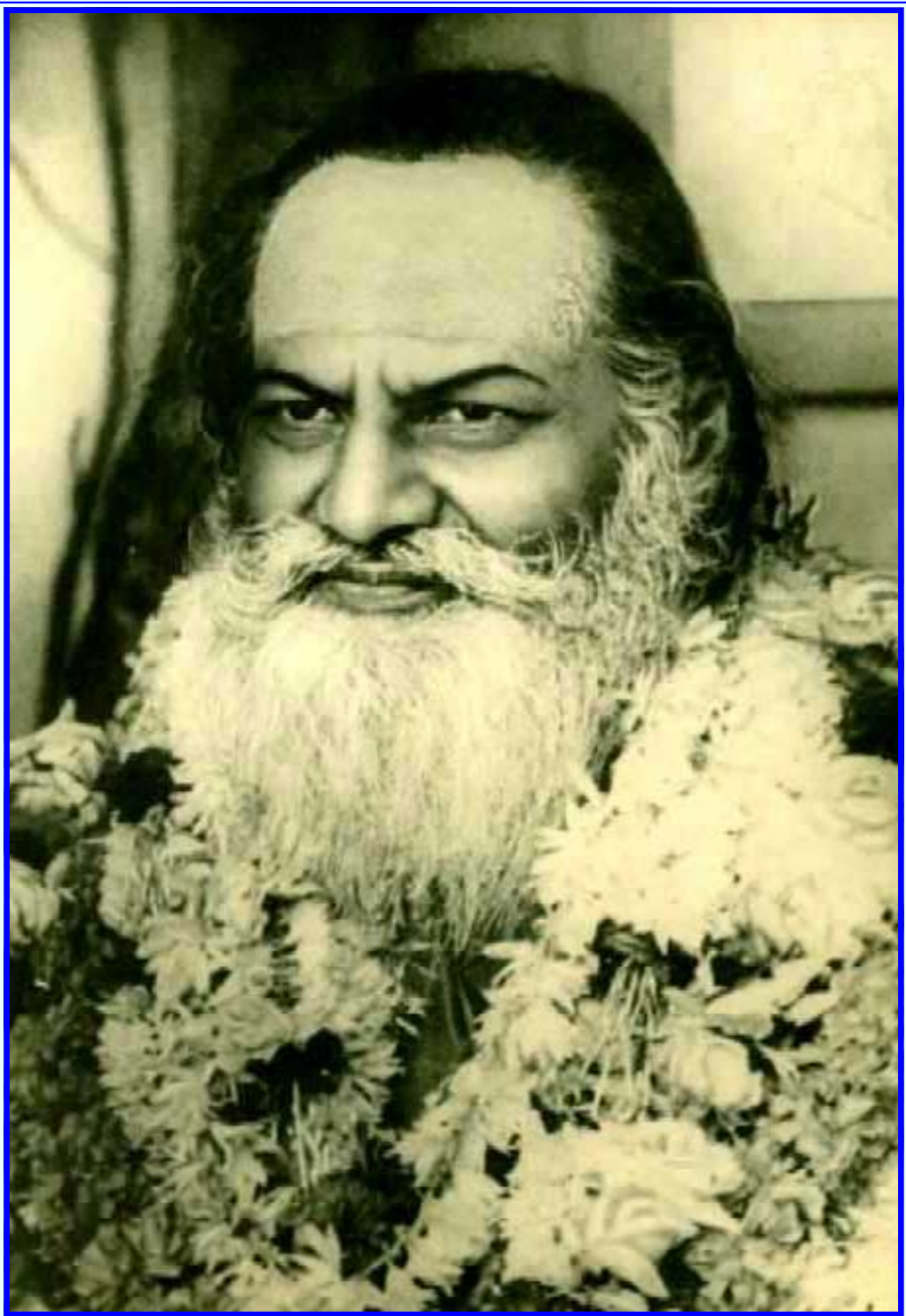


HIS DIVINITY
SWAMI BRAHMANANDA SARASWAT MAHARAJ
JAGAD-GURU SHANKARACHARYA
VON JYOTIR MATH



GURU DEV

Zitate

Über das Leben

„Einen menschlichen Körper zu bekommen ist eine seltene Sache - nutze sie voll aus. Es gibt vier Millionen Arten von Leben, die eine Seele annehmen kann. Erst danach erhält jemand die Chance menschlich zu sein, einen menschlichen Körper anzunehmen.

Deshalb sollte niemand diese Chance vertun. Jede Sekunde im menschlichen Leben ist sehr wertvoll. Wenn DU den Wert dieses Lebens nicht erkennst, wirst Du am Ende nichts in der Hand haben - und wirst weinen.

Weil DU menschlich bist, hat Gott Dir die Kraft gegeben zu Denken und zu entscheiden, was Gut und was Schlecht ist. Aus diesem Grunde kannst DU auf die bestmögliche Art und Weise handeln.

Du solltest Dich selbst nie als schwach oder als niederes Wesen sehen. Was immer bis jetzt geschehen sein mag - mag sein, dass Du es nicht wusstest. Nun aber sei sorgfältig...

Nachdem Du nun einen menschlichen Körper bekommen hast, wenn Du nicht Gott erreichen würdest - dann würdest Du einen Diamanten zum Preise von Spinat verkaufen.“

ZUM GEBURTSTAG VON GURU DEV
[20.12.1868]

Einige Zitate von Guru Dev
aus einer Biographie

Gurur Brahma,
Gurur Vishnuh,
Gurur Devo Maheshwarah,
Guruh Saakshaat Param Brahma,
Tasmai Shri Gurave Namaha.

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Guru Dev spricht zu seinem Guru

„Soweit ich es verstehen konnte, Guruji, lebst du nicht in Häusern, die aus Steinen und Lehm gemacht sind. Du lebst auf subtile Weise in den Herzen deiner Anhänger. Shri-charan, all der Raum in meinem Herzen ist längst von Dir belegt. Den Tag, als ich mich Dir unterwarf, leerte ich jeden Winkel und jede Ecke meines Herzens und füllte es mit Liebe zu dir. Hier drinnen ist kein Raum mehr frei...“

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Über Lehrerschaft

„Der Schüler stellt nicht selbst seine Lektionen zusammen. Er braucht dazu einen Lehrer. Um die Kunst des Wohlseins zu erlernen, die Kunst, ein wahrhaft glückliches Leben zu leben, braucht man einen erfahrenen Guru.“

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## Vedanta

„Die Wahrheit des Vedanta ist selbstverständlich und in sich vollständig. Sie ist das Licht selbst. Sie braucht kein anderes Licht, das sie erleuchtet... die Techniken sind nicht da, um Licht auf die Essenz von Brahman zu werfen. Sie dienen nur dazu, die Dunkelheit der Unwissenheit etwas zu zerstreuen. Sie zerstören die Dummheit nach und nach, aber sie erleuchten Brahman nicht. Brahman selbst ist Erleuchtung. Es ist kein anderes Licht erforderlich, um Es zu erleuchten - genau wie die Sonne selbst leuchtend ist und kein anderes Licht erforderlich ist, um sie zu erleuchten. Bei Sonnenaufgang vertreibt die Dämmerung die Dunkelheit der Nacht, aber sie erleuchtet die Sonne nicht, denn die Sonne selbst ist Erleuchtung.

Alle Techniken zielen darauf ab, die Unwissenheit zu zerstören, aber sie offenbaren

nicht das innerste Selbst. Das Selbst ist Licht, das Selbst ist Beobachter.“

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Politik

„Zu alten Zeiten holten die Herrscher in Staatsangelegenheiten gewöhnlich den Rat der Weisen ein. Mit dem Reichtum ihrer inneren Erfahrungen und ihrem gereinigten Intellekt trugen sie oft kühne Lösungen der politischen Probleme bei. Ihr Rat war unbefleckt durch selbstsüchtige Überlegungen, wurde ohne Furcht oder Begünstigung gegeben und fiel im Allgemeinen zum Wohl des Herrschers und der Bevölkerung aus.

Die Unterbrechung dieses Kontakts zwischen Rajas und Maharishis hat die Qualität der Verwaltung zerrüttet und Unzufriedenheit gebracht. Ethik und Politik sind nicht zwei verschiedene Dinge. Tatsächlich sind Entscheidungen, die auf einer Integration der beiden gründen, die weitsichtigsten und bringen die besten Ergebnisse hervor.

Wir empfehlen den Bürgern immer, rechtschaffen zu leben, und je rechtschaffener sie leben, desto leichter ist die Arbeit des Verwalters.“

Wenn irgendetwas in dieser Welt
erreicht werden soll

„Wenn irgendetwas in dieser Welt erreicht werden soll, so nur von der manifestierten Ganzheit. Mit der Hilfe des Gurus kann der Schüler sein Licht von innen anzünden und Gebrauch von dieser manifestierten Form machen...

Solange Gott sich nicht aus dem formlosen manifestiert, kann Er absolut nichts für uns tun.

...Die Avatare Gottes sind für das Wohlergehen der guten Leute. Wenn Gott keine manifestierte Form annimmt, dann kann die Welt nicht in Ordnung sein...

Das Unmanifestierte existiert nur zum Verständnis, aber das Manifeste existiert für das Wohlergehen der Welt. Aus dem unmanifestierten Gott kann solange kein Gewinn gezogen werden, bis er eine Form annimmt...

Lass deine Liebe für diesen ewig glückseligen Gott anwachsen...

