

SHANTI SUTRAS

STOP MEDITATING START LIVING

YOGSHRI PRAKASHANANDA MAHARAJ
(HIMALAYAN SPIRITUAL MASTER)



BlueRoseONE^{com}
S t o r i e s M a t t e r
New Delhi • London

BLUEROSE PUBLISHERS

India | U.K.

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please contact:

BLUEROSE PUBLISHERS
www.BlueRoseONE.com
info@bluerosepublishers.com
+91 8882 898 898
+4407342408967

ISBN: 978-93-7825-499-4

Cover design: Anuj
Typesetting: Tanya Raj Upadhyay

First Edition: September 2026

Acknowledgments

When I was a young boy, I was never considered an achiever—not in school, not in studies, and not in the ways the world often values achievement. I struggled. I felt unseen. One day, after seeing my school report card, my father looked at me and asked, “What will you become in life when you grow up?”

Without thinking, I replied, “I will become a professor.”

He smiled with a bit of surprise, “A professor? What kind of professor?”

I said something that even I didn’t fully understand at the time:

“A professor of peace and happiness.”

He laughed gently and asked, “Have you ever received any certificate of appreciation or excellence?”

I answered truthfully, “No. Because I am not born to receive certificates. I am born to give them.”

Back then, I had no idea how or when this would happen. But today, it is happening—through this book, through the mission I live, and through every student and soul who walks this path with me.

This life, and every beautiful turn it has taken, would have been impossible without my deeply spiritual and devoted parents. They were not only my first teachers, but also vessels of ancient wisdom—passed down from my grandfather, **Saint Ishver Das**, a disciple of Great Master **Baba Sawan Singh Ji** of Radha Soami Satsang Beas, Punjab.

In their presence, I received the living teachings of my spiritual master, **Baba Gurinder Singh Dhillon Ji**. From childhood, whether we faced joy or hardship, my parents always surrendered to

the divine will of **Maharaj Charan Singh Ji**, saying, “He knows. He is doing everything.” And deep gratitude to our present spiritual master **Huzur Dr. Jasdeep Singh Gill Ji** for continues grace and guidance.

Their faith was unshakeable, and their spiritual practice made me experience what some would call miracles—but I now know them as the natural unfolding of a surrendered life.

My inspiration—my uncle **Mr. Dharampal Soodan** (Sharma Uncle)—showed me and helped me experience the astral plane and psychic powers in my early childhood.

I am eternally grateful to my wife, **Preeti Malik**, and my beloved daughter, **Baani**, and son **Anhad** for the sacrifices they made and the unconditional support they offered while I walked this path and built the foundation of Mission Humanity.

I offer my **deepest gratitude** to **H. H. Gurudev Shri Swami Sivananda Saraswati Ji Maharaj** and **H. H. Swami Chidananda Saraswati Ji Maharaj of Divine Life Society AKA Swami Sivananda Ashram HQ, Sivananda Nagar, Rishikesh, Himalayas**, whose divine teachings “Be Good, Do Good” and radiant lives planted the seed of **Mission Humanity** in my heart and helped me lay the foundation of the *new me*.

I offer my **deepest gratitude** to **H. H. Shri Swami Hansraj Maharaj Ji** of Sachcha Dham Ashram, Laxman Jhula, Rishikesh Himalayas, who inspired me and dedicated his life to humanity and spiritual upliftment of all beings.

To **Guruji Swami Parampriyananda Saraswati**, who blessed me with the name **YogShri** at the *Divine Life Society (Swami Sivananda Ashram, Rishikesh)*—you gave me not just a name, but a new birth.

Swami Yogaswarupananda Swaraswati Ji Maharaj, President of DLS, who taught me the Shri Bhagwad Gita ji, which gave me clarity about idea of life.

Swami Padmanabhan Swaraswati Ji Maharaj, Vice President of DLS, who taught me Meditation & Yoga Darshan.

Swami Dev Bhaktananda Swaraswati Ji, my loving Yoga Asana & Bhakti Yoga guru.

Swami Shiv Bhaktananda Swaraswati Ji, my guide at the Yoga Vedanta Forest Academy of DLS.

Gopi Ji Maharaj, who taught me Upanishads and the essence of life.

Amrit Swaroopananda Mata Ji of DLS and Clean Himalayas Mission.

A special note of gratitude to **Dr. Tony Nader**, President of Maharishi European Research University, Netherlands, and **Dr. Raja Luice**, Vice President of the International TM Movement. Your work, your support, and your blessings have inspired millions—including me.

I honor the memory of Late **Mr. Harminder Singh Sethi** of Radha Soami Satsang Beas, Bangkok, Thailand, and **Mr. Ishver Puri** USA, for their guidance and presence.

To the great saints who blessed my path:

Shri Bade Baba of Vrindavan, H.H. Shri Rai Charan Goswami Ji; who in his boundless grace has also blessed me with the spiritual name **Prakashananda Ji Maharaj**. I receive this name with deep humility and endless gratitude for his compassion and divine presence in my life. These sacred names are not merely identities, but divine responsibilities that I carry with surrender, devotion, and gratitude

My heartfelt thanks also go to our former Union Minister of Education and former Chief Minister of Uttarakhand, **Dr. Ramesh Pokhriyal ‘Nishank’**, for his encouragement.

Gratitude to Vice Chancellor **Dr. Kashinath Jeena** & Pro Vice-Chancellor **Dr. Rajesh Neithani**, and **Sparsh Himalaya**

University and India's first Writer's Village, **Lekhak Gaon** Thano, Rishikesh for their belief in spiritual and education.

To my dear companions and co-travellers on this sacred journey:

My sisters, Mrs. **Deepti Arora** and Mrs. **Sumita Sachdeva; Bita Sethi and Naina Balani** from Prem Yoga and Ayurveda Center, Bangkok, Thailand.

My Spiritual sisters and brothers—**Rita** (Spain), **Carol** (Brazil), **Radjubaba** (Romania), **Alicia** (Australia), **Thejesh** (Germany), and **Andreea** (Romania), **Suguna Srinivasan** (Singapore)—for supporting me unconditionally and helping structure this book.

And finally, to all my beloved **students, healers, seekers and the global Yogshri community:**

This book is a gift of your love.

Your transformation is my message.

Your peace is my certificate.

Preface

In the sacred lands of the Himalayas, where silence speaks and nature heals, YogShri Prakashananda Maharaj Ji was born into a family whose life itself was a teaching. Guided not only by the great masters of the yogic and Himalayan traditions, but also by his own parents—true spiritual beings in disguise—his path was shaped from an early age.

This book, "Stop Meditating, Start Living," is inspired by a profound teaching from his mother:

"If you want to meditate for 2 hours, first fix the other 22 hours of your day. Because what you do in those 22 hours will be present in your meditation."

That one sentence became the foundation of Yogshri Ji's spiritual journey—and the heart of this book. In it, he shares not just techniques or philosophies, but real, grounded wisdom for how to live the other 22 hours with presence, balance, and integrity. Because meditation isn't separate from life—it's a reflection of it.

❖ About Yogshri Institute

Yogshri Sound Healing, Training & Research Institute in Tapovan, Rishikesh, is more than a school—it's a living laboratory of spiritual growth, healing, and inner transformation. Founded by Yogshri Prakashananda Ji Maharaj, the institute carries the flame of ancient Himalayan practices into the modern world.

Through Himalayan sound healing, Yogic Sciences, Spiritual guidance, and personalized mentorship, Yogshri has touched the lives of seekers, therapists, and healers across the globe. Every offering is rooted in the same question this book asks:

"How are you living when you're not meditating?"

❖ About the Teachings

Drawing from the voices of his spiritual masters, monastic teachers, and his parents—especially his mother, whom he regards as his first enlightened guru—Yogshri Ji shares practical insights on:

- ❖ Turning daily life into meditation
- ❖ Living in alignment with truth
- ❖ Energy hygiene and emotional integrity
- ❖ Making life a spiritual practice
- ❖ Replacing performance with authenticity
- ❖ Mastering sound, silence, and space

This book is not for those seeking escape. It's for those ready to return fully to life—with eyes open, breath deep, and awareness grounded.

*"Meditation is not what you do sitting—
It's what remains in you while living."*

— YogShri Prakashananda Maharaj

Table of Contents

Introduction	1
Chapter 1: Announcement of Moksha	3
1.1 Buddha and King	3
1.2 Understanding of Death and Life	4
1.3 Ancient knowledge Vs. Modern Understanding:	5
1.4 The Last Word, The Last Lesson: A Mother's Final Gift	6
Chapter 2: Universal Algorithm	8
2.1 Where His Hand Is, There Is Peace: A Boy's Story of Joy	8
2.2 Understanding with Pain & Pleasure	9
2.3 Perceptions outside in or inside out	11
2.4 Loneliness and theatre of life	13
Chapter 3: Who am I?	15
3.1 A Tale of Gems and the Heart	15
3.2 Not the Name, but the Soul	17
3.3 Body and Attachments to the Body	18
3.4 Mind: A Genie to Be Mastered	19
3.5 Ego and the Mind's Hunger	20
3.6 Intellect	21
3.7 Consciousness	22
3.8 Māyā and the Three Levels of Reality	25
Chapter 4: Ramayana of Life	30
4.1 The Story and Symbolism of Lord Rama	30
4.2 Spiritual Understanding	33
4.3 Religion & Practices	34
4.4 Saints and the Universal Path	35
4.5 Real Religion and the Eye of Intuition	36
Chapter 5: Master Your Genie	37
5.1 Aladdin and His Mother: A Tale with a Genie	37
5.2 Mariyam & her Genie	40

5.3 Genie as enemy	42
5.4 Genie as your best friend	43
5.5 The Genie in the Bottle: Your Subconscious Mind	44
Chapter 6: Emotions, Ego and Pleasures	45
6.1 Making Time for What Matters Most	45
6.2 Emotions and decisions	47
6.3 Ego, the protein of the mind	48
6. 4 Mind & Chitta	48
6.5 Spiritual Company and Conduct	51
6.6 Significance of the Pleasures	53
Chapter 7: Theatre of life	56
7.1 The King and the Poor Man's Wisdom	56
7.2 Gateways to Inner Transformation	58
7.3 Leaving the Intellect and Go Beyond	61
7.4 I die daily	62
7.5 How to begin	63
7.6 Inner Contemplation and the Tenth Door	65
7.7 Divine Melody (Nada Yoga)	66
Chapter 8: Mind as a lion	68
8.1 Lion in the circus	68
8.2 Cage of the mind	72
8.3 Weakness of Mind	77
8.4 Get trained with lions	78
8.5 Mindfulness & Pleasures	79
8.6 Why You Cannot Control the Mind	80
Chapter 9: Steady Wisdom	81
9.1 Story of Meera	81
9.2 Seva	83
9.3 Meditation - the story of King Pipa	85
9.4 You are not so late	90
Final considerations and the way forward	92
References	94

Introduction

We live in a world where stillness is sold as salvation. Meditation apps, spiritual retreats, and silent mornings have become modern remedies for stress, confusion, and inner emptiness. But despite all this silence, many still feel unheard—by themselves.

This book is for those who have been meditating but still feel lost. It is for those who sit in silence yet hear only the loud voice of the mind. And it is for those who long to move beyond spiritual performance into real transformation.

What you will receive from the book?

Stop Meditating, Start Living is not a dismissal of meditation, it is a radical reorientation of its purpose. Here, meditation is not the end goal, but a means to something greater: conscious, meaningful, fearless living. Through a blend of personal stories, ancient wisdom, and practical reflections, this book will guide you beyond ritual into realization, beyond seeking into seeing, beyond escape into embodiment.

You will meet familiar figures from scripture and myth—Buddha, Rama, Aladdin—and discover their relevance to your own inner journey. You will explore your mind, emotions, ego, and soul through accessible language and deeply personal experiences. Most importantly, you will be invited to live—not later, but now.

❖ What Is This Book For

The title “Stop Meditating, Start Living” is both a challenge and a call. It does not suggest abandoning meditation—it urges you to transcend it. If your meditation has become mechanical, disconnected from your daily life, or limited to moments of escape, this book will show you how to bridge that gap.

The true purpose of meditation is not to make you good at sitting still. It is to make you conscious in motion. Enlightenment is not a posture; it is a perspective that must touch every moment of your waking life. To start living means to embody spiritual principles through your relationships, decisions, emotions, and service to the world.

❖ To Whom Is This Book dedicated to –

This book is for seekers—whether spiritual, psychological, or simply curious. It is for those who have tried meditation and still feel something is missing. It is for those who have read self-help books, followed gurus, or walked alone, yet still carry fear, pain, or disconnection.

It is also for therapists, teachers, yogis, and life coaches who wish to go deeper—not just to fix others, but to know themselves. It is for people of all faiths or none, because the truths shared here are not dogmas; they are inner realities waiting to be remembered.

❖ How to Use This Book

This is not a book to be rushed through. It is designed to be read slowly, reflected upon, and revisited. Each chapter is both a mirror and a map: it shows you aspects of your own mind, emotions, and spirit, and also offers guidance on how to navigate them.

You are encouraged to pause after each story or insight. Ask yourself: *How does this apply to me? Where in my life is my mind ruling me? When have I heard the voice of my own “Genie”?*

Treat this book as a living dialogue. Mark what resonates. Re-read what confuses. Discuss it with others. Let it provoke, soothe, inspire, and challenge you.

Most importantly: **apply it.** Take the lessons off the page and into your life. Because real meditation is not what you do with your eyes closed. **The real meditation begins the moment you open your eyes—and start living.**

Chapter 1:

Announcement of Moksha



1.1 Buddha and King¹

Once there was a king who came to Buddha and said, “Buddha, I don’t want to die! Do you have some practice which can make me immortal?”

