

Tejo Deep



Tejo Deep

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Tejo Deep - (1)

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Pujyashri's Message:

When the divine seeds of truth and virtue within the human soul are nurtured—through the sacred company of loved ones, the wisdom of scriptures, and the sincere practice of righteous conduct—they blossom into a great banyan tree of spiritual culture, deeply rooted in the soul and expansive in grace.

DECENCY

Pujyashri's Message:

Modesty is a virtue of human life that emanates from an individual's character. It is reflected in the natural gentleness, neutrality, prudence, clarity, simplicity, ease, and civility expressed through one's speech, behavior, and actions. These qualities should not only be observed but felt. Positivity and grace are the true charms of modesty.

Tejo Deep - (3)

SON

Pujyashri's Message:

A child is like the blossoming flower of the family garden, giving parents the experience of motherhood and fatherhood. In my view, a true son is one who honors and upholds the family's cultural and spiritual heritage, taking responsibility to carry it forward. He recognizes his parents as his first teachers, elders, and guides—and this respect should be reflected in both his words and actions.

SUWANCHAN

Pujyashri's Message:

Reading that is sattvic, positive, enlightening, and rooted in religious and spiritual wisdom—reading that nurtures and inspires the ideals, interests, values, and creativity of human life—can be called good reading. *Suwanchan* (pure listening or recitation) has the power to awaken the conscience and inspire reflection, understanding, and meaningful action. Such readings, which cultivate sattvic values, should be given preference.

RIGHTEOUSNESS

Pujyashri's Message:

Virtue is the expression of noble conduct reflected in one's speech, behavior, and actions in a sattvic, positive, simple, and natural way. In the human mind, two types of *samskaras*—positive and negative—are formed, influenced by age, time, and environment. A sattvic atmosphere, refined culture, *satsang* (spiritual company), *svadhyaya* (self-study), and righteous actions help cultivate noble values within us. As these values grow, our inner divinity is revealed, and the light within begins to shine outward, uplifting the dignity of the family, society, and nation.

To foster spiritual growth and the spirit of true religion, it is essential to give righteousness the highest priority in life.

PRUDENCE

Pujyashri's Message:

A person possesses the ability to recognize their own virtues and vices with neutrality and prudence. One can distinguish between *Neer* and *Ksheer*—truth and illusion—only through a discerning mind, keen intellect, and the capacity to perceive the *sattvic* (pure) values of the heart, as well as the bitterness and negativity in the speech and behavior of others.

True wisdom lies in the ability to create moments of happiness by sharing in the joy and sorrow, the despair and hope of others, and by striving to ease or eliminate their pain.

Wisdom leaves no room for ego, prejudice, or expectation. It calls for understanding and appreciating the attitudes of others in a selfless, warm, and sincere manner.

LITERARY LITERATURE

Pujyashri's Message:

Literature is a vast, deep ocean—mysterious and profound. It carries within it a timeless message of unity in diversity. Those who are curious and eager to explore this *Sahitya Sagar* (ocean of literature) seek refuge in it, finding joy, comfort, and inspiration in countless forms.

Some merely play along its shores, while others become cultivators of its depths. A few dive deep, searching for pearls and priceless treasures buried within its waves.

Regular immersion in literature and *satsang* (spiritual company) is essential for holistic development—personal, social, mental, intellectual, and spiritual. A genuine love for literature is a powerful force. It awakens consciousness, sharpens creativity, and nurtures inner growth.

This love for literature should be cultivated from early life, nurtured consistently, and kept alive until the very end. A *sattvic* (pure), positive, creative, and service-oriented literary pursuit can transform a person—into a noble soul, a saint, a wise teacher, a true patriot, and a compassionate global citizen.

To achieve this, keep the lamp of inner strength and purpose burning brightly—always.

DISCIPLINE

Pujyashri's Message:

Discipline is a virtue of the human mind, reflected in one's speech, behavior, and actions. Rooted in wisdom, discipline radiates like the sun when nourished by *sattvic* (pure), positive energy. Time and self-restraint walk hand in hand with discipline, reinforcing its strength.

Discipline is essential for achieving success in life's journey, as well as in realizing dreams and fulfilling goals. It is vital for physical well-being, social harmony, religious grounding, and spiritual growth.

A child's development and character are shaped through disciplined speech, behavior, and manners. Children learn by observing and imitating those around them—especially elders.

To build a disciplined and virtuous society, uplift the nation, and promote religious and spiritual advancement, discipline must first be cultivated within ourselves.