Nur durch deinen Glauben, deine Hingabe und dein Vertrauen in das Höchste Selbst und durch nichts anderes, ist sichergestellt, dass du die Aufmerksamkeit Gottes bekommst.“

Sich an Gott, das Höchste Selbst,
zu erinnern, ist immer höchst gewinnbringend

„Sich an Gott, das Höchste Selbst, zu erinnern, ist immer höchst gewinnbringend. Wieviel Zeit du auch immer damit verbringst, du wirst vielfache Zinsen zurückbekommen...

Bleib wo du bist, aber ändere die Richtung deines Geistes. Denk weniger an die Welt und mehr an Gott. Erledige alle täglichen Angelegenheiten entsprechend den sozialen Erwartungen, aber reserviere für diese Dinge keinen Platz in deinem Geist.

Halte deinen Geist frei für Gott, den Unvergänglichen, dessen Essenz Glückseligkeit ist. Lass deine Liebe für diesen ewig glückseligen Gott anwachsen. Nur durch deinen Glauben, deine Hingabe und dein Vertrauen in das Höchste Selbst und durch nichts anderes, ist sichergestellt, dass du die Aufmerksamkeit Gottes bekommst. Von dann an wird Gott selbst sich um das Wohlergehen seines Hingebenen kümmern. Dann besteht keine Notwendigkeit, für sein Wohlergehen zu beten.

Die Deklaration des Herrn, bestätigt durch die vedischen Schriften ist diese: »Wer immer an Mich mit zielgerichteter Hingabe denkt, für den werde Ich auch seine notwendigen weltlichen Aktivitäten ausführen.«

Der Schöpfer ist Vishvambhara, der Träger des Universums. Er trägt die Pflicht, uns zu erhalten und zu beschützen. Und somit wird er alles arrangieren.

Es gibt eine gewisse Distanz und Trennung zu Mutter, Vater und Guru, aber es gibt keine Distanz oder Trennung zu Gott, dem Höchsten Selbst. Darum muss sich jeder jeden Moment an die Kraft des Höchsten erinnern und sie realisieren.“

Der Große Spirituelle Guru kann das Leben seines Schülers ändern

„Der Große Spirituelle Guru kann das Leben seines Schülers dadurch ändern, indem er immer die Hand über dem Kopf des Schülers hält und ihn wie Sein eigenes Leben macht... Gott, das Höchste Selbst, ist EINS, überall in allem und immer gegenwärtig.

Absolutes Glückseligkeitsbewusstsein kann nicht geteilt werden und ist verkörpertes Wissen. Wenn du dies in deinem Geist immer glaubst, zu allen Zeiten, so ist dies Wissen. Prahad hatte das Bewusstsein, dass Raam immer gegenwärtig war. Darum war sein Geist ständig auf Gott ausgerichtet...

Wenn du nicht weißt, was Gott ist, wie kannst du IHM hingegen sein? Gott ist überall in allem und immer gegenwärtig. Und dieses Wissen zu haben und ständig IHM zu dienen und IHN zu verehren, heißt Hingabe zu haben.

Es wird gesagt, dass Gott, das Höchste Selbst, zu kennen, Wissen ist und Ihn zu verehren nachdem man Ihn gekannt (erkannt) hat, ist Hingabe. Wenn du Ihn nicht kennst, wie kannst du ihn dann verehren? Du siehst, es ist sehr klar, dass Hingabe ohne Wissen nicht möglich ist...

In unseren täglichen Angelegenheiten sollten wir eine Strategie entwickeln, uns immer schnell guten Werken und mit dem Göttlichen verbundenen Dingen hinzuwenden".

Kommentar zum Ende des zweiten Weltkriegs

Als im September 1945 der zweite Weltkrieg zuende ging, wollten Zeitungsreporter die Reaktion des Shankaracharya Swami Brahmananda Sarasvati, Shankaracharya von Jyotirmath (Guru Dev) in Erfahrung bringen. Erklärend machte er ihnen gegenüber folgende Aussage, die in Teilen mit anderen veröffentlichten Zitaten Guru Devs übereinstimmen.

„Ein wirklicher Sieg ist der, der nie wieder zu einem Rückschlag führen kann. Niemand kann sich als endgültigen Sieger bezeichnen, nur weil er einen äußeren Feind niedergeworfen hat, denn ein solcher Feind kann sich wieder gegen ihn erheben. Ein wirklicher Sieg wird nur dadurch erreicht, dass man seine inneren Feinde unter Kontrolle bekommt. Den inneren Feinden Einhalt zu gebieten ist daher der einzige Weg, die äußeren Feinde für immer zu besiegen, denn es sollte uns klar sein, dass es unsere inneren Feinde sind, die unsere äußeren Feinde hervorbringen.“

Diese inneren Feinde sind Ehrgeiz, Wut, Gier, Bindung, Eitelkeit und Eifersucht. Dieses in uns sitzende Hexagon instrumentalisiert alles in der äußeren Welt, um Feinde für uns hervorzubringen. Wenn sich daher jemand an Frieden und Glück durch einen Sieg über alle Feinde erfreuen möchte, sollte er die wahre Quelle aller physischen Feinde angreifen - nämlich das in uns lebende subtile Hexagon. Feinde endgültig auszurotten ist ohne die Zerstörung dieses Hexagons aus Ehrgeiz, Wut, Gier, Bindung, Eitelkeit und Eifersucht nicht möglich. Das ist axiomatisch.

Es ist eine durch praktische Erfahrung gesicherte Tatsache, dass jeder, der diese subtilen inneren Feinde besiegt hat, den eigentlichen Entstehungsort aller äußeren

Feinde zerstört hat. Daher wird das Entstehen eines jeglichen Feindes im Keim erstickt. Nur ein solcher Sieger kann wahrhaftig Sieger genannt werden. Dann stehen für ihn die Pforten zu dauerhaftem Frieden und Glück offen.

Für eine Nation, die völlig frei von Feinden sein und eine Welt von Frieden und Glück aufbauen möchte, ist es daher notwendig, Menschen an den Schaltstellen seiner Regierungsabläufe einzusetzen, die ihr inneres Hexagon besiegt haben. Andernfalls werden sie sich und damit auch viele Andere zerstören. Die Geschichte der letzten Jahrhunderte hat gezeigt, dass die Herrscher mächtiger Nationen unter dem Einfluss ihres Hexagons der Welt ein Blutbad beschert haben. Das ist bestialisch. Diejenigen, die die Bürde tragen, ihre Nation zu lenken, sollten mit besonderer Einsicht handeln. Es zeugt nicht von Größe oder Menschlichkeit, wenn man sich von seinem Hexagon hinreißen lässt und die Erde mit einer Welle von Leiden überzieht.

Außerdem, wie lange können wir fortfahren, äußere Feinde zu zerstören? So bald wir einen losgeworden sind, ist der nächste bereit, uns in Atem zu halten. Auf diese Weise sind nicht nur wir selbst ständig in Aufruhr, sondern wir halten außerdem einen kalten Krieg aufrecht, der ständig Frieden und Glück der ganzen Menschheit bedroht. Dies

ist sicherlich weder das Anzeichen für irgendeinen Sieg noch für die Unterdrückung irgendeines Feindes. Deshalb ist es höchst essenziell, dass nur solche Menschen Nationen regieren sollten, die ihr inneres Hexagon besiegt haben. Es sind diese wirklich siegreichen Führer, die die Gesellschaft, die Nation und die Welt auf dem Weg zu dauerhaftem Frieden und Glück anleiten können.

Es ist nicht zu schwierig, den Sieg über das Hexagon zu gewinnen. Aber die Leute halten es für unmöglich, ohne darüber nachzudenken. Die meisten huldigen dem Glauben, dass nur ein vollkommener Heiliger, der alle weltlichen Belange aufgegeben hat, das innere Hexagon zerbrechen kann. Dieser Glaube basiert auf völliger Ignoranz. Jemand, der entsagt, entsagt der eigentlichen Grundursache des Hexagons, in seinem Falle erhebt sich also die Frage des Besiegens des Hexagons gar nicht. Ein Sieger über das Hexagon ist jemand, der seine weltlichen Belange weiterhin aufrechterhält, ihnen aber nicht gestattet, dass sie ihn unterjochen. Gib dem Feind die Gelegenheit zuzuschlagen, aber lass ihn herausfinden, dass er es nicht schafft, weil du zu stark für ihn bist. Nur dann kann er als besiegt betrachtet werden. Engagement in rechtschaffenen weltlichen Aktivitäten als solches bedeutet kein Hindernis dafür, das innere Hexagon in einem Zustand der Kontrolle zu halten.

Für die Auflösung der subtilen Zelle innerer Feinde ist es nicht nötig, über eine Anzahl Jahre Kriegsvorbereitungen zu machen und dann mit einem Gemetzel loszulegen, das die Welt zwischen Leben und Tod in Atem hält. Es ist lediglich nötig, unparteiisch zu werden und mit Fantasie zu handeln.

Unparteiisch zu sein heißt genau hinzuschauen. Einen Menschen, der Dinge sieht, wie sie sind, nennt man unvoreingenommen. Es gibt keinen Unterschied zwischen dem, wie eine Sache ist und wie er sie sieht. Sein Standpunkt ist völlig ausgewogen. Seine Einschätzung einer Sache ist korrekt - mit anderen Worten, er missversteht nie. Wenn die Welt unreal ist, gesteht er ihr keine Realität zu. Wenn Brahman real ist, betrachtet er es als real. Wenn man weiß, dass die Welt unreal ist und Atman ewig ist, dann wird man unvoreingenommen. Dann sieht man die Dinge in ihrer wahren Gestalt.

Wenn wir sagen, die Welt ist unreal, meinen wir, dass sie nur für die Gegenwart so existieren kann, wie sie aussieht und dass sie in der Zukunft anders aussehen wird.

