The medicine I need is the holy dust of a devotee’s feet. If I mix a devotee’s foot-dust with water and drink it, I will be perfectly fine.” Narad Ji thought to himself, “Devotee? I am a devotee. No, no, no, I will not take part in all this.” Narad Ji thought first to give his own foot-dust. Then he decided against it, thinking, “This must be

another one of His tricks. Let me not get involved in it. But why not approach His 16,108 queens? After all, they are the greatest of saints. Yes, let me ask them.” “Rukmini Ji, Satyabhama Ji!” “What is it?” “Your foot-dust is the medicine which will cure your husband.” “Narad Ji! Have you gone mad? Do you think that any woman will give the dust of her feet to her husband? She will be defamed for all eternity and moreover, she will go to hell after death. Have you lost your mind?” Narad Ji said, “I have not lost my mind, but what can I do? Your husband is asking for this medicine.” Shri Krishna said to Narad, “You will not find the medicine here. Go to Braj. That’s where you will find it. I want you to go there and get me the medicine that will cure me instantly. Why are you asking around here?” Narad Ji went to Braj and told the Gopis of Shymasunder’s ailment and also about the medicine. All the Gopis spread their feet out. Narad Ji stood there, stupefied. “Narad Ji! Please hurry. The beloved of my soul is suffering. Use your power of yog and take this medicine to Him immediately.” Narad Ji said, “Yes, yes, that is fine. But tell me something. Do you not fear hell and public censure? You will be defamed in history.” “Narad Ji! Now is not the time for a lecture. First take the foot-dust to Him, then come back and listen to our lecture.” If someone is on his way to get medicine for a seriously-ill patient, he does not stop to chitchat with a friend. No, he rushes to get the medicine. Narad Ji took the foot-dust and tasted it reverently. “Shame on me,” thought he to himself, “For fear of public opinion and tortures of hell, I did not give the dust of my feet, but look at these saints.” “Narad Ji! We have suffered the torments of hell countless times. We will go there one more time. But at least Shyamsunder will be cured. If we were going to hell for the first time, we would have been afraid. Every individual soul has been to hell innumerable times. Countless times we have been to heaven and hell.”

Thus, rules of propriety come to an end in Madhurya Bhav. This is why we must aim for Madhurya Bhav right from the start and go into any Bhav at any time. There are no rules; there are no restrictions. And Sadhana Bhakti is divided into two. One is Vaidhi Bhakti, the other, Raganuga. Vaidhi bhakti is devotion which is practiced according to scriptural laws. There are laws and rules in Vaidhi Bhakti. Rules like fasting on Ekadashi and doing puja in a certain way, after bathing and so on. Mind you, Vaidhi Bhakti has within it the nine-fold devotion (navadha bhakti) prescribed in the Bhagavat-listening, chanting, meditating etc. The nine-fold devotion mentioned in the Bhagavat, which all of you practice, is in Vaidhi as well as Raganuga Bhakti. But in Vaidhi Bhakti there is fear. The fear of scriptures. “Do it because it is written in the scriptures. Otherwise, you are sinning.” This is the fear. Raganuga Bhakti, on the other hand, is not the least bit concerned with scriptures. There is only one rule and one restriction in Raganuga Bhakti.

स्मर्तव्यः सततं विष्णुः is the rule, and **विस्मर्तव्यो न जातुचित् ।** is the restriction. The rule is to always think of God, and the restriction is to never forget Him. Scriptures outline many rules and restrictions; many do’s and don’ts. That’s what the Vedas are. Do this, do this, do this; don’t do this; don’t do this, don’t do this. But since we are not concerned with the scriptures, what are the rules and restrictions for us? We have **स्मर्तव्यः सततं विष्णुः** All the time. **खाइते शुइते** in all places and at all times, think of God. Do sadhana as you are doing in private, for an hour or two ever day. But practice thinking of Him at all other times as well. What do we do wrong? The very first mistake made by most people is not realizing that devotion has to be practiced by the mind. This is why the first thing to remember is to visualize God, to do ‘Roopdhyan.’ First think of God, then do whatever else-chant, do japa, read from the scriptures, etc. People do not

