

SAMADHI

“Where my devotees sing about me and talk about me, I stay there”
Krishna

BHAJAN MEETING

n° 10 - April 2017



If you have a problem with people, you have to solve it, not with anger but with love. Everybody is your guru. Keep this strong conviction. Even though the other person may not correctly understand, your base should be strong enough that, “Whatever I am doing is not even a little bit against the Guru’s teachings.” Then it doesn’t make any difference to you what happens.

If the other person doesn’t understand then keep your distance. But don’t have rage, malice or anger towards him. You need not try and force him but do what you feel is right. If he is not listening, it is his choice. You should do what you feel is correct but not with even the smallest part of ego. With “egolessness,” you should do everything.



Ranjit Maharaj



YOU ARE HE

I AM WITH YOU ALWAYS

BHAJAN*

∞ IN PRAISE OF THE SUPREME MASTER ∞

SATURDAY

RATRICHE BHAJAN (night bhajan)

ARATI 3- Jayaguru...	(p. 64)
SHEZARATI 11- Gnyanaghana...	(p. 16)
KARUNASHTAK 3- Nana shastra	(p. 39)
PALNA 3- Palana...	(p. 52)

SUNDAY

KAKAD ARATI (early morning bhajan)

1- Apana...	(p.70)
11- Una una chaha ghya ho gururaya...	(p. 83)

PUJA BHAJAN (morning bhajan)

1- Samadhi de Ranjit Maharaj	(p. 87)
11- Aji soniyacha...	(p. 97)
12- Janmojanmiche	(p. 98)
FINAL SONG : 1-DHANYA JANMABHUMI	(p. 107)

* These bhajans are in the pink book: “Songs of devotion”



BHAUSAHEB MAHARAJ

❧ *Rajadhiraj Sadgurunath Shri Siddharameshwar Maharaj Ki Jay*
Rajadhiraj Sadgurunath Shri Ranjit Maharaj Ki Jay ❧

ABHANGAS

NIGHT BHAJANS

(janmache te mula...)

Think and think and find out the reason for that One taking birth. It entered into duality (ie. One became two) and because of this ignorance, It had to take a birth in a body. (It entered this world crying and left this world crying and full of fear and with the strong desire for another body)

That Self took birth in the *prana* and having passed through many births, It began to learn right from wrong and sin and virtue. Then It acquired a human body but wasted this opportunity by collecting more sins and virtues.

Within this body of that *purush* (ie. within *prakruti*/knowledge/‘I am’) there is the gross body made up of the three *gunas*, *raja*, *tama*, *sattwa*. And on account of the mix of these, that pure *sattwa* of knowing is drowned in this world (ie. you know something/*sattwa*, but you don’t know what it is/*tama* and so the intellect gives it a name/*raja*).

tamo guna means that pure knowledge has fallen into the darkness of ignorance. *rajo guna* means that *atma*/Self is completely caught in the entangling net of *maya* (ie. many names and forms are created by objectivity).

Tukaram says, therefore you should understand that pure *sattwa guna* and day and night stay as knowledge (when you forget everything then ‘I am everywhere’). In this way you will achieve that Ultimate Accomplishment (I do not exist).

(aharnishi sada ...)

Day and night, that eternal Self should perform *paramarth* (Ultimate Accomplishment) and never set that understanding upon the wrong path (‘I am a body’).

Understand that when one walks upon the wrong path then, that Reality will be lost in this worldly existence. Then the only one who can take him out of this is the *gnyani*.

Only the true *gnyani* can place another upon the true path. Therefore you should come to His feet and think, think, think over what He tells you.

Not only will He save you and make you like Himself but, He will lift many out of this worldly existence and place them in knowledge.

What does the one who goes to the feet of the *guru* gain (ie. the one who accepts what his Master has taught)?

Tukaram says, he is lifted out of this world (ie. my family, wealth etc.) and into the family of the *guru* (‘I am’).

(uddharile kula ...)

He lifts them out of this worldly existence and He takes you across this ocean of worldly existence to the shores of Self-

knowledge. Then in all the three worlds (ie. waking/*raja*, dream/*sattwa*, sleep/*tama*) you have become like Him only, One without a second.

Then the three worlds and the duality of Knower and known (*purush/prakruti*) does not exist and by understanding, you have achieved all that is to be achieved and become perfect.