SELF DEFENSE

Pujyashri's Message:

Swashraya — *Self + Refuge (Foundation)*

To successfully navigate the journey of life toward a well-planned goal, we must cultivate discipline and self-reliance with balanced awareness. By engaging fully in our daily tasks—through the focused use of body, mind, and intent—we gradually build self-reliance. This, in turn, opens the door to creative and purposeful living.

Self-discipline expands the capacities of the body, mind, and spirit. It transforms ideas into commitment and commitment into action.

The role of parents and family members is vital in making self-care a natural and essential part of a child's upbringing. When self-care is valued and practiced early, it lays a strong foundation for true self-reliance.

RESTRAINT

Pujyashri's Message:

A temperate life is essential for the physical, mental, and spiritual upliftment of human beings. When the reins of the mind are held by the spiritual charioteer, our thoughts, hopes, desires, and expectations can be brought under control and guided toward a *sattvic* (pure), positive path.

If restraint is protected by the *Lakshman Rekha* of renunciation and dispassion, then neither internal nor external disturbances can breach it.

Temperance is necessary for the balanced management of the body, mind, wealth, religion, duty, health, and for attaining lasting happiness and peace.

CRISIS RELIEVER

Pujyashri's Message:

The ability to remove, alleviate, or overcome dangers and obstacles is a mark of true strength and integrity. A person who possesses such power—who can eliminate difficulties and protect others—is one of noble character, not a troublemaker, but a *trouble-remover*.

Ganapatidada, also known as Ganapati, is revered as the remover of obstacles and the protector in times of distress. That is why Lord Ganapati is invoked first—established, worshipped, and prayed to—before beginning any auspicious task, to ensure the successful removal of all hindrances.

Sankatmochak (remover of distress) is a divine ideal rooted in selfless service. To develop the capacity to remove or ease the hurdles encountered on life's journey, one must cultivate virtues such as kindness, compassion, service, and benevolence.

With the support, cooperation, *satsang* (spiritual company), and blessings of *sattvic* saints, a *Sadguru*, and noble-hearted companions, the burdens of life are lightened, and obstacles are gradually removed.

POSITIVITY

Pujyashri's Message:

The elevation and development of the body, mind, and spiritual strength require a prudent, positive attitude, along with thoughtful reflection and consistent practice.

With a positive mindset, one can draw from the Supreme Consciousness the essence—"Saarap"—found in all of creation: goodness, usefulness, and valuable learning. Such an attitude broadens the horizons of knowledge, deepens the experience of worship, and fosters the growth of virtues.

It is essential to exercise the discernment of Neer-Ksheer Vivek—the ability to distinguish between the pure and the impure, the essential and the non-essential. Just as not everything that glitters is gold, not all situations, events, or interactions are as they appear. One must approach them with justice, wisdom, and a spirit of positivity.

REVERENCE

Pujyashri's Message:

The door to God's divine love can only be opened through faith. The first step on the path of spiritual upliftment begins with faith. The positive and *sattvic* dimensions of devotion, love, surrender, satsang (spiritual company), service, self-study (*svadhyaya*), prayer, and worship form the foundational pillars for attaining the Supreme (Param).

Faith is the ever-flowing source of our spiritual strength.

It is the soul of our karma (actions) and dharma (righteous duty). To expand the horizons of spiritual growth, one must keep the lamp of faith ever burning—steadily, sincerely, and with unwavering trust.

PURITY

Pujyashri's Message:

The ultimate goal of human life is the attainment of perfection. Only a pure heart can enter the realm of the Supreme. Self-restraint is essential to maintain cleanliness of both our inner and outer worlds. By bringing the mind and senses under the control of the soul, we can keep disorders and vices at bay. Self-restraint also helps keep the ego balanced and fresh.

Through *Satsang* (spiritual company), *Swadhyaya* (self-study), and *Seva* (selfless service), we remain connected with the Supreme Consciousness. In this way, we are immersed in the grace of the Supreme, allowing us to attain and sustain purity throughout our lives.

PRINCIPLES

Pujyashri's Message:

If you seek personal, social, economic, or spiritual success in life, it is essential to cultivate positive ideals, discipline, moral values, and inner strength. A meaningful life—whether grounded in purity (Sattvic living), constructive actions, or precise planning—requires a foundation of rational principles.

To live a balanced and harmonious life, one must adopt certain *Vrata* (vows) and *Niyama* (disciplines). When consistently followed, these become guiding principles that shape our character and actions.

Our principles should also make room for the protection of personal and national interests, for upliftment, and for the defense and well-being of others. Upholding such values demands fortitude, self-reliance, and self-restraint.