have even this basic knowledge. Every one is doing physical sadhana, using the body. Tongue is reciting the scriptures; ears are hearing divine knowledge; hands are busy doing puja, and the mind is not involved in the least. So the first thing to realize is that the mind is the one that practices devotion, not the sense-organs, and the soul does not perform work in the first place. It is good to involve the body in devotion but God does not consider physical devotion real devotion. He only takes note of our mental attachment. So the very first thing to do is to think of God. Whether you are chanting, doing japa or something else, first make God stand in front of you. Whose name are you chanting? For whom are you saying-Hare Ram, Hare Ram? Have Ram stand in front of you. You are, after all, calling out to Him. Look! When you call out to your son, you first think of him. Where is he? You think of him first and then remember his name. Where is he? Where is he...er...where is Ramesh? First you think of your son, then you remember his name. Whenever a person calls out to another, he thinks about the face of that person first and then calls out his name. Similarly, when we do keertan, i.e. call out to God, we should first visualize Him. Otherwise, we are not chanting properly.

Thus, Vaidhi Bhakti is ruled by fear and is governed by rules and restrictions of the Vedas and the Shastras. And Raganuga Bhakti is ruled by interest. We practice devotion to Him because we love His names, pastimes and stories. Today, a devotee came up and said to me, "Maharaj Ji, is there all-night keertan tonight?" I said, "No, no, no. Keep it until 11 p.m. as usual. Many of the devotees have to leave early in the morning tomorrow. If they are up all night, they will fall asleep on the train and they may get their luggage stolen. When they reach home, they will curse Maharaj Ji. "Wonderful keertan we went to! Lost even our bedding." But I was very happy when the same gentleman came back in a few hours and said to me, "Maharaj Ji! Devotees are not happy with the news. Tonight is the last night, they are saying, and on the last night we have always held an all-night keertan. We must do the same tonight." I said to him, "Then why come and ask me? By all means, go ahead and do keertan all night." He told me that the all-night keertan would take place on one condition; that on account of my health I would not wake the entire night and that I would go off to sleep at my regular time. I said to him, "I do not like this condition of yours. After all, I am not such an atheist that I cannot sit in keertan all night." He should have said, "Our condition is that you will not lecture." But no! The condition is – You will not sit here with us all night. You will go off to sleep as usual at your regular time. All right! I accept the condition since it is beneficial to you. So you see, this is the miracle of Raganuga Bhakti. Despite my saying that you can finish at 11 p.m., you have the desire to do all-night keertan, even in my absence, rather than being happy at the prospect of sleeping early. This is a big thing, a very big thing. When I heard about it, I became puffed with pride, as if I had gained a couple of pounds. Truly. When a student improves, the teacher does feel happy. Parents feel happy when children make progress.

In Raganuga Bhakti, therefore, interest is the main thing. But not everyone has this interest. This is why they will have to resort to Vaidhi Bhakti. For example, you people have come here. Whether it is a beggar or a millionaire-and there may be a couple of them here-everyone sleeps under the same basic conditions and eats the same food. I have established the same rules for everyone. This is why a lot of wealthy people do not come here. Sadhana in Mangarh? Ram-Ram-Ram. To go there is to do severe penance. You are not even allowed to speak. There's not even a market where you can go to buy rasgullas and other such delicacies on the sly. This won't work. So, I will not be able to withstand all these difficulties. There are many other Ashrams in places like Haridvar

where you can get an air-conditioned room equipped with a TV. We have access to all the facilities there; we can eat what we want and sleep when we want. All we are required to do is to stand for Guru Ji's arati, that is all. Going to such a place is easy for everyone. If one is not interested, he will not come here to this village at least. So, these are all who practice Raganuga Bhakti. In this Raganuga Bhakti, one loves God for His happiness alone. Madhurya Bhav is divided into two sections-loving Him for your own happiness, like Kubja's love for Shri Krishna, and loving Him for His happiness, like the love of Gopis such as Lalita and Vishakha. Although it is true that you can love Him any which way –