Schließlich sieht jeder, dass alle Dinge in der Welt vergehen und dass wir sie eines Tages aufgeben müssen - das Kleinste wie das Größte - allem ist bestimmt sich zu verändern. Jeder sieht klar und deutlich, wie un-
aufhörlich vor unseren Augen Viele geboren

werden und Viele sterben. Das nennt man die Vergänglichkeit der Welt. Wir sehen es ständig ablaufen, aber wir denken nicht darüber nach.

Wer durch einen Prozess des Folgerens und tiefen Nachdenkens das Konzept der Vergänglichkeit der Welt im Herzen etabliert hat, der ist kompetent, das innere Hexagon für sich zu gewinnen. Denn wer von der Vergänglichkeit des gesamten Weltkomplexes überzeugt ist, kann nicht anfällig sein für Gier oder Bindung an irgendetwas, da er weiß, dass das heutige Objekt seiner Gier oder seiner Bindung morgen ein ganz anderes sein wird. Da er sich dieser Enttäuschung bewusst ist, entstehen in seinem Geist keine Wünsche und Bindungen. Sogar ihr eigentlicher Same ist zerstört. Dann ist auch die Eifersucht weg. Er ist nicht länger eitel wegen seiner Größe, seiner Gelehrtheit oder seines Reichtums. Wenn Gier, Bindung, Eitelkeit und Eifersucht verschwinden, bleibt kein Anlass zurück für Wut und sie verschwindet automatisch. Seine Wünsche entschwinden und er wendet sich Gott zu mit dem Ergebnis, dass seine weltlichen Aktivitäten nunmehr von einem Sinn für Verantwortung bestimmt werden statt von Begierden. Sein Verhalten wird automatisch rechtschaffen und er lebt in der Welt, ohne durch sie beeinflusst zu werden, so wie ein Lotusblatt im Wasser lebt, ohne nass zu werden. Ein solcher Mensch hat keine

äußeren Feinde mehr und seine Ausgeglichenheit beeinflusst die ganze Natur. Niemand ist in der Lage, das Königreich seines Friedens zu stören. Solch ein Mensch ist »samarshii« (unparteiisch, leidenschaftslos) und ein großer Sieger, der die Welt auf den Weg zu dauerhaftem Frieden und Glück führen kann.

Daher ist der Sieg über das innere Hexagon die höchste Form des Sieges, und auf das Erreichen dieses Sieges sollte der Mensch seine Bemühungen ausrichten.“

GURU DEV

Quotations

About the life

„To get a human body is a rare thing - make full use of it. There are four Million kinds of life which a soul can gather. After that one gets a chance to be human, to get a human body.

Therefore one should not waste this chance. Every second in human life is very valuable. If you don't value this then you will have nothing in hand and you will weep in the end.

Because you are human, god has given you power to think and to decide what is good and bad. Therefore you can do the best possible kind of action.

You should never consider yourself a weak or a fallen creature. What ever may have happened up to now - may be because you didn't know, but now be careful...

After getting a human body, if you don't reach god, the you have sold a diamond at the price of spinach."

Birth then is dependent on karma

„Birth then is dependent on karma, but Bhagavan's kindness is not dependent on karma, that is dependent on bhaava [emotion, feeling]. Anybody who desires, be [he] brahmana, be [he] kshatriya, be he vaishya, be [he] shudra - [whoever] has a feeling for Bhagavan can gain Bhagavan.

Indifference is a very big astra [weapon]. Anybody uttering unpleasantness or being disrespectful in any way then be indifferent to him, that is to say; withdraw one's own thought from his direction. Whenever anybody is contemptuous then this action [of your indifference] will become distress for him. If you have given indifference and not even given heed to his direction, then he is unsuccessful in the fantasy [accusations]. He is defeated right there.

The Shastras doctrine is that, the one who speaks ill [of another] takes a share of the sin of the one they speak ill about. Don't speak ill of anyone and whoever speaks ill of you, understand him to be a benefactor of your salvation, that speaking ill of oneself is to take one's wickedness upon himself. Don't do ninda (speaking ill, blaming, scorning) and if you are spoken ill of, understand him to be well-wishing one's own salvation, that speaking of you, he takes

your sins on himself.

Until a person is familiar with [the difference between] sin and virtue, not locked in the company of those who are wanton and wicked, however much the power of government doesn't want this they are given to create a department to repress [such behaviour].

Tens of millions of rupees are spent on the prison and police departments but they are not lessening the need for jails. Until the difference between sin and virtue is explained to young boys, and they are caused to know the effects - that from virtue comes happiness and from sin comes suffering - until then they will not be free from keeping wicked company. Religious [spiritual] instruction is indeed the way that boys can sense the difference between sin and virtue.

Paramatma is one, and is present everywhere and in every time. Absolute bliss consciousness (satchitananda) cannot be broken and is Knowledge Incarnate."

Commentary to the end of 2nd war

"Real victory is that, after which there can never be a reverse. Nobody can call himself a victor forever merely by crushing an external foe, because such foes can spring up again. A real victory is achieved by bringing under control the internal foes. A check over the internal enemies is therefore the only way of conquering the external enemies forever, because we should bear in mind that it is our own internal enemies which create the external enemies.

These inner enemies are ambition, anger, greed, false attachment, vanity and jealousy. It is this hexagon sitting inside us which makes a cat's paw (duping) of anything in the outer world in order to create enemies for us. Therefore if anybody wants to enjoy peace and happiness through victory over all enemies, then he should raid the very source of all physical enemies - the subtle hexagon living in us. Destruction of enemies by root is not possible without breaking up this hexagon (ambition, anger, greed, false attachment, vanity and jealousy). This is axiomatic.

It is a fact established by practical experience that anyone who has conquered these subtle inner enemies, has broken up the central source of all external enemies. Therefore, all enemies are nipped in the bud. Then

he has no enemies left to be defeated. It is only such a victor who can be called a real victor. Then the gates of true and lasting peace and happiness are opened for him.

For a nation which desires to be completely free from enemies and to build a world of peace and happiness, it is necessary to have such men at the helm of its affairs who have conquered their inner hexagon. Otherwise they would destroy themselves along with many others. The history of the last several centuries shows that the rulers of powerful nations have given a bloodbath to the world under the influence of their hexagon. This is brutish. Those who carry the burden of guiding a nation should particularly act with insight. It is no greatness or humanism to be carried away by one's hexagon and spread a wave of suffering over the earth.

After all, how long can we go on destroying the external enemies? As soon as we get rid of one, another one is ready to engage us. In this way we not only remain ourselves perpetually disturbed, but we also keep a cold war going on which threatens the peace and happiness of the whole of mankind all the time. This is certainly neither a sign of any victory nor of the suppression of any enemies. Hence it is most essential that people who rule nations should be those who have conquered their inner hexagon. It is these re-

ally victorious leaders who can successfully guide the societies, the nations and the world on to the path of lasting peace and happiness.

It is not too difficult to win over the hexagon. But people take it to be impossible without giving thought. Most of them hold the belief that only a perfect saint who has renounced all worldly concerns can break up the inner hexagon. This belief is based on complete ignorance. A renouncer renounces the very cause of the hexagon, so in his case the question of conquering the hexagon does not arise at all. A victor over the hexagon is one who maintains his worldly attitudes but does not allow himself to be subordinated by them. Let the enemy have an occasion to strike, but let him find that he cannot do so because he finds you too strong for it. Only then can he be treated as defeated. Mere engagement in bona fide worldly activities is no hindrance in keeping the inner hexagon in a state of subjugation.

For liquidisation of the subtle cell of inner enemies, it is not necessary to make warlike preparations over a number of years and then start a slaughter which keeps the world hanging between life and death. The only thing necessary for this is to become unbiased and to act with imagination.

To be unbiased is to look correctly. A person who sees things as they are is called an unbiased person. There is no difference between what a thing is and how he sees it. His outlook is completely balanced. His appreciation of a thing is correct - in other words, he never misunderstands. If the world is unreal, he does not give it any reality. If Brahman is real, he takes it as real. When one is convinced of the unreality of the world and the perpetuity of the Atman, then he becomes unbiased. Then he sees things in their true shape.

By saying that the world is unreal, we mean that it can exist as it looks only for the time being, and that it would look something different hereafter. Everybody is actually seeing that everything in the world perishes and that we shall have to miss it one day - the smallest and the biggest - all are destined to change. Everyone sees clearly how many go on being born and how many go on dying constantly before our eyes. This is what we call the transitoriness of the world. We see all this going on but we do not think over it.

One who has set in his heart the concept of the transitoriness of the world through a process of reasoning and deep thought, is the person competent to win over the inner hexagon. Because, one who is convinced of the

transitoriness of the entire world complex cannot be susceptible to greed or attachment to anything, for he knows that the object of his greed or attachment today will be something different tomorrow. Conscious of this disappointment, desires and attachments do not germinate in his mind. Nay, their very seed is destroyed. Then jealousy also is gone. He is no longer vain about his greatness, learning or wealth. When greed, attachment, vanity and jealousy disappear, there is no cause left for anger and anger goes away automatically. His desires recede and turn to God, with the result that now his worldly actions are dictated by a sense of duty rather than by passion. His behaviour automatically becomes proper and he lives in the world without being affected by it, just as a lotus leaf lives in water without getting wet. Such a man has no external enemies left, and his sameness rules over the whole Nature. None is capable of disturbing his kingdom of peace. It is such a person who is »samadarshii« (impartial, dispassionate) and a great victor, who can carry the world towards the goal of lasting peace and happiness.