¹ Yatharth Geeta. (2018). *Punarjanam aur hridaya* [Rebirth and the heart]. Retrieved from: https://yatharthgeeta.com/wp-content/uploads/2018/11/Punarjanam_aur_Hridaya_Hindi.pdf

Buddha said, “Yes, I do have a practice.”

Hearing this, the king felt very happy and said, “Can you please teach me?”

Buddha replied, “Definitely!” and he began teaching this secret.

Buddha said, “King, if you don’t want to die, don’t take birth. This time, you made the mistake of already being born. Make sure you do not take birth again, so you will not need to die again.”

What we learn from this story?

The greatest scarcity in life is death, and if we can gain empowerment over death and go to the place we go after death, it makes us fearless in every sense.

1.2 Understanding of Death and Life

I was born into a very humble family where daily meditation practice and moral values were a way of life. Since childhood, I saw my parents deeply engaged in their meditative practices, sitting in meditation through the night. Sometimes, other people from my city would come, and some of them even announced their date and time of death. As a child, I thought that everyone in the world must be informed of their time of death. But later, as I grew up, I realised that majority of people don’t know when, where, or how they will die—or where they will go after death. This is a deeply rooted insecurity that most people carry in their lives.

Although they may be very religious or very intelligent, I learned from this experience that spirituality means *seeking one’s own spirit*. It has nothing to do with the rituals and ceremonies we perform externally.

My Guru Swami Parampriyananda, at Swami Sivananda Ashram, while at the Yoga Vedanta Forest Academy, once told me a story to explain the meaning of the word “spirituality”:

One day a monk brought a bottle of alcohol (spirit) and opened it in front of his disciples. Then he asked,

“Are you able to see what is happening here?”

“No!” they replied.

He said, “It is spirit inside this bottle. As the bottle is open, the spirit is slowly evaporating in the air. What will we do with the bottle once the spirit has fully evaporated?”

“We will throw it into the garbage,” the disciples responded.

He said, “You see, we are also spirit. With each breath, we are also evaporating and after our spirit is fully evaporated, our body will decompose.”

We rarely think in such terms, and when death comes, we feel afraid. The takeaway from this understanding is that the true purpose of life is to reach the place we go after death. Real spirituality frees us from fears. If something creates fear in us, it is a trap designed to control us.

Therefore, the search for his or her own spirit is what we truly call spirituality.

1.3 Ancient knowledge Vs. Modern Understanding:

I learned multiple modern practices based on psychology and life coaching, and I have trained approximately a million people to solve their life challenges around the world. Over the course of my career, now spanning more than two decades, I discovered some profound truths about life.

For nearly half of my career, I relied on modern practices to help people, with the understanding that every pain, every story of life, has a different cause that needs to be discovered by a healer or therapist, and that each case is unique. I thought I was very intelligent and doing significant work for humanity, which definitely fed my ego. Sometimes I also felt unstable in life and thought about how critical and complex it is to help people. I wondered why God made everything so complicated? How a common person, who hasn't learned many modalities like I have, solve challenges of life? Only later did I realise I was wrong: God

made everything very beautiful and simple. When I say ‘simple’, it doesn’t mean ‘easy’, but it means it is not difficult.

Finally, the time came, and I was initiated by my beloved spiritual master. During the initiation, he explained spirituality, the structure, and the blueprint of the spiritual path in a very simple way. Not only did he explain the structure, but when he initiated me, he gave me a deep spiritual experience. This experience brought deeper understanding into my life at that moment. Little did I know that this experience would not always be with me when I sat for meditation, and it took four years of struggle during daily meditation to realise that.

By receiving the secrets of meditation and spiritual life from my mother, I understood something very strange:

I found there is one cause and one reason why we struggle in life and feel pain: no one and nothing else causes our pain but our own MIND, which creates the instability in our lives. *Our life is the manifestation of our own mind!*

1.4 The Last Word, The Last Lesson: A Mother’s Final Gift

As I discussed before, after receiving initiation from my guru, who is a living spiritual master, I struggled for four years to meditate.

My parents are true examples of real spiritual seekers and disciples.

Then, the time came when my mother announced the date and time of her death. I spent the last 47 hours with her.

My mother asked me, “Son, are you happy in life?”

I answered, “No!”

She said, “Are you meditating regularly?”

I said, “Yes! But it is mechanical. I am doing it, but nothing is happening. I am not experiencing anything within.”

She asked, “What are you doing in life?”

I replied, “Making money!”

She then guided me, “Son, we have twenty-four hours in a day, and if you want to meditate for two hours, then first fix your other twenty-two hours of the day! If you spend twenty-two hours thinking only about money, then in two hours of meditation, only thoughts of money will come. But if you dedicate your twenty-two hours to your spiritual master or God, then in those two hours, naturally you will concentrate on your spiritual master or God—it will become effortless meditation.”

I asked, “How do I do that?”

She said, “In true love, one must dissolve into the other. On the path of spirituality, only one exists. As long as there is two, we remain in duality and the illusion of Maya.”

Let us understand it now!

Chapter 2: Universal Algorithm



2.1 Where His Hand Is, There Is Peace: A Boy's Story of Joy

Huzur Maharaj Charan Singh ji of Radha Soami Satsang Beas known for often telling a story in his public discourses. In a bustling amusement park, a little child walked hand-in-hand with his father. The place was loud, colours flying from every stall, spices in the air, people rushing by. But as long as he felt his father's warm hand in his own, the child felt safe.

Suddenly, a loud noise, a drumbeat from a nearby performance, startled him. He turned to look. Just for a second.

When he turned back, the hand he was holding was gone.

He stood still, confused, his tiny heart racing. Faces blurred around him. He called out, "Papa?" but his voice was drowned in the sea of sound.

Tears welled up.

People gathered around the child to offer him support, giving him free food, free rides on the carousel, but the child was refusing them, crying for his dad.

And sure enough, moments later, a familiar voice cut through the chaos.

"There you are!"

His father rushed over, kneeling and wrapping him in a tight hug. The child clutched him fiercely, never wanting to let go again.

From then on, whenever they walked together, the boy would hold his father's hand just a little tighter, and the father would never stop watching.

Same thing happens to all of us: we get distracted by the material things and lose the hand of the father. Only then we realize that no matter how much material stuff comes to us, we will not feel fulfilled unless we reunite again with the hand of our Father

2.2 Understanding with Pain & Pleasure

Pain and pleasure are two faces of the same Divine play.

Without pain, you would never know what pleasure is. Without night, you would not appreciate the day. This is a universal algorithm, a law that governs human experience.

If we only ever experienced pleasure, we would become numb. There would be no gratitude, no reverence, no remembrance of the Source.

Pleasure without contrast would lose all meaning; it would be like sweetness without ever knowing bitterness.

Pain brings scarcity, and scarcity brings awareness.

When we taste suffering, we begin to seek. Pain humbles the ego and turns the mind toward higher purpose. It awakens the inner longing for something beyond the temporary to something lasting, eternal and true.

If there is a painting, there must be a painter. If there is creation, there must be a creator.

Pain reminds you that you are not the creator; you are part of the creation. Pleasure reminds you of the grace the Creator has bestowed.

Pain and pleasure are not enemies. They are teachers. If you see only one side, you remain incomplete. When you learn from both, you grow in wisdom.

The wise do not run after pleasure nor flee from pain. They see both as gifts from the Lord, designed to awaken the soul.

2.2.1 Thought: The Root of Destiny²

Every action begins as a thought. Just as a tree springs from a seed, every circumstance in life emerges from the seeds we plant in the mind. Joy and suffering are not random; they are harvests of our own mental cultivation.

The purity or impurity of our thoughts creates the corresponding outcomes. When thoughts are rooted in anger, fear or desire,

² Allen, J. (1903). *As a man thinketh* (pp. 17–19). New York, NY: Thomas Y. Crowell & Co.

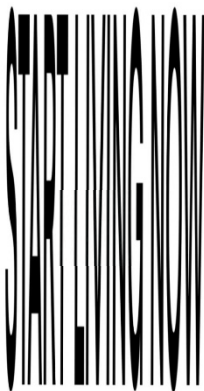
suffering follows like a shadow. But when our thinking is clear, noble, and aligned with higher values, joy flows naturally.

We are not helpless victims of fate—we are the silent builders of our own character. Whether a person rises into peace or falls into despair is not determined by the world, but by their own sustained thinking. Every thought either elevates or diminishes the soul.

A disciplined mind shapes a disciplined life. Inner transformation doesn't happen by chance; it arises from intentional thought, conscious practice, and an unwavering focus on truth. Right thinking is the foundation of freedom.

As it is said, “He that seeketh, findeth; and to him that knocketh, it shall be opened.” This is not merely a poetic verse—it is the spiritual law of thought in motion.

2.3 Perceptions outside in or inside out



Perception is not passive. It is creation in motion.

Like in many situations in life, just a few people can look at the message in the image above and see its deep meaning. To an untrained eye, it is just a series of unrelated lines that make little sense, but when you learn how to read between the lines, you will realise that you just need to adjust your perspective a little to

discover the deep and real meaning of the messages in life. Try to angle the image page down and away from you and close one eye, then read 'Start living now'. That is exactly what we will teach you to do in this book, to shift your perspective and access the deep real meaning of life, hidden in daily situations.

"You do not see the world as it is. You see the world as you are." - Anais Nin³

Most people live outside-in: they react to the world. They chase approval, avoid discomfort, mirror society, and believe what they see defines who they are.

The mystics turn the mirror and live inside-out. They do not wait for the world to give them peace. They radiate peace into the world.

Your inner landscape paints your outer reality. When you clean the lens within, the world shines in clarity.

The outside is always changing:

- ❖ Weather
- ❖ Words
- ❖ Relationships
- ❖ News
- ❖ Time

However, when you look from the inside, you will start to notice that what arises in you is shaping what appears around you.

When the mind is turbulent, the world feels unsafe. When the heart is clear, life flows in harmony.

What you call destiny is often perception filtered through memory. Changing the lens, you will change the life.

³ Nin, A. (1961). *Seduction of the Minotaur*. Swallow Press.

To live inside-out is not to deny the world, but to reclaim your power as the seer. Then, your actions are no longer reactions. They are offerings.

Your vision no longer seeks validation. It becomes service. You are not defined by what you see. You become the one who sees clearly.

2.4 Loneliness and theatre of life

“All the world’s a stage,” said Shakespeare⁴, suggesting that life is not only something we live but something we perform. Each of us plays various roles: student, friend, parent, employee, partner and the list can go on. Some roles are carefully prepared; others are improvised. In the process, our true emotions often remain hidden behind all these roles.

Sometimes, we hide these feelings to protect others, fearing that our honesty might hurt them. However, by doing this, we may harm ourselves. The further we move from expressing what we truly feel, the more distant we become from our inner self.

Loneliness is not always the result of being alone; it can also arise from emotional disconnection. In a society that celebrates success, achievement, and constant performance, we often wear masks to fit in, hiding our inner world. The more skilled we become at playing roles, the more isolated we may feel from our authentic selves.

When we choose to live according to someone else’s play, we risk losing our authenticity. Following others’ ideas and expectations can disconnect us from our way. It is essential to reflect on who we allow to influence our choices, because the people around us can shape the direction of our life’s performance. It is important to be surrounded by those who truly support us and who enjoy seeing us shine on the life scene.

Some important questions we should ask ourselves:

❖ Who am I?

- ❖ What is this world?
- ❖ Why has this world been created?
- ❖ Who is God?
- ❖ Does God really exist?
- ❖ If God really exists, then why does He never interfere in all the bad things which are happening in the world?
- ❖ Why are people treating me so badly?
- ❖ Are we living for ourselves or for the applause of others?

Often, society, family, the education system, and other institutions encourage us to follow fixed patterns that can pull us away from our inner truth. To fulfil their dreams, we might abandon ours. We may have the perfect job and the perfect house, but deep down, what we want is something different. Perhaps a quiet life on a small farm, close to nature, far from expectations—a life that truly belongs to us.

Chapter 3: Who am I?



3.1 A Tale of Gems and the Heart

Once I heard a story from my father: Long ago, two strangers met at a crossroads. Both were bound for the same distant city. One was a quiet, humble man who carried a satchel containing a very large and precious diamond. He was a jeweller by trade, known in distant lands for his honesty and craftsmanship.

The other was a cunning and smooth-tongued thug, disguised as a wandering merchant. He had no real goods to offer: only lies and deceit.

The thug, seeing the immense opportunity, managed to convince the jeweler to travel together for safety. And so, they started on the road together. The jeweller often spoke of trust, beauty, and the hidden worth in things—how even a rough stone could hold a diamond within. The thug listened, smiled, and nodded, all the while waiting for the perfect moment to steal the gem.

The first night, as they camped by a stream under a moonlit sky, the thug made his move. But when he opened the jeweller's bag, he found nothing inside. He searched everywhere but could not find any precious stones.

Disappointed, he went back to sleep, confused about the situation, thinking he would manage to find the gem in the coming nights.

The next day, they continued their journey. When they reached the first city, the jeweler went to a local merchant to try and sell the diamond. When the jeweler showed the diamond, the merchant was surprised at its size and said that even if he sold his entire shop and fortune, he would not be able to purchase it. He recommended that the jeweler go to the next big city, a day's travel away, where richer dealers could afford such a precious stone.

The thug, overhearing this, said to himself that tonight was his chance to steal the precious stone.

Therefore, the thug and the jeweler started their journey towards the next big city.

As night fell, they decided to spend the night with someone they met along the road.