**कष्णभक्तः सकामोऽपि वरोऽन्यसेवकात्खलु ।
निष्कामादपि तत्कामो यतो मोक्षाय कल्पते ॥**

Even an unselfish devotee of a tamas, rajas or sattvic personality will not attain liberation, whereas even a selfish devotee of Shri Krishna will go to the divine kingdom, yet Kripalu does not suggest, not even .1%, that you people should practice selfish devotion. Your aim should be the highest; your goal should be to go the furthest. Poor Kubja went only as far as Prema Bhakti, that's all. The selfish ones cannot enter the kingdom in which one tastes the Supreme bliss of Mahabhav. Therefore, your aim should be unselfish devotion. You must love Shyamsunder for His happiness alone. And you know all about Navadha Bhakti (nine-fold devotion). But you have to understand one thing. What is that? The very life of everything, the very soul. What is that? Roopdhyān, i.e. visualizing God. Roopdhyān! It is the very first and the very last word in devotion. Roopdhyān. Some naïve people claim that their love for God is not increasing due to never having seen God. They say that it is easy to love mother, father, wife and son, because they are visible. We can easily love him whom we can see. How can we love Him who is invisible? What is He like? What the holy books say, does not make sense. It is very difficult to do Roopdhyān. It is easy to do keertan. In nine-fold devotion, Navadha Bhakti, eight are easy. But one form of devotion, visualizing God, is the most difficult. This is what people say. But I say the opposite; that there is nothing easier than visualizing God. Try to visualize your father. Close your eyes and think about your father, someone you have seen hundreds of thousands of time. You will not be able to do it. You cannot do it. Visualize him accurately and exactly. The exact same eyes, the exact same nose, mouth and ears. Visualize only this much. You cannot visualize him exactly. No one can. And because you cannot do this, you cannot claim to be thinking of your father. How can you be thinking of your father when you cannot even visualize his face accurately? You have formed his nose, but not his mouth. All right! You have formed his nose and mouth but forgot what his ears look like. You have never paid so much attention to your father's ears. And even if you succeed in visualizing your father's face, you will be able to do it after much effort and practice. And if you wish to make the slightest little change, you will no longer be thinking of your father. But there is no problem in visualizing God, because He says, "Create My form according to your preference. You may prefer big eyes or small eyes; blue eyes or black eyes, a high nose perhaps." Meditate according to what you like, and God will consider it meditating on Him. Everyone is creating a different form of His in mind. Saints have meditated on Him in different ways. If there is uniformity in their meditation, it is only this that they have all placed a peacock feather in His hair; no one has used a pigeon feather. Other than this, no two aspirants think of Shri Krishna in the same way. One difference is in the age. Some prefer little Shri Krishna; they prefer to meditate on Krishna as a five-year old. Some like to think of Him to be anywhere from five to eleven years of age. Some prefer Him to be an adolescent. This is one difference. And then there is the matter of

His complexion. Some think Him to be dark blue. Others throw up at the thought of dark blue skin. They prefer light blue. Different people have different preferences. It's like choosing saris etc. in the world. Our individual likes and dislikes are related to impressions left on the mind from countless lifetimes. This is why God has given us a concession. He says, "My dear children! To avoid problems, I will not restrict Myself to one form alone. You can think of Me as being a round stone, Shaligram. I know that even the greatest sage or yogi cannot meditate on God's form. Pay attention. Why? Because the one that meditates is the mind, and the mind is material. God, on the other hand, is spiritual. How can a material mind concentrate on the divine form of God? It cannot conceive what God is like.

गो गोचर जहँ लगि मन जाई । सो सब माया जानेहु भाई ॥

Thus, a material mind can *only* produce a material meditation. Whether it is the mind of a yogi, a meditator, an ascetic or an illiterate fool. Because he is meditating with his mind and because that mind is material, his meditation will also be material. So who can visualize God accurately? No one. But as you keep on visualizing God with a material mind, your devotion grows stronger - you can call it attachment of the mind or self-surrender - when the mind becomes 100% surrendered, then-pay attention-God gives to the mind, the eyes, the ears, to each and every sense-organ, His divine power, Swaroop Shakti, which is also called Divine Sattva. There is material Sattva and there is Divine Sattva. When the mind attains this Divine Sattva then it is able to visualize God accurately. Now finally comes accurate meditation. To put it in plain language, it is possible to visualize God only after attaining God. But what can we do before that? God says-I have not fixed any particular form of Myself.

