



**RIGHT LIFE**  
**TEACHINGS OF**  
**THE SHIVAPURI BABA**

Renu Lal Singh

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## NOTE ON THE AUTHOR

Professor Renu Lal Singh was born in 1926 and studied various Spiritual teachings. In 1948, he was accepted by the Shivapuri Baba as a 'junior Student of the Right Life'. He was Professor of English 1951-1955 and served in the Royal Palace of Nepal 1955-1983 as Principal Press Secretary and Deputy Chief of the Royal Household. He has published various articles on the life and teachings of the Shivapuri Baba and a booklet 'Fundamental Values' based on the teachings. He is now voluntarily retired from Service and lives largely in the ashram of Shivapuri Baba.

## PREFACE

IN this book I have tried to present the exposition of the Right Life as received from the Most Perfect Teacher I have come across in my life. I believe the teachings are natural, universal and priceless. If lived perfectly I have no doubt they will lead anybody to All-Round Perfection, Complete and Everlasting Liberation from all evils like fear, pain, sorrow, doubt, anxiety, unconsciousness, impotence, inferiority, etc. And what else can be the meaning and purpose of life except the quest and conquest of this Liberation? "Seek and ye shall find. Knock and it shall be opened. Ask and it shall be given."

My Perfect Teacher is, I believe, everybody's Real, Perfect Self or God. He is not just a particular personality. He always insisted that the teachings, and not the teacher, should be emphasised more. He claimed no monopoly for the teachings even as he claimed no monopoly for the sun and the stars. He said that the teachings of all religions and philosophies like Hinduism, Buddhism, Jainism, Christianity, Islam, Communism, etc., are essentially the same and have the aim of seeking and attaining the Full Ultimate Truth and achieving eternal freedom from all troubles.

Every lapse brings a collapse. All human sufferings result from failure to live the Right Life in one or more of its aspects, moral, intellectual and Spiritual. All human achievements are due to living the Right Life partially or fully. In other words, the universal, moral, intellectual and Spiritual values - if rightly understood would be known as the determinants of success in every worthwhile pursuit or undertaking. Pride shall

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have a fall, whether you are a Hindu or a Christian, Buddhist or a Muslim, a free thinker or a Communist, a Russian or an American, a Chinese or an Indian, a westerner or an easterner. So with other fundamental values. For ignorance or lack of intelligence, everybody, rich or poor, big or small, has to suffer wherever he or she may be, whatever his or her nationality or ideology. Sincere pursuit of Truth is always and everywhere laudable. Due recognition of realities is always and everywhere wise. Open mindedness is a universal human value in this relative world. The friendship or affection of wiser and more learned persons is an infallible blessing generally to be sought by all of us. Sharing whatever goods of life and gifts of God we have with those who lack and want them is a rich and highly rewarding experience for one and all of us in all times and climes. Cleanliness gives light to oneself and delight to others. So on.

Some moral values indicated by Shri Shivapuri Baba are: Fearlessness, purity of heart, charity, self-control, sacrifice by way of expressing our gratefulness to all doers of good to us in the universe and beyond, self-study including study of masterpieces of wisdom and knowledge, doing duties come what may, straight-forwardness, non-violence, truthfulness, angerlessness, non-attachment to life and other impermanent glories and pleasures, peacefulness, non-backbiting, compassion for fellow creatures, avoidance of greed, sweetness of Speech and disposition, sense of shame at one's fall from right principles, lack of fickle-mindedness, forgiveness-cum-tolerance, patience, cleanliness, friendliness, humility and respectfulness.

Here I cannot resist the temptation of quoting from the good Master G.I. Gurdjieff's book, 'Meetings with Remarkable Men' (Routledge & Kegan Paul, 1971, p. 246) as it explains the nature of the understanding conducive to living the Right Life. Professor Skridlov,

speaking to his friend and admirer G.I. Gurdjieff about the impact on himself of their meeting with Father Giovanni in Kafiristan, said, "Before that meeting, I was a man wholly engrossed in my own personal interest and pleasures, and also in the interests and pleasures of my children . . . Formerly, it may be said, my whole being was possessed by egoism. All my manifestations and experiencings flowed from my vanity. The meeting with Father Giovanni killed all this and from then on there gradually arose in me that 'something' which has brought the whole of me to the unshakable conviction that, apart from the vanities of life, there exists a 'something else' which must be the aim and ideal of every more or less thinking man, and that it is only this something else which may make a man really happy and give him real values instead of the illusory 'goods' with which in ordinary life he is always and in every thing full."

In short, the Right Life as taught by Shri Shivapuri Baba represents *Philosophia Perennis*, The Perennial Philosophy *par excellence*. The three disciplines - intellectual, moral and Spiritual - are its three facets. Observance of intellectual discipline, according to Shri Shivapuri Baba, may be likened to paying the taxes, observance of moral discipline may be likened to obeying the laws of the country, and observance of Spiritual discipline to passing the final test for a high government post.

The affinity of Shri Shivapuri Baba's explanations to the convictions of seers and thinkers like Vyasa, Valmiki, Buddha, Plato, Jalaluddin Rumi, Shankar, Ramakrishna Paramahansa, Hermann Keyserling, Ramana Maharshi, Ralph Waldo Emerson, Khalil Gibran, A.N. Whitehead, Will Durant, G.I. Gurdjieff, P.D. Ouspensky, Graf Karlfried Von Duerckheim, Arnold Toynbee, D. T. Suzuki, Pitrim Soroki, Ananda

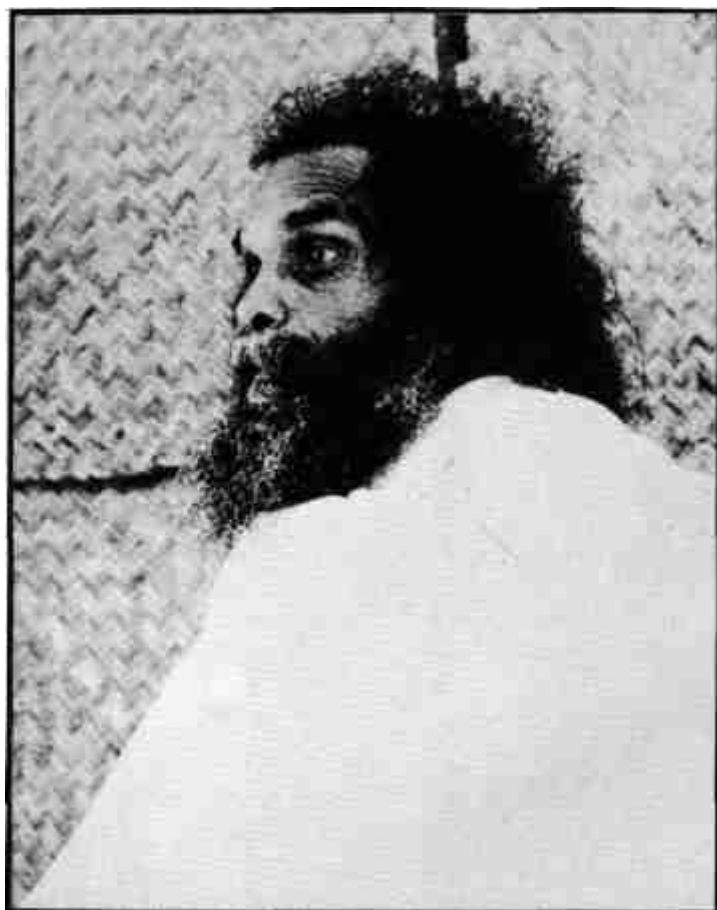
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Coomarswamy, etc., should be obvious to any reader of this literary venture, modest as it is.

It may be my duty to state that this monograph contains only a very small, though substantial, portion of my notes of conversations with my Teacher.

In conclusion, I beg, with proper reverence and gratefulness, the blessings of my Teacher and innumerable teachers so that this small book may become a useful addition to world literature.





# SHRI SHIVAPURI BABA

## SOME REMINISCENCES

SHRI Shivapuri Baba first came to Nepal with his grandfather, Achyutam, at the time of the Kot massacre, in A.D. 1846; the way they followed being the banks of the rivers. When they reached near the temple of Lord Pashupatinath, they saw some people running helter-skelter as if for their very lives. At this, Achyutam said, "Boy, there seems to be trouble here. Let us go". They at once turned back.

His second visit to our country came in 1926 at the end of his tour of various countries of the world including Europe, the Americas, China, Japan, Africa, Iceland, Australia, etc. In the beginning, his idea was to stay for a week only. But when he saw the magnificence of Nature and the Himalayas, he did not feel like going.

The devotion of the then British Envoy to the Court of Nepal, Mr. Wilkinson, to his life and teachings was, some say, influential in making possible his continued stay in Nepal. Mr. Wilkinson used to go to see him at the top of the Shivapuri mountain every Sunday for three years or so, doing all the duties of a disciple, including fetching water from a bear-infested spot at a pretty good distance. He had the spirit of Dhruva, Baba told me. Having learnt all the teachings about Right Life, he gratefully offered his entire property, worth nearly two hundred thousand pounds, to his Teacher. Shri Baba thanked him but asked him to use the money to further his own right living.

Shri Shivapuri Baba was born in a village in Kerala,

South India, about 50 miles from Cape Comorin, on Moola Nakshatra day in the month of Bhadra, 1883 B.E., the Christian year being 1826 A.D.. He was, like Adi Shankaracharya, a Namboodiripad. He told us that their's was an affluent family. His great-grandfather served Sultan Tipu of Mysore. His grandfather Achyutam was a great Yogi, mathematician, astrologer and Vedic scholar. He spoke to me of a debate between his grandfather on one side and some Vedic scholars on the other as to whether our scriptures sanctioned the study of the Vedas by women. Achyutam took the positive stand and ultimately won the debate.

Once in February, 1948, he said to me, "In our home, all people, men and women, were educated. Even servants used to talk in Sanskrit. My grandmother used to tell us all sorts of stories in the evening. One day, after storytelling, she went and slept near a serpent knowingly. She knew she was going to die that way".