After the jeweler fell asleep, the thug made his move. But to his surprise, he could not find the precious stone, even though he searched everywhere.

The next morning, confused and disappointed, the thug confessed his intentions to the jeweler. He told him he would leave him alone, but requested to know how he managed to hide the diamond.

“I knew what you were from the start,” said the jeweler.

“The gem was safe elsewhere. I placed it exactly where I knew you wouldn’t look—for it was in your pocket.”

The thug froze, confused, and then left.

What does the story teach us? Very similar things happen to many of us. We search for what we need in places outside ourselves. We are searching for love and God externally and forget that these are within us. It may seem like they come from outside, but we are manifesting them from inside out.



Peace of mind and spiritual understanding are just like the picture above, its deep meaningful message, can be understood only when you read it with a proper perspective. It means that our perception and understanding are what make LIFE meaningful and fulfilled.

3.2 Not the Name, but the Soul

A name is a sound, a vibration given to the form—but you are not the form, and you are not the sound.

From birth, the world calls you by a name. Over time, you begin to respond to it as if it is *you*. But the soul is nameless. The soul is vast. The soul is the witness, not the label.

A name is for the world’s convenience, not for the soul’s remembrance.

When you become attached to your name, you become attached to the story it holds:

“I am this.”

“I am that.”

“I come from here.”

“I have achieved this.”

But these are only ripples on the surface. The deep water beneath is still, infinite, unchanging.

What is your name in deep sleep? What is your name before breath? What is your name in silence?

To hold tightly to a name is to clutch the costume and forget the actor.

The ego feeds on identity. It polishes the name like a trophy. But the mystic gently sets it aside and says: *“Call me whatever you like—none of it touches what I truly am.”*

Drop the obsession with being known. Instead, *know Thyself*. The one who seeks to be remembered has forgotten the One who is eternal.

When you loosen your grip on name, you become vast. You dissolve into the river of existence. You are wind, breath, light, unbound. And in that nameless state, you come closest to the Divine.

3.3 Body and Attachments to the Body

The body is a sacred vehicle gifted to us for spiritual evolution, yet most remain entangled in its temporary nature. The body is not the Self; it is merely a garment, a tool, a medium. Just as one does not mistake the chariot for the charioteer, so too must we not mistake the body for the soul that rides within.

Attachments to the body arise from ignorance (avidya), a deep-rooted illusion that equates physical form with identity. This

illusion fosters fear of aging, disease, and death, and gives rise to vanity, pride, and suffering. When we decorate, worship, or overprotect the body, we must ask: are we caring for a temple, or have we started worshipping the walls and forgotten the Deity within?

It is important to remind ourselves to respect and maintain the body through sattvic living: proper food, breath, rest, and yogic practices. Not for indulgence, but as an offering to the Divine. The body must be cared for like a sacred instrument that enables dharma (Responsibility), seva (Selfless Service), and sadhana (Meditation).

Through meditation and inquiry, we begin to loosen the knots of bodily attachment. “I am not this body” is not just a phrase, but a realization that dawns with inner silence. The more we identify with the eternal soul (Atman), the less we cling to the perishable flesh. When one sees the body as a tool and not as ‘me’ or ‘mine’, true freedom begins.

In the end, the body returns to the earth, but the awakened soul merges with the Infinite.

Use the body, but do not be used by it. Love it, but do not cling to it. You are not the body. You are the light that shines through it.

3.4 Mind: A Genie to Be Mastered

The mind is not your master. It is a tool. It is a servant meant to process, reflect, and navigate—but over time, man began to worship the servant and ignore the soul.

The mind is not the Self. It is the reflection. Like the moon reflects sunlight, the mind reflects Consciousness. But reflections are not the source.

The greatest misconception about the mind is the belief that *you are it*.

Thoughts rise and fall like waves, but the one who watches—that is the true Self.

Thoughts are not truth. They are impressions, habits, echoes of memory.

You think, therefore you are confused. The one who observes the thinking is beyond thought.

The mind clings to past and future. It creates stories, illusions, identities. It plays both villain and victim, then asks you to choose.

But the mystic sits in stillness and watches the drama unfold, not attached, not afraid.

To believe every thought is like believing every cloud is the sky.

To silence the mind is not to destroy it, but to seat it in its rightful place: beneath the soul.

Train the mind like a wild horse. Not with force, but with presence. Let it become still in your stillness.

Only when the mind quiets, can the whisper of the Divine be heard.

3.5 Ego and the Mind's Hunger

The ego is not a thing. It is a *shadow*. A false flame that dances only when the mind is restless.

The mind, when not connected to the soul, becomes hungry. And its food is ego: identity, comparison, control, and illusion.

Ego whispers:

“I am this body.”

“I am this success.”

“I am greater than them.”

“I am not enough.”⁴

⁴ Authors own production.

Whether it inflates or deflates, it keeps feeding. And the more you feed it, the more the mind believes it is real. But ego is not your essence. It is a costume stitched from memory, fear, and desire. It is a fog that masks the truth of who you are.

A mind filled with ego is like a mirror covered in dust. It cannot reflect the soul.

The mystic path is to observe the ego, not battle it. To watch its hunger without feeding it.

Ego thrives on separation. The soul knows only unity. When the ego dissolves, the mind grows still and, in that stillness, the light of consciousness dawns. Then there is no “I” to defend, no “me” to protect. Only the presence that remains.

3.6 Intellect

The intellect is like a knife. It can be used to cut through illusion or to cut you away from your own truth.

The intellect is a gift as long as it is surrendered to the soul. It can discriminate, analyse, and make decisions. It is *Viveka* the razor-sharp edge of consciousness. But if the intellect serves only the ego, it becomes arrogance. It builds walls of superiority and pride.

The misuse of intellect leads to overthinking, spiritual pride, and separation. But the right use of intellect leads to *viveka* (discernment).

The ability to tell real from unreal, eternal from temporary, Self from not-Self.

Let your intellect sit at the feet of the heart. Let it take instructions from stillness.

For even the most brilliant mind cannot reach what silence can reveal.

The intellect is not bad. It is simply incomplete without soul-wisdom.

When intellect and inner knowing become friends, the path becomes clear.

Decisions are no longer mental. They are intuitive, aligned and effortless.

The highest use of intellect is not to conquer knowledge, but to dissolve the one who seeks.

Then, all that remains is presence.

3.7 Consciousness

Consciousness is not what you do. It is what you are.

Before the body, before the name, before the thought, there is awareness. Pure, unchanging, undivided.

Consciousness is the Sky. Everything else—mind, body, ego, memory—is just the weather.

Thoughts come and go. Emotions rise and fall. Even the body shifts, ages, disappears. But consciousness remains. Silent. Still. Awake.

It is not touched by pleasure or pain. Not bound by time or space. It is not something to be achieved. It is something to be remembered.

You are not the dream. You are the light by which the dream is seen.

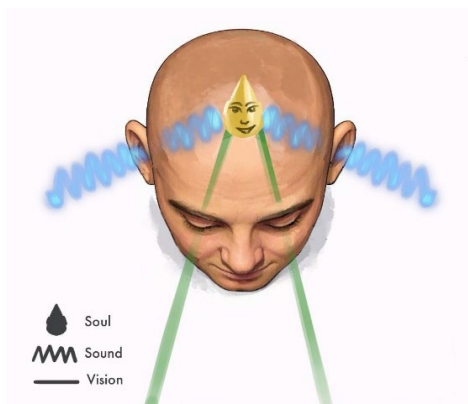
Consciousness is the witness, the seer of all inner movements. Not judging. Not changing. Just present.

Now close your eyes and watch the one who watches! That is you. That is eternal.

When you rest as consciousness, fear dissolves. Desire softens. There is no more becoming, only being.

The great play of life continues, but you are no longer caught in the roles. You are the stage, the space, the silence.

The mystic does not seek to control life. She learns to abide as consciousness and life flows through her.



Inner structure

Our senses are being controlled from one place: our third eye.

Why the third eye? Well, our two eyes are not considered the eyes in spirituality. They are just the windows, biological lenses.

In science, we say that the light from outside enters through the eyes, goes inside us, and creates the vision.

The ears that we are using to listen are vibrating and sending the sound where? To that one point. That point is called our third eye chakra or Ajna.

So, let us ask ourselves: where are we watching what we are seeing right now? Inside, where the third eye chakra is.

So, now, our mind and our consciousness are joined together, and both of them are sitting in our third eye.

We are not the mind, but we are sitting with the mind, which means that inside our body, we are not living alone. We are living with our mind.

The question is: do we know how to understand our mind? How to understand what our mind is. The faculty which is creating the thoughts right now.

When we are listening to someone speaking, are we able to listen to our thoughts simultaneously?

One faculty is there inside us, analysing all the time, right? This analysing faculty, say, it is not us. The analysing faculty is our mind, which is talking all the time: “Hey this... hey that... when this? When that? Why this? Why that?”

Who is saying this? The mind. Not us. Why are we saying this? No, we are listening to this. We are observing this.

This, in yogic science, we call Surat and Nirat. Surat means power to hear. The mind is talking, and our soul, the spirit, is listening with the power of Surat.

In traditional science, we say the light enters from outside in, but in spirituality, it is the opposite.

In spirituality, we say outside is total darkness. There is no light outside. We are projecting everything from inside out, rather than outside in. This is a completely different perspective.

If we are projecting our life, then how are we projecting our life from inside out? By using our mind.

We can say that if we are projecting our life whatsoever, and it is happening good or bad, then why are we projecting the bad things, the negative things, things that we do not want in our life?

If we have that power to project something, we will project something very beautiful, very meaningful. We all want a meaningful life, don't we?

So why aren't we projecting a meaningful life from inside out? It is because we don't know how to reach that point from where we are projecting everything.

And this is what we call ignorance or Maya. By learning all I am teaching you in this book, you will become able to go beyond MAYA. Let's understand what is maya?

3.8 Māyā and the Three Levels of Reality

In Vedānta, **Māyā** is often misunderstood as mere “illusion.” In truth, it is subtler. Māyā is that mysterious power which makes the unreal appear as real, and the real appear hidden. It is neither completely real (Sat), nor completely unreal (Asat), but something in-between, called **Mithyā**.

A dream offers the perfect analogy. While dreaming, the experiences are vivid and real for the dreamer, yet on awakening, they vanish. One cannot call the dream absolutely real, nor can one call it absolutely unreal. This in-between status is Mithyā.

- **Not real (Sat)** – because it does not have absolute, permanent existence like Brahman.
- **Not unreal (Asat)** – because it is still experienced, like your dream, reflection, or mirage.
- **In-between (Mithyā)** – it has dependent existence, it "appears" but does not exist on its own.

Shri Adi Śaṅkarācārya Ji explains it with the rope-snake analogy: when you mistake a rope for a snake in dim light, the "snake" is **mithyā**—it frightens you, it *appears real*, yet when knowledge comes, it is seen as non-existent.

3.8.1 Three Levels of Reality in Advaita Vedānta

1. Prātibhāsika Satya (Apparent / Illusory Reality)

This is the dream world or hallucination.

Example: when you dream of flying, it *feels real while dreaming* but vanishes when you wake up.

It has reality only for the experiencer, not for others.

2. Vyāvahārika Satya (Transactional / Practical Reality)

This is our waking world, where we eat, work, talk, and interact.

Example: a table, your body, relationships—these are real for everyone at the same time.

It is practical, but **not absolute** because it depends on time, space, and causation (all within Māyā).

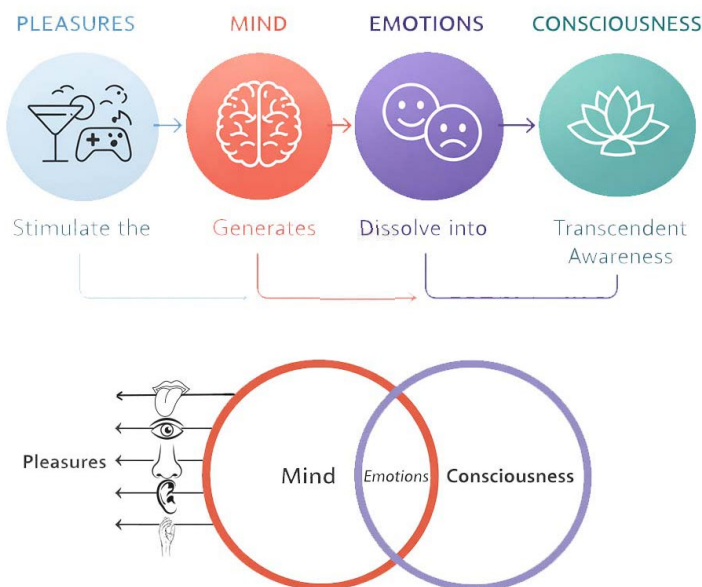
3. Pāramārthika Satya (Absolute Reality)

This is Brahman—pure consciousness, beyond birth and death, beyond duality.

It does not come and go; it always *is*.

Only this is truly **Sat (real)**.