अनन्त नामरूपाय ।

Countless are My names, unlimited are My forms. The form you are meditating on is one of countless. If someone insists on visualizing God who has a nose at the back of his head, he can feel free to do so. After all, this is also one out of the countless forms. When God appears, He will appear with a nose at the back of His head. However, the bliss will be the same. It is never lesser or greater. An artist creates a beautiful form of God in his mind, and an illiterate man visualizes God as a round stone, Shaligram. Both are doing fine. Upon God-realization, you will attain divine eyesight. Then –

चिदानन्दमय देह तुम्हारी ।

You will see God's divine form. Everyone will taste the same bliss. Think about it! Such grace, and that too, causeless. No one proposed to God-Maharaj! Since we are unable to meditate on You, please tell us what to do. God declared His laws even before creation.

यं यं भावं मनसा संविभाति । (मुण्डकोपनिषद्)

Visualize God according to your preference. Because God is sitting inside, noting down your thoughts, you will attain Godly benefit. And when your sadhana is strengthened and your senses, mind and intellect attain divine power, then you will see God with divine senses, mind and intellect; in other words, you will then see the original form of God. First you get the girl doll and boy doll married; later comes the real thing. First, you have to meditate on God and surrender to Him fully. This is what you have to do. After that, your work is done. Now the Guru will step in, and even he does not have anything much to do. In fact his work takes not even a second. As soon as the vessel is prepared, the Guru will give you everything divine. He is waiting each and every moment to put divine goods in a suitable vessel. The labour involved is in giving theoretical knowledge to the disciple and then when the disciple starts practicing devotion, it will be up to the Guru to

solve the difficulties faced by him. The Guru will have to keep an eye on the samskaras of the seeker and help him from time to time. *It's important for me to go to that disciple at this time. Why? Because his bad samskars will appear on the 30th. If I reach him on the 29th, my association will prevent those samskaras from overwhelming him and making him crazy.* All this work has to be done by the saint, and he does it all in utmost secrecy. He does not admit to any seeker that he has wasted even two minutes for him. He does not disclose all this. In fact, even if someone asks, he says, "What nonsense! I do my work. Am I crazy that I should be running after you?"

Yes, so the Guru will do his work upon the fulfillment of your sadhana bhakti. That is when he will make you his disciple. Note this down. It has become a big joke these days. Disciples are not as anxious to accept a guru as gurus are to accept disciples. This is not the way it happens. Listen! First you have to get the electrical wiring fitted properly; install the rods and bulbs and put the switches in place. After you do all this work, the power-house will provide you with electricity. You have not done any electric wiring, and yet you want electricity. Where will you place this power? In your head? Prepare yourself first. But what do modern-day gurus say? Come one, come all. Everything goes here. Everything goes. They merely recite a mantra in the ear - Ramaya Namah, Krishnaya Namah, Govindaya Namah, Vaasudevaya Namah. But does this mean that God would not be pleased if we spoke to Him in the common language - "O Ram! I bow to You?" Are there language-wars in God's kingdom as well? Where does it say that God prefers Sanskrit - OM NAMO BHAGAVATE VASUDEVAYA to Hindi HE VASUDEVA BHAGAVAN, AAPKO NAMASKAAR HAI, i.e. O Lord Vaasudev! I bow to You? Do you know that Mother Yashoda never addressed Lord Krishna as Shri Krishna? She would call Him Kanua. Which scripture mentions the name Kanua, a spoiled version of the name Krishna? Yashoda would call Krishna Kanua, and Balram, Balua. O Kanua! O Balua! Mother Yashoda did not ever chant HARE RAM, HARE KRISHNA like you people do so properly. But I am not saying that you should imitate Yashoda. You are doing the right thing. Do not think that you will attain Yashoda's seat right in the initial stages. You must progress step-by-step. If a seeker imitates a perfect soul, he will bring not partial but complete ruin onto himself. Never imitate someone on a higher level. It will be safe to imitate him only when you reach his level.