On account of your perfect understanding, the mind rests in peace and bliss. Not even a drop of anger remains there (for He sees Himself everywhere).

Tukaram says, when there is not even a drop of dirt in his *chitta* (ie. the endlessly thinking chattering mind) then, that *atma* becomes *chid* ('I know') and that Reality flows along like the pure waters of the sacred *Ganga* ('I am'). (Constantly *Tukaram* reminds us that we are that Self and It has accepted body consciousness and now It is seeking to return home)

(*jaisi ganga vahe ...*)

Just as the *Ganga* flows to the deep ocean, so too, the mind of the devotee flows in consciousness towards that Reality. God turns around and draws near to such a devotee.

God draws near to him and on account of his single-pointed devotion, he meets that Reality, the essence of Self-knowledge. Then He sees His own form as easily as you see your thumb. He is the thoughtless Knower within the *sagun* experience.

Tukaram says, only the Knower who gains that Self-experience knows of His achievement.

(*jyachi tyala padavi ...*)

That achievement cannot be compared to anything. He has understood Himself and gained the joy that only the Saint knows.

To gain that joy of the Self forget everything and open your 'eyes of knowledge'. Do not utter this worldly talk without this understanding of knowledge (ie. let whatever thoughts come, come when you rest as this knowledge 'I am'; otherwise just keep mum).

Don't do anything without this understanding of knowledge that is gained in the presence of the Saint/Truth ie. *satsang* (or, do everything but don't take the touch). Then that connection to the witnessing *purush*, who is previous to everything, will become apparent (being knowledge you will become aware that there is someone knowing this known and He is close by). By staying in the company of the Truth the witnessing *purush* will shine on your *prarabdha karma* (the inevitable results of yours and everyone's collective previous actions must fructify. But when you drop the thoughts then you view this with detachment; let whatever has to come, come, let whatever has to go, go; you are the light that reveals them). Understand, within that ancient Self there is the seeing through the senses and the praising of this Self (ie. 'I am'; who you choose is in your hands).

Tukaram says, when the One sings the praises ('I am') of that God and stays in the *sattwa guna* then, the sin of body conscious will be destroyed.

(*dosha re jatila ...*)

For so many births that eternal Self has committed many sins by taking its Self to be a body. These sins will be destroyed when you hold to the feet of God/*guru* and never let go.

Be determined and never leave His feet. Have full faith that you yourself are *sarangdhara* (the One who holds the flute ie. He plays in this body with its nine openings).

Have full faith that you are the One who gives life to this corpse. Whoever takes themselves to be the body can never understand this 'thing' (*Maharaj*- there is a great 'thing' within you. It is life and it is the same in every creature. Understand this great 'thing').

Without the company of the Self, that God cannot be understood. Therefore, burn even this desire to be (ie. 'thing') and purify your mind.

When you have purified the mind then you are beyond the eight bodies.

Tukaram says, then you can recognize that Reality.

(*olakhare vastu ...*)

Leave off every concept and recognize that Reality.

Then, not even for a moment, stray onto the wrong path.

If you wander astray then at every place you drown that one thing that is of any worth. Therefore teach your mind to think with *vivek*/discrimination, each and every moment.

In this way your *jiva* will become *shiva* (ie. witnessing *purush*). Over and over again accept that bliss of the Self (when you fall down, brush yourself off and get back up).

Accept the bliss of the Self and merge this in that *swarup* (your own true form).
Tukaram says, but first merge yourself in the elements (and gain this bliss 'I am everywhere').

(*bhuti lina vhave ...*)

Keep your mind quiet, stop objectifying and merge yourself within the elements (ie. become like space; it doesn't touch the world). Now enjoy the peace of 'I am'.

When you abide in the peace of 'I am everywhere' then, mine and my-ness do not arise. When you rest in the feeling 'I am' then, you have compassion for all (myself is in all).

When you see yourself everywhere then, what is lacking? By this *sadhana*, you will attain that thoughtless Self.

Tukaram says, if the Self stays with this understanding then He will destroy the entanglement of *maya*.

(*maya-jala nase...*)

The entanglement of *maya* is destroyed when you forget everything and utter this 'name'/'I am' and have love for the Lord of this 'I am' (He illuminates this 'I am' and the whole world).