DEDICATION

Pujyashri's Message:

The edifice of dedication can only be built on a foundation of faith and trust. In conjugal life, true harmony arises from service, companionship, mutual understanding, and balanced devotion. These qualities help spread the fragrance of success, happiness, and peace within the home.

For spiritual upliftment, one must follow the commands and ideals of the *Sadguru* with unwavering faith—without dispute or doubt. Obedience, humility, modesty, and prudence are the true ornaments of a dedicated spirit.

In our professional lives as well, dedication manifests through sincere and wholehearted engagement. When we fully invest our time, energy, and intelligence in our work—with the goal of upliftment, growth, and self-satisfaction—we elevate every endeavor to its highest potential.

SAINTHOOD

Pujyashri's Message:

To truly understand, adorn, and embody sainthood, one must first master the essence of humanity. This begins with the cultivation of human virtues—compassion, humility, empathy, and righteousness.

Shri Narasimha Mehta's bhajan "*Vaishnava Jan To*" beautifully describes the qualities of a saintly human being. Every individual possesses both virtues and flaws, positivity and negativity, in varying degrees. The subtle body, mind, intellect, ego, and inherent tendencies are all shaped by one's past impressions (samskaras). Among these, *sattvic* (pure and harmonious) samskaras help nurture and expand our virtues, which ultimately reflect in our personality and actions.

Swami Vivekananda expressed the essence of sainthood by saying, "*He whose heart melts at the suffering of others is a true Mahatma.*" Those who live only for

themselves are driven by base instincts, while those who live for others embody the spirit of true humanity. And those who take pleasure in harming others are no less than demons.

Let us therefore strive to cultivate the noble qualities of humanity and become beloved children of God, earning a place in people's hearts through selfless service. Let us contribute to *sattvic* creation and positive development, becoming instruments of the Divine.

To truly beautify sainthood, one must maintain the disciplines of constant remembrance of the Supreme, divine presence (*Sanidhya*), spiritual company (*Satsang*), and regular spiritual practice (*Sadhana*). These are the sources of inspiration, illumination, and inner guidance.

EVENNESS

Pujyashri's Message:

Samata—true equality—is a *sattvic* and sensuous spring that flows from the heart.

It is kept ever fresh by the fragrance (*parimal*) of love, sustained through selfless service.

Equality can only arise in a nature that is virtuous, charitable, ethical, and simple.

One who truly understands the values of humanity, and feels a deep sense of closeness to all beings, naturally strives to ease the suffering of others—unhindered by distinctions of caste, creed, or religion.

A genuine sense of fraternity strengthens and deepens the spirit of equality.

REFORMER

Pujyashri's Message:

There is a pressing need to improve our working methods, understanding, customs, and beliefs—for the sake of universal well-being, collective progress, and more efficient use of time, energy, and resources. Expanding the horizons of development requires a shift from outdated patterns.

A wise, experienced, and dignified individual—one who is both emotionally sensitive and spiritually evolved—is capable of transforming the current system of *chila* for the betterment of society, the nation, and its cultural values and traditions.

In time, as the impact of such reforms becomes evident and their benefits are truly felt, the reformer earns a lasting place in the hearts of the people.

SERVICE

Pujyashri's Message:

Understanding the true essence of service begins with recognizing one's own strength and inner power, and embracing moral values with selflessness—without seeking personal gain from status or prestige. Only one who sincerely accepts the duty of service can expand its scope, for selfless service is the very heart of *Karma Yoga*.

It is only on the foundation of this supreme ideal—through selfless action—that the garden of life can truly flourish. To uphold the dignity of service, let us adorn its summit with humility and integrity.

Let the fragrance of service spread through sensitivity, camaraderie, and heartfelt connection. A pure character and a deep sense of fraternity are the true ornaments of a devoted servant.

SCRIPTURE

Pujyashri's Message:

The scriptures are vast repositories of both worldly and transcendental knowledge. Great texts like the Vedas, Upanishads, the Gita, Ramayana, and Mahabharata contain the *Paravani*—the divine voice—of God.

Great souls, sages, ascetics, and spiritual seekers, wandering in the realm of the spirit, have subtly heard this divine voice. They remembered it, expressed it, and let it flow for the upliftment of humanity and the creation of a *sattvic* (pure) society.

With divine vision, Sanjay perceived and conveyed the message of Lord Krishna in the Gita. Vedavyasa heard and recorded it, rendering an unparalleled service to humanity.

Through loving, ascetic, and humble devotees attuned to the soul, God grants His beloved children the true understanding and guidance of culture, dharma, and spirituality.