Thus, visualize God however you want. There is no problem whatsoever. Think of Him as being any age from a newborn baby to a boy of sixteen. Of course you can also visualize Him to be very, very old. The Vedas allow this as well. Do not be afraid that you like a 100-year old Shri Krishna walking with a stick in hand. The Vedas declare -

त्वं स्त्री त्वं पुमान् त्वं कुमार उत वा कुमारी त्वं जीर्णो दंडेन वंचसि । (श्वे०)

"You are a little boy; You are a little girl; You are young, and You are so old that दंडेन वंचसि । You walk with a stick in hand." God has no objection. His age depends on you; His skin colour depends on you. Even His skin-colour has been left to you. It is possible that someone may not like the colour black. It would bother this person to visualize a dark Lord Krishna. Well, Gaurang Mahaprabhu was an incarnation of Lord Krishna, and He was very fair-skinned. And then, there is no difference between Radha and Krishna. One personality; two forms. One very fair; the other, very dark. The point is, there are no restrictions. Not in skin-colour, not in form, not in the way He dresses. And you do not have to stick to one particular colour, form or garments. Vary them and change them according to your interest at different times. All this you can do without spending a penny. If you wish to put an ornament on a statue in the temple, let us say a

\$5,000,000 necklace, you will have a problem. The problem is that you do not have \$5,000,000. But when you visualize Lord Krishna in your mind, you can put not a mere five million dollar necklace, but a five billion dollar necklace, more precious than Kohinoor diamond, on Lord Krishna. Use your imagination. *This diamond is so bright. Let a necklace be made with this diamond in it! Let this necklace come to my hands! Now, I am putting the necklace on Shyamsunder. How beautiful He looks! Did you spend any money? All right, Shyamsunder has been wearing this blue diamond necklace for too long; now I will put a white diamond necklace on Him.* So you take off the blue-diamond necklace and put on the white one. You can make changes every second. Do this all in your mind. Only in your mind. Create His form in your mind; dress Him in your mind; have Him perform pastimes in your mind. His pastimes are not limited to those written in the Bhagavat or composed by saints like Soordas. There are countless pastimes. If you like cricket, put a bat in Thakur Ji's hands. Let Him bat. Bolt Him. Do not hesitate. Do not think, "How is this possible? Thakur Ji and cricket? It's improper." No, nothing is improper when thinking about Thakur Ji. Nothing is dirty. The only dirty thing is your brain. Yes; think about it. What will happen if God were to take birth as your child? Even tiny little children wear suits. Kids who go to English schools wear ties; even four-year olds. If Lord Krishna is born in your family, He will also have to wear a tie. He will certainly not be wearing His peetambar. Yes. The person in whose house Lord Krishna incarnates Himself, will give Lord Krishna the food and clothes he wants to give Him. Moreover, Lord Krishna will play the games that are being played in that country.

Thus, there are no restrictions for God. At present, God is incarnating Himself in countless universes and performing different types of pastimes. It all depends on your choice. You are still a little weak-hearted. This is why you will hesitate. You will want to meditate on only the pastimes written about in scriptures like the Bhagavat. I am not stopping you; I will not force you to have Lord Krishna play cricket. But you are free to do so; you have my permission. Understand one more thing. When you sit at home, alone in your room and do sadhana-you should be doing this at a designated time; it does not matter whether it is in the morning, afternoon or evening, whenever you get the time, you should sit by yourself-

आसीनः सम्भवात् ।

Many aphorisms have been composed about devotion.