The Master is that Lord. You should have great love for His teaching and never leave your pervasiveness (you are formless, where are you not?)

Never give up *shravan* (ie. forget this world and listen to this 'I am') and *manana* (to be in this 'I am' through sunshine and storm and increase your pervasiveness). Then *nijadhyasa* will come of its own accord (abandon this 'I am' feeling) and finally that 'I' will dissolve in the endless ocean of the Self (*sakshatkar*).

That Self-experience is the real *samadhi*.

Tukaram says, then the limiting concept of 'I am' has gone forever.

(*geli tyachi jana ...*)

When the limiting concept of 'I am' is gone then, *Brahman* comes to stay. When your inner space ('I am') has been purified then, that full and perfect Self is revealed.

Full and perfect means to be stay completely satisfied. Do you want to know how He stays? Then now at this very moment, drop every thought and that one Self will utter this 'I am'.

If you listen to this 'I am' with all your attention then, He will stay like a fool in this world knowing nothing.

Stay like a fool in this world but be wise within by listening to this 'I am' always. Then that eternal Self should merge Himself in *Brahman*.

When His mind longs to be there just as the bees long for the nectar of the flowers then, the difference between outside and inside will no longer remain.

When this difference has been passed over then, what is His nature? His nature is beyond the comprehension of the mind.

For if the mind cannot understand this 'I am', how can it possibly understand that most thoughtless essence, when 'I' does not exist? Only the *yogi* knows the stateless state of the *yogi*.

Therefore, be this 'I am' to know this 'I am' and be the Self to know the Self.

Tukaram says, the rest can speculate but that will never bring understanding.

(*dujiyala bhranti ...*)

Only the one with faith can understand the peace that this 'I am' brings. Others drown in confusion. And the *sadhu* merges that 'I am' thought/*vritti* in the ocean of His Reality.

Only when this 'I am' thought disappears will *Brahman* be met. Only when this 'I am' is dropped, like a pinch of salt in the waters of the ocean, is *Brahman* realized.

Just as the salt can never be separate from the ocean ever again, so too, this 'I am' can never return from that thoughtless Truth.

Therefore understand this *vritti* of the *sadhu* and never return again to this entanglement of *maya*.

He will never be caught in *maya's* net again.

Tukaram says, this is the Truth and the only Truth. You do not exist.

(*swargaloki-huni aale he ...*)

Heaven is unbroken thoughtlessness and that thoughtless Self has manifested in this world as the feeling 'I am' for you.

If you repeat this 'I am' with love, each and every moment, then the sins committed in all your births will be burnt to ashes.

Then in front and behind there will be the protection of *Narayan*. When you surrender to Him, He is responsible for you and He will surely take you to His place beyond the beyond.

When your intellect stops thinking of this body and the objects of the world then, it will turn within and there, with real devotion it will walk along the path to the Self.

Real devotion culminates in Oneness. First you will be lifted out of this world of your ancestors (ie. into the world of knowledge).

When this 'I am' is absorbed in the Self then, neither worlds will remain. That is the Truth and the only Truth.

God has sent these *abhangas* down for the benefit of all. Please take them as His *prasad*.

By understanding this 'I' does not exist and all the troubles of this worldly existence are destroyed. I have learnt all this from staying in the presence of my Master.

He has sent these cymbals and the song/'I am' from heaven. Now play these cymbals and sing this song wherever your pilgrimage takes you and you will always be accompanied by the Saints.

If you surrender this body like I had done, you will achieve this understanding 'I am' and like *Tukaram*, while in the body, you will go to *vaikuntha* (the abode of *Vishnu* ie. knowledge).

(*satya satya jana ...*)

There is the one and only Truth. Make a firm resolve to know the Truth by maintaining this experience 'I am', each and every moment.

When you see His beautiful form with every step you take then, the senses will also walk in the footsteps of *vithoba*/Master (the senses will no longer seek to know the objects of the world).

When you meet *vithoba*/Master then, all the worries of body consciousness are destroyed. Now everything has been explained to you.

This has been sent from heaven for the benefit of the world. The man who has faith in these *abhangas* and follows their instructions will be lifted out of this world and attain the world of knowledge.

That Reality has become a man but if he takes these instructions to heart then he will become a *jivan-mukta* (ie. liberation from body consciousness) and will never again return to this worldly existence.