The nectar-like words, mantras, and messages found in the scriptures are *Brahmavani*—the voice of the Absolute—timeless and universally relevant, accepted in all places and at all times.

CHARITY

Pujyashri's Message:

"May the sacred spring of friendship flow forever in my heart ; may this spirit of universal brotherhood endure always."

Friendship, brotherhood, sisterhood—these intimate bonds often surpass even blood relations. Such relationships thrive only in an environment that nurtures connection: one filled with shared feelings, simple joys, openness, mutual trust, and understanding.

The love and compassion between Shri Krishna and Sudama is a timeless example. In true friendship, status, prestige, caste, wealth, or appearance hold no importance. Charity knows no divisions—its essence lies in love.

The fragrance of real friendship spreads only when we stand together, shoulder to shoulder, in both joy and sorrow—ready to support one another through life's highs and lows.

ASCETICISM

Pujyashri's Message:

Sannyas is the discipline of restraint and renunciation.

It is the conscious control of the mind and senses—a mastery that allows one to rise above impulses and desires. Only one who demonstrates restraint in thought, speech, and action is truly prepared to enter the path of asceticism.

For *sattvic* growth, spiritual elevation, and the realization of the Supreme, life must flow in the direction of selfless service. This requires simplifying one's worldly engagements and performing actions with detachment—as a true *Karmayogi*.

Only a person adorned with virtues—simple, wise, disciplined, ethically grounded, and spiritually awakened—can truly embody the spirit of *Sannyas*. But renunciation does not necessarily mean abandoning one's home, duties, or worldly responsibilities.

To become a *sannyasin*, one need not withdraw from life; rather, one must transcend it inwardly. When the soul governs the senses, and the mind is brought under conscious restraint, the path of true renunciation unfolds naturally.

SATSANG

Pujyashri's Message:

Satsang is a vital spiritual practice for the holistic development of human life.

Daily immersion in the sacred lake of Satsang is essential for cleansing and purifying not only the body, but also the mind and subtle layers of our being—fostering health, clarity, and *sattvikta* (purity).

Through association with saints (*Sant Samagam*), the refuge of the *Sadguru*, divine presence (*Sanidhya*), scriptural study (*Swadhyaya*), devotion (*Bhakti*), worship (*Upasana*), prayer, chanting, and meditation, one begins to experience the Truth and feel the presence of God across all dimensions of life.

Satsang nurtures inner virtues—such as purity, sensitivity, positivity, and a spirit of selfless service. Through it, life is gradually uplifted and becomes a path to transcendence.

Divine Vision

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What Is Divine Vision?

What must one do to attain divine vision?

Why is clairvoyance—or divine sight—so deeply desired?

Many devotees and spiritual aspirants express a heartfelt yearning:

“We want to see God in His own chosen form.”

Frequently, brothers and sisters approach me with a humble request:

“Please grant us the darshan of Mataji.”

The desire to see the Divine is, indeed, noble and commendable. But should such a vision come without personal effort? Certainly not. Just as a farmer must prepare the soil, sow good seeds, provide water and nourishment, and wait patiently for favorable seasons to reap a bountiful harvest—so too must a seeker diligently cultivate the field of life.

To attain divine realization, one must act with sincerity, discipline, and a sense of purpose. Only through such spiritual effort and divine grace can one experience *divya drishti*—the vision of the Divine.

The Shifting Ages and Eternal Truths

God's creation is cyclical, evolving through different eras (*yugas*). Each era contains traces of others, but their prominence varies. In every age, the path to the Divine remains, though the tools and tendencies of society shift.

In earlier times, Ishvara—God—was approached through worship, austerity, and righteous living. Through a *sattvik* lifestyle, and by the grace of saints, Sadguru, and God Himself, aspirants gained access to divine power and vision. Those blessed with such power often used it selflessly for the benefit of society.

In the **Vedic Age**, spirituality and science were inseparable—two sides of the same coin. Knowledge found in the Vedas is rooted in spiritual principles (*dharma*) and divine wisdom. At that time, there were no written scripts, yet sages could commune with the Divine during deep meditation and pass on the revealed truths through *śruti* (that which is heard) and *smṛti* (that which is remembered).

When Ved Vyas compiled the Vedas, it was with divine insight and grace. His effort gave form to previously unwritten wisdom, ensuring that the river of divine knowledge continued to flow through generations.

From Mantra to Machine: The Changing Emphasis

In the **Mantra Yuga**, the power of *mantra*—sacred sound—was supreme. *Tantra shakti* (esoteric techniques) and *yantra shakti* (mechanical power) existed but were secondary. In contrast, today's era—the **Machine Age** (*Yantra Yuga*)—is dominated by mechanical energy and intellectual pursuits, while spiritual insight has diminished in importance.