आसीनः सम्भवात् ।

ध्यानाच्च ।

अचलत्वं चापेक्ष्य । Sit in an alert position. Even you people who sit carelessly, especially at night or in the morning, all wrapped up in your shawl and with your hands inside to warm you up, find that pose comfortable and then you fall asleep. And when Maharaj Ji says, "Hey, are you sleeping?" you say, "No, you are confused; I am not sleeping." This happens because you don't sit carefully. You must sit carefully. You should sit alone in your room and visualize God. Moreover, take the help of bhajans and keertans of your choice composed by saints. Next, shed tears. Increase the desire to see Him. This is what you will do anyway. But while doing this, your mind which is trying to visualize Lord Krishna, runs away to your mother, your father, your wife, or goes somewhere else, since it is in the habit of thinking about the world. How long will it think of Lord Krishna? When your mind goes somewhere, you get angry. You say, "The rascal has run

away again.” When you get angry, the mind becomes even more disturbed. Your medicine is worsening the disease. Quietly, let the mind go. Where is it going? It is going to the Taj Mahal. All right; let it go. It is seeing Taj Mahal shining in the moonlight. Yes, go ahead and look. And see Lord Krishna standing on top of the shimmering stones of Taj Mahal. Who is stopping you? If you love your mother’s eyes or your wife’s eyes, have Shymamsunder whose body curves so beautifully at three places, stand in those eyes, and then stare at them. Let the world think that you are the incarnation of Laila and Majnu. Yes, do not be nervous; do not be troubled; do not get angry. Visualize God peacefully. Wherever the mind travels, take Lord Krishna there. When a man is training a monkey, here is what he does. He ties the monkey with a 100-foot long rope. When the monkey wants to go beyond the 100 feet, the rope chokes him and he resigns himself to jumping within the area of 100 feet. Then the trainer reduces the length of the rope to 50 feet. Now the monkey wants to go 100 feet and wonders why he is no longer able to. When he tries to do so, the rope hurts him and he resigns himself to jumping within 50 feet. In this way, when the trainer reduces the length of the rope to just one foot, the monkey sits down comfortably. *Why bother unnecessarily; let me just sit here in peace.* Your mind has the nature of this monkey. Very mischievous it is. You must also tie it with the rope of Lord Krishna. After tying it, let it go wherever it wants. Let it go to the dirtiest of places. Let it go to waste matter; to a house of ill repute; let it go. Have Shyamsunder stand right there. When you practice this for a few days, your mind will get tired of running around. It will think, “He follows me wherever I go; what is the use of running from Him?” The mind gets tired; it accepts defeat.

In our village, farmers use bulls to plow fields. When these bulls are mere calves and if someone puts a plough on their back, they throw the plough away, sometimes injuring the labourers. What they are saying is, “I am not here to carry burden. Since childhood, I have been jumping and playing. Now what is all this?” But how long will this go on? So, here is what a farmer does. He takes a heavy piece of wood and ties it between two bulls, and then makes the bulls walk on the road for 4, 5, 6 miles. Now try running and jumping. Because of the heavy wood, the bull is not able to run for long. It gets tired and starts walking slowly. The farmer makes the bull practice walking this way for 4, 6, 10 days, and eventually puts the plow on its back. Now the bull understands it must walk slowly. And you can look all over India. For hundreds of thousands of years bulls have been used in villages to plow fields. These bulls walk such a straight line. If you ever pay attention, you will see that a bull works much more intelligently than a human. But it was not always so. The bull was impetuous in the beginning. Similarly, the mind is also mischievous. But, **अभ्यासेन तु कौन्तेय वैराग्येण च गह्यते ।** it can be controlled through practice and detachment. People have controlled their mind in this way in the past; countless fellow humans have attained perfection. There is not going to be a new example. Countless souls have become saints. They were at one point sinful and insane. We are also one of them. If we work hard, we will also succeed. Even if we do not become saints in one lifetime or two or ten, we do have to reach there some time. We cannot do without reaching there. It will not do to dismiss the whole thing . If we say I WILL NOT GET INVOLVED IN ALL THIS, then we will have to remain involved and revolve in the 8.4 million life-forms. What a frightening consequence to face! Many people speak nonsense such as, “I am 70 years old now; my life is almost done. I will get relief from all this in a few days. Son, you must look out for yourself. You have an entire life ahead of you.” And you think, dear father, that you will get relief after death?