I first saw him in October, 1947, by the grace of Cod. I showed some interest in publishing a life of Baba. But his reply was, "There are no incidents in my life. No use". What he meant was that there were no ups and downs, crises and upheavals, problems and perplexities in his life. So, there could be no biography of him in the usually understood sense. On January 19, 1963, nine days before he passed away, he said to me, "Some days back, a German scholar came and asked, 'Will you change the mode of your life on the basis of your experiences if you were allowed to begin life anew?' I replied, 'No, I shall live just as I am living'. He said, 'I have put the same question to 144 great personalities all over the world. All of them said they would change their modes of life on the basis of their experiences. You alone have said you will not change. I salute you' ". He told me in November, 1947, "I have been consciously living my lives as a Realised Soul".

Hence, Shri Shivapuri Baba did not attach much

importance to his life as we normally understand it. The important thing is to understand and live the Right Life he said. His teachings, he thought, were not his but God's. They are, according to him, born with creation. He designated them 'Right Life' in English and *Swadharna*, in Sanskrit. He told me in July 1956, "In Right Life, emphasis is on teachings, not on teacher".

All the same, during my association with him for more than fifteen years, I have heard him speak off and on about his life and journeys through various countries of the world. He probably did so out of compassion for me because he discouraged attempts at publicising him during his physical life-time. He was, I believe, God-realised, i.e. practically One with God. He knew what was best in all situations. An idea of why he avoided Publicity or public platforms we may perhaps get from the following Statements made by him in response to my various questions. On June 19, 1949, he told me, "If I write my experiences, I can fill up thousands of volumes. But this will not turn people's minds towards Right Life. Moreover, they will flock here and disturb my personal life". "These teachings must be personal. That's why I don't write any book." (November, 1948). He also said, "Relatively speaking, everybody is right. Absolutely speaking, everybody is wrong". Once in February, 1958, I asked him, "Can the urge for God be given to somebody who does not have it?". He answered, "The urge for God must come from within oneself, others cannot give it. Only after one has got complete defeat from life can one turn to God".

An admirer of his, Mr. K., asked him, "Why do enlightened people like you live secluded lives and not go out to teach others and better the world?". Shivapuri Baba replied, "You have come to see me all the way from far-off West. You have taken so much trouble to see me. This shows how deep your faith in me is. But When I tell you to practice a little more restraint in food,

etc., you are not willing to do so. The world is full of people with less faith than you have. If I go out to preach or teach, how can such people be expected to practise my teachings?". He was emphatic that his teachings were useless unless they were not only understood but practised, even as to a starving man the possession of thousands of tons of food is useless if he is not allowed to make use of any portion of it.

Shri Shivapuri Baba received his education in the old Gurukula way. By the age of nine, he had mastered all the Vedas including *Shanurveda* and *Ayurveda*. Sai Baba of Shirdi was his one-time companion.

Once in October, 1952, he told me, "One Marwari Gentleman had given me a considerable sum as a token of appreciation. I was travelling in a first class compartment and counted it. A European lady was also in the compartment. She threatened to ring the bell, charge me with having assaulted her and hand me over to the police if I did not give her half the money. God gave me an idea, I told her by gestures that I was deaf and that she should write down what she meant on a piece of paper. The moment she had finished writing, I snatched the paper and threatened her in my turn. She prostrated and prostrated. I did not prosecute her".

Both his parents died when he was quite young. His grandfather and grandmother looked after his education and upbringing. One day towards the end of April, 1952, he said to us, "Mathematics is one of the most interesting subjects for me. My grandfather was a great mathematician. He used to spread a thin piece of cloth, lie on it and carry on astronomical investigations. Once I spread a slightly thicker piece of cloth. That day he asked me, 'How is it that the sky has come down nearer today?'. Some people are so very sensitive".

When his grandfather entered the Vanaprastha Ashrama, he followed him to the forests along the

Narmada near Amarkantaka. He remained in the forest even after the passing away of Achyutam. He was unaware of the Sepoy Mutiny of 1857. Having completed his duties in the forest and fully realised God, he left the forest. Though not necessary for him, he thought it proper to observe the convention and took *Sannyasa* Orders at Shringeri Monastery in Mysore, set up by the first Shankaracharya. With a handful of precious stones, he then set out on his tour of the world.

He loved privacy and discouraged publicity.

He stayed with Leo Tolstoy in Moscow for some days. He told me how pleased Tolstoy's housekeeper was to learn Indian cooking from him.

Albert Einstein saw him in Switzerland while he was a young Student of mathematics. Shri Shivapuri Baba challenged the proposition  $1 + 1 = 2$ . Einstein at once became contemplative but could not follow him. So far as I remember and understand, Shri Shivapuri Baba told Einstein, "Absolutely speaking, only God exists, so the question of adding one thing to another cannot be entertained. Relatively speaking, no two things or beings are exactly alike. So, to say  $1 + 1 = 2$  is convenient but not correct".

In November, 1948, he told me, "Orthodox people cannot like me because I live like an up-to-date person. Up-to-date people cannot like me because I talk like an orthodox person. Only those who want to see the Beyond can like me".

He ever beckoned me to what I can only call a wordless, permanent, all illuminating Reality. His constant stress was on Objective Truth rather than on subjective interpretations.

Abroad, he generally lived near universities and educational institutions. He altogether travelled abroad for fifty years. Three years he spent travelling in Great Britain and Ireland, seven years travelling through the

length and breadth of Canada, the U.S.A. and South America. He was in the U.S.A. when Swami Vivekananda was there to attend the Parliament of Religions in Chicago.

Shri Baba's life in Nepal, for roughly thirty seven years so far as I have been able to gather and understand, may be very briefly summarised as: challenging to the haughty, responsive to the faithful, humble to the simple, peaceful to the indifferent, and benevolent to all.

Of all the countries he had visited, he loved Nepal most. From the heights of the Shivapuri, he sometimes saw the sun's first rays embrace Mount Everest when the sky was clear. So beautiful! So grand! So majestic! "It was almost like seeing God", he said. And with what gusto he said this! Ah!

One day in October, 1953, he told me, "Newton said universe is maintained by mutual attraction. Einstein's Theory knocked it down. So, people think life is maintained by pleasure, wealth, etc. This theory knocked down by Right Life. The three disciplines - moral, intellectual and Spiritual - maintain life, nothing else. Various degrees of these in various creatures."

Here are five of his favourite sayings:

- (1) Do necessary duties for maintaining life and think maximum of God.
- (2) Everything goes against us till we know God.
- (3) God can be experienced but can never be explained.
- (4) If God is seen and known, no more trouble: fears, pains, doubts and anxieties are gone for ever.
- (5) Intensify your longing for God more and more. At length, let the thought of God be alone in your mind, destroy every other thought. You will see God before you and all your problems are solved for good.

He apparently ended his earthly existence at 6.30 a.m. Monday, January 28, 1963.

Shri Shivapuri Baba's name was never blazoned forth across the world. But some of those who saw him, including this writer, thought and think they found in him a Fully Enlightened Soul. I should like to say that I perceived in him the most resplendent expression of God through a human form. I apologise to him and to all my readers for not living what I understand of his teachings as well as I should. All the same, what I owe to him is more than I can say. Also, I cannot adequately express my thanks to my great masters, His late Majesty King Mahendra and His Majesty King Birendra for protecting his Ashram.



## HOMAGE TO SHRI SHIVAPURI BABA

DR. Kenneth Walker, while indicating the reasons for hesitating before embarking on the task of putting on printed record what he had learnt from Gurdjieff and Ouspensky, says in his book 'A Study of Gurdjieffs Teaching': "An important (reason) was that I was well aware of the difficulty of putting into a book a teaching so individual as that of Gurdjieff, a teaching which, to be effective, cannot be read, but must be imparted to individuals by word of mouth." True of Baba.

Before I was privileged to see him, God had mercifully put me in touch with the lives and teachings of several luminaries like Ramakrishna Paramahansa, Mahatma Gandhi, Shri Aurobindo, Ramana Maharshi, James Allen, Ralph Waldo Trine, Leo Tolstoy, J. Krishnamurti. Till then I thought that no Teacher was necessary for progressing on the Path to Perfection. But the Almighty willed otherwise. He confronted me with a Hamletian crisis and compelled me to cry for a Reliable Guide.

"The first sight of his face", writes Mr. J.G. Bennett, "brought a gasp of astonishment. It had an unearthly beauty, with hair and beard of the finest texture streaming out like a halo, and eyes that had a penetrating quality that made one feel that one was Standing in the presence of a being from another world. And yet Shivapuri Baba was wholly without the demeanour one might expect from a Holy Man. At no time during our many conversations did he make any

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Suggestion that he was to be venerated or even treated as different from ordinary men."

(Long Pilgrimage)

Mr. Hugh B. Ripman, an earnest American seeker, writes after his first interview with him in 1955, "I listened to what he had to say with great attention of mind. As with a few men I had met in my life, what he said carried with it a certain quality of authority because he spoke with simplicity about what were for him proven facts, and not merely hypotheses and theories. At the same time, something was passing between us that had nothing to do with words or with thought, but which nevertheless made as much Impression on me as what he said. This was the radiation of simplicity and goodness and love, which prompted me to address him as Father', not out of respect for his great age but from my heart. I was with him in all for about an hour, and came away in a very emotional state."

(Travel Journal of Hugh Ripman)

"The teaching of a man like the Shivapuri Baba", says Mr. Bennett, "does not take the form of a fixed doctrine, the same for all conditions of man and intended to remain forever unchanged. As he himself points out in one of the talks recorded in this book, the vitality of any teaching depends upon the combination of an unchanging foundation of Truth and a constantly varying superstructure of ideas and methods. The foundation is Right Living, *Swadharma*, which has always been, and always will be, demanded of man as a condition of his welfare in this life and beyond. The Shivapuri Baba does not leave the notion of Right Living in such general terms as to be applicable to almost any doctrine or code. He connects it specifically with the three disciplines of body, mind and spirit. The

basic requirements of the three disciplines are the same for all people, all times and all conditions of life, but their practical application varies from age to age, from nation to nation, from individual to individual, and even for the same individual under different conditions and at different times."

(Long Pilgrimage)

One day in April, 1955 he told me, "Ramakrishna or anybody else should not be imitated. For you, what is important is the ways of administration of your King, not Mohan Shum Sher's (last Rana Prime Minister of Nepal) or Nehru's. This is the meaning of *Swadharma*. Application of *Swadharma* must be different from person to person. Cloth may be the same English cloth, but an Englishman will have his dress made differently. The design of your coat must be your own. It cannot be anybody else's. By accident, it may roughly fit some other person but not exactly."