The *Mahabharata* offers a profound example of divine vision: Sanjaya was blessed by Ved Vyas with the ability to witness the entire battle of Kurukshetra from afar and narrate it to King Dhritarashtra. Through divine sight, he could perceive every movement, every word, and every event—despite not being physically present.

In those times, *mantra shakti* enabled individuals to change form, perceive the invisible, and communicate across distances. *Tantras* and *yantras* were energized by mantras. Though certain forms of *tantra vidya* were misused, they could not surpass the power of pure *mantra shakti*.

It was an age of *sattvik* living—of sages, enlightened beings, and dharmic society. Home rituals, guru's teachings, and disciplined action were central to life. Every

aspirant was encouraged to live a life aligned with mantra practice and sattvik values.

The Modern Divide: Science and Spirituality

In today's world, spirituality and science are often seen as separate, even opposing domains. Intellectual power is glorified, while spiritual power is questioned or dismissed. Doubts about God's existence or relevance arise.

Yet, scientific discoveries are not creating new truths—they are rediscovering ancient realities embedded in nature. The word **research** itself means to “search again.” What once lay hidden by time is brought to light by science—but the source of all truth remains God's creation.

When science serves the public good, it uplifts humanity. But when misused, it fuels destructive tendencies and promotes materialism, greed, and spiritual decay. This is the danger of science without dharma.

The Mechanical Man

Today, with the push of a button, we can access information from around the world, view distant galaxies, or communicate across vast distances. Technology —

televisions, phones, radios, computers — operates instantly, bringing knowledge to anyone with means.

But this convenience has not brought inner peace. In the pursuit of comfort, man has lost contentment. The sattvik values and divine instincts of the Vedic era are fading. The warmth of family bonds, the gentleness of manners, the devotion to inner discipline—all are deteriorating.

Despite material abundance, people are anxious, restless, and often depressed. Civilization progresses, but human connection weakens. The soul, in search of happiness, finds itself wandering, tired and empty.

Return to the Divine

At such moments of despair, when nothing satisfies the restless heart, a person turns inward. He begins to seek satsang (holy company), saints, and the wisdom of a Sadguru. Spirituality—once considered beyond reach—suddenly feels like the only source of true peace.

Under the guidance of saints, through practices like meditation, chanting, and satsang, the seeker begins to cultivate sattvik behavior and work. The spiritual journey begins—not with answers, but with sincere seeking.

Saints, inspired by divine experiences and blessed with spiritual insight, are awestruck by the magnificence of God. They inspire others to strive for *divya darshan*—a vision of the Divine. They encourage us to honor *Purushartha*—right effort—and walk the path of purity and devotion.

How and When Is Divine Vision Attained?

Divine vision is not a sudden occurrence. It is the result of sustained inner purification and spiritual discipline. To attain divine vision, one must make their entire life—every action, thought, and intention—**sattvik** (pure, balanced, and virtuous).

One must:

- **Live a sattvik life:** In thought, word, and deed.
- **Imbibe divine qualities:** Truthfulness, compassion, humility, and non-attachment.
- **Cultivate inner unity:** Align the mind, speech, and actions in harmony.
- **Conquer lower instincts:** Restrain desire, anger, greed, infatuation, and jealousy.
- **Observe the vow of humanity** (*Manav Vrat*): A life rooted in ethical principles and spiritual consciousness.

- **Incorporate the Nine Principles:** Live with purity, self-discipline, detachment, devotion, humility, service, truth, simplicity, and love.

The Transformation Begins

As one becomes habituated to sattvik living, a natural transformation begins. Divine energy starts to radiate from within. The **aura** of the individual becomes luminous, and each sense becomes filled with **spiritual sensitivity**. The body becomes a temple, and the soul naturally aligns with God.

Such a person becomes a **receptacle of divine grace**—an instrument through which God's will can be expressed. In the presence of saints and great souls, one may absorb spiritual inspiration and access higher states of consciousness. Their nearness and blessings help awaken latent divine potential.

Divine Power and Vision

With the emergence of divine energy within, **divine vision (divya drishti)** is naturally awakened. One begins to perceive truths that are ordinarily hidden—**seen and**

unseen, known and unknown (Gochar and Agochar).

The beloved form of God becomes perceivable, not just in imagination, but in profound inner realization.

But such sacred power is not meant for personal display or egoic satisfaction. It must be exercised only for the **welfare of humanity**, for the upliftment of the world.