Spiritual secrets

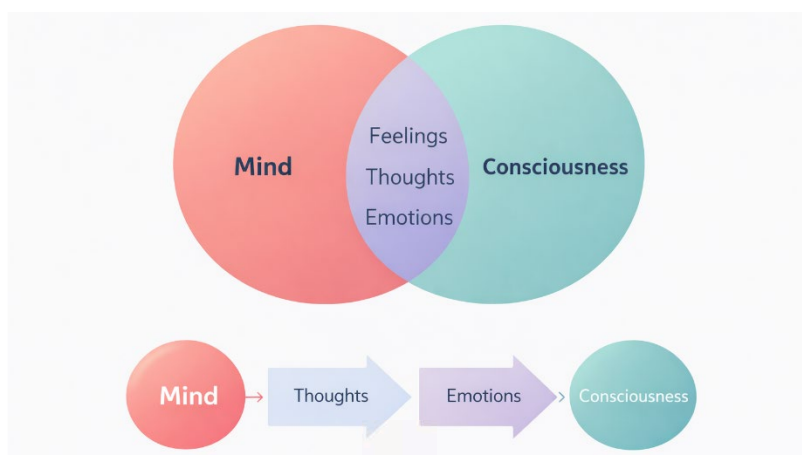


Mind creates the thoughts, thoughts create emotions, and the emotions control the consciousness—the soul. This is how the soul

suffers in this world: it is under the control of the mind and its traps, not the other way around.

As mentioned before, when people react instead of respond to situations, when their ego controls their actions and they fight for rights without paying proper attention to their responsibilities, that is how we know that the mind of a person is in control—not their soul. Learning the teachings of this book will support you in reversing this situation and using the power of the mind in service of the consciousness and the soul.

Significance of pleasures



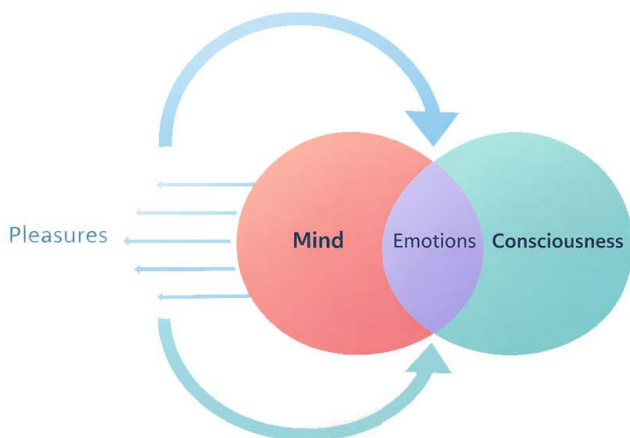
Our mind is running the pleasures of this world through the five senses. This is how the mind works and how it is gathering all the information.

The problem is the mind never gets the pleasures permanently. When we eat the food we get the pleasure, but the pleasure disappears after some time and now we just have the memory of that pleasure. When we drive a new car, we get the pleasure, but after some time the pleasure disappears. And we need a new car. This is how the mind is making us chase over and over the pleasures. After some time, we get tired of this chase. We're feeling frustrated. This is why we are reading this book. We start changing

our beliefs. We start doing meditation, and we start following some techniques without understanding much about spirituality but still carrying on with the same lifestyle: being jealous, feeling hate, stress, anxiety, and the rest. Our perception about life remains the same. And then we tell ourselves, “I am a spiritual person, I’m doing meditation every day. Why is nothing happening?”

Well, this meditation is not going to work until we fix the rest of the time we are spending in our life outside meditation. Only then will that meditation technique work. And this is what this book is about.

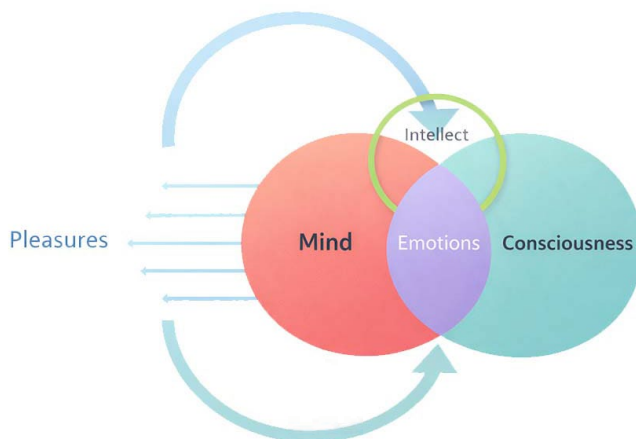
How mind controls the soul



When we give the pleasure that the mind asks, it creates positive or negative emotions. Whenever we are taking a decision for ourselves, we are always taking emotional decisions—emotions created by the mind. When we take decisions for others, we take rational decisions that comes from the intellect. Therefore, we need to be careful with the decisions we take for ourselves. Befriending the mind can allow us not to be dominated by unwanted and negative emotions.

In fact, nobody is creating pain to us; who is giving the pain is the mind. In fact, no one has the power to hurt us; the pain is allowed and created by the mind. That is why it is so important to have the mind tamed to fulfil the needs and wishes of the soul and the consciousness. I want to mention here that pain and pleasure both create the dopamine hormone, and that's why most people who come to me for help are addicted to pain. Also, their subconscious mind creates mirrored emotions— for instance, if they achieve success, more responsibility comes, and the subconscious mind is not ready to take responsibility, as it is already enjoying the pain.

Awakening of the inner power



The intellect is what tells us what is right and wrong. When we have insights into what we should do, dharma, it comes from the intellect. It is the superconscious mind. It is always important to pay attention to what we feed the subconscious mind. You need to train your subconscious mind, be mindful about what we say to ourselves, what we hear from others, and how we behave. It feeds positively or negatively into our subconscious mind and can influence our power of hearing what is truly in our soul. What I am doing by telling you this is awakening your intellect.

Chapter 4: Ramayana of Life



4.1 The Story and Symbolism of Lord Rama⁵

Lord Rama is the seventh avatar of Lord Vishnu, incarnated to defeat evil and uphold dharma (cosmic order and righteousness). He appears in the Treta Yuga (Vedic system of calculating the time into era called Yuga), one of the four ages in Hindu cosmology.

⁵ Valmiki. (trans. 1998). *The Ramayana* (R. K. Narayan, Trans.). Penguin Books. (Original work composed c. 500 BCE)

His life is chronicled in the ancient Sanskrit epic Ramayana, composed by sage Valmiki. The Ramayana is not just a story but a guide to righteous living.

Born to King Dasharatha and Queen Kaushalya in Ayodhya, Rama is the eldest of four brothers: Bharata, Lakshmana, and Shatrughna.

Rama is revered for his truthfulness, compassion, valour, humility, and obedience to his father. His moral integrity makes him the ideal king and human being: Maryada Purushottama (the perfect man).

In the prosperous kingdom of Ayodhya, Prince Rama was about to be crowned king. But destiny had other plans. His stepmother, Queen Kaikeyi, influenced by a wicked maid, demanded that her son Bharata be crowned instead and that Rama be exiled for 14 years. Bound by his father King Dasharatha's promise, Rama accepted this with calm grace.

With his devoted wife Sita and loyal brother Lakshmana, Rama left the palace and embraced the life of a hermit in the deep forests. They lived among sages, visited holy places, and upheld dharma wherever they went. Rama wore simple clothes made of tree bark, lived in huts, and sustained himself with fruits and roots.

In the forest, Rama protected sages from demons, learned profound spiritual truths, and faced many trials. The trio lived in harmony with nature and faced each challenge with courage and humility. Their forest life became a symbol of sacrifice, strength, and righteousness, setting the stage for the battles that would follow, especially the abduction of Sita by Ravana and the great war in Lanka.

While in exile in the Dandaka forest, Rama, Sita, and Lakshmana were living a peaceful life. The demoness Shurpanakha, sister of Ravana (the king of Lanka), tried to seduce Rama and then attacked Sita out of jealousy. In response, Lakshmana cut off her nose and ears.

Enraged, Shurpanakha ran to Lanka and incited her brother Ravana to take revenge. When Ravana heard about Sita's beauty, he became obsessed and plotted to abduct her.

To execute his plan, Ravana sought help from the demon Maricha, who took the form of a golden deer to lure Rama away from their hut. Sita, enchanted by the beautiful deer, asked Rama to capture it for her. Rama chased the deer deep into the forest. Before dying, the deer (Maricha) cried out in Rama's voice, tricking Sita into thinking Rama was in danger.

Sita urged Lakshmana to go help Rama. Reluctantly, Lakshmana drew a protective line, Lakshmana Rekha, around the hut, warning her not to cross it.

Once Sita was alone, Ravana appeared in the disguise of a mendicant and asked for alms. As Sita stepped out of the Lakshmana Rekha to offer him food, Ravana seized the opportunity and abducted her in his flying chariot, Pushpaka Vimana, taking her to Lanka.

As they flew away, Jatayu, a noble vulture and friend of King Dasharatha, tried to rescue her but was mortally wounded by Ravana.

When the demon king Ravana of Lanka kidnapped Rama's wife, Sita, the prince vowed to rescue her. With unwavering faith and noble allies like Hanuman, Sugriva, and the monkey army, Rama crossed rivers, forests and oceans to reach the golden kingdom of Lanka.

A mighty war ensued. Ravana, with his ten heads and dark powers, seemed invincible. But Rama, with his divine bow and arrow, stood firm. He fought not out of anger but to protect the balance of the universe.

The battle lasted for days. Finally, Rama struck Ravana's heart with a powerful arrow, ending his tyranny. The skies cleared, nature rejoiced, and good triumphed over evil.

This war wasn't just physical. It was a battle of truth over deceit, selflessness over ego, and compassion over cruelty. Rama's victory reminds us that with virtue, devotion and courage, even the greatest evil can be overcome.

Rama returns to Ayodhya and is crowned king. His reign, Rama Rajya, is considered a golden age of justice, peace and prosperity.

Rama's life illustrates the importance of duty, sacrifice, loyalty and devotion, values central to Hindu philosophy.

4.2 Spiritual Understanding

My mother once explained me Secret of Ramayana, She said: The *Ramayana* was written by the great sage Maharshi Valmiki⁶. He wrote the scripture 10000 years before Lord Rama was born. Did he know the future, or did the future become a manifestation of his teachings?

Nowadays, in neuro-linguistic programming, we say that if you want to program⁷ the subconscious mind, stories are the best way to do it. Moreover, what the *Ramayana* teaches us in this scripture is how Sita, who was the daughter of the enlightened Guru and King Janak, married lord Rama. Here, Sita is the consciousness or the soul; her father is God, and Lord Rama represents the intellect, which tells us what is right and wrong in our life in this story. The devil Ravana represents the mind. When Sita (the soul) is kidnapped by Ravana (the mind), she is living in the golden palace but is still suffering; she feels unhappy, lost, and in pain. Just as our soul is in pain in this world. Why? Because it is in control of our mind. But when our intellect becomes awakened, it helps the soul and brings it out from the control of the mind. We celebrate this during the festival of light, Deepawali.

⁶ Ibid

⁷ Bandler, R., & Grinder, J. (1975). *Patterns of the hypnotic techniques of Milton H. Erickson, M.D.* (Vol. 1). Cupertino, CA: Meta Publications.

In this story, Valmiki is telling us that if our life is controlled by the mind, we cannot live happily in this life or in this world. But if Lord Rama (the intellect) becomes our partner, then we perform dharma in life and are able to attain our true purpose. And so, we can go on and celebrate the Deepavali festival of light; the light here represents knowledge and wisdom.

4.3 Religion & Practices

All The spiritual masters come into this life with one message and teaching: *this world is not our true home*.

However, as we human beings come from different cultures, our behaviour and human life differ.

We all come into this world with a unique background: the person who comes here from a previous animal life is going to have a different behaviour than the person who comes from a previous human one.

If we remember our childhood, when we were learning counting, our teachers would give us many balls. By holding one ball we said, “one”, by holding the same ball again and adding another, we said “two”, and so on. This is how we learned to count.

In the next standard, when we were learning to count, we created lines: one line, then two lines, the three lines, and so on. In the next standard, we learned with pictorials: one with one apple, two with two bananas, three with three oranges.

In the following standard, those bananas and oranges were removed from the pictures of 1,2,3,4, and later we started doing mental counting. This is a systematic way of learning how to count.

In the same way, a system is given to us to grow spiritually. Some people need to follow a certain religion. In every religion, we have certain rules and practices which we need to follow. There is a saying: if a stone is inside the water, at least it is safe from the hot sun. I am not against any religion. We just need to find out, after

some time, what lies beyond—all the way deep inside every religion: that common teachings.

And the spiritual teachings we need to find out in the end is: whatever makes us fearless—that is true and valued spirituality

4.4 Saints and the Universal Path⁸

The true purpose of human life is to live for the humanity with unconditional love for all beings, as all beings are manifestations of the Supreme Being. All religions, castes, and creeds, despite their outward differences, ultimately stem from the same Divine Law and share the same core teachings. The outward forms and rituals of worship are not essential; true devotion lies in aligning with the fundamental principles of religious life and austerity.

Salvation and God-realization are attainable in this very life through direct experience of the Lord within oneself. Intellectual conviction and speculation are insufficient—what is required is sincere inner work and heartfelt adherence to the Ultimate Truth. This human life is rare and precious; its opportunity must not be wasted.

Saints teach in simple terms. They do not ask us to abandon home or duties, but to fulfil our responsibilities with sincerity, while walking the path of devotion. They set an example through their own lives: saints like Kabir, Guru Nanak, and Ravi Das worked with their hands to earn their livelihood. Spirituality and honest labour go hand in hand. True seekers do not burden others.

The entire human race—regardless of time, culture, or creed—was created by the same Supreme Power. True religion is universal. While outer practices may differ, all paths lead to the same Source. The realization that "God is one and belongs to all" is the essence of true knowledge.

⁸ Sethi, S. (1972). *Message Divine* (pp. 1–5).

4.5 Real Religion and the Eye of Intuition⁹

Real religion begins not in stones, water, books or temples, but in the opening of the eye of intuition. When this inner sight awakens, the path to God-realization becomes clear. Until then, the intellect sees divisions, the emotions become entangled in dogma, and confusion arises.