"If the ocean has to flow out through a small opening only", spoke he, "how much its force will increase! So, if our thoughts, feelings, activities are limited to minimum duties and maximum God-contemplation, i.e., Right Life, their quality will increase enormously."

May I quote Mr. Bennett again? "I saw in him a man concrete and clear in his thinking, an enemy of speculation and eminently practical, both in his actions and in the advice he gives to others. But far more than all this, I saw in him a perfected human being who had left far behind him all the struggles and anxieties of the world, and who, though completely free from the need to do anything whatsoever, was nevertheless infinitely patient and long-suffering in helping those who came to him with a genuine desire to be helped."

(Long Pilgrimage)

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After his *Parinirvana*, another Western disciple, Mrs. Nellie Hart, wrote to a fellow disciple, Mr. Karkat Man Tuladhar, in Kathmandu, "Time does not diminish in the blessed radiance of Swamiji's presence."

(Kalyan Kalpaturu)

Some quotations concerning Shri Shivapuri Baba from the chapter entitled "Nepal" of the book 'Strange Places, Simple Truths' by Dr Ainslie Meares, psychiatrist, Melbourne, Australia, may be interesting (Dr. Meares saw Baba in 1960 when Baba was 134 years old):

"This man was completely different from any other man I have ever seen. He was serene.

"At the first interview I knew nothing of the man, of his great age and his saintly reputation. Yet I was immediately aware of his aura of serenity. I cannot tell you what it was like because I know nothing with which I can compare it . . . And the depths of his serenity would fill me as we talked of life and death, of God and man.

"First I asked him about pain, as this was the problem which was uppermost in my mind.

'Are you ever troubled by pain?'

'No.'

'Do you ever feel pain?'

'Yes. I feel pain.' Then after a pause he added, 'But there is not hurt in it.'

"These few words were to have quite a profound effect on my professional career and my life in general.

'You appear extremely calm and serene. Do you ever feel tense or anxious?'

'No. I never feel tense, or anxious.'

"At no time did he make any attempt to influence me towards his own beliefs. In fact, he stated clearly that if I wished to meditate I should hold my mind on the being of Christ."



# THE RIGHT LIFE or SWADHARMA

Sir, why are we so unhappy?

A. Because you don't live the Right Life.

What is the Right Life?

It is a life with some definite noble aim. It is a planned and discriminative life with duties necessary and helpful for achieving the aim in the shortest possible time.

What is the greatest aim of life?

To see Truth or God.

Why should we want to see Truth?

Because before that we cannot be omnipotent, omniscient and omnipresent, or totally free from all troubles for ever.

What are the chief elements of the Right Life?

Discrimination and Devotion.

Please explain them.

You see that for maintaining body, you have to discharge certain duties towards nature, towards family society, government and towards profession. All these should be planned and done with dexterity. This is physical discipline. Then for making mind strong, you have to cultivate virtues like charity, angerlessness, truthfulness, self-control, fearlessness, patience, etc. (cf. the 16th chapter of the Bhagavad Gita.) This is moral discipline. Physical and moral disciplines together make Discrimination. Rest of the

time you should devote to thinking of Truth and various ways without feeling monotonous. This is Spiritual discipline or Devotion. The most important thing is to see that you do not waste your time on any other work.

Could you give me some hints on meditation? ,

Meditation has three stages: *Samadhi*, *Dharana* and *Dhyana*. *Samadhi* is concentration on Truth. *Dharana* is thinking of Truth historically. *Dhyana* is thinking of any one particular object for a long time. In another sense, meditation is profound thinking. It makes our health better, gives extremely helpful ideas and is quite essential for our Spiritual progress. Meditation is a madman's business. So it is best to have a separate room for it. It should be neat and clean. Artistic pictures of Rama, Krishna and other Realised Souls can be kept there for the sake of inspiration. Incense-burning and sacrificial fires can also be taken to for they purify both air and mind.

What is the best time for meditation?

Early in the morning. After answering the call of nature and taking a bath, simple *Pranayama* should be taken twice or thrice (though not more than ten times a day). An easy posture should then be occupied with body totally erect and meditation begun.

Are meditation and concentration the same thing?

Yes, because both signify single-minded consciousness. No, because in meditation there is consciousness of both external world and internal world while in concentration there is consciousness of internal world only.

What is your idea about morality?

Conceptions of morality differ according to time and

place. For maintaining the Right Life, we can break any rule of morality. The only universal morality is to commit no act of omission or commission, to live the Right Teaching perfectly and not to do anything outside the Teaching. We must not be dogmatic about other forms of morality. Social stability should be maintained even against moral laws. However, as a rule, moral virtues like those indicated at the beginning of the 16th chapter of the Gita must be practiced.

Where can we find teachings about the Right Life at their best?

In the four Vedas. In Ramayana, Bhagavata and Mahabharata also. Ramayana - mainly for disciplining mind. Bhagavata Purana - mainly for disciplining soul. Mahabharata - mainly for disciplining intellect. But always remember that teachings found in books are only general. Particular aspirants need the guidance of a teacher, a Realised Soul. If you want to treat a disease properly, good medical books and well equipped medicine shops are not at all enough. A good physician is quite necessary.

How can we best help the world?

By living the Right Life and practising charity, mental, verbal, bodily and pecuniary. Mentally, we should wish well even to our so-called enemies. We should not speak words likely to hurt others. We should, when possible, try to serve others physically. Then, at least 10% of our income and wealth should be devoted to charity. This, again, should be divided into three parts. One part should go to poor Spiritual practitioners and institutions. Another part should go to deserving cultural people and institutions. The third should go to poor people and institutions, in a simple sense. If people practise charity well, where can be disorder in the world?



When shall we realise Truth?

When you can consciously, continuously and concentratedly ask the question "What is Truth?" or do the like for one *Prahar* or three hours.

Some say that we must give up life in order to realise Truth?

Yes, but giving up life does not mean merely going to a forest or a cave. Even Buddha said, after realising Truth, that it is not necessary to do that. One can realise Truth even at home if one lives the Right Life. Giving up life means giving up craving for name and fame and enjoyments. Giving up egoism also means giving up life.

What should we do if we want to realise God at once?

You must make the 'God or death' determination as Buddha did. If you can stop breathing with the determination to die rather than live without God-realisation, you may see God even in a few minutes. In other words, love for life must go and love for God or the Beyond must be full. Life should become intolerable without God.

This is very difficult.

Then you should take to *Abhyasa* and *Vairagya* (Discrimination and Devotion with increasing emphasis upon God), as Krishna tells Arjuna in the Bhagavad Gita.

Does Lord think that it is possible to realise God even in this age?

Yes, certainly. Only; one has to practise the three disciplines as taught by a Fully Enlightened Soul.

Why is it that all aspirants do not get the guidance of a Fully Enlightened Soul?

Because they do not really hunger for such a perfect Teacher. It is generally due to inertia, ignorance and arrogance.

Are there other Realised Souls in the world besides you?

Yes. But they live private lives.

Why don't they come out to help fellow human beings?

They are All-knowing and know their duties best. Actually, they are doing the greatest possible good. You know Thomas Gray's lines: "Full many a germ of purest ray serene! The dark unfathomed caves of ocean bear". Purity does not need publicity.

Have you seen God?

Yes.

What is God like?

It is not possible to describe or explain God. However, God can be seen or experienced.

Our scriptures say, "One who knows Brahma becomes Brahma". Is it true?

Yes. But what is generally called Brahma is *Purusha*. God is *Purushottama*. The Gita refers to it.

Then, how is it that you suffer from diseases, etc.?

I seem to you to suffer but actually I do not suffer, to me they are as enjoyable as cinema for you. All these external sufferings I can enjoy so deeply. I live only in the spirit, not in the body or mind. It is impossible to explain this. Unless you yourself have seen God, you cannot really understand it. No more trouble after seeing Truth or God. After God-realisation, there can be no defect in us, we become omnipotent, omniscient

and omnipresent, all-blissful and deathless. But this is also relative Speech. Absolutely speaking, God or God-realisation is beyond expression or Imagination but within experience.

In our scriptures, who lived the Right Life best?  
Shukadeva.

Was Krishna God-realised and perfect Teacher of the Right Life?

Yes. His instructions to Arjuna in the Mahabharata and to Uddhava in the Bhaghavata contain the best teachings on the Right Life in brief.

What is the difference between the two instructions?

Both Arjuna and Uddhava were sincere aspirants but at the times the instructions were called for, Arjuna was much more attached to life than Uddhava. Krishna suited his teachings to the capacities and requirements of his students. Arjuna was taught both Discrimination and Devotion while Uddhava was taught less care of the body and more yearning for God. Uddhava realised God earlier than Arjuna.

Did Uddhava give up his body at Badarikashrama itself?

No, up till now (April, 1955) he has been living in his human body at Badarikashrama even though he has realised God.

Had Adi (the first) Shankaracharya realised God?  
Yes.

Then why is it that he laid so much emphasis upon the *Adwaitist* standpoint unlike Lord Krishna?

Great Teachers appear according to the needs of the times. Shankaracharya had to be an *Adwaitist* because

during his time people had grown atheistic under the influence of Buddhism.

Why don't you write a book on your teachings, sir?

These are not, so to say, my teachings but God's. They are as old as creation itself. The first-born man was faced with the problem of maintaining body and solving the riddle of life and creation. For this, common sense and all great teachers say, we should minimise our attention to bodily affairs and maximise our enquiry into the riddle till we get the solution. The wonder of wonders is that the very simplicity of the Situation seems to have made it mysterious. So far as my own function is concerned, it must be personal like that of a doctor treating patients. My prescription must be particular to the case in hand because people are in different circumstances. This is why I don't write any book.

You say particular aspirants need the guidance of a teacher, a Realised Soul. But Ramana Maharshi, for example, never had such a teacher?

Ramana's was an exceptional case. He had an extra ordinarily strong mind. But, even then, because of not having the guidance of a Fully Enlightened Soul, he had to go through much unnecessary suffering and made many mistakes in living and teaching. Ramana was saved by complete *Vairagya* or total dedication to God. He saw God only while going off.

You say that one who has realised the *Purusha* will realise God as a matter of course. How?

You see, in the case of such a person, the mind has been killed, so to say, and the *Purusha*, not mind, has the function of longing for God. When meditation is established, as with Ramana Maharshi you are meditating whatever you may seem to be doing

externally. According to the terminology of the Gita, you become *Yogaroodha*, a right and ripe candidate for God-realisation.

