

JEWELS OF SUN

At the outset I cannot say that I am one of the best Masters, but your experience will tell that I am one of the best servants.

1. A Master is one who is considered ideal. A Master-associate is one who strengthens that ideal.
2. Whosoever deserves reaps the benefit. An associate must be deserving, good natured and straight-for-ward.
3. It is always the capacity of the disciple that attracts the Master towards him. And this capacity comes to him who has crossed many a stage previously.
4. How can a disciple love Master infinitely? By meditation on Master. Meditation on Master's form is immensely beneficial, provided the Master has merged himself totally in the Ultimate.
5. Love is of two types. Direct love with God, and love through the medium. Benefit is accrued in proceeding through the medium only.
6. True love was that in which one neither knew that he was loved by the Master nor that he was loving the Master.
7. One should try to abstain from vain and coquettish amusements such as dances, cinemas, etc., as far as possible.
8. Sensual desires are stored in the navel. In our system stress is not given on this point lest this power might overflow.
9. If Kama is somehow destroyed, intelligence will vanish altogether because it is closely connected with the intelligence centre. If Krodha is destroyed, a man will not be able to proceed either towards God or towards the world. Really it is only Krodha that excites actions which is thus a necessary requirement of an embodied soul.

10. Anger is itself is not a bad thing. Only it should be put to right use. When you fell angry, just look towards the sky.
11. Never allow your heart to be dejected when you are angry. Due to dryness in the brain one becomes dejected. Milk would benefit in such cases.
12. One thought of Master should be taken up and strengthened. Useless talk should be stopped. Foolish discourses should be avoided. Reading novels should be given up. The heart should not be soiled with love for trifles.
13. One should be polite and humble. Cool and calm disposition alone is required for spirituality. The heart is so tender that it begins to drop even by the slightest circulation of the wind.
14. Powers are given to him who is cool and collected by temperament.
15. Our sages have prayed for peace in every Mantra. Why? Because it is the real thing. Agitation and heat are within the sphere of Maya.
16. The habit of looking to the defects of others indicates that there is the seed of that defect in one's own self, and when a reflection is cast on it, the defects of others come to his knowledge.
17. Faultfinding is a defect, which also causes misery to oneself. One should give up this habit; because once habit is formed it develops into a defect.
18. Whatever defects are visible in thoughts, place them before God and pray for freedom from those defects.
19. There is tremendous power in thought. Even the formation of a small thought works havoc. If the mind is turned instinctively towards evil, form a good thought at once, so that there is balance.
20. When the dirt in the thoughts is washed out and a pure condition prevails, then animality ends.
21. There should be attraction, humility and submissiveness in conversing with others. One should not indulge in unnecessary argumentation and useless criticism. One should ask only relevant questions.
22. There should be no differentiation between the gurus or disciples of other institutions and one's own.

23. Prejudice is the name of weakness of the heart. Whosoever has this weakness, think that he has left the region of the heart and his progress is completely blocked.
24. Meditation is attention to Reality. The active and full attention should be there and not passive receptivity. A conscious effort is necessary in meditation.
25. When you meditate, a sort of vacuum is created and the Divinity comes to fill in. It comes, although uninvited, still you get something and that something is worth having.
26. When the form begins to disappear from the heart, one feels restless. In such a condition the link is direct.
27. When a man goes from one condition to another, he develops a feeling of stagnation. This is because a buffer comes at every stage in our system of sadhana. However, if faith is firm, and love for the Master increases day by day, one is bound to reach the destination.
28. When real condition starts people start leaving practice. This is bad luck.
29. We must never be disappointed of the Divine Grace. Leave everything to Master. To a true seeker, whatever comes along the way is encouraging.
30. Consider nobody as older or younger than you. There is no consideration of age in spirituality. The youngest can become the highest. However, worldly etiquette should be maintained.
31. Develop the practice of feeling neither pleased by good words, nor displeased by bad words. But such things should not be spoken by which others' feelings are hurt.
32. Treat equally your friend and foe. That is wish both of them well. Tolerate even if one utters a thousand curses on you. Do not fear. Master is always with you under all circumstances. Mania of friendship should be given up. Selfless friends are rare in this world. For a disciple there is no friend other than the Master.
33. A Guru who does not possess the quality of selflessness is not fit to be called a Guru.