Therefore, a victory over the inner hexagon is the highest form of victory, and it is to achieving this great victory that man should direct his efforts."

One can become a mahatma wherever one lives

"One can become a mahatma wherever one lives. No one becomes a mahatma by simply wearing ochre clothing or by applying some marks to the forehead. Dress and other externals will not lead to the ultimate good, whereas faith will certainly lead to it. The state of a mahatma is determined by the state of mind. So stay wherever you are, but change the direction of your mind. Think less about samsara and think more about Paramatma.

Nowadays people think a great deal about things they should not waste their time on. One should primarily contemplate Paramatma; instead, people contemplate worldly objects. That is why they are unable to experience peace and happiness. If you apply your vital breath to worldly activities and enjoyment of the senses, then your lungs are like the bellows of a blacksmith. Hence take care of your vital breath and apply yourself to Paramatma. First generate faith. You already have sufficient faith in money. That is why you are able to think about it. When you have faith in Paramatma, then you will start contemplating Him.

You must realize that money and all the objects of samsara will remain here, while you have to carry out your future journey alone.

Prepare for that future journey at this very moment. Increase your faith in higher goals, and increase your love for that ever-blissful Paramatma. Show superficial interest in the things of the world, which will always remain here, and place primary faith in the ultimate goal, which will remain with you. Once you discover that a tantalizing heap of money was actually created by a magician, the temptation to take it will wither, and you will no longer covet it. Like the magician's money, all the objects and relationships of samsara are transient. Therefore, carry out all daily affairs according to social expectations, but do not reserve a place for these things in your mind. Keep your mind free for the imperishable Paramatma, whose very essence is bliss. Always keep Bhagavan in your mind and never transgress the bounds of propriety-this is what it means to be a mahatma."

STORIES ABOUT GURU DEV

Told by Dr. Varma
(Maharishi's uncle)

Seelisberg, April 1988

In 1971 at the first Symposium in Amherst University, Massachusetts, USA, I met Dr. Varma and was told that he had been initiated by Guru Dev. In 1972 I met him again in Fiuggi, Italy, where I asked him if he could tell me about his experiences with Guru Dev. He was delighted to do so and we sat down on the chairs outside Maharishi's door.

Dr. Varma was a photographer and an artist. At that time he painted pictures of Guru Dev for Maharishi, later he painted also a most beautiful small one for me. He was also a homeopathic doctor. He helped course participants who had trouble with the medicines which the Western physician had given them.

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### Dr. Varma meets Guru Dev

Dr. Varma told me he did not like gurus because he saw that most of the people who went to gurus did not change and were as bad as before.

But one day a friend came and said "I know you don't care for gurus, but now there is a guru in Jabalpur (that was the town where they lived) whom you must see, he is completely different from all those I have

known. You must accompany me tonight." - "Alright" said Dr. Varma "I'll come with you, but I don't know how to behave with such people." - "Don't worry," said his friend, "you just copy me."

So that evening they went to the house and knocked at the door. A Brahmachari opened and they told him they wanted to see the guru. He noted down their names and said he would ask. After a short time he came back. "Yes, you can come in, follow me."

They came to a large room. Along the walls people were sitting in silence. An elderly man was at the end of the room. The Brahmachari gave a sign to Dr. Varma's friend that he could approach the guru, so he went forward and bowed down deeply before Guru Dev and stood before him with folded hands and then went to the wall and sat down.

The Brahmachari gave Dr. Varma sign to go forward. So he went towards Guru Dev, bowed down and then with folded hands looked at Guru Dev's face, and he looked—and looked—and looked—completely fascinated by the beauty and majesty of that personality.

Suddenly he realized that he had been staring at Guru Dev for such a long time and was quite bewildered at his own behaviour. Then the thought came: It is HIS fault, it is HIS

powerful influence! I could not help it! He bowed down deeply again and then sat down near his friend, still bewildered.

There was absolute silence in the room. Then he thought: I wish I could hear his voice, I wish he would speak! - Guru Dev said: "I usually do not speak; I speak only when somebody asks me a question."

Dr. Varma was frightened! "He can read my thoughts!!!" Nevertheless he wanted to hear him and there was a question in his mind, something that had always bothered him, so he asked:

"Why are good people, who live a good life suffering and bad people have a comfortable life and are powerful and wealthy?"

Guru Dev smiled and began a story which beautifully answered the question:

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Once there was a farmer

"Once there was a farmer, an honest man, who worked diligently and earned a good living for himself and his family. He had a good wife. His children were well-behaved and he

lived in harmony with all his neighbours. He could have had a happy life, but in that area there was a gang of robbers.

In the night they would knock on the door and he had to open it knowing that otherwise they would have broken it down. Ten men would rush into the house threaten everyone, take what they wanted and then shout at them: "Don't dare to inform the police that we were here! If you do we shall kill all of you!"

On what they had left the family could barely survive. They were not the only ones who suffered; almost all the farmers were robbed and threatened by the gang which terrorized the area in the nights. They worked hard and the robbers were well-fed and had a comfortable life, whereas the farmers constantly lived in fear.

One night our good honest farmer heard a knock at his door. "If they take away what is left then we will really starve", he thought. Trembling he opened the door. But there was only one man, one of the robbers.

"You need not be afraid of me, I've run away from them, I was so fed up with that kind of life, always afraid that the police might find out, I want to lead an honest life, I want to work for my living and I want to

make up for the bad things I have done.
Please help me! Please!"

"Well, you know that I have not much food left, but I have plenty of work, if you want to help me you can stay here and work in the fields tomorrow, come in and lie down rest." So the robber worked with him in the fields all day long and he thanked him because he felt so happy with his work.

After a few days there was a knock at the door in the night. "They have found out that he is here." the farmer thought. "What will they do?!" Trembling he opened the door. There was only one man! Another of the robbers.

"You need not be afraid of me! After my friend had left us we found out that he was working with you. So I said I would watch him closely and I saw that he looked so happy when he worked with you and talked to you. So I thought I am so fed up with this life in constant fear of the police, I want to be happy and I want to make up for the bad things I have done. Can you help me, I don't want to be in prison, I want to help the farmers I robbed. Can you help me, please?"

The farmer said: "Your friend has been working well and if you want to help me, there

is plenty of work. Come in and rest and tomorrow you start working." So the two men helped him and were happy even though he could offer them only a little food.

A few days later there was a knock at the door in the night and another robber told him he had escaped from the gang where he felt so unhappy and after watching his friends working in the fields and seeing how happy they looked, he had such a desire to work and be happy like them and make up for the bad things he had done and would the farmer please help him and not tell the police! So the third robber worked for the farmer and was most grateful to him for letting him work and be happy.

Two more robbers came in the next nights. And eventually there were five men outside with no intention of attacking. The gang leader said he need not be afraid, they would do no harm, they simply could not go on doing what they had done, their number was too small, and they had seen how happy the men looked who worked for him.

"We, too, want to make up for what up for what we have done to the farmers, we want to work for all the farmers that we have robbed. But please don't tell the police, we don't want to go to prison, we want to work and be happy. Please help us so that we can

work!" So the plague of the area had come to an end and robbers and farmers became happy people.

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### It is a law of nature

It is a law of nature that a good man who lives according to the laws of nature may suffer for some time; he may have to learn how to cope with difficult situations and be an example for others and help others by living and behaving according to the laws of nature. But he will never suffer for ever, because that is a law of nature. And he will always get help, because that also is a law of nature.

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Dr. Varma comes back the next night

Dr. Varma was very grateful for that beautiful answer. Then there was silence again. They stayed for hours till the Brahmachari asked all the people to leave. Dr. Varma said to his friend that he would come back the next night.

When they came back the next night, the

Brahmachari opened and said they could enter. "We must give our names." they said. The Brahmachari said: "Oh no, the guru would be angry with me if I gave him your names again, he knows you."

They looked at each other and followed, delighted that they could sit quietly and again look at this wonderful face. And when Dr. Varma had a question he asked and got a good answer.

Night after night they came and when he had a problem with his business or his family he got the best solution to his problem. He was amazed how much Guru Dev knew about his situation.

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### I want to be your disciple

One night he said: "Guru Dev, I want to be your disciple, would you please initiate me?"

Guru Dev said: "No, you are married, you have children, you are a businessman, you do not have the time." - "But I can spend all the night with you, I am never tired when I am with you." No reply.

So night after night he asked the same question. Eventually Guru Dev said: "Ask me again in three days." So Dr. Varma was happy to ask him again on the third day. And Guru Dev answered: "You have shown good perseverance. Tomorrow morning come before sunrise and bring fruit and flowers and I will give you your mantra."

Dr. Varma asked: "Should I not also bring some good cloth for you to wear?" Guru Dev smiled: "Look at my clothes, they are still alright. But when you see that they are not good any more, then you may bring new cloth."

So before sunrise Dr. Varma came full of joy to his initiation. Guru Dev did the puja with his fruit and flowers and then gave him his mantra and asked him to sit down. He gave him a rosary. An Indian rosary has mostly 108 beads. Guru Dev told Dr. Varma to close his eyes and repeat the mantra and with every mantra touch a new bead so that the rosary would go forward in his hand with each mantra.

Then he told him to only think the mantra easily without speaking it any more while his fingers moving forward touched the beads. The rosary has one extra bead attached to it where you start and where eventually you finish the round of 108.

When Guru Dev saw that Dr. Varma had reached the end of the round at the extra bead, he told him to stop thinking the mantra. After some time he told him to open his eyes slowly. He asked him how he felt.