What about Ramakrishna Paramahansa? It is said he frequently entered into *Nirvikalpa Samadhi*?

Ramakrishna was, in a sense, Purity itself. The very thought of such people makes one better. But he did not have a God-realised Teacher. So, though he realised God at length, he had to go through many painful troubles on the way. If he had lived the Right Life, he could have easily avoided them. He was saved by his guidelessness, open-mindedness and total love for God. He saw God only at the point of death. You must be mad after God like Ramakrishna but the madness should not, or need not, be perceptible to others. The *Nirvikalpa Samadhi* which Ramakrishna entered into is not God-realisation. It is an unconscious state like dreamless sleep. Real *Samadhi* is conscious. Ramakrishna got the truth about *Nirvikalpa Samadhi* from me.

So the guidance of a God-realised teacher is necessary or, at any rate, very useful for an aspirant after God?

Yes, in the beginning such a guide is most essential. However, after one following a *Guru* has understood the teachings and started on the journey to God in right earnest, i.e. with unflinching determination, the *Guru* too may be physically given up though the faith in the *Guru* and his guidance has to be kept up till God is realised. In Right Life emphasis is upon the teachings, not upon the teacher.

Are your teachings meant only for the followers of a particular religion like Hinduism? Is it quite essential to belong to a particular religion in order to realise God?

No. My teachings are meant for all human beings

who long for God, for full perfection, for Absolute Liberation. As I have already said, they are not mine but God's. These teachings are older than the teachings of any particular religion. The Right Life I speak of is a direct way to God. If you know the way to this place and want to come here, you need no guide, you can come by yourself. So if you don't know the Right Life, the direct way to God, you need a religion, not otherwise. The Right Life contains the best in all religions and also transcends them. It is open to all who, being endowed with common sense, are open to it.

The other day two Germans heard me speak about Right Life and asked me, "What is there in your Right Life that makes it superior to Christianity?". I said: "Right Life is Universal and Natural Life. Take breathing, for instance. Can you say: I won't breathe?"

So with eating, sleeping, thinking, feeling, etc. I say: Regulate these so as to keep your body all right, and your mind unperturbed. Then, to everybody naturally occur the questions: What is all this universe, this life, birth, death? What is the purpose of all this? What is at the bottom of all this? What is the goal of all these activities? Remain in these questions for as long as you can, remain longer and longer, you will know the Truth, and know and get something after knowing and getting that which will no more remain to be known or got, to attain which state is the natural desire of everybody in unclouded moments. Right Life asks us to remain in these natural desires and pursuits. This could be done and had been done even before any known teacher-propagated religion came into being, this was and is being done since the coming into being of all religions, and this will remain possible even after all these religions have gone into the limbo of oblivion. This is what makes it superior to Christianity, Vedic religion, etc. These religions came into being after

mankind had vastly deteriorated, in order to provide some palliatives. But the final and only cure for all ills is Right Life alone. Vedic Religion is meant to awaken the dormant sense of the Natural Life. So also, other religions serve this purpose in varying ways and degrees.

Lord has told me that if one lives the Right Life, one is sure to attain prosperity as well. The fact that I have not attained prosperity clearly means that there are many shortcomings in my efforts to live the Right Life?

Yes. Duties and meditation on God - if you take to these two only and do no useless or harmful action, you will get everything, every knowledge, '*Yogakshemam Vahamyaham* (Bhagavad Gita, IX,22). Take the case of Sudama (Krishna's friend). Even Lakshmi (the goddess of prosperity) came and lived in his house. If we stick to right duties and God only, everything we require, even if it is millions of rupees, will come to us.

How long does it take to realise God?

It differs from person to person. Everything depends upon the earnestness and capacity of the aspirant. In general, a *Sattwika* type of aspirant takes a decade, a *Rajasika* type, two decades and a *Tamasika* type, three decades, if his aspiration for God is marked by sincere struggle for God.

What is meant by these different types of aspirant?

This is made clear in the first episode in the Mahabharata, the episode of the Teacher Dhroumya and his three disciples, Aruni, Upamanyu, and Veda. Aruni is *Sattwika*, Upamanyu, *Rajasika* and Veda, *Tamasika*.

What should one do if one does not want God but the highest worldly position and prosperity?

One should stress the cultivation and practice of right

morality and right intellect more than enquiry into the Beyond. One should have, so to say, the mind of Yudhisthira and the practical intelligence of Duryodhana. In this way, it is possible to become a highly enlightened and successful ruler of the world like Ramachandra or Yudhisthira.

If one wants God in this very life?

One should do the opposite, should stress enquiry into the Beyond more than moral and intellectual activities like Shukadeva and Ramana. One must minimise even one's personal duties and devote the maximum time to meditation on God. Those who devote only half their time to God-worship and the other half to other worldly duties can see Him only in the next life. Those who devote only a little time to God-worship and the rest of their time to worldly activities can hope to see Him only after many lives.

No experiences in meditation?

Your mind is still not consolidated, still fluid, otherwise tendencies to sensual pleasures there should not be. Such experiences are generally had by other people also when there are not many external occupations and pre-occupations.

Is ultimate realisation, i.e. God-realisation, possible without any other experience in meditation?

Yes. God-realisation may be the first and last experience. Intermediate experiences are, in many cases, even likely to be more bondage-creating. There is only one true experience, all other experiences are to be ignored, if you have them, just like the things you see on the way to this place.

Now I realise the value of a Fully Enlightened Teacher.



Previously you did not want a Teacher and you did not get one. When you wanted, you got. Where there is a will, there is a way. [With a smile] But for the need of Realised Souls in order to understand the Right Life, where will these Babaji's get something to eat?

If we need guidance after Lord's present physical existence has ended, what shall we do?

There may be other Realised Souls. If you have faith, you can also have guidance in dreams. If one has the faith that *Guru* is omnipotent and omnipresent, one can have right guidance wherever one may be.

I sometimes feel - as Lord, Upanishads, etc., also have said, God is all-powerful - "If God is all-powerful, He may give the Highest Realisation even now just as a king can forgive the worst criminal and at once make him Prime Minister". Is it right?

Yes, these are different moods. This mood is also all right.

Even with the best income, home, etc., the world will remain unsatisfying till Truth is seen?

Yes, that is so. Everything goes against us till we know God. Even Brahma, Vishnu, Maheshwara's (the three highest deities in the Hindu Pantheon) positions should be as despicable, so to say, as crow's excretia, if you want God, because they are perishable and undependable.

It is said that there can be no action without a cause. If this is true, how can God be all-powerful?

The saying that there can be no action without a cause is a theory. Even then, *Sankhya* does not accept it. It cannot bind God either, no restriction can be imposed upon God's power.

When I started trying to live Lord's teachings, I thought it would be easy and simple but now I find myself perplexed and depressed at the difficulty of the task.

You committed many sins in your past lives. So God has sent you into this jail of the world. If you behave well. He will be pleased with you and release you. You must persevere in your quest of God despite all pains and pleasures. Then God will release you.

There was a miser who observed the *Ekadashi* fast.

On the following day, according to the scriptural injunction, he had to feed a poor person till the latter could eat no more, before taking any food himself. He wanted to feed a person who would require very little food. God Himself came to him in the form of a poor person. "How much food do you require?" asked the miser. "Very little", replied the poor man. The miser was highly pleased and gave him very little food. But the poor man did not seem to be satisfied. He demanded just a little more food. The miser gave him a little more food. But the man was not satisfied even then. In this way the man went on demanding more food again and again. All the food the miser had prepared was finished. Still the man was not satisfied. The miser had to cook more food.

You are like the miser. I am like the poor man. "Live the Right Life" - how simple to say! But the world of the Right Life is vaster than the world itself.

Previously you lived a wild life, you were very arrogant, so these failures now.

Nothing seems to be stable and changeless in the world. Buddha also says there is change and becoming only in the world.

Yes. Even the best civilisation falls. Creation, preservation and destruction - this process goes on. Nothing can be made permanent. Only after God-

vision, your achievement becomes permanent. There is change, as Buddha says. But there is also the Changeless, Absolute Truth. Men are born, laugh and cry and die - changeless this too.

Relatively speaking, the Right Life is also changeless.

*Bhakti Yoga* (Yoga of Devotion) and Enquiry "Who am I?", "What is God?" - have they the same value?

No. Enquiry is a different and superior thing. In *Bhakti Yoga*, as it is usually understood, there is desire to enjoy God. In Enquiry, there is the desire to know God. This very few people understand.

Is your teaching the same as *Gyana Yoga*?

It should not be given a name like that. Then it becomes something else. In my teaching, *Karma Yoga* is in doing the duties of life, *Gyana Yoga* is in moral discipline and *Bhakti* is in meditation. And the longing to see Absolute Reality is beyond these three.

How to distinguish right from wrong?

Whatever is done out of desire is wrong. Whatever is done out of necessity is right. Whatever is absolutely necessary for getting God, or our highest aim, is right. Everything else is wrong. God-ordained duties cannot be avoided without inviting trouble, are compulsory. This is also a criterion for deciding what is right and what is wrong. Whatever helps or is necessary for the utmost concentration on the Question, "Who am I?, What is Truth or God or Life or the Unknown?" is right; the rest, wrong.

Till meditation is established, till love for life is gone and love for God is total, whatever is indispensable for maintaining life is also to be considered right.

When meditation is established as in the case of Shukadeva or Ramana Maharshi, God will come and protect you in some form or other. Such a one becomes

God in a sense, and does not need to be afraid of doing wrong.

Is it right to convert other people to one's faith?

No. Those who want to convert other people to their faith get into trouble. People are in different stages of development. "Physician, heal thyself." Mind your own business. Remember the story of the dog, the ass and the washerman. People cannot be taught what they cannot understand and what they are not willing to learn.

Is *Varnashrama Dharma* (division of human beings into four classes, *Brahmana, Kshatriya, Vaishya* and *Shudra* as also into celibate students, householders, retired men and ascetics) man-made or God-made?

Man-made. According to the requirements of time, place and circumstances, various Systems are propounded for the regulation and proper functioning of human societies. This was how Manusmriti (Code of Manu), Parasharasmriti, etc., came into being. Such new codes must be made and implemented to cope with the challenges of the changing times.

Are thoughts capable of influencing matter?

Yes. Though elements of thought and matter are of the same class, the former are much finer than electrons, protons etc. So, thoughts are capable of influencing matter.