Even in this modern **Machine Age**, there are **sattvik souls, divine messengers**, and **realized beings** working silently for the good of all. Though invisible to many, they exist in the **subtle realm** and serve creation with divine love and selflessness. Constantly attuned to the divine, they witness and support God's work on Earth.

Can an Ordinary Person Attain Divine Vision?

Yes—most certainly.

God creates the world for His divine play and joy. According to His will, He sends **divine souls** into the universe to maintain harmony and establish righteousness. But it is not limited to a few chosen ones. **Every human being has the potential** to receive divine power and vision.

In the eyes of God, **no one is ordinary or unworthy**. Each soul is sacred. What is needed is not supernatural ability, but an **uncommon commitment** to

spiritual living—what we may call **extraordinary masculinity or inner strength (Purushartha)**.

The Key: Living with Divine Awareness

Let us live every moment as a **testament to God's presence**. Let every action bear witness to the Divine. When we develop the inner conviction that **God resides in every being**, then the veil lifts—and divine vision naturally follows.

Wherever we look, we begin to see God.

In every act, we begin to serve God.

In every being, we recognize the Divine.

This is the secret to attaining **divine power** and **divine vision**.

Nijananda: The Inner Bliss

What is Nijananda?

How can one understand its essence without experiencing it?

How can one describe its taste without ever tasting it?

Only the one who has **lived** it, who has been bathed in its sweetness, can speak of it.

To others, it remains a mystery.

Today, let us explore—what is Nijananda?

How is it attained? What must one do to receive this divine experience?

The Supreme State of Spirituality

Nijananda is not a fleeting emotion. It is not worldly pleasure, nor is it a technique or a formula. It is the **supreme, inner state of spiritual realization**, the rarest of treasures in the journey of life.

There is no shortcut to attain it. No mantra, no ritual alone can deliver it. It is the **fruit of sincere spiritual striving**, the result of one's inner transformation.

To experience Nijananda, one must journey inward, diving into the depths of the inner self. Only when the mind becomes still and pure, when devotion awakens and ego subsides, can the soul truly meet the Divine.

Why Is Nijananda Rare?

Because the human mind is often trapped in restlessness, in desires, attachments, and ego. Without stillness, how can one listen to the silence where Nijananda dwells?

A seeker must walk the path of **surrender, devotion, remembrance, and introspection**. The path is not always easy—it is filled with trials and contrasts: joy and sorrow, success and failure, hope and despair. Yet, within these very fluctuations lies the alchemy that transforms suffering into wisdom.

Through all of this, the divine presence guides silently—like an invisible river nourishing the seeker from within. And in moments of surrender, when the storm settles and the inner sky clears, the soul is bathed in **Nijananda—the bliss of self-realization**.

Nijananda: The Love of the Divine

Nijananda is the **love that flows from God to the soul**. It is the **joy of intimacy with the Supreme**, born not from possession but from union.

This bliss is not ordinary happiness—it is deep, lasting, eternal. It is the **sum total of the divine experiences** in life, gathered through devotion, resilience, love, surrender, and deep reflection.

From the battlefield of adversity, when the heart still bows before God and love is still offered—**Nijananda arises**.

From the peace felt after chaos, from the smile after tears, from the strength after surrender—**Nijananda is born.**

Refining the Self

To reach this state, one must refine life from the gross to the subtle:

- **Control the senses**, refine desires.
- **Practice introspection**—examine your thoughts, words, and actions.
- Live with **truth, compassion, and sattvik simplicity**.
- Help others, console the suffering, rejoice with the joyful.
- **Live in remembrance of the Divine**, surrendering at every step.

This is not passive spirituality. It is active, courageous engagement with the world, while staying centered in the soul.

Subtle Joy Beyond the Senses

Material happiness is bound to the senses. It is loud, fleeting, and often dependent on conditions.

Nijananda is subtle.

It is the fragrance of the Divine within. It is the

silence that speaks.

The joy that has **no cause**, no object—only presence.

Even great saints like **Ramakrishna Paramahansa**, **Swami Vivekananda**, **Mirabai**, and **Narsinh Mehta** drank from this divine stream. They laughed, danced, cried—consumed by the bliss of union with the Supreme. The world misunderstood them, even mocked them. But their inner flame never dimmed.

This is **Nijananda**.

Mental Union with the Divine

When the mind becomes absorbed in the Divine, when thoughts dissolve into pure presence, and when the whole being resonates with divine love—that state is Nijananda.

At that point:

- The **outer world continues**, but the **inner world awakens**.
- The body moves, but the soul rests in divine stillness.
- Every action becomes prayer.
- Every breath, remembrance.