Dr. Varma said he felt very good and happy. "Very good," said Guru Dev, "now you go home and sit in your room and do three rounds. Then come out slowly, have breakfast and then open your shop and do your work. In the evening after closing your shop go to your room and again do three rounds. Come out slowly and have some food and then you can come to me and tomorrow morning before sunrise come again to me and report your experiences.

So the next morning Dr. Varma was most happy to report all the beautiful experiences he had had during the day, business was so good, customers were so friendly and told him he looked so good, he managed to do so many things.

But as to his meditation he was not quite happy. He said: "I felt so happy with my mantra, but I kept forgetting it while my fingers were moving automatically. In each round this happened! What can I do about it?!"

A wonderful smile was on Guru Dev's face.

"FOUND!" he exclaimed. "You have learnt to transcend the mantra! Excellent! You transcended the mantra which wants to go back to the source. The best thing that can happen! When you are aware of having forgotten the mantra you quietly pick up the mantra again and continue happily. This was very good meditation. Continue meditating like that now and tonight and report to me tomorrow morning." So very happy checkings followed.

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I have devotees, meditators in Benares

One day Guru Dev said to him: "I have devotees, meditators in Benares who have things which I need. Would you like to go to Benares and get them for me?"

Dr. Varma was delighted to serve his master. At the railway station there was a huge crowd. In India most people travel with their bedding and their pots and food. So there were big piles of luggage waiting for his train which had only one first class railway car.

So he wondered how he could get to that car, for you cannot walk from one car to another, each car is separate, there is no connection between the cars.

The train entered the station and the first class car stopped right in front of him. Most of the other people went to the other cars and he had no difficulty in reaching the door.

When he arrived at Benares he wondered how he would find the street quickly. As he looked out of his window he saw somebody waving. He opened the window. "Are you Dr. Varma?" the man asked. "Yes" - "Then come with me I'll take you to my friends who are waiting for you."

The people were happy to give him the things which they had for Guru Dev. He was taken back to the railway station and the train was already there to take him back to Guru Dev happy that everything had been so quick, smooth, effortless and joyful.

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A man who was considered to be very wealthy

One day a man who was considered to be very wealthy came to Guru Dev. He said to him:

"I have been so happy whenever I have come to you. Would you allow me to donate something for your ashram?"

"No," said Guru Dev, "I do not want money but I want from you what is dearest to you."

"I have precious jewels."

"No, I want what is dearest to you!"

"Do you want my estates?"

"No, your estates do not belong to you, you have so many debts."

Now the man was deeply frightened!

Guru Dev continued quietly: "You have a little box in your pocket, what is in it, that is what I want, for that is dearest to you! For that cocaine you have been spending all your money and have made your family unhappy."

Trembling the man took out of his pocket a little box and handed it to Guru Dev. He prostrated before the master for a long time and then thanked him from the deepest depth of his heart for having been cured of his addiction.

Guru Dev said: "Now go and work and make your family happy!" A completely transformed man left the house in all gratitude.

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Guru Dev had to go to some other place

Not long after that Guru Dev had to go to some other place. Dr. Varma was extremely sad. "Who will answer my questions, who will solve my problems?"

"Don't worry," said Guru Dev. "In the evening go to your room, sit in front of my picture and tell me your questions and your problems. You will get the answer at the right time."

And that is what Dr. Varma did. Whenever he asked Guru Dev a question he had, the very next morning he found the answer in his mail. The question had been answered before he had asked it!

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## Mrs. Varma had found a good husband for their daughter

Soon after Guru Dev had left Jabalpur, Mrs. Varma had found a good husband for their daughter. She went to the Jyotishi, the astrologer and asked him to find the most suitable date for the wedding.

In India the wedding of a daughter was usually a big headache for the father of the

bride. The father had to invite all the members of his own family, of the family of his wife, and the whole family of the future husband. He had to house and feed all these people for a whole week and had to pay for all this as well as for all the necessary things for the new household and for at least two hundred beautiful saris.

When Mrs. Varma told her husband the date of the wedding, he got very worried. The Second World War was still going on and food was rationed. It was very difficult to get all the things he needed and he didn't have much time left to do all this.

Of course there was a "black market", but they asked huge prices. So he sat down in front of Guru Dev's picture and told him about the problem, then he meditated.

The next morning a man entered his shop, he had never talked to that man before, he was not a customer. The man said he had heard about the wedding of Dr. Varma's daughter and just wanted to ask him if he needed flour.

"Yes I do," replied Dr. Varma. "How many people do you expect?" Dr. Varma told him the number.

"Alright, tomorrow morning before sunrise

when it is still dark, put an empty sack outside your backdoor. Ten minutes later check, and there will be a full sack. Take it into your house and next morning put another empty sack and ten minutes later take the full sack into your house and continue doing like that during the following days." So sack after sack of good flour came into the house.

One morning the man came into the shop. "Do you think you have enough flour now?" - "I think so." - "Do you need sugar?" - "Of course."

Much sugar is needed for all the sweets that have to be offered at a wedding. The man smiled: "So put out empty sacks as usual and take the sugar sacks inside."

Eventually Dr. Varma thought there was enough sugar and the man came to the shop to ask him if he had enough sugar. Dr. Varma thanked him and asked him to give him the bill. The man wrote out a bill. Dr. Varma had expected a huge bill with black market prices. But the prices were absolutely normal.

Dr. Varma expressed his astonishment and wanted to offer the man extra money. "Not one rupee more!" said the man. "I am happy that I could help you."

When the guests arrived, they were amazed at all the good food which happy Dr. Varma could offer them and could continue to offer them all the following days and they admired all the beautiful things he had been able to get for his daughter just in time for the wedding.

Guru Dev had told him his problems would be solved "in the right time". How grateful he was to Guru Dev who had helped from a distance!

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Guru Dev wanted to have a big festival

One day news came that Guru Dev wanted to have a big festival for several days at New Delhi on a plain outside the town.

So Dr. Varma closed his shop and went to Delhi to see again his beloved master. As Guru Dev was a Shankaracharya his duty was to revive religion among the people of his area which was Northern India. So he had to travel a lot to be available to his people in this large area.

For such big festivals to which people came from all over India, the British rulers had to be asked to give permission. The British

respected Guru Dev and they gave permission but under the condition that no food was taken out of the town of Delhi.

This was a difficult condition. Transportation was not easy at that time. Guru Dev said to the organizers: "Do not worry about the food, it will be there." And all the food was there in time, none of the thousands of people was hungry.

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If you love me,  
give me what is most dear to you

Guru Dev did not speak much, but whatever he said got to the heart. On such occasions he would usually say:

"If you love me, give me what is most dear to you: I want you to give me all your vices, all your addictions, all your bad habits, all your bad thoughts, all your negative behaviour, because with these you cannot be happy and I want all of you to have a happy life in the love of God. And the love of God has to be expressed in good loving behaviour, in seeing God in our fellowman."

(That is the reason why Indians greet with

folded hands and say "Namaste" which means "I worship God in you.")

Guru Dev also insisted very much on tolerance, to bring home to everyone that there is only one God who takes care of every man in greatest love and wants him to find him in the deepest silence of his own heart and in that of his fellowman, so that he can be happy and healthy. As to health he would also give good advice to those who needed it.

At the great festivals there would be learned Pandits speaking, also Maharishi. But he always wanted the whole group to participate in singing the glory of God whose instrument he was to make them happy in this big family that had gathered around him to hear his wisdom and feel his power and divine love.

So we also feel like a big family at the feet of Guru Dev who gave us all this precious knowledge through Maharishi to create Heaven on Earth within us and around us.

Jai Guru Dev.  
Jai, jai Guru Dev.

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**SPEAKING ABOUT GURU DEV'S NIRVANA**

**Brahmachari Swami Satyanand**

## Speaking about Guru Dev's nirvana

1967

"When in 1953 Guru Dev left this mortal frame and attained nirvana I was at Benares, another place of pilgrimage for Hindus, and at that moment I was staying in the ashram of Guru Dev. Everybody knew that I am very attached to Guru Dev and devoted to Guru Dev, and then news came to Benares that Guru Dev has attained nirvana. I was sitting somewhere with a group of my friends and the news was relayed there. When my friends heard that Guru Dev was no more they were very anxious about me and when they conveyed that news, they were rather alert to appraise whatever reaction is and what happened, I simply, when I heard that news I became very sad, very sorry and I just kept my head on the table before me. And all of them were very anxious what will become of me. But soon after, while I was very morose, sorrow, sad, entire world was empty for me and I did not understand what to do without Guru Dev, just a half a minute or two seconds after, a flash came and it appeared to me that Guru Dev was scolding me:

»What a fool you are!

You have been with me for all these many months and years, and you heard my discourses too.

Is it a moment of feeling sorry?

Why should you be sorry today?

And you think that I am gone, where am I gone?

Till now whenever you wanted to meet me, you had, you had to come to the place where I was, and today when I have attained nirvana, I am everywhere, I am omnipresent.

Where have I gone?

Very foolish for you to mourn on this occasion.