Is the Right Life you speak about the same as Buddha's Eightfold Path or Christ's Sermon on the Mount?

Yes, if rightly understood.

But there seems to be some difference in your

explanations of Buddha's and Christ's teachings now available?

You see, their teachings were not written till hundreds of years after their physical disappearance. Followers generally spoil the purity of their Master's teachings. Just see what has happened to Gandhi's teaching after his death.

What should followers do to be free from the fault of spoiling their Master's teachings?

The Master's teachings are to be lived. Explanation should be minimum. This is why, in the Right Life the emphasis is on living. Be not like the born blind man who, when offered *Tashmi* [a delicacy prepared with milk, almonds, casuarina nuts, etc.], kept asking what it was like without tasting it. Maintain perfect sincerity in understanding the teachings. Struggle relentlessly to live the teachings. Remember "Example is better than precept" and live accordingly.

For what are we born?

We are born to think of, and see, God, the First Cause.

Can we not avoid pain?

No. But if we have no liking or disliking, pain also may be a source of joy to us. We need not dislike pain even as we need not like it.

Sir, can we nullify the effects of pains on us?

Yes. We should be attached to nothing and nobody but God. Then we can nullify the effects of pains on us.

Is it not necessary to leave home and live in the forest for controlling mind?

No. At home, we can fight out the mind best because

here it is in its elements. In the forest, the mind is harder to be controlled.

I spoke against Mr. X and he has spoken against me.

Yes, that is so. In a part of Australia, I met some fishermen. I asked them, "Why don't you kill sharks"? They said, "We don't kill them because we don't want that they should kill us. Other fishermen who killed sharks have been killed by them. None in our community has been killed by them." There is the Law of Reciprocity. That is why the four kinds of charity have been taught.

Why is it that we cannot practice what we understand of your teachings?

One reason is, you do not understand the importance of my teachings even when you understand them. Your understanding is only theoretical, not practical. You have a disease and approach a doctor. The doctor prescribes the right medicine. But you are unwilling to buy the medicine. Or, after having the medicine, you can't or don't take it because you are weak or don't like its taste or your faith in the doctor is shaky. This shows that you are not yet destined to cure your disease.

My teachings can be practised by anybody once they are understood, if there is willingness. Lack of sufficient willingness is the main reason for inability to practise what you understand of my teachings.

Isn't it possible that though there is willingness, there is not the power?

Yes, but the power can be developed. If the desire to solve the mystery of life and creation or to cure the disease of mortality and misery is keen enough, the power can be easily developed. The three disciplines can be practised by any willing person slowly, if not rapidly or immediately.

Some people don't approve of Lord's criticising, and pointing out the shortcomings of, great saints and sages like Ramakrishna, Ramana Maharshi, Mahatma Gandhi etc.

For teaching and guiding you only, I criticise persons on one or two particular points. Actually, I respect and worship all. In reality, I know from my own experience that there is nothing and nobody but God. As I have said, our teaching is individual like a doctor's treatment of patients.

Relatively speaking, everybody is right. Absolutely speaking, everybody is wrong.

No two things or people are alike. They must be treated differently. Shaw [George Bernard Shaw] is perfectly right when he says, "The golden rule is that there are no golden rules". We cannot speak on general things, we can speak only on particular. Everybody acts according to his or her light. Everybody, everything, is right in the cosmic scheme.

Is the state of our present life at any time determined by *Karma* or our actions in past births?

*Karma* theory is only a partial truth. Our lower life is generally determined by our actions in past births but the devotional side of our life has nothing to do with them. If we live the Right Life, we can even better our fate in our lower life. If we can please God, God can change anything and anybody at any time for our betterment.

What happens if Discrimination and Devotion are separated; are not practised simultaneously or side by side?

Electrons and neutrons must be closely associated with each other. Separated, they produce atom bombs and hydrogen bombs. So, Discrimination and Devotion

must be closely associated with each other. Separated, they become destructive.

What does being a slave of the *Gunas* - *Sattwa Guna*, *Rajoguna* and *Tamoguna* - mean?

Being a slave of *Sattwa Guna* means being unduly dominated by desire, e.g. desire to do good to others. Being a slave of *Rajoguna* means being unduly attached to a particular person, thing, place, activity, profession, etc. Being a slave of *Tamoguna* means being dominated by inertia or undue hatred for a particular person, thing, place, activity, profession, etc. If you are a slave of *Sattwa Guna* in food, you will rather starve than take anything except *Sattwika* food. If you are a slave of *Rajoguna* in food you will rather starve than take anything except *Rajasika* food. Similarly, if you are a slave of *Tamoguna* in food, you will prefer to starve but you will refuse to take any food other than *Tamsika* food.

A *Sattwaguni* is too much attached to goodness, theoretical knowledge and unenlightened happiness of devotion to God or meditation. A *Rajoguni* is too much attached to activity, power, wealth, etc. A *Tamoguni* is too much attached to idleness and physical pleasures.

A slave of *Sattwa Guna* enjoys through soul (spiritual). A slave of *Rajoguna* enjoys through mind (cultural). A slave of *Tamoguna* enjoys through the senses.

We should be masters of the *Gunas*, not their slaves. As a rule, *Sattwa Guna* is to be preferred. The whole creation is the Operation of the three *Gunas*.





# FURTHER DIALOGUES

## Teachings

Q. Sir, I have come across many people who are fond of asserting 'I am Brahma', 'All is verily Brahma' but I do not find them free from fear, greed, arrogance, anxieties, etc.

A. Such assertions have no ultimate value. They are useful in the initial stages of meditation. Ultimate value is only in the question: Who am I? What is this life? What is the source of consciousness? What is it by seeing or knowing which all troubles including unconsciousness will go forever?, etc.

Before we see or experience God and are consciously one with God we can never be totally free from fear, greed, anxiety, unconsciousness, etc.

What is the difference between Soul and ego?

What we call 'I' is really the Soul, the Spirit in man or woman. Without knowing the Soul from experience we say 'I am so-and-so; I am such-and-such'. This is ego. All material things have come out of the Soul, yet Soul is not material.

What is the difference between Soul and God?

Soul is what is called *Purusha* in the Upanishads and the Bhagavad Gita. God is what is called *Purushottam* in the Bhagavad Gita. Nature of Soul and God - same. Soul - a quantity of water. God ~ an infinite ocean of same water, so-to-say. Soul or *Purusha* or God - a matter for experience, not for explanation. When *Purusha* is seen, there is no more doubt or question.

God created *Purusha*. *Purusha* created desire for enjoyment and bound itself. If this desire is given up forever this bondage must end, a little sooner or a little later. If I do not move this swing again, [the Shivapuri Baba used to sit on a swing] it will stop.

What is *Maya*?

*Maya* is God's power. Where *Maya* is, there God is. Where God is, there *Maya* is.

In another sense, misconception is *Maya*. Actually, there is no suffering.

Does God hear our prayers?

Yes, God hears every prayer of ours. But it should always be reasonable. This granted, we can demand everything of God and He will consider it. This you don't know, but Realised Souls know.

Lord, is it possible to change fate?

Yes, if God is your goal, your only Beloved. Living Right Life betters fate. Devotion to God greatly lessens troubles and removes or postpones bad fate too. Those who live the Right Life will realise God before death. Take the case of Ajamila. He (his subtle body) was about to be taken away by the orderlies of the God of death. He cried and sincerely prayed to God to grant him one more chance to live the Right Life and realise God in that very life. He solemnly promised to God that he would do his very best to realise God if he were granted one more chance. God granted him the chance in spite of his fate to die at that particular moment. What is said in Bhagavata Purana about Ajamila's salvation by just calling his son Narayana when he saw the messengers of death should not be taken literally. This only means that right determination for God came to him in his later life. Son comes after father.

Lord has said that it is quite possible to live the Right Life and realise God even without renouncing home, wife and children. Then, was Buddha wrong in renouncing home, wife and child?

Buddha would have done better if he had lived *Swadharma* or Right Life without renouncing wife, home etc. After realisation he said so (Eightfold Path) but even then did not practice it but made his wife, son and even father renounce home.

For one who has heard the teaching of the Right Life, it is not necessary to renounce home as Buddha did.

Lord told me that Ramana Maharshi and Ramakrishna Paramahansa did not live the Right Life as taught by a God-realised Soul. But Lord also told me that they saw God while going off [dying]. Lord told me also that Jesus Christ saw God only at the point of death. How was it possible?

Ramana, Ramakrishna and Jesus did not have the guidance of a God-realised *Guru*. So, they made mistakes in living and teaching. But *Vairagya*, love for God, was intense in them. Hence, though they neglected mental and intellectual disciplines as generally required by the Right Life, they became ultimately qualified for God-vision. Theirs were exceptional cases. You have not got their intense love for God. You must not Imitate them. As it is said in English, "Exceptions prove the rule". Ramakrishna's way was right for him but not for you. In principles you may imitate but not in details.

What's exactly wrong with the methods of teaching of Ramakrishna and Ramana?

They spoke too much about the ends and too little about the means.

Lord has told me again and again that till God is

known, nothing is known and that when we know God we know everything.

Yes. Before God-realisation, all our knowledge is superficial. Say you ask, "Where is Rama's house?" You get the reply, "Near Krishna's house". But you don't know where Krishna's house is. So, the reply is useless to you. All our knowledge before God-realisation is just like that reply to you. This is why Krishna says at the end of his teaching to Arjuna in the Bhagavad Gita, "Give up all your preconceptions and dedicate yourself wholeheartedly to enquiring into my Divine Nature, the Beyond."

Krishna showed such extraordinary powers.

After God-realisation, Krishna's extraordinary powers also will look ordinary.

Krishna's showing *Virat Roopa*, cosmic form, to Arjuna?

It was just like mesmerism, meant to frighten Arjuna into doing his duty of fighting.

Was fighting necessary for Arjuna and his brothers?

Yes. Duryodhana had left them with no alternative for their life-maintenance. If there is no life how can there be good life or Right Life? Life-maintenance can and will be neglected only when one takes the God-or-death determination, as Dhayva, Buddha and Ramakrishna did in various ways and degrees.

What is the best external aid for living the Right Life?

Company of Realised Souls, *Satsanga*. This is elevating and always necessary till one is firmly established in the Right Life. In such Company, our minds are all the time kept thrilled with inspiring discourses.

Are the blessings of a Teacher of value?