34. Everyone is chosen in this world who has chosen Him. There is no partiality, no hierarchy, except the intensity of your aspiration, so is the amount or the quantum of his help given to you.
35. When a man gives away all that he has, the possession of the person to whom it is given merges in the giver. To whatever extent the abhyasi lacks in giving to his Master, in the same proportion will he get in return from him.
36. When one acquires wealth, he will not turn towards spirituality. So long as materiality does not end, a man does not get soaked in spirituality. This is the reason why seekers of God are always in trouble.
37. Thoughts during meditation are just like the children playing on the road. When your attention is not towards thoughts, they are ineffective and are of no value. Thoughts do not disturb you, but you feel disturbed. They are leaving their field waiting for the Divinity to come in.
38. Point 'B' given in the book "Efficacy of Raja Yoga" is the homeland of the impressions. When the force of meditation tears off the veil of heart, those thoughts are attracted because of a little bit of vacuum which is there. When the thoughts arise you feel disturbance. So the thoughts do not meddle with you, you meddle with them.
39. The purpose of training is to withdraw thoughts from all sides and fix them in one direction in such a way that all the power from that direction starts flowing in them.
40. The position of the Guru is the highest for the disciple. Any other thought except that of Master is improper. For a disciple there is not wealth other than his Guru.
41. We should not be hunting after Gurus, but have strong faith in one Guru. All the thoughts must be located in the Guru only. Try to merge yourself in him only. The inflow of Divine Grace is possible through the medium of Master (Guru) alone.
42. Why this thought of Trinity in your mind? Keep your eyes fixed on the goal. There can be love for one only. To give one's heart to more than one is against the etiquette of love.

43. One should engage oneself in the care and upbringing of the children in such a way that it does not affect one's heart, and their love should not result in pain.
44. One should make his wife a helper, and consider oneself as oneself as one of the two wheels of the household cart.
45. One should develop such relations with the people in the neighbourhood (and friends) that they would seem to be one's own, and they in turn should consider him so.
46. Connections with relatives should be established in such a way that the inner bond should appear severed. However, one should be a partner in their joys and sorrows.
47. Behavior towards the higher officers should be such that they do not feel the principle of subordination being violated.
48. Develop affection with Satsanghi brethren, and sweetness and elegance in day-to-day talk and behavior. Behavior towards them should be pleasing and conducive to their progress. Direct opposition is very bad.
49. Taking interest in a particular thing is harmful for spirituality. One imbibes the effects according to One's thoughts, and imparts power to them to that extent.
50. Etiquette is necessary everywhere. To submit to the will of God is human etiquette. It is the very basis of devotion. One should consider oneself as a devotee and Him as the object of his worship.
51. I call that man selfish who gets his work done but fails to prepare himself for moulding others. If only one person is prepared but completely, he will repay the debt of his Master.
52. Everything can be achieved by love. Meditation and other practices are of little importance in comparison to this.
53. Faith is a tree which has no branches or leaves. Nothing remains to be done if there is complete faith. There is some deficiency or the other in everybody's faith till it is complete.

54. Come with faith and confidence in the spiritual field and be prepared for the practices, throwing off the self and self-centred ideas.
55. Be bold enough to make up your mind for anything. Step in with a strong will and your success will be sure.
56. Learn to respect your Guru. A true lover does not see anything else except his beloved, and this he thinks to be every-thing.
57. Master hid himself in simplicity to such a degree that people cannot have the idea of his capacity. Blessed are they who reap benefit from him and keep his company. This opportunity will not come for ages ahead. Nor can such a personality appear.
58. Give up idle habits. Sitting idle means to become the contents of the dustbin. Those who waste their time in idle gossip will repent afterwards.
59. Fickle-mindedness is an obstacle on the way to success. Old habits should vanish. Create those conditions by which success becomes quick.
60. It is very difficult to escape spotless from the world. He alone is a man who turns his sentiments towards God.
61. No one is free from miseries. As far as possible one should not remain grieved. Even if one is afflicted with grief, he should think that it is Master's will, and thank him patiently.
62. Think every difficulty as being God-sent and remain submissive to His will. One should not be displeased by the thing sent by the beloved. This is against the etiquette of love.
63. A man is born to have experience. Pain is the trunk road of Reality. Every yogi had to go through hell. A saint is also the target of all sorrows.
64. People resort to forests in order to be free from worldly wrangling, and to be pure. Remain at home and put up with those things. These miseries are austerities and penances.
65. Develop the habit of remaining joyful under all circumstances.
66. A grain of practice is better than tones of knowledge. Put into action what you have decided. Never mind if the whole world is against you, and your

kith and kin forsake you. Be firm. Even if the Sun bursts, and the skies fall upon you, do not swerve from the path you have taken up.