भस्मीभूतस्य देहस्य पुनरागमनं कृतः ॥ (चार्वाक)

Do you adhere to the philosophy of Charvak? No, no, I believe in God. I believe in Ram and Krishna. Then how can you say that you will get permanent relief, i.e. liberation upon death? Liberation is attained upon God-realization. You are not getting that. When you leave this body, you will enter another, and then another. Human form seems a burden to you, and yet it is the only form out of 8,400,000 which is fortunate. The rest merely taste fruits of previous actions.

So, practice making Shyamsunder stand wherever the mind goes. This is the Sadhana you will practice in private. Besides this, practice doing one thing while walking, sitting, standing, going somewhere and doing something. Let us say it is 4 o'clock. Decide that you will next think about Shri Krishna at 5 o'clock. Now, work in your office. $3+4=7+5=12+6=18+6=24$; keep on doing your work. Is it five o'clock now? Yes. Can anyone in the office object and ask why you looked at the clock? Or why you scratched your head, or why you raised your head? Everyone does this. As soon as you enter the office or your shop, reserve a space for Shyamsunder and have Him stand there. Make it in the sky or on the ground or on the table. In your mind. Shyamsunder is standing here. Now, do your work. Think about Him after an hour. Yes, He is standing here. Keep on working. He is here. He is here. There will be a full stop on all the wrong thoughts you would have entertained within that hour. Shyamsunder is standing there, watching me, and I am being so insolent? Be careful. Now, reduce the one hour time to half an hour. Visualize Him standing there every half-hour. Do not start meditating on Him. Do not dwell on what His eyes and ears look like. Work only on the feeling that He is standing there and that you are not alone. You must put an end to the sense of privacy, which is so highly destructive. We people think that no one knows what we are thinking. Simultaneously, we keep saying that God notes everything down. In practical life, we believe that no one knows what we are thinking. This wrong feeling, this atheistic feeling within, will be destroyed by thinking about God every half hour, then every 15 minutes for one moment. I am not trying to waste your time, nor will anyone in your office find out. All you have to do is to shift your eyes slightly and look at Shyamsunder. Keep on working and at the same time remember that you are not alone. There are two of us; we are always two. Practice thinking this all the time. Do not keep your mind unoccupied in your spare time. It will go in the direct direction. Moreover, practice doing your work at the right time and in the least amount of time possible. "Yes, dear, what do you want me to buy today? Kindly make a list." You get the list and you go and make the purchases. That's it. "Come and sit with me; you are very quiet today. What's wrong?" "You see, dear, I have already done too much talking. Now I want to use my time wisely. Tell me if there's some work to do, but I refuse to waste any more time with you. And you also kindly accept the same philosophy. Otherwise, you will be miserable. You have a bad habit of gossiping. I come home from the office, sit in my chair, drink tea and we start talking - *What went on today? Today, that idiot came over. He is a real rascal. And he.....*" Both are sitting at home, engaged in useless conversation. And then they start fighting. Then they fight so much that they stop talking to one another. Both become silent. "Pappoo, tell him; Pappoo, tell her....." this chapter starts. Of course it goes on for a few days only. Afterwards, they both pick up where they left off.

What we must do in life is to discipline ourselves. We should determine how much time we are to devote to which activity so that we may save the maximum amount of time. Just as we try to save money - buy this T.V., not that one. That one costs Rs 50,000; we can make do with this one which costs only Rs 10,000. We will save Rs. 40,000. Save time in the very same way. This human birth is inaccessible to even heavenly beings.