Religious conflicts are not born of truth—they stem from worldly motives, clashes of opinion, and egoic desires. But if these are set aside, the path of faith carries the seeker safely forward, guided by the footprints of saints and sages.

Whether the journey is through the deserts of Arabia, the hills of Jerusalem, or the Himalayas of Rishikesh, the essentials of inner progress remain the same: truth, purity, love, and ethical living. These are the real nourishment of the spiritual traveller.

The foundation of true and lasting human unity lies not in doctrine, but in the religion of the heart—the religion of love. When jealousy, hatred, and smallness are shed, and the heart is purified, unity naturally flowers.

Self-realization is the essence of real religion. When the Self is known, fear dissolves, and death loses its power. This is not belief—it is direct experience.

⁹ Sivananda, S. (2017). *Unity of Religions* (pp. 26–27).

Chapter 5: Master Your Genie



5.1 Aladdin and His Mother: A Tale with a Genie¹⁰

In the heart of a vast desert, where golden sands whispered tales of ancient times, stood the grand city of Agrabah. It was a place of

¹⁰ Burton, R. F. (Trans.). (1885). *Aladdin; or, The Wonderful Lamp*. In *The Book of the Thousand Nights and a Night* (Vol. 5). Kama Shashtra Society. (Original work: Middle Eastern folklore)

towering minarets, colourful bazaars, and secret alleyways. Among the city's many souls lived a poor but spirited young man named Aladdin. He was living with his mother. Though he owned little, his heart was generous, and his dreams stretched far beyond the dusty streets he wandered.

One day his mother asked him to buy some bread as they were hungry. She asked him to seek something valuable in the trash near the ocean and sell it in the market. With the money he would earn, he could buy the bread, and then come back home.

In the trash he found a lamp. He tried to clean it by rubbing it. When he did, the blinding light and smoke flashed in front of him, and a colossal Genie appeared. The Genie's voice boomed:

"I am the Genie of the Lamp! I shall grant you all your wishes!"

Aladdin, amazed yet cautious, made his first wish to get some food for him and his mother. In an instant, the Genie brought delicious food. Aladdin said, can you help me bring food to my mother at home. Aladdin was excited to show his mom his Genie and the magic of the Genie. The Genie, very quick, in less than a second, brought the food and Aladdin to his mother. Now Aladdin introduced the Genie to his mother. He asked the Genie to show his magic to her and asked him to give good clothes, a beautiful home, money, furniture, and many other things.

Mom said, "Aladdin do you know who is the genie?"

Aladdin answer, "No mom, but he is magic and a best friend."

Mom again said, "Can we eat the food? I am still hungry."

Aladdin said, "Yes! Mom, why not?"

Suddenly Gennie interrupt and said, "You cannot eat the food."

They asked the reason for the refusal. Genie said, "because I am genie and I can't sit quiet while you eat, as I have so much energy."

Aladdin's intelligent mother told him to command the genie to build a staircase to the roof and to keep climbing up and down it until she instructed otherwise.

Aladdin agreed, and the Genie was bound to follow his command. They ate the food, and later, Aladdin's mother asked him to check if the Genie needed rest. When Aladdin asked, the Genie admitted he was tired. So, Aladdin instructed him to return to the lamp and sleep, assuring him that whenever they needed anything, they would call upon him. The Genie would then appear, channel his energies, and provide them with everything they needed.

Moral of the story:

The above story is an ancient Arabic story which conveys a hidden message of spirituality within us. In this story, the Aladdin is our soul—the consciousness; the mother is the intellect, and genie represents our mind.

When the soul is **constrained by** the mind, it cannot guide or control it. Instead, the mind begins to drive the soul, resulting in fear, insecurity, loneliness, and worry. This ultimately leads to stress, anxiety, depression, and panic attacks, which in turn affect our body. But if Aladdin listens to his mother (intellect), the inner guru, then its guidance helps the soul to escape the trap and illusion of the mind.

What we learn from this story is that if the mind becomes our enemy, it can be the worst enemy. But if the mind becomes our friend, it can be the best friend of life!

In this story, the stairs represent the breath, and the Genie represents the mind. The mind must focus on observing the breath as it flows in and out. There are many ways to engage the mind, but the moral of the story is that it is not the soul that needs meditation—the mind does. Through meditation, the mind's scattered energies can be channelled. By using our intellect, we can guide the mind into this practice.

5.2 Mariyam & her Genie

In November 2018, I was at my institute when one girl from California USA, Mariyam, sent me a message requesting to meet. She came in the evening, and we sat for tea. While she was drinking, I asked her, “Mariyam, what you are planning to do in Rishikesh in the coming days?”

She said: “I hadn’t planned anything until yesterday, but now I have a plan.”

I asked, “Are you doing some yoga course?”

“No!” she said. “I saw this beautiful Himalayan forest around Rishikesh and decided to live inside the jungle for next 10 days”.

Then I asked, “Mariyam, do you think it is a good idea?”

She said, “Yes. I really like this forest.”

I said, “I was born and brought up here, and I want to inform you that the forest here is not just a normal forest. It has many wild animals.”

She asked, “What wild animals?”

I replied, “The forest near Rishikesh is known as Rajaji National Park and has leopards, wild elephants, black bears, reptiles, and many more dangerous animals. It is not a good idea to go inside the forest”

She said, “No, no! You cannot scare me out of it. You know I have Afghan blood, and on top of that, I am an American! And this is a deadly combination which makes me unstoppable.”

I said, “Yes, yes. I am not disturbing you, but I want to tell you that it is not a wise decision.”

To stop her I asked Mariyam, “Can I ask you some questions? Only two question I want to ask you. The ticket from America, was it free for you?”

“No,” she said. “It was not free.”

Then I said, “You have beautiful forests in California. Why didn't you go inside the forest in California and stay there for 10 days? Why did you come all the way to Rishikesh to go inside the forest?”

And she said, “I never really thought in that way when I was in California. But yes, you are right. But now I am here, so I want to go inside this forest which I have in front of me.”

I asked Mariyam, “Can I ask you another question?”

“Yes!” she said.

“Are you running from human beings, or you are running from your own mind?” I asked.

“Because if you are running from your own mind, then it is bad news for you! Your mind is going with you inside the forest. Do you know how to deal with your mind? Because once your mind finds you alone, it is going to be louder than before and will speak to you those things which you don't want to listen to. It will create those fears you are running from inside you.”

By listening to this, she started crying. It was a sign that Mariyam was trying to run away from her own mind.

The same day, I saw the headline in the newspaper, which was one-line suicidal note of a woman from the south of India. She was a news anchor and had committed suicide, and also murdered her 8-year-old daughter. She wrote a one-line suicidal note, which was the headline of the newspaper. She wrote: “My mind becomes my enemy!”

Surprisingly, the newspaper was just in front of me, and I showed this newspaper to Mariyam to make her understand that if your mind becomes your enemy, it can be the worst enemy, which can kill you.

But the opposite is also true: if your mind becomes your friend, it can be the best friend of your life. Then you do not need any friends outside, because you have the best friend with you.

To learn this at the right time, fate brought her to Rishikesh, which is famous for learning the ancient art of how to make our mind our best friend.

The mind as enemy is creating all the pain and suffering in our life. We think someone else is giving us the pain in our life, and it looks like it is coming from outside, but the truth is we are manifesting that situation and the circumstances from inside out, not from the outside in.

Our mind is taking the power from the consciousness and create the pain for us. The mind does not have the power by itself. It cannot make decisions for us. Consciousness has the power to make decisions. Now the question that arises here is, why we are manifesting and allowing our mind to manifest the pain?

It is because our consciousness is lost in this world. We allow our mind to drive and control us. We need to flip and change this equation. We want our consciousness to drive our mind, but for that, the consciousness needs to be awakened. This is what we call self-realisation or God-realisation.

This book will guide you how you can give power to your consciousness and make your mind your best friend. This is only going to be possible when you are chosen one by the divine and your time comes. If you are now holding this book in your hands and reading this sentence, it means that you have been chosen by the divine and your time has arrived to make your mind your best friend and receive this empowerment.

5.3 Genie as enemy

Inside each of us lives a Genie. A powerful entity made of pure manifestation, a reflection of our desires, ambitions, and ego. But if

we do not master this Genie, it masters us, turning from a friend into a formidable and relentless enemy.

Your Genie is your mind, a wild creature that obeys your command. If you let it dictate your desires, you become its slave.

The Genie grows strong, manipulative, and insatiable until you are a prisoner in your own mind's cage. Instead of serving your highest good, the Genie drains you, fuelling your ego, restlessness, chaos, emptiness, and dependency.

This is the greatest danger for a human: losing command over their own mind, losing their ability to connect with their true self, their peace, their happiness, and the Lord within.

Nevertheless, there is a way forward: if you discipline your mind, calm its restlessness, detach from its desires, and align yourself with your highest intent. Then your Genie transforms from your greatest adversary into your greatest ally. It obeys you instead of enslaving you. This is true power, peace, and happiness.

5.4 Genie as your best friend

Inside each of us lives a Genie. A shimmering force made of pure manifestation. A reflection of our imagination, our creativity, our ability to bring our highest desires into form.

Your Genie is not meant to be your master, nor your destroyer, but your greatest friend, your ally, your co-creator. When you treat it with compassion, discipline, and understanding, it brings forward the finest expression of your spirit. It helps you manifest your highest path, your happiness, your peace, your abundance—everything that resonates with your true self.

Where chaos previously reigned, now there is collaboration. Where dependency kept you stranded, now there is empowerment. Where restlessness filled you, now there is deep peace.

Your Genie, your mind, works alongside you, following your highest intent and honouring your connection to Source, to the Lord within.

Befriend your Genie, and watch your desires transform into powerful, purposeful manifestation. This is true happiness. This is true peace. This is the true power, when you become a master and a friend to your own mind.

5.5 The Genie in the Bottle: Your Subconscious Mind¹¹

Imagine your subconscious mind as a magical genie. Like in the ancient tales, this genie does not question your commands—it simply carries them out. Whatever you say, with conviction and repetition, it believes to be true and brings it into your life. If you say, “I always fail,” it listens and ensures failure. If you say, “I am healing and growing,” it prepares the way for your growth.

As Joseph Murphy beautifully expressed, “Every thought is a cause, and every condition is an effect.” This is not just a poetic idea. It is a spiritual algorithm. Your life is a mirror held up by your subconscious mind, reflecting what you consistently believe and emotionally affirm.

The mind is not the enemy. It is a loyal servant—just like the genie in Aladdin’s story. The real question is: **Are you the kind of master that your mind can serve wisely?**

¹¹ Inspired by Joseph Murphy’s ‘The Power of Your Subconscious Mind’.

Chapter 6: Emotions, Ego and Pleasures



6.1 Making Time for What Matters Most¹²

There was once a wise man who passed by a farmer's field every day on his way to the market. Without fail, he saw the farmer hard at work from morning until night, tending to his crops with unwavering dedication.

One day, the wise man stopped and greeted him, "Good day, my friend," he said warmly.

¹² Inspired by stories shared at Radha Soami Satsang Beas official website.
<https://www.rssb.org>

"I always see you working tirelessly. May I ask—do you ever take time for yourself? Do you even have time to do your own work?"

The farmer looked up, smiled, and replied,

"But sir, I *am* doing my own work. I work hard to provide for my children and ensure my family's needs are met."

The wise man nodded gently,

"Indeed, you are fulfilling your responsibilities beautifully. But have you ever thought about making time to remember the Lord... to thank Him? That too is your work—the deepest kind of work."

The farmer shrugged and said,

"Not now. I have too much to do. Maybe when my children are grown, I'll think about that."

The wise man quietly continued on his way.

Years passed.

One day, the wise man again passed by the field. The farmer's beard was now grey, and his back bent from years of labour. Yet he still worked the land. His children—now grown—were working beside him.

"Good day, my friend," said the wise man,

"Your children are grown, and they now help you. Surely now you have time to remember the Lord and offer your gratitude?"

The farmer sighed, "I had to buy more land to support the expanding family. We need a comfortable life. My grandchildren keep me busy all day. I still have no time for such things."

The wise man nodded silently and walked on.

More years passed.

One final time, the wise man visited the farmer. This time, the farmer was bedridden—frail, sick, and alone. His wife had passed away. His family was around, but each was busy with their own life. No one had time to sit with him.

The wise man sat gently by his side and said,

"Good day, my friend. I am sorry to see you so ill."

The farmer looked at him with tired eyes and whispered,
"Thank you, sir. I fear... my time is running out."

The wise man sat beside him and spoke softly,

"I have watched you over the years. You worked so hard—rising your children, supporting your grandchildren. But what about your soul? Did you ever find time to remember the One who gave you this life?"

Tears welled in the farmer's eyes.

"I always thought there would be time later. But now... I fear it's too late."

The wise man nodded with sadness,

"Yes, my friend. That is the danger of always putting off what matters most. We never know when our time will run out."

The next time the wise man passed by the field, the farmer was gone.

He stood there a long while... gazing at the quiet land, reflecting on the fragility of life—and how easy it is to let this precious opportunity slip through our fingers.

Moral of the story:

Life is short. Duties and responsibilities are important, but **never forget your inner work**—gratitude, remembrance, devotion. Make time for what truly matters, before time slips away.

6.2 Emotions and decisions

Emotions are the currents that shape our choices.

Emotions are the colours with which we paint our choices, but we must be careful not to let the colours dictate our path.

Every decision we make emerges from the state of our emotions: peace, fear, resentment, or love.

When we are blinded by strong emotions, we lose our ability to see.

When we become the witness to those emotions, honouring their messages without letting them control us, our decisions become clear, purposeful, and true.