67. Abhyasi is only the means for making oneself deserving of Divine Grace, which is directed towards the Abhyasi through the medium of the Master.
68. Be guest in your own house. A saint has no attachment. He obeys the orders of Nature, whatever they are.
69. Do not give up the support of the Guru till the end. Devotion to the Guru is the surest remedy for all evils.
70. It is necessary to think a fellow sadhaka to be one's own brother, and to treat him as such. One should try to share his difficulties and serve him as best as one can.
71. It is sinful to hear ugly talk. If such talk, which ought not to be heard, goes on in a congregation, it is better to quit that place. The best sacrifice is to have pure thoughts.
72. Temple worship and Tirtha Yatra give one just change of environment; Yagna gives four fruits - Dharma, Artha, Kama, and Moksh; Sadguru alone can give Realisation.
73. Prayer is unsoiled thought. It is the sign of devotion. A prayer is always to the Ultimate Being to take you to His Ultimate status.
74. Prayer is begging, meditation is having. One should keep oneself in direct touch with God, through sincere prayer.
75. Say the prayer once, or only twice, and afterwards wait for the Divine to do His task. It is necessary to wait for God, rather than make God wait for you, even when you are very devoted and loving.
76. What is the best prayer? Thought of submission to the Almighty.
77. No country or nation shall survive without spirituality at its base. Every nation must sooner or later adopt the same course if it wants to maintain its very existence.
78. Space created time, and God was the manifestation of space. All the subsequent manifestations belong to time only. Who created space? The

need for God's creation and creation of the Universe. It is eternal and will remain eternal.

79. A man cannot always be thoughtless. If total thoughtlessness is there, the body will be lifeless.
80. Three obstacles in the path of realization: (i) We try but do not attempt; (ii) We try too many things at the same time; (iii) We do not have confidence in ourselves.
81. Three things are necessary: Right action, Right practice and Right Master.
82. Three things alone should be yours: Your Master, Your Method and Your Mission.
83. There are three aspects involved in surrender: (i) Surrender of self; (ii) Surrender of burden of protection and (iii) Surrender of the fruits.
84. Doubt is the poison for the will, despondency is poison to the mind. Laziness forms grossness. Negligence, being poison to the progress, must be avoided at all cost.
85. It is not very difficult to be free from doubts. Come toward certainty and you will see that the doubts are dispelled. It is only a habit with no foundation, which can easily be shaken off.
86. Man is an epitome of the Universe. He is bred to have union with Reality from which he has emerged. Nothing in him is originally wrong or bad because the great workman, God could not have left anything wrong or wanting in him.
87. It is one of the great attributes of man that he is always in fear. It is the great attribute of a God that he is fearless. The Divine gives fearlessness. Surrender to that force.
88. The glory of God is reflected only in the heart, which is pure like a mirror.
89. We are nothing but will. The condition which causes birth is the force of the will, which turns out into the tendency or predisposition to be born.

90. The only purpose of human existence was to realize one's nature which is Divine. We must try a way which will put us into direct contact with the Ultimate Reality.
91. Man's life is very important and should be preserved. We should not destroy the world made by the Almighty. Make the whole world the sharer of His Grace. Real man is he who cares for all.
92. We desire for God but we don't want, though it is so easy.
93. Where there is poison in the body, fever is the result. Why it happens is because the real force, which is working in us, wants to throw out the unwanted.
94. Mind is doing a good thing that it throws out impure thoughts. Divine thought it wouldn't throw.
95. Liberation is to reveal oneself before God. Realisation when He reveals Himself, then realization is got. Liberation can be attained by an Abhyasi by doing Abhyas. Realisation: "-He may give it or not, it is His prerogative.
96. When you are in true shape before Him, this is Liberation; and this forces Him to reveal Himself to you, and this is Realisation.
97. Liberation is freedom from freedom. Realisation is death of death. Life is an awakening state of Being.
98. God is not Almighty. He cannot create another God like Him. He cannot commit mistakes, then how can He be Almighty.
99. Sanskar is a density of thought created by our action.
100. Leave bad things but do not remember the good things you have done.
101. Unless you yield yourself to the Divine, Divine does not mould itself into your pattern.
102. We should so mould ourselves that Master may like us. Nature's work is such that those who are unfit are left out.
103. Divinity does not prepare a person. Whatever defects or impediments are there, these can be removed by a Master or Guru. God gives simply what is due.