You must not misuse it. Make good use of it. And any misuse, if it does occur, should be minimum. At least spare as much time for the soul as you do for the body. Let's divide our time 50-50. You slept for 6 hours? Yes. You are left with 18 hours. Devote 9 hours to the body; 9 to the soul. 9 hours? Maharaj Ji, what are you saying? If I spare even 1 hour for God, it is His grace. His grace? Why ask for His grace, when it is your grace that is needed? After all, you place so much importance on your body. You have enough to eat and in fact you have enough so that even if you retire today, you will have two square meals a day for the rest of your life. Why are you earning more money? What answer will you give? Do you plan to take it with you after you die? No, no, I will leave it all for my grandchildren. These grandchildren of yours will get everything all prepared and they will become delinquents. Are you helping them or harming them? Who asked you to do this? If you have any money left over after fulfilling your basic needs, donate it. Do not keep it with you. It's very dangerous. And do not waste so much time in earning this money. Set limits for yourself. *But people will criticize me.* "People criticize you already." Who thinks good of you? Even the wife does not call the husband good, then who else will? If her husband does what she wants, she says - My husband is so good. And ten minutes later if he refuses to listen to her, she says - What terrible luck I have; what a rotten husband this! It's a big joke; that's all it is. The temperature of love rises so high and then it goes so down that it goes below zero. Every single day. What harsh and abusive words husband and wife hurl on one another! I have not heard all this myself; I am just guessing. Because you see, you people do not ever behave like this in front of me. If you happen to be fighting and I arrive, then Hey, hey, Maharaj Ji is here! Then they both become so loving that it seems they are two bodies and one soul. So, I am not fortunate enough to see that beautiful sight, but everyone has their own experience.

In this way, we should do Sadhana while walking and doing work; which is Karmayog, and also spare as much time as we can for Sadhana in private; which is Karmasannyas. At the same time, most importantly, we must prevent ourselves from 'kusang.' The final lesson - Staying away from 'kusang.' In other words, you may earn only 10 rupees, but don't spend any. Ten rupees daily will amount to 300 a month and 3,600 in a year. But if you earn 10 rupees and spend 11, you will be one rupee in debt daily, 365 rupees in annual debt. So, stay away from 'kusang.' No matter how closely related he is to you, you tolerated him up until now. You sat and gossiped with him. But now you have found out that he takes no interest in Godly subject; he keeps talking unnecessarily; sometimes he talks politics, sometimes he criticizes others. Decide not to associate with him. But he will raise objections and he will talk a lot of nonsense. Let him. He will talk once; what else will he do? He may say, "So, you are a great saint now." "Yes, I am. All right? Now, leave." You see, they all criticize you behind your back. What if they criticize you in front of you! What is the difference? They all talk about you anyhow. If you are good, you will be criticized by the bad ones, and if you are bad, then the good ones will criticize you. Since one party is going to criticize you anyhow, why not do good so that you may have a good future? So, do not care about the world. Do not associate with people who are harmful to you and who will waste your time. These people will criticize you once or twice and then dismissing you to be useless, they will leave you alone. Good riddance! And remember, the main kusang is to hear the criticism of God, His names, His forms, His qualities, His pastimes, His abodes, and the most serious of all, His saints. Hearing God and Godly saints being criticized? Let me listen; what can happen? No no, do not enter that dangerous zone. Great personalities like Sarasvati, Brihaspati and Garud entered that zone and they were harmed. Do not use your limited

intelligence in the area of God. Do not use your material logic and arguments in order to understand anything about God. Do not ask questions. If you must question and use logic, then ask yourself this question, “Why is it that in spite of being abused daily by Maya, I am not becoming detached from this world?” Ask this question. And it is obvious that we are not in love with God due to our attachment to the world. It is only when the mind becomes detached from here that it will get attached there.

So, the real ‘kusang’ is all that is the opposite of Godly matter. All that is ‘ku.’ One is ‘su,’ the other is ‘ku.’ Godly sphere is ‘su,’ and worldly sphere is ‘ku.’ Godly association is ‘susang’ or ‘satsang’ and worldly association is ‘kusang.’ That ‘kusang’ may be in the form of a material object or person. In other words, it may be sentient or insentient. So, we must stay away from ‘kusang.’ I have written all this in detail in my book. Do read the book and try to understand it. There is no time left. And many people are mumbling that once he starts, it’s very difficult for him to stop. I admit; this is my habit. But I am forced to stop now. The rest, I shall tell you some other time.

Boliye Vrindavan Bihari Lal Kee Jai