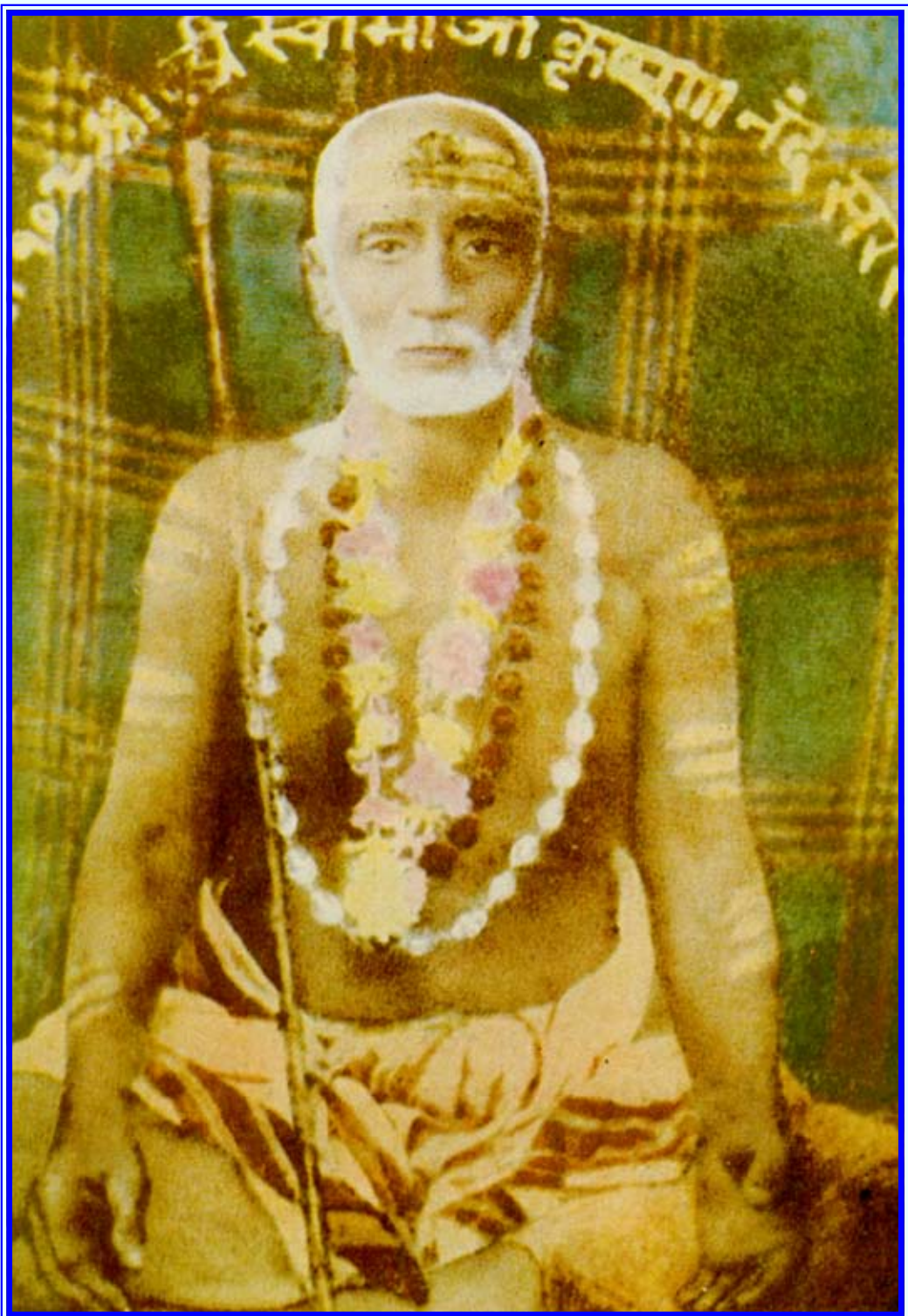
I am with you, here, there, everywhere. Why should you be sorry?«

And the moment this flash came, my face became very brilliant, I became very cheerful. And when I raised my head, my friends who were standing there, very anxious and held in suspense, they were upset to see my brilliant and cheerful face. And then they said, »What has happened to you?« I said, »No you can't understand, nothing has happened to me, I am alright, now let me go back to the ashram and make the necessary arrangements«."

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SWAMI KRISHNANAND SARASWATI

Sad Guru Dev



ZITATE ÜBER GURU DEV

Maharishi Mahesh Yogi

## Die größte Leistung eines Heiligen

„Die größte Leistung eines Heiligen ist sein eigenes Leben, das hohe Bauwerk eines verwirklichten Upanischadischen Lebens, das sich aus der direkten Erfahrung der Wirklichkeit entwickelt. Um diese innere Persönlichkeit zu verstehen, muss man sich solch verwirklichten Seelen mit einem offenen und empfänglichen Geist nähern und versuchen sich das großartige innere Leben vorzustellen, das die Basis ihres tatsächlichen und wirklichen Lebens ist.“

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## Die ganze Kraft, die ich habe

1961

„Wir sind also glücklich, und alle von Euch sind vom Glück sehr begünstigt, seine (Guru Devs) Gunst zu haben - aus dem fernen Indien. Das Glück aber ist da, wir müssen es nur mit all unseren Mitmenschen teilen. Wir müssen unser Äußerstes tun, diese Meditation allen Menschen zu bringen, auf alle nur möglichen Weisen, die jedem von uns möglich sind.“

Wenn ich wirklich gute Unterstützung (cooperation) von allen Menschen haben könnte, die mit mir in Kontakt kommen - das wäre etwas

- die ganze Welt wird erfüllt mit allen erhabenen Aktivitäten des menschlichen Lebens. Die Menschheit wird sich in Göttlichkeit verwandeln.

Wir haben es in seinem Leben gesehen, daher wissen wir, was im Leben des Menschen göttlich werden könnte. Einfach die Fülle des Göttlichen. Das ist die ganze Kraft, die ich habe, und diese solltet Ihr in Euch selbst fühlen. Solch eine große Macht, solch große Weisheit, solch große Glückseligkeit.

Das ist etwas über Guru Dev.“

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## GURU PURNIMA

Was Du uns geschenkt hast

2007-07-09

„Guru Dev, was Du uns geschenkt hast, ist ein unermesslicher Schatz voller Reichtum des Lebens - Leben in der Allgesamtheit von Brahman-Bewusstsein. Wir fühlen uns so gesegnet. Was wir erhalten haben:

Unbesiegbarkeit für jede Nation.“

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## Die ganze Atmosphäre reinigte sich durch sein unbegrenztes Bewusstsein

„Die ganze Atmosphäre reinigte sich durch sein unbegrenztes Bewusstsein. In seiner Gegenwart sammelte sich übermäßige Kraft, tiefer Friede senkte sich in das Gemüt jedes Menschen und wurde zu Glückseligkeit.“

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## Der Wert des „Jai Guru Dev“ Sagens

„Die Technik, die Ihr erlernt habt, ist der wichtigste Öffner menschlicher Kreativität, welche Kosmische Kreativität ist, Kosmisches Leben.

Ihr habt jetzt Verantwortung übernommen und Ihr werdet sie genießen. Jedes Mal, wenn Ihr jemanden innerhalb fünf Minuten einführt und wenn Ihr sagt »Öffne die Augen«, wird er »Danke schön« sagen. Eine Welle intensiver Freude berührt dann Euer Herz - »Danke schön«.

Ihr habt ihn für den Reichtum geöffnet, Ihr habt ihn geöffnet für das Nichts, das in jeder Weise Fülle ist. Es ist ein Feld aller Möglichkeiten, wohin Ihr ihn still geleitet habt, damit er es betreten kann. Sie werden sehr froh sein, Eure Schüler. Eure Schüler

werden sich Eures Segens erfreuen.

Und immer

»Jai Guru Dev«

- mit gefalteten Händen sagen wir

Jai Guru Dev.

Die Leute werden Euch loben, Euch bewundern,  
und Ihr werdet immer sagen:

Jai Guru Dev.

Dieses Lob geht zu den Füßen Guru Devs. Dieses Lob geht zur Quelle des Stroms des Wissens, der das göttliche Leben auf einer Ebene menschlichen Lebens öffnet - menschliche Gesellschaft erhebt sich, um göttliche Gesellschaft zu werden.

All den Beifall, all die Bewunderung, all die Lobesworte, die Ihr erhaltet, gebt Ihr ganz still in Eurem Geist an Guru Dev weiter. Es ist sehr notwendig, an die Quelle dieses Wissens vollkommen angeschlossen, mit ihr verbunden und ihr ergeben zu sein.

Was ich jetzt in der Welt erreicht habe, ist die Transformation - die Welt erhebt sich zum Feld der Unbesiegbarkeit.

Von was?

Von einem einzigen Gefühl:

Jai Guru Dev,  
Jai Guru Dev,  
Ruhm gebührt Guru Dev,  
Jai Guru Dev.

Dies ist unsere Stärke die ganze Zeit, während wir baden in der Wärme des Gefühls von Guru Dev, die ganze Zeit und die ganze Zeit.“

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Alle Devatas zusammen bezeichnen Guru Dev

„Alle Devatas zusammen bezeichnen Guru Dev:

Gurur Brahma,  
Gurur Vishnuh,  
Gurur Devo Maheshwarah,  
Guruh Saakshaat Param Brahma,  
Tasmai Shri Gurave Namaha.“

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**DAS LICHT, DAS UNS FÜHRT**

**Maharishi Mahesh Yogi**

## Das Licht, das uns führt

Das Licht, das uns führt, ist die ewig scheinende, nie untergehende Sonne der Göttlichen Gnade. Ewig dieselbe, stetig wie der Nordstern und hell wie die Mittagssonne, das uns führende Licht ist die Göttliche Gnade von Shri Guru Deva, Maha Yogiraj, Seine Göttlichkeit, Swami Brahmananda Saraswati Maharaj, der Erhabenste in der strahlenden Schar der Jagd-Guru Shankaracharyas von Indien.