Tukaram says, his *samsar* will fly away and body consciousness will be broken and he will become complete and perfect.

(*chara koti eka ...*)

There is that hidden Reality, there is that one *purush* with His attention on His *prakruti* and when that ends, the three *gunas* become manifest along with the four speeches and our thinking, chattering mind creates many objects out of nothing.

When *Tukaram's* mind objectifies then that thoughtless Self and this beautiful 'story'/'I am' disappear. Therefore do not give up these twelve *abhangas* of the One that has become two (when your mind stops chattering then, you feel, 'I am always there').

If you do not give up these *abhangas* (unbroken 'story') then your chattering mind can recognize the essence and all these worldly actions will be left behind ('He does').

Vithoba pledges that the confusions of worldly living disappears when with your whole being, you remember that Self (ie. two swords cannot fit in the same sheath).

Tukaram says, if you give your life to telling this 'story' then, with these eyes, you will have a 'vision' of knowledge (*sagun*).

(*Vedache abhanga keli ...*)

That unbroken and thoughtless has been made into the *Vedas* and other scriptures. Then that One that became two gets formed into many.

Then that knowledge 'I am' (ie. *avatar*) becomes the foremost *Vedantic* texts, the lesser religious treatises and the many objects.

There is that unbroken and thoughtless Self and that is the culmination of devotion and knowledge.

And when that thoughtless Self has the attention of the *purush* then, there is *vairagya*/renunciation¹ and the singing of His 'name'/'I am'.

When this attention turns outward then, in that understanding 'I am', the world appears and this beautiful form becomes the many forms.

Then the attention of the One becomes the many attentions and that brings many gods and rituals.

Within that Self-experience there is this attention of *purush/prakruti* and the attentions of the many. Thus understand that this knowledge (ie. zero) and the many numbers are that one Self.

1- *Vairagya*- there is renunciation of the objects, but greater than that is the renunciation of the thought of the object.

That unbroken Self has appeared as these apparitions created by the five elements and all the information we have stored within our minds.

The three *gunas* and the four speeches from which the many objects appeared, the attention of the One, that attentionless Reality and the five elements, have all been understood by *Tukaram* and then he left (when *Tukaram* or you are there then, all this talk comes; otherwise what does that Self have to say?).

(*sagun he Brahman ...*)

When *Vithoba* ‘speaks’ (ie. when everything is forgotten) then, that *nirgun Brahman* has become this *sagun Brahman* and everywhere *Tukaram* ‘listens’ and ‘sees’ is knowledge (when you forget the world, you remember ‘I am’).

Tukaram had made that Self into *mula maya* (‘I am’). Then on account of this, that ever-present Self appeared as the many things of this world.

But when in this world there is the fondness for remembering that Self then, all the troubles of the one in the *prana* (ie. individual) do not remain.

Then the joys of the individual will become the bliss of knowledge. Then, each and every moment, with all your being, that thoughtlessness should be entered into.

It is the troubles of worldly life that create the longing to be out of it. And when this ‘I am’ gets clearly ‘spoken’, then every obstruction will go far away.

Tukaram says, when *Vitthala/Vithoba/Master* is there then, all obstructions will disappear and in the end, this ‘I’ will be led to its original place (where ‘I’ does not exist).

(*guru charani theviti ...*)

When you place your faith at the feet of the Master then, without any effort whatsoever, God will be met.

Therefore one should make the *guru’s bhajan* (ie. forget everything) and meditate on His form (‘I am in everyone’).

God (ie. the hidden *purush* within *prakruti*) is near to the Master. How many times do have to tell you, ‘Have faith in the *guru*.’

Tukaram says, whether you live in a great city or in a mountain cave, be absorbed in the *bhajan’s* of *guru*.

(*jay, jay guru Maharaj guru...²*
(*rajadhiraj sadguru-nath ...*)

(*guru ha paramatma ...*)

Guru is beyond the beyond (ie. words cannot go there). You can call Him *paramatma* but He has nothing to do with all this. Therefore have complete faith that you cannot be anything that can be seen or perceived.

Faith is all that is required. Faith strengthens faith. Then God/*purush* is a servant to that Reality/Master (the Master uses knowledge to stay in the world).

God will, of his own accord, come to the house of the devotee. He will stay there always.