104. It is not your fault if you cannot step further out of your own must accept as He gives and not as you want.
105. Sometimes we say we should talk of Master. It shows you are lacking. You are not yet merged. Always be absorbed in Master to create an atmosphere everywhere.
106. We must be prepared to face sufferings as if it is a gift from the Divine Master. We belong to Master not in this birth alone but for so many previous births.
107. Sit in all humility imagining that Master is before you.
108. Nature's laws are inexorable. To go on doing things against Nature is impertinence.
109. Effects of Graha can be removed by praying to Master during meditation.
110. Think that Master is Divinity while you meditate. Put bad thoughts before the Master.
111. Be enveloped in Master's image. To avoid grossness and for protection, think that Master is enveloping you are inside Master.
112. We are not only inheritors of the past, but also the progenitors of the future. Think about the future only. Thinking of the past makes the impressions deeper.
113. There is nothing wrong if you think highly about yourselves, provided you think high of others.
114. Thinking develops when a man gathers himself at one point and becomes used to it.
115. What is yoga? A permanent realization of His presence in you, about you and around you.
116. If you want wonderful and speedy progress, take intense interest in meditations and be madly in love with the Guru. Dedicate your head, heart and hand to Master irrevocably.
117. If you can do nothing, just imagine that Master himself is drowned in your thought.

118. What is the meaning of progress? Feeling of nearness to the Master.
119. Travel in air is material journey. Travel in vacuum is the spiritual journey.
120. Not birth but death is the development. Destruction is the sign of improvement.
121. You will hardly find any stone lying in the street that is fit for the building purpose.
122. The wonder is that we expect everything from God, but we don't even try to deserve it.
123. Forgetting is knowing. To know the Ultimate we must forget all the rest.
124. If you remember God and forget Home, it is not good.
125. Honestly within is divine; when exhibited/ displayed it loses all its charm.
126. To bow down before the Master without bowing the head, is the real namaskar.
127. Try to sob and weep in love. If real tears do not come, let them even be artificial and see the result.
128. God has given us only that which is in Him, and we retained that alone which we have created by our own efforts. Our efforts were those with which we have been creating complexities in our thoughts by continuously observing the world.
129. There should be need for money and not temptation for money. Temptation is the creation of man whereas need is that of God. You should destroy your creation.
130. Manners are important for a saint. If he loses manners then he is a donkey and not a saint.
131. Blessed are the persons who do not read newspapers but read nature.
132. Peace is not God, but non-peace is God, Feeling is the language of God. Laya is the loss of feeling. Grace is the sweetness of heart. Proper use of faculties is saintliness. Character is the final thing put together. Reality is a faint reflection of colorlessness.

133. The end of religion is the beginning of spirituality, the end of spirituality is the beginning of Reality and the end of Reality is the real Bliss. When that too is gone, we have reached the destination.
134. One should not praise one's Guru. It is an insult to him.
135. A Prasad is supposed to have been accepted if after tasting it a force flows from top to toe.
136. Our efforts should never go in vain. Drops, if continually fall, river is the result. So we should not care for anything but do the work without minding the results.
137. If you keep a diamond before me on one side of the scale and a grain of spirituality on the other side, I would prefer the grain of spirituality to the diamond.
138. We are bound by 'Yes' or 'No'. But do not know where to apply 'Yes' or where to apply 'No'. This thing comes from the experience and experience comes from the experiment. When you think of anything in the affirmative way, it is explained. Further on, if you speak 'No' for certain things, then 'No' is explained.
139. There is no silence as we talk to mind. Silence is a state of mind.
140. Silence is part of a few grains of spirituality and not the Reality itself. If we want to explain it, we can say that silence in silence is nearer to God. That means silence is itself the seat on which silence standards.
141. By practice alone we can interpret silence. Just have an idea and the thing will start. There are so many worms outside which our naked eye cannot see but they are there. So silence is there in abstract form, though we may not be able to see it. It can be seen by constant practice.
142. One should be alert always while speaking, reading, etc. This is necessary to catch Shruti which may come down from above. But not one in 5,000 is alert. One has to cultivate it, meditate on it and see what is there.
143. Believing in the one-ness of God, one should always worship Him as such, and should always try to refrain from idol worship or other forms of useless worships.

144. God can be known only through Himself. He cannot be known through any intermediary.
145. Be learned and spoil yourself ; Be religious and be closed ; Be away from them, be in the Real Thing. And the problem is solved.
146. Do everything but with God.
147. All acts should be done as God's, trust and this in itself becomes worship.
148. Even abuse of God is constant remembrance. If God is affected by your abuse, He is not God.
149. Mind is the only instrument for realisation. Brain is the sphere of mind. Mind discovers and the heart verifies. Mind and heart are thus two very wonderful instruments.
150. One should ever be faithful to the Mission and in complete submission to the Master, all one's life; and as duty bound, abide by the principles of the Mission.
151. It is not the caliber of every month to burn itself in a dead flame.
152. I have not given up my Master till now. I pray that I may not be inclined to do so in future also. Obeying the orders of the Master is far better than Puja.