Only in the beginning as encouragement and also for material gains. For God-realisation one's own efforts, inspired by *Guru's* personal teachings, are enough and indispensable.

What is the value of discussion among the friends coming here?

People interested in a particular subject should get together and discuss. In this way a hundred times more knowledge can be gained than from books. You four or five should discuss freely among yourselves; you may even come to blows if necessary. My energy will also be saved. Bitter things must be spoken among you. Otherwise you can't make any progress. This will help to clear up many dark points.

I feel the need for Lord's guidance for some years, because every time I come here I seem to get from Lord a new light on the Right Life.

Why should you need any companion or Teacher now? You are an intelligent man and can know where you have failed and where you have succeeded. Now, "be a lamp unto thyself" as Krishna said to Uddhava and as Buddha said to his disciples towards the end.

You should be contemplative. Meditation will reveal more and more knowledge. The objects and the creatures seen on the surface of a sea are not all the objects and creatures in it. Below the surface there are thousands of times more objects and creatures. What you know now is just like the objects and creatures visible on the surface of a sea. As you go on meditating, more and deeper understandings will come. As you go on meditating, you will yourself be able to give the highest understanding.

If you want to brighten your intelligence, you should resort to solitude as much as possible.

Some people denounce going to temples, churches, mosques etc. Are they right?

No. Temples, churches, mosques etc. also have some use for some people. Going to them should not be denounced.

Is scripture-reading indispensable for living Right Life?

No. Scripture-reading is for doubting people. For living Right Life, Right Student and Right Teacher are enough.

Scripture-reading can help you become a right Student of Right Life. It will give you a distant view of God. It will give you faith in your infinite possibilities and make you positive in your thinking and living. But you must never forget that at best it is just for gaining momentum to make the final jump. It can also be said to be just like second or third fortification in your fight for God or the Absolute Truth or the Beyond.

When, however, you have got a critical understanding of Right Life scripture-reading becomes totally useless. Then, enquiry into the Beyond is the only reality for you. Who created all this? Why? How? Where is He or It? What is the Source of all these things; of consciousness, of thought? What is it by seeing or knowing which all troubles, including all unconsciousness and ignorance and weakness, will go away forever?

Before I had the fortune of seeing Lord, I was influenced much by Aurobindo, Krishnamurti, Mahatma Gandhi etc.

Aurobindo, Krishnamurti, Gandhi etc. are worse candidates than you for God-realisation.

Lord, is it right to say and feel "I am God"?

The feeling that "I am God" is useful for shaking off

worldly disturbances. But if one goes into *Samadhi* with this feeling, one may remain there for thousands of years without any fruit at all. This will be an *Akarma* [useless action] of the worst variety. When one goes into *Samadhi*, one must be able to say, "I am not God". It is better to look upon God as one's Teacher or Father or Master or some such thing.

### Yogic and Modern Science

Q. Can dead people know if we think or pray for their welfare or offer food, clothes, water etc. in charity for their betterment?

A. Yes. Dead people have astral vision and can know everything happening within consciousness. But they cannot know what I call God who is beyond consciousness. Only the God-realised know God. In the terminology of modern science, dead people in their subtle or causal bodies may be said to have a vision equipped with cosmic rays.

Do thoughts travel? Can good *Yogis* know if we are thinking of them?

Thoughts do travel and they are quickest. Good *Yogis* can actually know who is thinking of them at a particular time and place.

Do stones have life? Do they grow?

Yes. Stones, too, grow and can talk to you if you are a master of the *Gunas*, a *Gunatita*.

Common sense is said to be the highest sense. Can animals have it?

All other animals have sense. Man alone has common sense. Animals live by instinct. Some men like Einstein live by intelligence. Only supermen live by



common sense. Einstein's intelligence produced the formula for the atom bomb. But if he had had common sense, he would have kept it to himself alone.

Did Lord meet Madame Curie and her husband Pierre Curie while in Paris?

Yes. I was with them for some time. She was then trying to make radium out of something. I said to her, "Powder it to the atomic point". This made her so happy she went on saying "Atomic point? Atomic point?" for quite a few minutes like one gone almost mad.

Did Lord meet Marconi in Italy?

Yes. Marconi was then trying to make the communication of wireless messages possible. I told him, "Whatever we speak goes round the world and comes back to ourselves." This gave him an idea.

### **Duties, Self-Control and Meditation on God**

Q. What is the Lord's teaching in brief? What is its best generalisation?

A. Reason, not emotions - best generalisation. *Gunatita* (as said in the Bhagavad Gita), being master of the *Gunas* - next best. Cultivation of virtues - third best.

Do the necessary duties, control the passions of the mind and think of God maximum possible. This is all the teaching.

A mistake in intellect today will bring more failures tomorrow. A mistake in morality today will bring more worries tomorrow. A mistake in spirituality today will bring more fears tomorrow. This is all the teaching.

Moral, intellectual and Spiritual laws govern the universe and its affairs unalterably. Evil-doers, breakers of the laws, are automatically punished and good-

doers, practicers of the laws, are automatically rewarded.

From the beginning of creation, meals only cure for hunger. So, from the beginning of creation, the three disciplines (physical, moral and Spiritual) only cure for the ills of life.

Professional work is taking up too much of my time, I feel.

In a sense, I have to do my professional work all the time. But do you think my meditation is disturbed? As a rule, however, professional work should not take up more than eight hours of every working day. If your mind and intelligence were all right, your one day's honest earning could be what is now your one year's earning. Then your professional duties need not take up so much of your time. If you have enough resources, you should give up every work except God-thinking-enquiring.

Shukadeva was practising a profession by narrating the Bhagavatam, etc.?

Yes. See, don't I practise a profession by teaching Right Life? Who can do without practising a profession?

Lord, in actual life we have to deal with persons with different tastes, natures and understandings. How to do this successfully so that such dealings will be helpful to us in going onward to our goal of God-realisation?

If you don't know how to deal with different people successfully, your personal life will be disturbed and this will make it difficult for you to think of and enquire into God. This is why I have asked to study the Mahabharata and the Ramayana and also the lives of other successful persons. You have to be master of the *Gunas*, not their slave. To a good man you must be good. But to a bad man you must be bad, though you

must have only goodwill in your mind. One lesson of the Mahabharata is that straightforward people also should be crooked in dealing with crooked people. In dealing with people and situations, our intelligence should be flexible and adaptable.

In details I surrender completely but never in principles. In details you may yield but never, in principles.

It is very difficult not to be angry with those who harm us. What should I do?

If a policeman arrests you on some crime you should blame, in case you must, the ruler and not him. So, if anybody does some harm to you you should blame, if blame you must, God and not the harm-doer who is just an Instrument. Above all, you must never for a moment forget that all the miseries you suffer in life are children of your own past actions and inactions and are meant for your own purification. This is also true of all the happiness you get in life.

I am finding it difficult to make my wife favourable to my living the Right Life.

Your wife's nature is wild but her mind is innocent. People tame even bears and monkeys and even make them dance. Why should it be difficult to tame your wife? Everybody is the better for contact with a better person. Sit before a sweet-smelling flower: sweet scent will come to you. Your wife should get better from your Company. You have just been admitted into Right Life. As you go on living Right Life, your wife must become more favourable.

I feel I am subject to shame in my office.

See what shame even I have to suffer - I am not allowed to go to Pashupati while all others are allowed. Shame and fame should not affect us. Whether you

have a peon's Job or king's Job should make no difference to your mind. Reject self, ego, and joy and delight will flow. Even a soldier can be happier than a king. Happiness depends on disposition, not on circumstances. When I lived above Sooryaghat, I knew a family of sweepers near by. They lived in a very poor hut. But there was such love and cooperation among the father, mother, son, daughter-in-law and other children that they were very happy. Even big *Ranas* don't have anything like their happiness.

As I review my thoughts, Speeches and activities, and also when I think over the Speeches and activities of people I have had to be with, I find that we often criticise others and directly or indirectly give the best certificate to ourselves.

You cannot judge others you can only judge yourself. "Physician, heal thyself!" it is said. Mind your own business. The dog, the ass and the washerman. Nothing is wrong with the world except that something is wrong with you.

You have listened to so much instruction on Right Life, you have had an education, yet still you fail so much in practice. How can you blame others who have not been given this fortune by God?

Friends KM and KP objected to my way of speaking. They also said that I speak too many words.

In both cases they have pointed out your mistakes correctly. Before speaking to anybody, create respect for him or her as a representative of God. Harsh speech creates life-long enemies. Even objections should be uttered softly and sweetly. The more violent and harsh others become, the calmer and softer you should be. Your form of speech is provocative even for the calmest people, though your meaning is all right.

There are life-words and there are death-words. Our

Speech and writing should contain only life-words. Then they will be brilliant.

Lord has told me that those who live Right Life will have prosperity as well. But it seems to me that those who live the Right Life should have all the attributes or qualities that *Bhagwan*, God, is said to have in our scriptures: prosperity, moral rectitude, good name, authoritativeness, supreme wisdom and total non-attachment to phenomenal life.

Those who live the Right Life perfectly have all the attributes you have spoken of though they may not show them off. Even those who sincerely try to live the Right Life perfectly will get more and more of these attributes. Take the case of sage Goutama in our scriptures. Once there was a famine in the pari of the world where Goutama lived. Other saints found that nothing edible was growing in their fields and orchards. They wandered about in search of food with their families. When they came to the hermitage of Goutama, they found that varieties of fruits, vegetables and other edible plants were growing luxuriantly in his fields and orchards. Goutama offered his hospitality to them as long as the famine lasted. Goutama lived the Right Life and so nature had to be favourable to him.

Lord, if we give 10% charity as taught by Lord perhaps our wealth and other things won't be stolen or robbed?

If 10% charity is given by us, we may not be very careful about our wealth and things, still they won't be Stolen. No pure wealth is lost or stolen. One must be as careful as reasonably possible and then be carefree.

If I want to improve in meditation, what discipline as regards food will be helpful?

If you want to improve in meditation, you should

avoid anna, rice, wheat, pulses etc. altogether; should live on *Sattwika* fruits, vegetables, milk etc. in right quantities.

What would be the right quantity of food to be taken?

This will depend on your duties. Food is for energy. The quantity of food you take should be proportioned to the energy you need for doing your duties and meditation, to the energy you spend or have to spend. But, as a rule, only half the stomach should be filled with food, one-fourth should be filled with water and one-fourth should be kept free for air.