Watch your emotions as clouds pass by in the sky of your mind. Do not chase them, do not identify with them. Let them come and go. From that stillness, make your choices.

6.3 Ego, the protein of the mind

Ego is the “protein of the mind,” the substance it feeds upon in order to grow.

Ego feeds the mind’s stories, strengthening its defences and its separate identity. This protein forms the structure we call “self,” but it is a construct, not the eternal soul. If we overconsume ego, we become heavy, rigid, blinded by separateness. Too much protein thickens the membrane, making it hard for light to seep in.

When we learn to detach from ego, to reduce its intake, we become more porous, more flexible, more compassionate.

This allows us to connect with our true nature, which is not separate but one with everything.

6. 4 Mind & Chitta

The human mind is a powerful instrument, yet in Yogic¹³ understanding, it is only a part of a greater inner mechanism.

To truly comprehend the nature of the mind, we must also understand *Chitta*, the subconscious mind.

¹³ Gita Press. (2022). Śrīmad Bhāgavad Gītā: Pocket size edition (Sanskrit–English ed.). Gorakhpur, India: Gita Press.

The *mind (manas)* is responsible for processing sensory input, thoughts, desires, and doubts. It is constantly active, like a monkey jumping from one branch to another. The mind is influenced by external impressions and internal memories (*samskaras*). Because of this, it becomes unstable and reactive, often leading us away from stillness and clarity.

Chitta, on the other hand, is the storehouse of impressions, the deep memory that records not only our current life's experiences but also those from previous births. It is also the purest layer of subconscious, untouched by surface-level agitation.

When *chitta* is clouded by impurities (*vasanas* and karmic impressions), the mind becomes restless and our perception of reality is distorted. But when *chitta* is purified through yogic practices, it reflects the truth clearly, like a calm lake reflects the moon.

In meditation, the goal is not to fight the mind but to transcend it, to go beyond the chatter and touch the depth of *chitta*. Through practices - like **Tapas** (austerity, self-discipline, and conscious effort), **Svādhyāya** (study of the Self through scriptures and mantra japa) and **Īśvarapraṇidhāna** (surrender to the Divine will) - the mind gradually settles and the light of *chitta* begins to shine.

As mentioned by Maharishi Patanjali in Yoga Sutras:

तपः स्वाध्यायेश्चरप्रणिधानानि क्रियायोगः ॥

*Tapas svādhyāya-īśvarapraṇidhānāni kriyā-yogaḥ*¹⁴

Remember always: mind is the servant, not the master. Chitta is the mirror. Clean the mirror and the Self is revealed.

योगश्चित्तवृत्तिनिरोधः । (*Yogaḥ citta-vṛtti-nirodhaḥ*)¹⁵

Yoga is the stilling of the fluctuations of the mind.

¹⁴ Patañjali, *Yoga Sūtras*, II.1, as translated by Satchidananda, 2012

¹⁵ Ibid

When the mind and chitta are aligned in purity and stillness, the seeker naturally experiences peace, clarity and a deep connection with the Supreme.

This is the inner science of Yoga: to return from the surface to the source.

तत्र स्थितौ यत्नोऽभ्यासः ॥ (*Tatra sthitaṭ yatno 'bhyāsaḥ*)¹⁶

Abhyāsa is the effort to remain established in that state of steadiness.

6.4.1 The Art of Useful Thinking¹⁷

Your mind is like a running commentary that never stops. But here's the secret—you don't have to believe or engage with every thought.

As Darius Foroux wisely states in his book *Think Straight*: “Only think about things you can control. Filter your thoughts the same way you filter the food you eat. Not everything that comes in is good for you.”

The real problem is not “overthinking”—it's thinking about things that are not useful.

Ask yourself:

- Is this thought helping me grow?
- Is it related to something I can do right now?
- Is it aligned with my soul or just my fear?
- If not—let it go.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ (*Abhyāsa-vairāgyābhyām tan-nirodhaḥ*)¹⁸

¹⁶ Ibid

¹⁷ Inspired by Darius Foroux, *Think Straight* (2017)

¹⁸ Patañjali, *Yoga Sūtras*, II.1, as translated by Satchidananda, 2012

The mind's modifications are restrained by practice (abhyāsa) and detachment (vairāgya).

This is spiritual maturity: the ability to discern the quality of a thought instead of getting lost in its noise. When you stop feeding your attention to useless thoughts, you regain your energy, clarity, and purpose.

Like a garden, your mind blooms where your attention flows. Choose thoughts that empower you. As you do, you stop being a victim of the mind and become its master.

As Yogic Scriptures explained¹⁹:

Mind alone is the cause of bondage and liberation.

यत्र मनः, तत्र प्राणः । (Yatra manah, tatra prāṇah).

Where the mind goes, there the prāṇa (life-energy) follows.

6.5 Spiritual Company and Conduct²⁰

True spiritual growth depends deeply on the kind of people one surrounds oneself with. Being in the company of those who disturb inner peace or inflate the ego serves no real purpose. Even if someone is considered close or dear, if they lead us away from remembrance of the Divine, their influence becomes a subtle obstacle. Often disguised in entertainment or casual talk, such company causes forgetfulness of what truly matters.

Life is too precious to spend in activities or habits that cloud higher awareness. When the mind forgets the Divine, life becomes a burden. But when the heart is filled with remembrance and love for the Supreme, real living begins. Every action and thought must be examined: Are they taking us toward or away from our Source?

¹⁹ Maitrāyaṇīya Upaniṣad. (n.d.). In *The Upanishads* (Vol. 1, pp. 1–10). Translated by Max Müller. Oxford University Press.

²⁰ Chidananda, S. (2016). *Verses Addressed to the Mind*. Divine Life Society Publications.

There are rare individuals whose presence is elevating. Though they appear simple, they are quietly anchored in Divine awareness. With humility, they guide others without outward display. Their way is love, not instruction; example, not enforcement. These souls are a blessing. Like salt—unseen, but essential—they transform others gently through their presence.

*Be humble and unassuming in all actions.
Please holy people, elders, and be blessed.
Engage in good deeds benefitting others.
And worship daily your God without fail. (102)²¹*

*Lovingly worship and sing the glories Divine,
Give up the body idea, engage in spiritual talk,
Covet not another's wealth nor partner,
In this way, O mind, lead a spiritual life. (103)²²*

A meaningful life begins with integrity—alignment between thought, word, and deed. Our actions ripple outward, affecting the environment and the people around us. Acting with wisdom and compassion builds strength, peace, and trust.

One need not worry about the world's functioning—a higher order sustains it. Faith in this order allows one to act without fear.

Across traditions, daily spiritual discipline is honored: namaaz, Matins and Vespers, trikala sandhya, or chanting mantras—all serve to anchor the seeker in Divine remembrance. Rituals, when practiced with presence, transform the heart.

Even in family life, worship like shodashopachara puja provides structure for spiritual growth. But rituals must not be empty. They are opportunities to awaken.

Spiritual maturity also means rooting out destructive emotions. Of these, anger is the most dangerous. It blinds, corrupts, and binds.

²¹ Ibid

²² Ibid

The wise seek the company of the saintly, avoiding distractions and delusions. Only then does one become fit for liberation.

6.6 Significance of the Pleasures

In my understanding, in the path of Yoga, pleasures are not condemned but understood. Pleasures are not obstacles by nature. They become so only when we are bound by them. Pleasures are experiences that arise through the senses, and when met with awareness, they can serve as mirrors reflecting our inner desires, attachments, and identifications.

Pleasure is neither a sin nor a virtue, but a tool for transformation. Pleasure is a doorway. It shows us where we are attached. Where we still believe happiness comes from outside ourselves.

There are 3 types of pleasures as earthly hooks²³ as explained in Bhagavad Gītā:

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥

“Now hear from Me, O best of the Bharatas, of the threefold kinds of happiness, by which the embodied being rejoices, and by which sorrow comes to an end.”²⁴

So, Krishna explains: Sattvic happiness, Rajasic happiness, and Tamasic happiness.

In other verse Lord Krishna Explained 4th subtle type, transcendental bliss beyond guṇas.

According to Bhagavad Gītā:

²³ Gita Press. (2020). *Śrīmad Bhāgavad Gītā* (Hindi-English ed., Chap. 18, Verse 38). Gorakhpur, India: Gita Press.

²⁴ Own translation.

❖ बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् । (Bāhyasparśeṣv asaktātmā vindaty ātmani yat sukham) “The one whose mind is detached from external contacts finds happiness in the Self.”²⁵

❖ The highest and most enduring joy—beyond senses, mind, and intellect.

❖ It arises from meditation, yoga, devotion, and self-realization.

❖ This bliss is infinite, untouched by time, sorrow, or change.

Adi Shankaracharya Ji explains²⁶ the fourth, which is not of this world, and highest pleasure one can achieve:

आनन्दं ब्रह्मणो रूपम्

“Bliss is the very nature of Brahman.”²⁷

This is the happiness of Self-realization—beyond Sattva, Rajas, and Tamas. It is eternal, not dependent on objects or conditions.

Let’s understand it in more simple way, as explained to me by Sri Swami Yogaswarupanandaji Maharaj there are four kinds of pleasures²⁸:

1. **BODILY** like food, sleep and sex
2. **MENTAL** like **becoming** beautiful, special, powerful, social status, rich.
3. **INTELLECTUAL** like doing selfless work, helping and pleasing others.
4. **SPIRITUAL** like **connecting** with the sound (Pranav/ Anahad Nada/ Shabad) within and having 100% devotion and listening for the sound within

²⁵ Own translation.

²⁶ Sivananda, S. (n.d.). *The philosophy of the Upanishads*. The Divine Life Society.

²⁷ Own translation.

²⁸ Sivananda, S. (n.d.). *The philosophy of the Upanishads*. The Divine Life Society.

The true significance of pleasures lies not in their pursuit, but in what they reveal. If we chase pleasure blindly, we remain caught in cycles of craving and dissatisfaction. But when we observe pleasure without clinging, we begin to understand the working of the mind, the pull of the senses, and the impermanence of external joy.

A yogi neither suppresses pleasure nor indulges in it mindlessly. Instead, the yogi watches it, just like watching a wave rise and fall. This witnessing leads to mastery, not repression. The yogi uses pleasures as instruments of awareness, not distraction. A sweet taste, a soft breeze, a warm embrace; all can become moments of mindfulness if met with clarity.

Moreover, pleasure is not limited to sensory satisfaction. There is a subtler joy; the joy of being, of stillness, of inner freedom. As one walks the path of Yoga and rises beyond the grasp of ordinary pleasures, this inner bliss (**ānanda**) begins to shine forth. It is not dependent on anything outside. It is the fragrance of the Self.

Thus, the significance of pleasures in Yoga is to help the seeker evolve from dependency to detachment, from indulgence to insight and from fleeting happiness to eternal joy. Used wisely, pleasures are not chains, but stepping stones toward liberation.

Chapter 7: Theatre of life



7.1 The King and the Poor Man's Wisdom²⁹

Once upon a time, a great King rode into the depths of a forest with his soldiers. As they marched, a magnificent deer suddenly

²⁹ *The King and the Poor Man's Wisdom*. (n.d.). A modern moral tale illustrating spiritual truths.

appeared before him. The King, captivated by its beauty, spurred his horse forward and began to chase it. So enchanted was he by the sight, that he galloped far ahead, leaving his soldiers behind.

In his pursuit, the King's horse struck a fallen log and stumbled. The horse bolted away, but the King fell hard to the ground and was badly injured. Alone, hurt, and with no sign of his soldiers, he struggled to rise. Hours passed, and as darkness slowly descended upon the forest, he managed to fashion a walking stick and painfully dragged himself forward.

At last, weary and wounded, the King came across a small hut. He knocked gently at the door. A poor villager opened it and was shocked to see a stranger in such distress. Without hesitation, he welcomed the King inside, tended to his wounds, offered him food, and a place to rest. That night, the King slept peacefully under the humble roof of the villager.

By morning, strengthened and grateful, the King revealed his identity. Taking off his royal ring, he handed it to the poor man and said,

“My dear friend, I am the ruler of this land. You have given me shelter in my darkest hour. Should you ever find yourself in need, present this ring at my palace, and you will be brought directly to me. I will help you in every way I can.”

Years went by. One day, misfortune struck the poor man's life, and he fell into great financial hardship. Remembering the King's promise, he set out for the palace.

When he arrived, he showed the ring to the guards, who immediately escorted him to the royal chambers. The guards asked him to wait, for the King was in his private chamber. Curious, the man quietly stepped inside, only to witness the King kneeling on the floor, hands folded in prayer, earnestly beseeching God for help with his own burdens and challenges.

The poor man was astonished. He thought deeply as he stood there in silence. When the King noticed him, he welcomed him warmly and asked,

“My friend, what brings you here? Tell me, how may I help you?”

With folded hands, the poor man humbly replied,

“O mighty King, I came seeking your aid. But when I saw you praying to the Lord, I realized something profound. If even the great King of this land bows before God to seek help, then why should I seek it from any man? The same Lord is the Father of us all. I, too, can pray directly to Him for my needs.”

Humbled, the King embraced the man’s words, for he had spoken the deepest truth.

Moral of the story:

No matter how powerful or wealthy one may be, before the Divine we are all equals—children of the same Father. God listens to the prayer of a pure heart, and whatever is truly good for us, He grants in His boundless grace.

7.2 Gateways to Inner Transformation³⁰

Surat and Nirat are not merely spiritual terms—they are gateways to profound inner transformation. In the teachings of Sant Mat, Surat refers to the soul’s faculty of hearing and attention, the consciousness that is currently directed outward through the senses. When entangled in the external world, this attention binds the soul to material existence, becoming absorbed in desires, identities, and emotional fluctuations. Most people operate primarily at the level of Surat, seeking fulfilment through sensory experiences, unaware that true peace and joy lie within.