Even in the bustle of daily life, the soul is whispering to the Divine. This silent communion brings an **unshakable**

peace, an unbreakable bond. It becomes impossible to return to the ordinary once the taste of this sweetness is known.

The Advaita of Bliss

Nijananda is where the **Saguna (with form)** and **Nirguna (formless)** meet.

It is where **duality dissolves**, and only **oneness remains**. In this Advaitic union, the **individual self merges with the Supreme Self**.

There is no 'I', no 'You'—only **That**.

This is not theoretical knowledge—it is **experiential truth**, available only through immersion.

The Key: Self-Effort and Divine Grace

To attain Nijananda:

- Cultivate an intense longing for the Divine.
- Practice the **Nine Sutras** of spiritual living (truth, purity, love, humility, etc.).
- Strive with inner strength (Purushartha).
- Surrender with unwavering faith.
- Continue even when the path is dark.
- Let every struggle, every trial, become a stepping stone.

Eventually, Divine Grace descends—and the soul is lifted into the joy of **Tadatmya** (oneness), never to fall back.

The Mark of Nijananda

One who has attained Nijananda becomes:

- Radiant and cheerful
- Humble yet strong
- Playful, spontaneous, and free
- Overflowing with **compassion, peace, and equanimity**

Though the world may misunderstand them, they remain untouched—because **their joy is anchored beyond the world.**

Nijananda is not a momentary joy. It is a **permanent fragrance** of union with the Divine. It is the **innate bliss of the soul** that never fades.

In Closing

To truly understand and experience Nijananda, one must:

- Live spiritually with both **depth and discipline**
- Let go of attachments and pride
- Dive into **introspection, contemplation, and surrender**
- And above all, **love God with your whole being**

Nijananda is not a concept.

It is not a philosophy.

It is a lived, sacred, divine state of being.

"Once Nijananda is tasted, all other joys fade in

comparison.

**It is the light that never dims,
The love that never ends,
The self that finally meets the Supreme.”**

Guiding Principles for a Noble Life

1–7: Karma & Conduct

1. Perform your karma in a way that uplifts humanity. Let your actions contribute to the betterment of all.
2. Fill every heart you encounter with love and affection. Let kindness be your presence, and warmth your message.
3. The one from whose eyes compassion flows, resides in every heart. Such a soul becomes beloved by all.
4. He whose speech flows like nectar fills the garden of life with blooming flowers. Words have the power to heal and beautify life.
5. He who lives in harmony—speech, action, and thought aligned—ascends the ladder of true success. Integrity is the foundation of greatness.
6. A tall tree gives shade to the world; a noble person gives comfort through silence or speech. Be like the tree—quietly serving, gently nurturing.
7. It is said that the lotus feet of parents hold the sanctity of 68 holy shrines. So rise, dear brothers and sisters—serve them with love, and your pilgrimage is complete.

8–16: Reflections for Inner Awakening

8. This body is a moving temple. If you protect it with truth, honesty, and purity, God will surely take residence within it.
9. A man who weeps at the sight of others' suffering is compassionate; one who causes those tears is a demon; but one who wipes away those tears is truly a great soul.
10. On Dhanteras, the outer gold was polished—but was the inner impurity of the mind cleansed?
11. You adorned your eyes with fourteen shades of black, Anjana—but did you remove the darkness of outdated customs?
12. Greet others with love, and dispel the shadows of a lifetime filled with illusion.
13. The world and family may ask for your wealth, but the Divine asks only for your heart.
14. Want to be truly happy? Forget the past, forgive generously, and drink deeply from the cup of love.
15. Medicine may heal the pain of the body—but only devotion can help one cross the ocean of existence (Bhavasagara).
16. The eyes see only the outer form of a person. You are

judged by how you appear — but not by the truth within your heart.

17–23: Refined Reflections

17. Where there is devotion like Radha's and brilliance like Krishna's, where great souls gather, Labhapanchami dwells eternally.
18. A scale can measure weight—but it cannot measure the value or quality of what is being weighed.
19. The sky is vast and pure, yet veiled by passing clouds. In the same way, a person's true self is often hidden by clouds of delusion.
20. The wheels of human life keep turning—but no one knows when they will come to a halt.
21. It is easy to form relationships—but to nurture and sustain them for a lifetime requires deep effort and understanding.
22. Ego is the silent architect of a person's downfall.

24–72: Timeless Wisdom

23. Wise people neither seek honor nor fear dishonor.
24. Distinguishing good from bad is as difficult as weeding grass from flowing water.