Er war Maha Yogiraj (der größte der Yoga-lehrer) in der Familie der Yogis von Indien und wurde von den »Gnani« (Realisierten) als personifiziertes Brahmanandam (universelle Glückseligkeit oder Kosmisches Bewußtsein), als der lebende Ausdruck von »Purnam adah, purnam idam« betrachtet. Die göttliche Ausstrahlung, die von seiner leuchtenden Persönlichkeit ausging, enthüllte die Wahrheit von »Purnam idam« und sein Sahaja-Samadhi (allzeit natürlicher Zustand des kosmischen Bewußtseins) verdeutlichte die Wahrheit von beidem - «Purnam adah» und »Purnam idam«. Die Vollkommenheit dieses großen geistigen Meisters brachte Nordindien und jedem Ort, den er besuchte, eine geistige Renaissance.

Dieser große Stolz Indiens war in seinen frühen Tagen »Rajaram«, als er die Liebe seiner ehrenwerten Familie war und als »auf-

gehende Sonne« in der Gemeinschaft der Mishra Brahmanen in dem Dorf Gana, in der Nähe von Ayodhya in Uttar Pradesh, Nordindien, geschätzt wurde. Er wurde am 20. Dezember geboren, aber die Stunde seiner Geburt bestimmte ihn für den Orden der Einsiedler und nicht für das Leben in der Welt.

Im zarten Alter von 9 Jahren, als sich die anderen Kinder der Welt auf Spielplätzen tummelten, war er bereits in dem Gedanken der Entsagung gereift und durch ständiges und tiefes Nachdenken war er von der Nutzlosigkeit und Vergänglichkeit weltlicher Vergnügen überzeugt. Schon so früh erkannte er, daß wirkliches und andauerndes Glück nicht ohne die Realisierung des Göttlichen erlebt werden kann. Die Freuden und Vergnügen, die durch die Welt der Phänomene vermittelt werden, sind bloße Schatten und verzerrte Abbilder des idealen Glücks und der Glückseligkeit, die beide nicht weit vom Menschen entfernt sind, sonder in seinem eigenen Herzen liegen, umhüllt von den dunklen Wolken der Unwissenheit und Illusion. Als er gerade neun Jahre alt war, verließ er seine Heimat und ging zum Himalaya, auf der Suche nach Gott, dem Licht, das die große Dunkelheit im menschlichen Geist vertreibt, die Dunkelheit, die zwischen dem Menschen und der inneren Erleuchtung steht.

Auf dem Pfad des Göttlichen ist ein geeigne-

ter Führer notwendig. Während der Suche nach einem vollkommenen spirituellen Führer begegnete er vielen Meistern und guten Anfängern, aber keiner entsprach dem Ideal, das zu finden er sich zum Ziel gesetzt hatte. Er wünschte, daß sein spiritueller Meister nicht nur auf philosophischem Gebiet bewandert, sondern auch eine realisierte Persönlichkeit sei, und, wichtiger als diese beiden Leistungen, er sollte das Zölibatsgelübde abgelegt haben, vielleicht der natürliche und berechtigte Wunsch eines Aspiranten, der selbst beschlossen hatte, diesem hohen Ideal sein Leben lang treu zu bleiben.

In der heutigen Welt ist es schwierig, wenn nicht gänzlich unmöglich, eine Persönlichkeit zu finden, die diese drei Bedingungen und Eigenschaften in sich vereint und deshalb mußte der junge Wahrheitssuchende weit und lange wandern, ehe er am Ziel seiner Suche anlangte. Nachdem er etwa fünf Jahre durch den Himalaya gezogen war, erreichte er die Stadt Uttar Kashi. In jenem »Tal der Heiligen«, in jener kleinen und abgelegenen Einsiedelei im Himalaya wohnte in jenen Tagen ein großer, spiritueller Meister, Swami Krishnanand Saraswati, ein Heiliger, tief vertraut mit philosophischem Wissen, der zudem eine seltene und vollkommene Verbindung von Theorie und Praxis, von Gelehrtheit und Verwirklichung darstellte.

Dieser realisierten Seele ergab sich der junge Asket, um in die geheimnisvollen Reiche des Geistes eingeführt zu werden, deren wirkliche Schlüsselübungen nicht durch Bücher und Abhandlungen erlernbar sind, sondern nur von vollkommenen spirituellen Meistern, die in der Stille diese ganz geheimen Übungen von Herz zu Herz weitergeben.

Nach einiger Zeit betrat er, mit der Erlaubnis und dem Befehl seines Meisters, eine Höhle in Uttar-Kashi, mit dem Entschluß, nicht herauszukommen, ehe er das Höchste Licht erkannt hatte. Sein Wunsch, das Höchste Wissen zu erlangen, war nicht nur ein Wunsch oder eine Absicht, er war eine mächtige, überwältigende Entschlossenheit, die wie Feuer in seinem Herzen brannte. Sie durchdrang jede Zelle seines Körpers und ließ ihn nicht ruhen noch rasten vor der völligen Realisierung der ewigen Seligkeit.

Bald erreichte er den hitzelosen, rauchlosen Glanz des Selbstes, und erkannte die Göttliche Wahrheit, das kosmische Bewußtsein, die Letzte, Höchste Realität, Sat Chit Anandam, das Nirwana.

Die höchste Errungenschaft eines Heiligen ist sein Leben selbst, das hohe Gefüge eines realisierten, upanishadischen Lebens, das sich unter dem Druck der direkten Erfahrung der Realität entwickelt. Um jene innere Per-



sönlichkeit zu verstehen, muß man sich solchen realisierten Seelen mit einem offenen und empfänglichen Geist nähern und versuchen, sich das große innere Leben, das die Basis ihrer tatsächlichen und realen Lebensform ist, zu vergegenwärtigen.

Im Alter von 34 Jahren wurde er von seinem Meister bei dem größten Pilgerfest der Welt, »Kumbha Mela«, das einmal alle 12 Jahre am Zusammenfluß der zwei heiligen Flüsse Ganges und Jumna in Allahabad City abgehalten wird, in den Orden der »Sanyas« aufgenommen. Dann ging er wieder in die selige Einsamkeit, die einzige Glückseligkeit. Diesmal ging er nicht zum Himalaya, sondern zu den Amarkantakas, der Quelle des heiligen Flusses Narbada in Zentralindien.

Den größeren Teil seines Lebens verbrachte er an ruhigen, einsamen Orten, der Heimat von Löwen und Leoparden, in verborgenen Höhlen und dichten Wäldern, wo sich sogar die Mittagssonne vergeblich müht, die Dunkelheit zu durchdringen, von der man sagen kann, daß sie sich in diesen abgelegenen und einsamen Regionen von Vindhyagiris und Amarkantakas (Gebirgsketten) für immer niedergelassen hat.

Er war dem Blick der Menschen entzogen, aber in den Augen des Schicksals des Landes war er ausgezeichnet. Seit mehr als 1½ Jahrhun-

derten war das Licht von Jyothir Math erloschen und Nordindien hatte keinen Shankaracharya, der das geistige Schicksal des Landes leitete. Hier war ein helles Licht spirituellen Glanzes, schön geschmückt durch die vollkommene Disziplin des Sanatana Dharma, aber es war verborgen in den Höhlen und Tälern, in den dichten Wäldern und Bergen Zentralindiens, als ob die selige Einsamkeit einer Persönlichkeit die richtige Gestalt und Vollkommenheit gäbe, die die Dunkelheit, welche das spirituelle Schicksal des Landes überkommen hatte, durch den Strahl ihrer bloßen Gegenwart erleuchten sollte.

Es nahm lange Zeit in Anspruch, 20 Jahre, Ihn dazu zu überreden, aus der Einsamkeit zu kommen und den heiligen Thron des Shankaracharya von Jyothir Math in Badariashramam, Himalaya zu besteigen. Im Alter von 72 Jahren, im Jahre 1941, eine bedeutungsvolle Zeit in der politischen und religiösen Geschichte des Landes, wurde er als Shankaracharya von Jyothir Math eingesetzt und dies war ein Wendepunkt im Schicksal des Landes. Die politische Freiheit wurde unter Seiner göttlichen Gnade Wirklichkeit und er wurde von Dr. Rajendra Prasad, dem ersten Präsidenten der indischen Union hoch verehrt. Auf der Konferenz hervorragender Philosophen der Welt, die anlässlich der Feiern zum Silberjubiläum des Instituts indischer Philosophen in Calcutta im Dezember 1950

stattfand, sprach Dr. S. Radhakrishnan, der berühmte Philosoph und Nachfolger von Dr. Prasad als Präsident der indischen Union, Shri Guru Deva als »Vedanta Incarnate« (Verkörperung der Wahrheit) an.

Seine Methode der spirituellen Erleuchtung war all-umfassend. Er inspirierte alle gleichermaßen und erhob jedermann in seinem religiösen, tugendhaften, moralischen und spirituellen Leben. Er war nie Führer einer einzelnen Partei. Alle Parteien fanden einen gemeinsamen Führer in Ihm. Alle Unterschiede und verschiedenen Meinungen der unterschiedlichen Kasten, Glaubensrichtungen und »sampradayas« lösten sich in Seiner Gegenwart auf und jede Partei fühlte sich als ein Faden im Gewebe der Gesellschaft, erkannte, daß alle Fäden miteinander das Gewebe bilden und daß kein Faden mit Vorteil daraus entnommen werden kann. Solcherart war seine Universalität und allumfassende Natur.

Seine gesamte Persönlichkeit strömte immer den klaren Wohlgeruch seiner Spiritualität aus. Sein Gesicht strahlte jenes seltene Licht aus, das Liebe, Autorität, Klarheit, und Selbstsicherheit umfaßt, jenen Zustand, der nur durch gerechtes Leben und Göttliche Realisation entsteht. Sein Darshan ließ die Menschen glauben, daß ein alter Maharishi von upanishadischem Ruhm wieder menschliche Form angenommen habe und daß es lohne, ein

gutes Leben zu führen und nach der Verwirklichung des Göttlichen zu streben.