Ekanath says, because of his faith, he became one with the Master/*Janardani*

Bhausahab is such a Master, *Siddharameshwar* is such a Master, *Ranjit Maharaj* is such a Master (*Maharaj*- you can call Him, *Krishna*, *Vitthala*, *Siddharameshwar*, but there is only the One).

Understand knowledge then, all doubts will not remain. Doubts will not remain and God will be the servant of the Master. Victory to the *guru*. I will sing over and over again with all my heart, for *sadguru* is *parabrahman*. He is beyond the beyond.

(*chari mukti ...*)

The Master gives you whatever you desire. He is the giver of the four liberations (see *Dasbodh* 4.9. 26-30).³

This ‘speech’/‘I am’ that is the form of *mula maya* (‘I am everywhere’), cannot be understood by your mind nor your intellect/*buddhi*.

He cannot be concentrated upon; He has no ‘name’/‘I am’; He has no ‘form’/‘I am everywhere’; He is One without a second; He is beyond destruction; He is beyond the beyond.

(*atmaram Bhausahab ...*)

2- Only the one who has faith in the Master will know how great He is.... When you understand ‘I am He’ then, with all your heart you will worship Him and finally, ‘I’ does not remain.

3- He makes you 1. a devotee; 2. *jivan-mukta*- free of the gross body attachment ie. knowledge. 3. *videha-mukta* – freedom from knowledge. 4. *nitya-mukta* – always free, where you were never bound ie. beyond all this.

(*sab santana-ki jay, balagopala-ki jay ...*)

(Just a few names of the so many saints, who have come into this world ignorant and gained that Reality/Self. Therefore accept your birthright)

(*shri guru datta datta datta*) (According to mythology, He was the original *guru*)

(*Siddhagiri-vasi sadguru-nath ...*)

(*akalpa ayushya...*)

Whoever is a devotee of *hari/Vishnu* (devotee of knowledge) is my disciple. May they each and every moment be absorbed in this 'I am' (forget everything).

Let them never be troubled by the thoughts of this world and so stay happy always in that place of the Saints.

Those who never take the touch of the *rajo guna* and the vagaries of the ego, are true disciples of knowledge/*Vishnu* and their faith will bring them to Me.

(*sharira pranansi ...*)

This body and the breath are to be offered at the feet of *Ram*.

Not for one moment should this be given up. Then you are in the company of knowledge. Therefore not for one moment should this be given up.

namdev says, gain the happiness of your Self. This 'I am' should gain the happiness of non-existence/'I do not exist'.

When one's longing is to stay as that beautiful *prakruti* of the *purush* then, you will yourself become *panduranga* (Reality). (*harihara Vitthal rakhumai vithoba ...*) (forget everything and you will be *Vitthal* witnessing His *rakhumai*)

(*mi tav anyayi aparadhi ...*)

This 'I' has been a fool; it has fallen from its true place and assumed body consciousness. Then it was the doer and its actions were false and its mind and intellect were dull.

I did not remember that Reality; I forgot the great favour that you have bestowed upon me (from out of nothing, you gave me life). You are my mother/*prakruti* and father/*purush*. But I forgot You and remembered the world.

I did not sing your song nor listen to your 'word'/'I am'. Because of my fear and shame of the world, I did not hold this, my only benefit, close to me.

I denied that most ancient One; I sat with the many objects and censured the Saints.

I did not do what I should have done and I did all that I should not do. I had only concern for the world but no concern for my Self.

What He should not have done, I made Him do.

Tukaram says, all this burden I now lay at Your feet.

(*gnyanoba Tukaram gnyanoba Tukaram ...*)

(*aho bolile lekaru...*)

My speech is like that of a child. I asked questions concerning worldly matters and did not seek knowledge. Still You, the greatest of the great and perfect One, listened to my nonsense and had compassion for me.

I did not use *vivek*/proper thinking. I did not seek to know my true Self. Still You, the greatest of the great and perfect One, listened to my nonsense and had compassion for me.

Tukaram says, Oh Lord of knowledge, I am a servant at Your feet, protect me always and guide me back to my Self. You are the greatest of the great and perfect One; You listened to my nonsense and had compassion for me.

(*pahe prasadachi vata ...*)

I am waiting for Your *prasad*. Give me the plate that you have eaten from and I will clean it.