Troubles in the world disturb me too much at times.

World troubles should be seen as you see some fun going on in the streets as you pass. You look for a moment or a little more and pass on. Just so here.

Lord, how to develop intuition?

Give up *Akarmas* (useless thoughts, Speeches and actions) and *Vikarmas* (harmful thoughts, Speeches and actions) and intuition is sure to dawn on you.

Lord, desire or anxiety for results is very much denounced in the Gita. But is not desire for God or for eternal freedom from all troubles also desire?

Anxiety for results there must not be in God-thinking. Anxiety for results there must not be in worldly duties. Here the results will come of themselves according to our performance of duties. Giving up desire for fruits or results means concentrating on the duties and doing them with dexterity. It means that you should think much more of the duties than of the results, just as in the office you should be much more careful about doing your duties than about the pay you will get at the end of the month. While coming here from your home, you should be much more careful

about the nature of the way than about me or this *Ashram*. Otherwise there may be accidents for you. You should of course be sure that you are going the right way! So with your duties.

Even as regards meditation, your attention should be more on God - remembrance and hankering for God - than on God-realisation. You should do your part of the duties properly. Fruits, even God-vision, depend on the will of God.

When you do nothing for gaining name and fame and enjoyments, you are desireless.

Why do I feel monotony? Why do I get bored with myself? How to conquer monotony?

You have no interest in God and duties. This is why you have monotony. Lower duties, duties towards life and world, are quite as important as higher duties, duties towards God. Both are God-ordained. The king or government sets up the College and the rules by which it is to be run. But the King is not responsible for its teaching. For this, and for dealing with any breach of rules, you professors are responsible.

If you attach equal value to both lower and higher duties, there will be no monotony. If you don't look to fruits, also there can be no monotony. As the Gita says, you have the right only to do your duties as well and as sincerely as you can. Concentrate on teaching your subject and observing the rules as well as you can, not on the salary you will get at the end of the month. Be completely absorbed in duties and God. Take to duties and God and to duties as God. Then and thus you will be able to conquer monotony and boredom.

What is the biggest defect to be avoided by one trying to live the Right Life?

Postponement or Inertia. This body-house is burning. Try to save as many articles of devotion and

discrimination as possible. So long as one is not possessed by the feeling that death may come to one at any moment, progress in Right Life is not possible.

## **Life and Death**

Q. Can a *Brahmana* fight in self-defence?

A. Why not? A *Brahmana* can curse his murderers. Even Vasistha cursed. Those who are weak can dedicate everything to God.

Lord, what should we do if we have to die shortly or at once?

If we have to die, we should die with a laugh and God's name. Life and death is not in our hands. If we want to live, God may make us die. If we want to die, God may make us live.

Life with no aim and life with a bad aim - are they equally wrong?

They are equally wrong.





# SAYINGS

## **Discrimination**

The best place to live is in the forest. Next to that is the palace. All other places are hell, relatively speaking.

If you can reject the beautiful and follow the just you can control everything - including the sun and stars, plants, animals - for they are only the mind's creations.

The glories of life should be as insignificant toys to you.

Whatever is done out of desire is wrong. Whatever is done out of necessity is right.

Whatever helps the utmost concentration on the Question, "What is Truth or God or Life or the Unknown" is right, the rest is wrong.

Devotion is tomorrow's meal. Discrimination is today's meal. Both are equally important.

Discrimination is like light; *Swadharma* like this book. If there is no light this book cannot be read. Without discrimination, *Swadharma* cannot be lived.

## **Life**

Misconception is *Maya*. Actually there is no suffering. Instead of saying, "All this is God" it is better to say, "All this is *Maya*, God's power".

We should always have a positive attitude. We are servants of God and shall overcome every obstacle.

Have praise and blame only for God: "Why did you create me; why don't you appear before me?". It is really a lover's quarrel (as between husband and wife).

Troubles can't be totally avoided; they should be welcomed as calls from the Divine.

Everything is our fate. Others are just Instruments.

Sometimes I would go to Godwani to take my bath, to Buddhaneelkunth to take my meal and come here to sleep. In order to kill monotony, one should know tactics.

One's lower life is determined by one's actions in the past birth. But the devotional side of one's life has nothing to do with them.

If you don't live the Right Life, after death you may not get another human birth for crores (hundreds of thousands) of years.

## **God**

Believe in one God. Why believe in many gods and deities?

God is in your heart (only as big as a finger). The power in the whole universe is equal to the power in you.

.If we want to realise God in this very life, we must minimise even our personal duties and devote the

maximum time possible to meditation on God. Those who devote only half their time to God-worship and the other half to worldly duties can see Him only in their next life. Those who devote only a little time to God-worship and the rest of their life to worldly activities can hope to see Him only after many lives.

After God-realisation - eternal bliss. Suffering can be conquered only after being identical with Truth.

For God-realisation it is necessary to take the 'God or Death' determination as Buddha did. Love for life should go; Right Living should be known and practised. Then the power to take the 'God or Death' determination will come automatically and unconsciously; no special effort will have to be made for it. Sometimes while doing a work, you may even forget meals for hours. A similar thing will happen in meditation if Right Life is lived. Living the Right Life is also taking the 'God or Death' determination.

Archimedes said, "If I can stand out of world for a moment I can lift the world!" So it is here, if you can stand out of yourself, out of consciousness, for a few moments, God is before you. For this, attachment to life and world should go and full attachment to God should come.

## **Meditation**

Praying to God to show Himself to us is entering into *Samadhi*.

Cry out, repent and pray to God.

You have lost one rupee, you go on thinking of it, "Where did I keep it? Where can it have gone?", etc.

So, God was and is actually yours; you have lost Him. Go on thinking, "Where can God have gone?", "How can God have been lost?", etc.

The only child of a mother dies and how she weeps and thinks of the child. So must we think of God.

Enquiry is the only reality. Who created all this? Why? How? Where is He? What is the Source of all these things; of thought? What is this Life? What is the Source of this consciousness? Go deep in meditation; everything will become clear to you.

The *Devas* [gods] will come and offer you even a separate world to live in as you go on progressing in meditation.

To think in meditation that, if God is favourable. He may appear at any moment is quite right. In fact, we expect Him every moment in meditation.

No need to worry too much about *Samadhi* just now. *Samadhi* is just like eating. In five minutes eat up. *Dharana* is like cultivation and *Dhyana* like cooking.

Those whose meditation has been established, i.e. those who can enter *Samadhi* at any time they like, run the devastating risk of remaining in it for thousands of years unconsciously (uselessly) unless they can ask for God or Truth.

## COMMENTS ON SPIRITUAL TEACHERS

Q. Some people don't approve of Lord's criticising, and pointing out the shortcomings of, great saints and sages like Ramakrishna, Ramana Maharshi, Mahatma Gandhi, etc.

A. For teaching and guiding you only, I criticise persons on one or two particular points. Actually, I respect and worship all. In reality, I know from my own experience that there is nothing and nobody but God. As I have said, our teaching is individual like a doctor's treatment of patients.

### **Sai Baba**

Sai Baba (of Shirdi) lived the Right Life. He was *Yogaroodha* (established in right meditation).

### **Aurobindo**

Aurobindo is just like Videha •and Nietzsche, concerned with the harmony of life, not the Beyond. Aurobindo is not doing *Yoga* at all. He is trying to create and prove a fantastic theory of life, namely, the possibility of divinising the human, spiritualising the material and immortalising the mortal. Aurobindo's commentaries 'Essays on the Gita' are excellent (but Shankaracharya's is still the best). Read a few sentences

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and meditate over them - let it take a thousand years to finish it, why worry?

Aurobindo's 'Essays on the Gita' tells us what the Gita is. No better commentary on the Gita has been written than 'Essays on the Gita' by Aurobindo. Tilak's commentary on the Gita tells us why the Gita was written. In its own way, it is also unparalleled. The Gita should be studied thoroughly with the help of these two commentaries.

Aurobindo's 'Essays on the Gita' the only right book he wrote. Perhaps he too wrote unconsciously. This is a book for all time. The Gita itself is enough for some.

Q. If God wills, Aurobindo's ideal, divinisation of humanity is also possible?

A. Without knowing God how can we say what God's will is? God can divinise humanity but He can do the contrary too again. In truth, one can beg God for oneself alone, one has no right to demand for others. If one demands for others, one is sure to get punishment from God. Aurobindo like Raja Bali. Raja Bali's mistake: drove out death but (was) punished.

Aurobindo is just like a *Bodhisattwa*. He wants to raise the Standards of living of people. He is the best exponent of Vedic literature at present, his poems are not so good. But some of his political and philosophical writings are excellent.

Q. "Brahma alone is true, the world or universe is false" (*Brahma Satyam Jaganmithya*) - Aurobindo thinks this is not what the Gita says.

A. If you take interest in duties only and practise intense love of God rest of your time, you may be said

to be practicing *Brahma Satyam Jaganmithya*. Vedanta is Supplement to the Gita.

Aurobindo took to *Samadhi* only. *Dhyana* and *Dharana* also should go along with *Samadhi*.

Much world in Aurobindo *Ashram*, Mother and Aurobindo.

## **Buddha**

Buddha's teachings are M.A. texts. Beginners must study some elementary texts also. Once a *Bhikshu* made a moral mistake (went to a woman) and was kicked out by Buddha.

Buddha's disciples had made their mind an intelligence all right. He spoke the highest science.

Q. Buddha also committed mistakes, admitted all and sundry, women, etc., to the order. So much corruption crept in.

A. Buddha also did not see God. He only came to know the Right Life, the Eightfold Path is that.

Q. But he said he knew everything after his illuminating experience under the Bodhi tree?

A. Yes, the Right Life is everything.

Speech has value and no value. The only real Speech is e.g. Buddha's Four Noble Truths and the Eightfold Path'. Now the Eightfold Path for you.

Only towards the end, Buddha seems to have understood the Right Life. He began saying, "Be a Lamp unto thyself".



Why are we slaves of nature, of birth, disease, death, etc? Why are we not their masters? Buddha talked of concentration, but concentration on what? His Eightfold Path good because after following it one may be fit for concentrating on the right question.

Buddha had a far superior mind and dispassion compared to Yudhisthira.

Today a great day - Buddha took such a determination - "Even if this body breaks into pieces or is eaten up by worms, I will not budge an inch from this spot till I see the Truth".