25. It is better to wander with the bell of the world than with the bell of hollow devotion.
26. You can deceive a man with intelligence, but the truth is settled in the court of God.
27. The cycle of life goes on endlessly; its key remains in God's hands.
28. Our laughter changes with time:
29. The first laugh, soft and innocent as crystal.
30. The second, a knowing laugh that only one understands.
31. And then there's the mysterious laughter of "Khandhu."
32. The key to happiness is to listen more and talk less.
33. The three "K's" dominate the world's stage: Kirti (fame), Kanchan (wealth), and Kamini (desire).
34. Good men often suffer in the world while bad men prosper. This is the principle of karma.
35. Like the lotus that remains untouched by water, humans should remain unaffected by worldly troubles.
36. Wealth can turn a man into a monster.
37. Man shapes the story, but the story does not always fit the man.
38. Having tasted the fruit of humility like the mango, imagine if everyone embraced this virtue.
39. A person is measured by their speech, behavior, and

actions.

40. Want wealth? Do business. Want knowledge? Read good books. Want fame? Do good deeds. Want liberation? Chant mantras.
41. Money can be a source of wealth; a greedy hoarder becomes a miser.
42. A ladder carries burdens upward, leading others forward—will humans follow this example?
43. How to identify a gentleman? By his deeds, not his appearance.
44. True fragrance is that which fills even the Lord with love.
45. A saint imparts knowledge through his conduct.
46. Faithfulness means steadfastness in difficult situations.
47. A man fears his own weaknesses more than his enemies.
48. Self-assess before advising others.
49. The difference between you and me: you dive into the ocean of the world, I swim across it.
50. Spiritual and Sattvic love is unbreakable and lifelong.
51. Speech and water are like two sisters born of the same mother.
52. Human emotions in society are like morning mist, ever-changing with time.
53. Happiness and sorrow result from deeds of previous

births; act now so that only happiness is welcomed.

54. The whole world is attracted to Lakshmi—only an ascetic remains detached.
55. The ocean's tides rise and fall; youth brings confusion—when both are out of balance, chaos ensues.
56. Moderation in speech leads to immortality in life.
57. Serve selflessly; God's grace will surely follow.
58. Without faith, man falls into superstition.
59. Take a single step in manhood, and the path will open.
60. Those lacking prudence and modesty are set apart by society.
61. Home is where hospitality and love reside.
62. Diwali shines every day where mind, word, and action unite in harmony.
63. Have you thought about what God expects from man?
64. If every person improves, society will improve itself.
65. The sound of God's rod is never heard.
66. The rich lose sleep; give to the poor, and you will find peace.
67. God is the judge who treats everyone equally.
68. A storm may shake the tree, but not its roots.
69. Great men suffer under the pull of their followers.
70. The garland is in the hand, but the mind is entangled in

worldly thoughts—the garland turns mechanically.

- 71. The bee surrenders completely, giving immortal honey to the world.
- 72. When spring arrives in the forest, the entire forest becomes paradise.

73–100: Final Insights

- 73. God holds oceans full of human desires.
- 74. A dog is loyal to man, but man is often unfaithful to man.
- 75. Look at others' faults, but first examine yourself.
- 76. Today's world message: May the coming New Year bring new wishes, aspirations, dreams, thoughts, and happiness.
- 77. Wounds on the body heal; wounds of the heart often never do.
- 78. Just as day and night revolve, so do human happiness and sorrow.
- 79. Apologize and forgive freely.
- 80. Donate so quietly that your right hand does not know what your left hand gives.
- 81. Eating less is eating more to survive—live to eat, not eat to live.

82. Contentment is a great human virtue.
83. Remember God each morning as you place your feet on the ground.
84. He who envies others is himself miserable.
85. Live like Rama and act like Krishna.
86. In summer, use an umbrella; in monsoon, wear clothes; in winter, keep warm—this is nature's wisdom.
87. Yoga keeps both body and mind healthy.
88. Your life story is a clear portrait of who you are.
89. Preserve women and wealth with care.
90. Your enemy is not truly your enemy, but a result of your karma from previous births.
91. If husband and wife remain united, the empire of the world is established in peace.
92. Direct your feet not towards food, but towards the temple.
93. Do not eat before your previous meal is digested, and do not spend beyond your means.
94. Eat food with love, worship with love.
95. A life named Sadhu is one of virtue.
96. Do not seek the Sadhu himself, but the knowledge within him.
97. You need a boat to cross the river and food to satisfy hunger.

98. The roar of lions in the forest and the roar of men in the world are both powerful.
99. Do not be so sweet that people swallow you whole.
100. Do not talk too much, and do not eat too much.