I will take the remains of when you have finished eating (I have offered to You all the things that my senses enjoyed to eat.)

Now when You have eaten up this world, I will take that which remains ('I am'). Then with patience I will abide in that understanding until I get Your blessing/*prasad* (ie. Reality).

My mind was forever wavering but You have removed all obstructions that kept me from God/You.

Tukaram says, my mind is like Your mind now and has become still.

(*vida ghei patharisha ...*)

Oh *Siddharama*, beyond all this *maya*, Lord of *Pathri*, accept this *vida* (a leaf called *pan* taken, chewed and savoured after a good meal). You are *vignyan* (beyond knowledge), like the sun of understanding ever-arisen.

This worldly life is like the tree of *maya* and upon this tree endless leaves of *sattwa*, *raja* and *tama* are continuously sprouting. They mix together and our intellect creates a world of many things, out of nothing.

(*vida ghei patharisha ...*)

In this *vida* leaf the lime of *vairagya*/renunciation is first applied. Then *shama* and *dhama* etc⁴ are added and the mind is taken under control. Then *kaat* (nothing is true) is applied to take away the burning effect of *vairagya*. And finally the *supari*/bettlenut of 'I am *Brahman*' is added (this is very hard and difficult to chew).

(*vida ghei patharisha ...*)

When this *vida* is eaten then, the ignorance of knowledge is destroyed and one feels great joy. Then this knowledge is eaten and the red glow of the digested *vida*/pan appears around your mouth (first knowledge is realized and then knowledge is submerged in beyond knowledge/*viguyan*).

(*vida ghei patharisha ...*)

sadguru accept this simple *vida* that I have made for you. All the things of the world, I have placed in it; please chew them up. *Dattatreya*, the writer of this song, says, I am your servant, I will do everything that You have asked of me and then with knowledge, I will stay in this world (*Maharaj*- the Master is beyond knowledge but He uses knowledge to stay in this world; to remain in the world, He sees the world that we see with ignorance, with knowledge).

(*vida ghei patharisha ...*)

(*mado parameshwara ...*)

Do the *bhajans* of *guru*. He is *Parameshwara* (ie. beyond witnessing) and doing the *bhajans* is meditating on Him. Therefore never give them up.

(*mado*) Do them always.

You have acquired this human body that is very difficult to acquire. Rejoice and sing with great joy at your good fortune (You are very fortunate to have acquired this particular human body. For in this body you have found your way to the feet of a Master. This is very rare). Therefore don't insult this human birth by living a life engrossed in sensual enjoyment only. Establish yourself within that all- pervading and completely full pure knowledge.

(*mado*) Do them always.

Concentrate your attention on the *agni chakra*. It is like a creeper that has grown upwards from your base *chakra* and has flowered as two beautiful lotus petals at the place between your two eyes (according to *yoga* there are seven *chakras* in the body. The lowest is generally concentrated upon and it brings out your basic animal instincts. The *agni* is the sixth *chakra* and here is the arising of knowledge ie. witnessing). Here there is a profusion of brilliant light (ie. knowing) and that, you understand, is shining from within you only.

(*mado*) Do them always.

The top *chakra* is the *shahashtrara* (one thousand petal-led lotus) and this is the place of the *guru*. Therefore sing these *bhajans* and gain the essence of bliss. *Bhima* the writer of this song says, his *guru* is *Shankar* and His feet are like that thousand petal-led lotus.

(*mado*) Do them always.

Translation from marathi and commentary done by John

4- There are four ways to teach the mind to stop; 1 *shama* – talk to it gently, explain; 2 *dama* – bribery or reward; 3 *danda* – punish/beat, no food today if you don't listen, etc.; 4 finally attack it, *bheda* – creating division, I want nothing to do with you, I will not listen to you at all. (These are also said to be the methods for a king to conquer his enemies)



SATSANG

Question: How can we get cured of our addiction to love? How can we find our self esteem without needing the help or love of others?

Maharaj: You want the love of others. You should know how to love them, first. Love, in the sense of 'first sight love', is nothing. You love today and forget tomorrow. In foreign countries, people marry in the morning and divorce in the evening. To love means to take the other person as they are; to understand that person. You are HE. If you don't do that, you cannot love anybody. The love most people speak about is from the outside only. It is not real love. If someone is poor or rich, intelligent or not and still you love them as you love others, then you can understand what love is.