Q. Buddha ate mushroom, suffered terribly for three months and died. How can he be said to have conquered suffering?

A. Buddha had understood only the court, not the King.

Q. My progress seems to be very, very slow?

A. Though Buddha was so earnest in his search for the Truth, he took seven years to realise It. So, you who are only partial students may require even more time.

Buddha alone knew: life is full of ills.

Remember Buddha's last message? Be a lamp unto thyself. Simple duties and simple God-remembrance. Here necessary duties for maintaining body then centring round God and seeing God. Leave off all ideas of contacting me spiritually after my departure. Duties and God will bring everything necessary.

Be a lamp unto thyself, as Buddha said at the end, as Krishna said to Uddhava. Stick to duties and centre round God.

Buddha spoke the highest science and for those who had rejected life, not for you quite.

Buddha's Path and *Adwaitic* Path - **one**.

### **Mahatma Gandhi**

To expect perfect non-violence from every person or even from many persons is not at all reasonable. *Sama-Dana-Bheda-Danda* (a. Peaceful persuasion - b. Concession - c. Threatening - d. Punishing) - this is the reasoning we have to follow as regards non-violence. The creed of non-violence as preached by Mahatma Gandhi may be regarded as perfect humbug.  
(October, 1947)

We can have most successful results in any work only when there is a combination of dexterity, knowledge and morality. Living the Right Life makes this combination possible. This combination can be seen in its most beautiful form only in God-realised Souls. The cultivation of morality with some perfection by Mahatma Gandhi has made him the greatest man, as it were, of modern times.

(October, 1947)

Gandhi was *Rajasic* in action, *Rajasic* in knowledge and *Rajasic* in devotion. He did no *Vikarma* (harmful action). He had no knowledge of right duties. He was devoted more to ideals than to God or the ultimate Truth.

(February, 1948)

Gandhi did what he regarded as his duty regardless of life or death or any other trouble. This life was completely planned though in *Rajasic* direction.

(February, 1948)

Gandhi had *Bhakti Yoga* and *Gyana Yoga* (seen in high morality) but not *Karma Yoga*.

Gandhi could use only *Sama* and *Dana* (the policies of peace and concession)

Take to the Right Life as Gandhi took to working out his principles - in a firm, planned and fearless manner.  
(February, 1948)

Gandhi, Tagore, etc., have no right to speak on Spiritual matters.

(October, 1954)

Mahatma Gandhi practiced mental *Ahimsa* but his Speech was very violent. How he abused the British, the princes! Pakistan, more deaths. He was a slave of the *Gunas*. So he was killed.

Shakespeare was perfect in drama and imperfect in everything else just as Gandhi was perfect in morality and imperfect in everything else.

Gandhi will enjoy the pleasures of emperors in his next life.

Christ realised God at the point of death, Ramakrishna a day or so before his death. Mahatma Gandhi also could have realised God, if he had begged God for His *Darshan*, at least at the point of death, but he was ignorant in this respect: this was the difference between Christ and Gandhi.

### **Krishnamurti**

If Krishnamurti etc., have to live the Right Life, they will tremble.

(January, 1949)

Krishnamurti has a quiet mind. But he is doing *Akarma*, useless action. He is too eager to teach others. His immediate aim is not to realise God but to live a good life. We should not be satisfied with such lesser things.

Krishnamurti just like the Queen of France (Marie Antoinette) asking, "Why don't these people eat cake if they don't have bread?" She didn't know that cake was more costly and rare.

(January, 1954)

### **Ramana Maharshi**

Q. Has Ramana Maharshi realised God?

A. No, He has realised the self, the *Purusha*. But the *Purusha* is a creation of God and not God Himself.

(December, 1947)

Nothing is wrong with Ramana Maharshi. He loves God solely and wholly.

(January, 1948)

Q. What does Ramana Maharshi lack still?

A. In Ramana Maharshi mind and intellect have not been perfected.

In the Right Life, mind, intelligence and soul are taken to perfection simultaneously. So, this is the best.

(April, 1948)

### **Bal Gangadhar Tilak**

Tilak, so much power of explaining, but could practice very little. So also, Tagore and Radhakrishnan.

**Bengali Baba**

Bengali Baba did not directly call upon God, he practiced concentration, while Christ and Ramakrishna called upon God directly.

**Dr Sarvapelli Radhakrishnan**

Radhakrishnan just like Bhishmapitamaha - knowledge but no practical intelligence. If Radhakrishnan had right understanding, he would not be sitting at this Government post but would establish *Gurukula* universities and live Right Life.

**(September, 1952)**

(Dr. S R. paid a visit to S B. on May 1, 1956; on May 5/ Renu Lal Singh went to S.B.)

Radhakrishnan is a gentleman. In relative things he may be given one hundred per cent marks.

The first question he asked me was "What is your teaching?". I said, "\ teach three disciplines - Spiritual, moral and physical". At this, he bent his head like this and said, "The whole truth in so few words?". I replied: "Yes". Again he asked "The whole truth in so few words?". Again I replied, "Yes". Then he explained my Speech to others for about 15 minutes in a most wonderful manner. Such brilliant explanation I have never heard.

I myself envied his power of explanation. He is soldier of the Vedic literature - rare in the world. He has only constructive nature. Human love he has got. He looks down upon nobody (refer to verse 18, Discourse 5 of Bhagavad Gita, translated by Annie Besant and Bhagvan Das as: "Sages look equally on a brahmana adorned with learning and humility, a cow, an elephant, and even a dog and an outcast.") He

has no hatred for anybody. When he came he only *Namaskared me* (saluted me by folding his hands).

Before he went, he placed his head upon my feet. Such a thing is most difficult for a man of his position. When I said, "I teach three disciplines . . .", I saw feelings of shame, horror, etc., rise in his face as he understood what was at the bottom of life; horror because after so long living in another belief, he feared that he was too old to change his way of life now.

Q. From Speeches and writings, I have gathered the impression that Radhakrishnan is more concerned about bettering the world than about bettering himself. I think he is more extrospective than introspective.

A. That is so. When one knows the smallness of man and the greatness of God one is on the right path. Radhakrishnan is critical of the world but not of himself. He wants to improve the world but he does not want to improve himself. This is his mistake. He is a pure *Sattwa-Guni*. I said to him, "One should not be influenced by *Gunas*, one should influence *Gunas*. One should not be a slave of sentiments, reason should prevail. Emotions there should not be in the mind". He understood, but it is difficult for him to change. How can you become a cultivator now? You have so long learnt and lived a different life. So with Radhakrishnan.

Radhakrishnan has understanding only, no feeling.

## INDEX OF NAMES

The following abbreviations are used: BG (Bhagavad Gita); BP (Bhagavatam Purana); M (Mahabharata); Ms (Manusmriti); R (Ramayana); UG (Uddhava Gita - BP:XI:6ff)

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# INDEX OF SANSKRIT TERMS

A simple English translation is given of each term.

- Abhyasa*, practice, 20  
*Adwaita*, non-dual, 22, 61  
*Ahimsa*, non-violence, 62  
*Akarma*, useless action, 43, 49  
*Bhagwan*, God, 48  
*Bhikshu*, Buddhist monk, 59  
*Bodhisattwa*, in Northern Buddhism, one who renounces  
*Nirvana* in order to help all who continue to suffer, 58  
*Brahman*, the Absolute, 37  
*Brahma Satyam Jaganmithya*, Brahma alone is true - the world  
is false, 58  
*Brahmana*, priestly caste, 31, 51  
*Darshan*, meeting, blessing, 62  
*Devas*, gods, 56  
*Dharana*, *Dhyana*, concentration, meditation, 18, 56, 59  
*Ekadashi*, name of fast day, 29  
*Gunas*, primordial qualities of nature, 35, 44, 45, 65  
*sattwika* (clear), *rajasika* (passionate), *tamasika* (inert), 26, 35  
*Gunatita*, master of the *gunas*, 43, 44  
*Guru*, Spiritual teacher, 24, 28, 39, 41  
*Karma*, action, 30, 34  
*Maya*, Illusion, 38, 53  
*Nirvikalpa Samadhi*, bliss of non-differentiation - not true  
God-realization, 24  
*Paranirvana* (or *Mahasamadhi*), death, 16  
*Pranayama*, breath control, 18  
*Purusha*, soul, 37-8, 63  
*Purushottam*, God, 37  
*Sama-Dana-Bheda-Danda*, persuasion-concession-threat-  
punishment, 61

*Right Life*

- Samadhi*, going beyond distinction of subject and object, 18, 24, 42-3, 59
- Sankhya*, philosophy of dualism, 28
- Sannyasa*, state of wandering mendicant, 9
- Satsanga*, Company of realised souls, 40
- Swadharma*, Right Life, 7, 14, 39
- Vairagya*, dispassion, 20, 23, 39
- Varnashram Dharma*, division of society into castes, 31 '
- Vikarma*, harmful action, 49, 61
- Virat Roopa*, cosmic form, 40
- Yoga: Bhakti, Gyana & Karma*, yogas of devotion, knowledge and service, 30, 57, 62
- Yogaksheman Vahamyaham*, provision of all needs, 26
- Yogaroodha*, one established in *Yoga*, 24, 57
- Yogis*, practitioners of yoga, 6, 43

## RIGHT LIFE TEACHINGS OF THE SHIVAPURI BABA

The Shivapuri Baba died in 1963 at the age of 137. In his youth, he studied mathematics and astronomy. He was a master of alchemy and capable of feats of prodigious strength.

Having attained God-realisation in the mid-nineteenth century, he went on a pilgrimage around the entire world, a journey that lasted forty years. He entered Mecca, met the writers and scientists of Europe and travelled throughout North and South America and Australia before returning to India. In India he knew the living saints and philosophers and their strengths and weaknesses. He criticized Mahatma Gandhi, gave spiritual counsel to Ramakrishna and was a companion to Shirdi Sai Baba.

Rarely has there been such a completely developed man, yet he taught only the Right Life. In 1961, he met J. G. Bennett, one of the leading exponents of the ideas of G. I. Gurdjieff and encouraged him to write a book communicating the teaching of Right Life to the West.

In 'Right Life – Teachings of the Shivapuri Baba', Renu Lal Singh, one of the Shivapuri's small circle of Nepalese disciples, writes of his conversations with the Master.

'Whatever helps the utmost concentration on the Question, "What is Truth or God or Life or the Unknown?" is right, the rest is wrong.'