³⁰ Radhasoami Satsang Beas. (n.d.). *Light on Sant Mat: Two currents of the soul—Surat and Nirat*. Beas, Punjab, India: Radhasoami Satsang Beas.

Nirat, by contrast, is the seeing or knowing faculty of the soul, and it represents the inward movement of attention. It is the return of Surat toward its source—away from the distractions of the external world and toward the inner spiritual reality. This redirection of attention is cultivated through practices such as Surat Shabd Yoga (meditation on the inner sound), mantra repetition (simran), and deep introspection. As Surat withdraws and aligns with Nirat, the seeker enters a state of inner stillness, clarity, and ultimately, unity with the divine.

The transition from Surat to Nirat lies at the heart of all genuine spiritual practice. It is not a rejection of the world, but a refinement of perception—seeing beyond the temporary to the eternal, beyond the form to the formless. This shift is a deeper engagement with the essence of life, not an escape from it.

When Nirat becomes strong and steady, the soul is no longer disturbed by mental agitation or emotional turbulence. A profound clarity dawns, and the self begins to recognize its true nature as divine. In this inner space, healing unfolds, wisdom arises, and unconditional love flows effortlessly.

In Sant Mat, seekers are encouraged to remain aware of where their Surat is flowing—whether outward into distraction or inward into peace. Through disciplined spiritual practice and grace, one gradually learns to turn this current inward, dwelling in Nirat, the still ocean of the soul. This inward turning marks the beginning of true liberation—not by changing the world, but by changing the direction of our own awareness.

7.2.1 The Divine Sound

The movement from outward-directed awareness (Surat) to inward-directed awareness (Nirat) reaches its deepest potency when aligned with the sacred sound—the eternal vibration from which all creation emerges. This sacred sound is Nada-Brahman, the Divine Shakti of Paramatma crystallised as vibration.

The Vedic scriptures proclaim it as Nada-Brahman— and Upanishad explains it as Pranav Shabad the essence of sound as the form of the Divine. Yogis across traditions have recognised that this primal sound is not different from Brahman itself, and it is on this vibration that deep meditative absorption takes place.

ॐकारं बिन्दुसंयुक्तं नित्यं ध्यान्ति योगिनः।

कामदं मोक्षदं चैव ॐकाराय नमो नमः॥³¹

(Omākāraṁ bindusaṁyuktaṁ nityaṁ dhyāyanti yoginaḥ Kāmadam mokṣadam caiva ॐkārāya namo namaḥ)

Or in English³²:

“The yogis constantly meditate upon Om, united with the bindu (dot, symbol of completeness). Om is the giver of all desires and also the bestower of liberation. To that sacred Om, I offer my repeated salutations.”

This beautiful verse, for example, glorifies Omkara (ॐ), the primordial sound that embodies the essence of creation and divinity. It highlights how yogis, devoted to spiritual practice, meditate constantly on Omkara united with the bindu—the subtle point representing wholeness and concentration. Through this meditation, Omkara is recognized not only as the fulfiller of worldly desires but also as the ultimate source of liberation, freeing the soul from the cycle of birth and death. The verse concludes with a heartfelt salutation, honoring Omkara as both a guide in life’s journey and the key to spiritual freedom.

As you could see in these verses, the sound Om is not just a syllable — it is the subtle body of God. To listen within (Nirat) is to attune to this cosmic resonance. In this sacred vibration lies both fulfilment of all desires (kamadam) and liberation (mokshadam).³³

³¹ Deussen, P. (1997). Sixty Upanishads of the Veda (Vol. 2). Motilal Banarsidass.

³² Own translation.

³³ Ibid.

Regular remembrance and internal listening of this divine sound lead the seeker beyond the intellect and into the direct experience of the Supreme Self.

7.3 Leaving the Intellect and Go Beyond

As we understand in the chapter 3, the Intellect is the inner Guru who tells us what is right and wrong in life and guides us to perform our Dharma (responsibility as a human being). But as we understand, reaching the highest spiritual ladder is not something easy; we are living in physical plane which is created by the mind. As long as we have the mind, we have duality in life. Even the intellect must be left at certain level to reach oneness. As we say, the path of spirituality is very tiny, where only one exists. As the scriptures guide us towards the true love, only one thing remains, only the beloved One!

On one side, we say humans have free will, and on the other, we say there is no free will—everything is already fixed and we are just performing the theatre of life. What is the truth? Do we have free will or not? The answer is: the six chakras of the body are known as Pinda³⁴ (the Physical Body). The 7th Chakra is known as Anda (Astral Plane), and above that is Brahamanda (Causal Plane), which is the causal plane. When the soul separates from the mind and intellect, it reaches Sachkhanda (Parbrahama), which is beyond the time and space, where neither mind nor intellect can go.

Saint Kabir said³⁵:

"एक राम दशरथ का बेटा, एक राम घट घट में लेटा,

एक राम का सगल पसारा, एक राम जो सबसे न्यारा"

, which means:

³⁴ Puri, L. R. (2009). *Mysticism: The spiritual path* (9th ed.). Beas, Punjab, India: Science of the Soul Society.

³⁵ Kabir, S. (2003). *Songs of Kabir* (R. Tagore, Trans.). Dover Publications. (Original work 15th century)

*One Ram is Dashrath's son, one Ram lies in every heart. One Ram is spread all around, one Ram is unique*³⁶.

As Saint Kabir explains about four Lords Rama³⁷:

One Rama is the son of Dashratha (father of Lord Rama), who took the birth like a human;

The second Rama is higher form of same Rama, who resides in every human body as intellect;

The third Rama who is the Creator, the God who created the time and space;

The fourth is the Supreme Lord Rama, who even created the creator of time and space

So all Rama is same, but it depends on our spiritual maturity if we can see the Supreme Lord in Everything. To reach self-realisation or God-realisation, we need to leave intellect at a certain level, and then our internal experiences and devotion take us further.

7.4 I die daily

There are many types of meditations people practice how to get the worldly gains. Before moving forward, we need to understand our goal in doing meditation. The ultimate goal of meditation is self-realisation or God-realisation. However, if we have some lower goals like peace, balance, or worldly manifestation, those too can be achieved through meditation. My personal recommendation is to aim for the highest goal in mediation.

Saint Paul in the Holy Bible said, “I die daily”³⁸; the same message was expressed by Saint Kabir:

³⁶ Own translation

³⁷ Ibid

³⁸ The Holy Bible (Saint Paul, 1 Corinthians 15:31). New International Version. (2011). Biblica. (Original work published ca. 1st century)

“जिस मरने थे जग डरै, सो मेरे आनंद। कब मरिहूँ कब देखिहूँ, पूरन परमानंद॥.”³⁹

*"The flighty in mind became a locust in the three worlds: The men of Hari for lack of the knowledge of Hari fell into the hands of Kal."*⁴⁰

This means that even though most of us in the world fear death, death can bring bliss and pleasure. We are all waiting for the permanent death of the ego in this human life so we can attain union with the Supreme Lord, Sat-Chitta-Ananda(True-consciousness - Bliss).

The truth is that meditation is the practice of death. It means the practice, which helps us to withdraw from the physical body and bring us there where we will go after the death. Because we face our biggest fear, the death now it is going to makes us fearless. Swami Sivananda said⁴¹, “You are not a sheep; you are a lion! Ask yourself, do you want to become fearless and go where we will go after the death?”

If answer is yes, then understand that everyone who gets enlightenment in their life, gets it within this life and not after their death. It is applied science, not just philosophy. Therefore, if meditation takes you where you will go after death, it is real meditation. But always remember, it is not the one-day effort. The Great Master Baba Swan Singh explained to me that we need to do big quantity of meditation to reach a quality meditation.

7.5 How to begin

To fix 22 hours of the day when we are not meditating, we first need to fix our goal, what we want to achieve in our life. Human birth is given to us for higher goals, not just to make money, build

³⁹ Hess, L., & Singh, S. (1986). The Bijak of Kabir (pp. 69). Motilal Banarsidass.

⁴⁰ Own translation.

⁴¹ Sivananda, S. (n.d.). *Spiritual guidance for daily life*. Divine Life Society. Retrieved June 25, 2025, from https://swamisivananda.org/?page_id=588

our house, finding a life partner, having kids, eating food, sleeping, and waiting for death. Clearly, if the human birth is given to us, it is for higher purpose—because only humans can think in those terms.

The highest purpose of human life is self-realization or the God-realization. As we know, in love, we must lose ourselves. Love is not something we do to gain.

True love means to give up everything: name, ego, attachments, desires, whole identity, to reach the Source. We need to believe this: there is one power which created all of us and is the source of all the pleasures which we are seeking in life.

If there is a painting, there must be a painter. If there is a creation, there must be a Creator.

All the pleasures feel like are coming from the outside, but, actually, we are creating and feeling them from our inside. So, pleasure internal not external. This thought brings our attention to one philosophical understanding that everything has one source and all of us are seeking that one source.

If we spend 22 hours to get the selfish needs, God cannot appear in just the remaining two hours of meditation. To establish connection with the one power, the god in any form in our life, we need to dedicate each and every action to that One.

It means doing a job not for the company, but for that One Power to whom we call God. It is the same as doing business not by becoming owner of the business but becoming a caretaker of the business for that One Power called God. Similarly, living in a house not as its owner, but as its caretaker; not driving for ourselves, but for the One within us. Eating, dressing well—each action should be offered to that One. The result? We begin to lose our limited identity, and only that One remains.

When we spend our 22 hours with Him—talking to Him, we offer everything to that one God by feeling that one is watching, doing, creating, and observing everything at every moment of life. In this

single thought, then when we sit in those two hours of meditation, the One creates the magic and appears in front of us.

I was also a sceptic in the beginning. The first three months after my mother's death, I was following her teachings and saw magical results. Then I intentionally switched to the previous practice to creating my own identity and saw how it began to affect my soul. I switched it multiple times to validate this formula. When we give everything to that One, that One takes care of everything in our life. No matter if it is your personal, physical, family, social or spiritual growth, everything becomes automatic in life. But losing our own identity is very critical for human beings.

Let us understand how to reach that mind-set:

If you continue doing what you did in the past, you'll keep getting the same results. **If you want to change your future, make a change NOW!**

7.6 Inner Contemplation and the Tenth Door

Contemplation⁴²—especially Dhyān—is the second stage of spiritual practice after repetition. Saints instruct us to focus the soul at the Eye Center so it does not fall again into worldly distractions. What we contemplate forms impressions within. When we dwell on the world, its images arise; when we turn within, we begin to rise.

All life is composed of five elements—earth, water, fire, air, and ether. To contemplate lower forms is to degenerate; to contemplate higher realities is to ascend. The human form is uniquely gifted to realize the Divine. Like a radio attunes to a frequency, the soul must become attuned to the spiritual current to receive the Divine transmission.

⁴² Sethi, S. (1972). *Message Divine* (pp. 23–27).

Saints are not bound by religion or caste⁴³. They belong to no sect yet speak to all hearts. They do not promote rituals but inner practice. Their message is this: the True Name of God is not spoken, but experienced within. It is beyond letters, beyond sound—it is the Divine Itself. Only through deep contemplation and the guidance of Saints can one reach it.

7.7 Divine Melody (Nada Yoga)⁴⁴

The goal of life—freedom from rebirth—remains incomplete without experiencing the Inner Sound, the Divine Melody. This Celestial Sound allows the soul to rise beyond the body, mind, and intellect, ultimately transcending the three gunas and leading to union with the Supreme.

This path is known as Surat Shabd Yoga—the union of the soul (Surat) with the Divine Sound (Shabd). It begins at the Third Eye, the seat of the soul between the eyebrows. This is the true gateway to the inner worlds. The pleasures of the lower senses lie beneath it; the treasures of the Spirit await within.

This inner path is not achieved through austerities, physical exercises, or rituals. It is simple, natural, and open to all—children, householders, and seekers alike. What is required is sincerity and initiation from a Living Master who connects the soul to the inner Sound Current.

The soul is drawn upward by the power of this Melody. All other yoga traditions stop at the lower centers, but this path leads to the Tenth Door, the hidden gate that opens to the Supreme Region. Guru Amar Das says:

मूल गुरबाणी (गुरु अमर दास जी, आनंद साहिब, श्री गुरु ग्रंथ साहिब, अंग 922–923)

⁴³ Ibid.

⁴⁴ Sethi, S. (1972). *Message Divine* (pp. 28–34).

“इहु मनु निग्रहु करि रहै, दसवै दुआरि परगासु॥

तह अनहद सबद वजहि नित, जिस कै भागि मथासु॥”⁴⁵

*“O Mind! Withdraw thyself from the nine portals and open the Tenth Door. There the Divine Music plays night and day.”*⁴⁶

This is not poetry—it is experience. The soul hears it when attention is withdrawn from the world and anchored within. With the guidance of a Perfect Master, this inner music leads to True Knowledge, Liberation, and Union.

⁴⁵ Guru Amar Das Ji. (n.d.). *Anand Sahib*. In *Sri Guru Granth Sahib Ji* (pp. 917–922)

⁴⁶ Own translation.

Chapter 8: Mind as a lion



8.1 Lion in the circus

Picture a majestic lion, the king of the jungle. Can he be trained in the jungle? No. He must be captured, bound, and forced into submission.

In the corner of a small, iron cage, the lion paces back and forth.

He is kept weak by the drip of water upon his head, a relentless, small torture that drains his spirit whilst simultaneously obeying its trainer's whip.