You always think, 'People are not capable of knowing me,' and that is the ego. You think of yourself as something. Forget that 'something' and say, I am nothing, and then you can be loved by anybody. First, forget your thinking that people should love you. You have jealousy and ego which prohibits you from mastering that understanding. So, you should understand others first. Love them; love must come by loving, why not?.

Love with the body is wrong; love by mind is also not true. Love everybody with the understanding of Reality - that love is HE. If you understand that way, that is real love. When you understand, I am nothing and all are HE, that is the only love. Let your ego go off first. As long as ego remains you can't love anybody. Forget your ego and say, I am nothing and then you can love everybody and everybody will love you.

My Master used to say, "If one house is empty then all houses are empty." You are not vacant in yourself. If you understand, I don't exist here, I exist everywhere, that is Reality. To think, 'I am' is ego. Forget 'I am this' and then you can empty yourself. Your mind should be empty.

How can your mind be empty, tell me, when you see a person and notice their good and bad qualities? What is bad or good? Nothing is bad and nothing is good. If you understand that way then you can empty yourself. Unless your mind is empty, you can't think of others because according to your mind, you always think of them as "others".

Try to understand your mind first. If you do, then it becomes empty. How empty? So empty that nothing is kept here. Anybody can come and sit here. If there is no place to sit then how can one enter here? Your mind is so busy, every moment you think of others and not of yourSelf. Think of yourself, Who am I? and let your mind become empty. If your mind becomes empty everyone can be entertained, why not?

For example, for a marriage party, do you ever say that everyone can come? You invite only certain people. A poor person is not invited because you think, What is his purpose? If one is not given an invitation, he will say, I have not been invited. If you invite everyone in your mind without any prejudice, any thoughts, then everyone will be "yours."

One should understand that when you become empty, you say everybody is HE. And when you understand this way then everybody is empty. Then they will love you and you will love them.

But you discriminate and say you want the love of others. Try to understand your mind first, then you can do anything. Then what you like, everybody likes. Everybody will say, What s/he says is okay as s/he has no grudge against anybody or no bad thoughts for anybody. Be open to all: rich or poor, a great person or a common person. Understand everyone as equal and then you can understand what I say.

Try to make your mind empty and if you want the love of others, say, I don't exist and then love comes from everybody. If you exist with some thoughts in your mind then how can you be loved by all? When the mind is empty, feelings don't come there.

Make yourself empty first and then everybody is the same. But don't say that everybody else is not empty. Try to understand yourself, first. You are not the gross body, the mind, the subtle body, not ignorance, and not knowledge. Go beyond knowledge; understand that knowledge comes from ignorance. Go beyond and then you are loved by everybody.

When "yourself" is one, why do you want love from others? Forget yourself. I don't exist!. Everybody is one. When oneness comes in mind, then you are always happy, otherwise, nobody will love you.

Everybody has different habits of the mind. Somebody (in relationship) says, 'Do this!' And you say, 'What do you mean!?' You take it as an insult and that is ego. Take out your ego and be HE, that is the way to be happy. Understand that they are myself. Say I, myself, is HE then no question remains. Otherwise, who will love you?

Transcript and editing done by Linda

THE CHELA

The Chela asked his Master,
Lord, speak to us of love.
The Master paused.....looked deep inside,
And slowly lowered His Head.

Finally, HE said in muted tones,
Love is the reason for all you see.
From the smallest atom in the universe,
To the Greatest Mystery of eternity.

There would be no sky overhead,
No sun, no moon.....if love were dead.
You are that love.....
Just know your Self, HE said,

All that's beyond.....no one can see.
Only souls coming through, like you and me.
Every thought is nothing.....for nothing is true.
What goes beyond nothing.....
Is HE.

No soul slips by that hasn't caught His eye, Embraced by His Divine Power.
Love nurtures all forms of life
And you.....are His budding flower.

Man is beholden to God alone,
Silently longing for HE.
When God whispers inside your head.....
'It's time to surrender'.....just 'be'.

Love kept The Master in focus.
HE gave you this life.....to atone.
When karma's dropped by the wayside,
Freed the soul.....you entered Brahman,
To merge in HE.....
Alone.