Seine geistigen Lehren sind einfach und klar und gehen direkt zum Herzen. Er hielt sich strikt an den Weg der inneren Entwicklung, der in den Systemen der indischen Philosophie und Ethik niedergelegt ist und nie erhob er seine Stimme in Widerspruch, sondern immer nur in fester Unterstützung der Wahrheiten und Prinzipien, die im Begriff des Dharma niedergelegt sind. Er gab den Menschen den Geist der Religion und machte sie in allen Lebensbereichen glücklich.

Doch wie die Zeit es wollte, vereinigte sich nach 12 Jahren, die im Fluge vergingen, das Manifestierte mit seinem Ursprung, dem Unmanifestierten und »Brahma Leena Brahmanandam« erscheint nun in den Herzen seiner Jünger als Wogen von Brahmanandam (Glückseligkeit). Er legte seine sterbliche Hülle ab, doch ließ er einige andere im Gewande der Sterblichen zurück, um das Licht seiner Gnade zu bewahren und die Fackel Seiner Lehre von Hand zu Hand in all den kommenden Jahrtausenden weiterzugeben.

Die Geistige Erneuerungsbewegung wurde unter seiner direkten Inspiration, die wir am 31. Dezember 1957, dem letzten Tag der Feiern zu seinem 89. Geburtstag in Madras erhielten, ins Leben gerufen. Sein Göttlicher Plan der

Geistigen Erneuerung der Welt wird ganz natürlich durch die Stärke der Zeit ausgeführt, die einen Wandel im Schicksal der Menschheit bewirkt. Wir beten nur darum, daß Er uns immerdar führt.

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**OUR GUIDING LIGHT**

**Maharishi Mahesh Yogi**

## Our guiding light

Our guiding light is the ever-shining, never-setting Sun of the Divine Grace. Ever the same, constant as the northern star and bright as the mid-day sun, our Guiding Light is the Divine Grace of Shri Guru Deva, Maha Yogiraj, His Divinity Swami Brahmananda Saraswati Maharaj, the most illustrious in the galaxy of the Jagad-Guru Shankaracharyas of India.

He was Maha Yogiraj (greatest of Yoga Teachers) in the family of the Yogis of India and was held by the Gyanis (Realized) as personified Brahmanandam (Universal Bliss of Cosmic Consciousness), the living expression of »Purnam adah, purnam idam«—That Unmanifested (Brahman) is perfect and This Manifested (Brahman) is (also) perfect. The divine radiance blooming forth from His shining personality revealed the truth of »Purnam idam« and His Sahaja-Samadhi (all time natural state of cosmic consciousness) brought home the truth of both—»Purnam adah« and »Purnam idam«. It was the perfection of this great Spiritual Master which innovated a spiritual renaissance in Northern India and wherever he travelled.

This Great Pride of India was Rajaram in his early days when he was the love of his great family and was cherished as the »rising sun«

in the community of Mishra Brahmans of village Gana, near Ayodhya in Uttar Pradesh, North India. He was born on 20th December 1868, but his hour of nativity claimed him for the recluse order and not for that of the secular.

At the tender age of nine, when the other children of the world were mostly busy in playgrounds, he had matured in the idea of renunciation and by continuous and deep thinking was convinced of the futility and evanescence of worldly pleasures. He realized so early that real and lasting happiness cannot be had without the realization of the Divine. The joys and pleasures that are obtained from the phenomenal world are mere shadows and smudged images of the ideal happiness and bliss, that is not far from man but exists in his own heart, enveloped by the dark clouds of ignorance and illusion. When he was barely nine years old he left home and went to the Himalayas in search of God, the Light that dispels the great darkness in the human mind, the darkness that stands between man and the inner Enlightenment.

On the path of the Divine a proper guide is necessary. During the search for a perfect spiritual guide, he came across many masters and good beginners but none of them came up to the ideal that he had set for himself. He desired his spiritual master to be not only



well versed in philosophic learning but also to be a person of realization; and over and above these dual achievements, he should be a life celibate, perhaps the natural and legitimate desire of an aspirant who himself had decided to maintain that high ideal for life.

In the world as it is constituted today, to find a personality combining these three conditions and attributes is difficult, if not altogether impossible, and so the young truth-seeker had to wander far and long before he arrived at the goal of his search. After about five years of wandering on the Himalayas, he reached the township of Uttar-Kashi. In that »Valley of the Saints«, at that small and distant Himalayan hermitage there resided in those days a great spiritual master, Swami Krishnanand Saraswati, a sage deeply versed in philosophical lore, representing a rare and perfect blend of theory and practice, of learning and realization.

To that realized soul, the young ascetic surrendered himself for being initiated into the mysterious realms of the spirit, whose real key practices are attainable not from books and treatises, but only from perfect spiritual masters, who silently pass these top secret practices from heart to heart.

After some time, with the permission and order of his master he entered a cave at Ut-

tar-Kashi with a resolve not to come out before he had realized the Light Supreme. His desire to attain the Highest knowledge was not merely an ideal wish or intention; it was a mighty, overpowering determination that burned like fire in his heart. It permeated every particle of his being and bade him not to rest or stop before the complete realization of the Bliss Eternal.

Soon he arrived at the Heatless Smokeless Effulgence of the Self and realized the Divine Truth, the Cosmic Consciousness, the Ultimate Supreme Reality, Sat Chit Anandam, the Nirvana.

The greatest attainment of a saint is his life itself, the high edifice of a realized Upanishadic Living that develops under the stress of direct experience of the Reality. To understand that inner personality one must approach such realized souls with an open and receptive mind and try to visualize the great internal life that is the basis of their actual and real form of living.

At the age of 34 he was initiated into the order of Sanyas by his Master at the greatest world fair, Kumbha Mela, that is held once in twelve years at the junction of the two holy rivers, Ganga and Yamuna at Allahabad City. Then he again proceeded to blessed solitude, the only blessedness. This

time he did not go to the Himalayas, but went to the Amarkantakas, the source of the holy river Narmada in Central India.

For the greater part of his life he lived in quiet, lonely places, the habitats of lions and leopards, in hidden caves and thick forests, where even the mid-day sun frets and fumes in vain to dispel the darkness that may be said to have made a permanent abode in those solitary and distant regions of Vindhya-giris and Amarkantakas (mountain ranges). He was out of sight of man but was well marked in the eyes of the destiny of the country.

For more than one and a half centuries the light of Jyotir Math (the principal monastery of Shankaracharya) was extinct, and North India had no Shankaracharya to guide the spiritual destiny of the people. Here was a bright light of spiritual glory well adorned by the perfect discipline of Sanatana Dharma, but it was hidden in the caves and valleys, in the thick forests and mountains of central India, as though the blessed solitude was giving a proper shape and polish to a personality which was to enlighten the darkness that had overtaken the spiritual destiny of the country, by the Flash of His mere presence.

It took a long time, twenty years, to per-

suade Him to come out of loneliness and accept the holy throne of Shankaracharya of Jyotir Math in Badarikashramam, Himalayas. At the age of 72, in the year 1941, a well marked time in the political and religious history of India, He was installed as Shankaracharya of Jyotir Math, and that was a turning point in the destiny of the nation. The political freedom of the country dawned under His Divine Grace and He was worshipped by Dr. Rajendra Prasad, the first President of the Indian Union. At the conference of the eminent philosophers of the world during the Silver Jubilee Celebrations of the Institute of Indian Philosophers held at Calcutta in December 1950, Dr. S. Radhakrishnan, the famous philosopher and the successor of Dr. Prasad as president of the Indian Union, addressed Shri Guru Deva as Vedanta Incarnate (Truth Embodiment).

His policy of spiritual enlightenment was all embracing. He inspired all alike and gave a lift to everyone in his religious, virtuous, moral and spiritual life. He was never a leader of any one party. All parties found a common leader head in Him. All the differences and dissensions of various castes, creeds and sampradayas dissolved in His presence and every party felt to be a thread in the warp and woof of society, and that all the threads make the cloth and that no thread can be taken out, with advantage,

from it. Such was His Universality and all-embracing nature.

His entire personality exhaled always the serene perfume of spirituality. His face radiated that rare light which comprises love, authority, serenity and self-assuredness; the state that comes only by righteous living and Divine realization. His Darshan made the people feel as if some ancient Maharishi of upanishadic fame had assumed human form again, and that it is worthwhile leading a good life and to strive for realization of the Divine.

His spiritual teachings are simple and clear and go straight home to the heart. He strictly adhered to the courses of inner development laid down by the systems of Indian Philosophy and ethics and he raised his voice never in opposition but always in firm support of the truths and principles contained in the concept of Dharma. He gave to the people the spirit of religion and made them happy in every walk of life.

As time would have it, after 12 years that flashed by, the Manifested merged with its original, the Unmanifested, and »Brahma Leena Brahmanandam« is now appearing in the hearts of His devotees as waves of Brahmanandam (Bliss). He cast off His mortal coil, but left behind a few others in mortal

coil to keep up the light of His grace and pass on the torch of His teachings from hand to hand for all the millennium to come.

Spiritual Regeneration Movement has been started under His direct inspiration that we received on the 31st December 1957, the last day of His 89th Birthday Anniversary at Madras. His Divine Plan of Spiritual Regeneration of the world is being worked out quite naturally by the stronghold of time which is found marking a change in human destiny. We only pray Him to keep on guiding us.

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ਜੇਠਾਂ ਗੁਪਾਰੁ ਵੇਦਰ