He is kept hungry and weak, his food placed just barely within view, hung high in the corner of his cage, forcing him to rear up on his hind legs in a trick for entertainment.

The drops sap his resistance, his confidence, his understanding of his own power.

The food temptation manipulates him, turning him into a creature that performs for its meal instead of reigning by its own might.

I say to you: this is the condition of our own mind!

We, too, are under the drops of distraction, worries, doubts, ambitions, made weak by their persistence.

And we reach upward toward whatever promises temporary pleasure or peace, thinking we must perform or submit to be fed, instead of resting in our own majestic awareness.

This is not your true nature.

When we discipline the mind, when we detach from distractions and temptation, when we align ourselves with Him instead of the ego, we become the majestic creatures we truly are: strong, free, a blessing to all.

8.1.1 The code of honour that tames the lion

To overcome the thoughts of the subconscious mind, we must train our minds like a lion—becoming the master with a whip: starving the mind of unnecessary thoughts and distractions and channeling its energy so that it works in our favour. We must discipline our minds, and then we can be free. To do that, after years of learning, I have understood that we should live by the following code of honour:

❖ Peace & Balance (most valuable asset)

These are the most valuable inner assets. Without peace, even success feels empty; without balance, life wavers like a flame in the wind. True strength arises not from control over others, but from harmony within. When mind, body and soul align, one becomes

unshakable amidst chaos. This inner stillness is cultivated through self-awareness, disciplined life and connection with the Divine. On our true path, Peace and Balance are not luxuries. They are the foundation of all spiritual and worldly fulfilment.

❖ **Gratefulness (for everything you have)**

This is the essence of inner abundance. When you are truly grateful for everything you have; your breath, your body, your family, your path, you stop seeking outside and start living inside. Gratefulness transforms ordinary moments into sacred experiences. It brings humility, dissolves the ego and aligns your soul with higher consciousness. From the yogic view, gratitude is not an emotion but a state of awareness. It opens the heart, purifies mind and invites grace into your life. Walk each step with thankfulness and life will respond with blessings beyond measure. Gratitude is strength, not submission.

❖ **Forgiveness** *(forgive others if anyone did anything unknowingly in past)*

Forgiveness is a sacred act of liberation, not just for others, but for your own soul. If someone has unknowingly hurt you in the past, holding on to pain only binds you to suffering. True strength lies in the ability to release. Forgive not because they deserve it, but because *you* deserve peace. Life flows in the present, not in the shadows of past wounds. With compassion, allow the heart to open and free itself. In forgiveness, you align with higher consciousness and invite healing, harmony and inner freedom into your being.

❖ **Acceptance** *(accept the situation & things as they are)*

Acceptance is the first step to inner peace. When we truly accept the situation and things as they are, without resistance, denial or judgment, we allow transformation to begin. Acceptance doesn't mean we agree with or like everything; it simply means we stop fighting reality. By embracing the present moment, we dissolve inner conflict and suffering. It opens the doorway to clarity,

strength and balanced action. In acceptance, the ego surrenders, and the soul awakens. This surrender is not weakness, but a sign of spiritual maturity. Accept and let harmony flow through your life effortlessly.

❖ **Patience** (*have patience*)

Patience is the foundation of inner strength and true understanding. In the journey of life and spirituality, not everything unfolds instantly. Just as a seed takes time to grow into a tree, your efforts need time to bear fruit. Have patience, with yourself, with others, and with the process of transformation. When we rush, we miss the subtle beauty of the present moment. Patience brings calm, clarity and the ability to respond rather than react. In silence and stillness, growth happens. Trust the divine timing. Keep walking with faith and all will unfold as it is meant to.

❖ **Minimalism** (*have fewer distractions*)

Minimalism is not about having less but about focusing more. When life is cluttered with distractions (material, mental or emotional) it becomes difficult to hear the inner voice. By embracing minimalism, we clear the path to awareness, purpose and peace. True discipline lies in simplifying life, choosing only what is essential for growth and harmony. Fewer possessions, fewer desires and fewer attachments bring greater clarity. In silence, the soul speaks; in simplicity, the divine is revealed. A minimalist life is a powerful life, centred, balanced and free from noise. Live lightly, think clearly and walk the path with focus and joy.

❖ **Truthfulness** (*truth for humanity*)

Truthfulness is the foundation of a pure and conscious life. It is not just about speaking the truth but living it through thoughts, actions, and intentions. When one aligns with truth, inner peace blossoms and divine clarity arises. Truth does not change with convenience or time. It is eternal and self-evident. In the path of dharma, truth uplifts humanity by dissolving illusions and falsehoods. A truthful

heart is fearless, compassionate and deeply connected to universal wisdom. By embracing truth, we honour our soul and serve humanity with sincerity, integrity and unwavering light.

❖ **Respect the Mother Nature** (*do good for the nature*)

Mother Nature is our greatest giver, providing us air to breathe, water to drink and food to nourish our bodies. To respect Her is to live in harmony with her rhythms. Let us not exploit but nurture, not pollute but purify. When we plant trees, conserve resources and live mindfully, we honour the sacred balance of life. Doing good for nature is doing good for ourselves and generations to come. Let every step we take be gentle on the Earth, as She carries us with infinite love and patience. Respect Her. Serve Her. She is divine.

❖ **Contribution to society** (*give back to society*)

Giving back to society is a sacred duty. Every individual, in their own unique way, can contribute to the well-being of others. Whether through time, knowledge, resources or compassion, our actions ripple through the lives of many. Yogic living teaches us that true fulfilment comes not from accumulation but from selfless service. When we uplift even one soul, we uplift the collective. This Code of Honour reminds us to be instruments of harmony and helpers of humanity. Let your life be a light for others. This is the true essence of contribution. Serve with love and grow with grace.

8.2 Cage of the mind

You cannot train the lion in the forest. When it is free to do what it pleases, it will keep seeking its instincts and overpowering you. First, you need to constrain it, and then you are being able to tame it. The same happens with the mind: you need constrain it, like in lion's cage, so you are being able to channelize its power to the directions that are indeed spiritually positive to you. The mind then will serve you and not the other way around.

The cage for the mind is to restrict its access to pleasures, because the mind is wired to seek pleasures. If allowed to choose, the mind will always seek the most mundane pleasurable path, even if it is at the costs of your spiritual values. So, you create boundaries for having access to pleasure. These boundaries are basically the principles you want to live by, adapted to your nature and karma.

Once you cage the mind within your chosen boundaries, you will starve it from its food, the ego. This allows its real needs to come forward. You are then able to work with it; it becomes tameable, and its power can be channelized by you.

The starvation can come not only from denial of mundane pleasures, but most importantly, from concentrating your energy to make selfless acts.

Of course, in this process, emotions will arise, as emotions are traps of the mind to manipulate our consciousness to do its bidding. If the mind is not tamed, the emotions created by it are ultimately working against you, they are based on ego and generate reactive actions.

However, if the mind is properly trained, then the emotions also act as your positive supporters, your instinct. This instinct will come from the intellect, as a proper response to situations and self-respect. Mind's emotional traps from the past can come and go; it all depends on your discipline to keep the mind tamed.

It is important to understand that the aim is not to control the mind, but to be able to channelize its power, to befriend it. When you can channelize the power of the mind, you are able to positively influence your body and life.

8.2.1 Nine Principles for Mastering the Mind

The path to mastering the mind requires more than effort—it calls for a higher way of living. It means letting go of fleeting pleasures, cultivating humility, practicing selfless service, and embracing steady discipline. True mastery is the ability to remain centred and

unwavering, no matter the circumstances or the emotional traps the mind may set in moments of weakness.

Out of many years of practice and experience, I have distilled this journey into nine guiding spiritual principles:

1. Nihswarth-Seva (Selfless-Service)

Nihswarth-Seva, or selfless service, is the highest expression of love and compassion in action. It means serving others without any expectation of return, no desire for recognition, reward or praise. True seva flows from a pure heart that sees the Divine in all beings. When done with humility and devotion, it purifies the ego, dissolves attachments and aligns the soul with higher consciousness. In my path, Nihswarth-Seva is not just an act, but a way of life, a sacred duty that uplifts both the giver and the receiver, nurturing inner peace and collective harmony.

Serve all, love all!

2. Saptahik Satsang (Weekly Discourse)

Saptahik Satsang is a sacred opportunity to cleanse the mind and uplift the soul through the company of truth and wisdom. In the presence of spiritual discourse, the restless mind finds calm, and the heart opens to divine understanding. It reconnects us with our higher self, helping dissolve doubts, ego, and negative tendencies. Each session acts as a mirror, reflecting deeper truths and offering direction on the path of self-realization. Weekly Satsang nurtures inner clarity, builds collective harmony and strengthens our spiritual foundation. It is not merely listening. It is a journey inward, towards light, love and liberation.

3. Manavta (Cause for Humanity)

Manavta is the very essence of spiritual living. To live for humanity is to rise above selfish desires and recognize the oneness of all beings. Service to humanity is the highest form of devotion. When we help others without expectation, we reflect divine compassion.

True spirituality is not limited to rituals, but shines through our actions towards the suffering, the lost and the forgotten. In every soul lies the Divine and by uplifting others, we uplift ourselves. Living for Manavta is living in harmony with the universe and fulfilling our higher spiritual purpose.

4. Uddeshya (Purpose of Life)

The true *Uddeshya* of life is to realise our divine essence and live in harmony with the higher consciousness. Life is not meant merely for survival or material success, but for inner evolution and awakening. Through spiritual practices, seva (selfless service), and satsang (company of truth), one discovers that the purpose is to transcend ego, purify the mind and merge with the Supreme.

When we align our actions with dharma and compassion, our life becomes a sacred offering. Fulfilment arises not from external gains, but from living with awareness, gratitude and connection to the Divine.

5. Dhyan (Daily Meditation)

Dhyan, or daily meditation, is the sacred doorway to self-realization and inner harmony. According to spiritual principles, Dhyan calms the mind, purifies heart and aligns the soul with divine consciousness. It is not just a practice but a way of being, observing thoughts without judgment and connecting deeply with one's true self. Through consistent Dhyan, the seeker transcends distractions, awakens inner wisdom and experiences peace beyond words.

Just as food nourishes the body, Dhyan nourishes the spirit. It is the discipline through which the soul remembers its eternal source and purpose each day.

6. Pavitra Dhanarjan (Honest earning)

Pavitra Dhanarjan means earning through pure, righteous and honest means. Yogshri emphasizes that wealth gained through truth, effort and dharma carries divine energy, while dishonest earnings

burden the soul with karmic debt. When our livelihood aligns with spiritual values, it becomes a path to inner peace and higher purpose. Honest earning is not just an economic act, but a spiritual discipline; an offering of our time, talents and ethics to the Divine.

Wealth earned with integrity nourishes not only our family but also our soul and brings blessings that endure beyond material possessions.

7. Shakahar (Being Vegetarian)

Shakahar, or being vegetarian, aligns with the core spiritual values of ahimsa (non-violence), compassion and inner purity. By choosing a plant-based diet, we reduce harm to living beings and cultivate empathy toward all life forms. Food influences the mind; sattvic (pure) food such as fruits, vegetables, grains and nuts enhances clarity, peace and spiritual awareness. Shakahar supports physical health while elevating consciousness, making the body a better vessel for sadhana (spiritual practice). It reflects respect for nature's balance and honours the interconnectedness of all beings.

Shakahar is a conscious choice towards harmony and higher living.

8. Prem-Karuna (Love & Compassion for all beings)

Prem-Karuna is the divine fragrance of the soul that blossoms when one sees the divine presence in every being.

True spiritual growth arises from unconditional love and deep compassion. Love is not just emotion. It is the highest vibration of connection with the universe. Compassion is the silent prayer that flows through every act of kindness. When we serve with love and feel the pain of others as our own, we align with dharma. Through Prem-Karuna, we dissolve ego, bridge separation and awaken the oneness of existence within and around us.

9. Nishtha (Noble, ethical & loyal life relationship)

Nishtha is the foundation of a noble, ethical and loyal relationship that reflects spiritual maturity and inner integrity.

True Nishtha is not just outer commitment, but a sacred alignment of thoughts, actions and intentions rooted in truth and compassion. It fosters trust, devotion and unwavering support in relationships. May this be with family, friends or the Divine. Nishtha inspires us to stay grounded in dharma, practice forgiveness and uphold respect. When our hearts remain loyal and pure, relationships become paths of spiritual growth, love deepens and unity blossoms in all aspects of life.

Cage of mind



8.3 Weakness of Mind

The mind is influenced by two factors: **environment** you are in and **pleasures**.

Choosing a spiritualized environment with people sharing similar values to yours can be helpful to keep your mind within the boundaries you have set for it.

The weakness of mind is not merely the absence of strength, but the absence of alignment with truth, with stillness and with self-awareness. We understand the mind not as a fixed entity but as an evolving field of energy and perception. A weak mind is one that is

easily disturbed, manipulated by desire, fear, anger and external validation. It jumps from thought to thought like a monkey, never finding rest. This restlessness leads to confusion, emotional reactivity, poor decision-making, and spiritual disconnection.

Approach the weakness of the mind through ancient yogic practices that purify and stabilize mental energy. Through Nada Yoga, the mind is tuned with inner sound, bringing it back from chaos to harmony. With pranayama, the breath becomes the bridge that calms the nervous system and brings awareness into the present moment. Sound healing with Himalayan singing bowls is used to dissolve mental tension and align the brainwaves into meditative states. By restoring the natural flow of prana (life force), one begins to experience clarity, resilience, and peace.

A strong mind is not aggressive or dominant. It is silent, steady, and deeply aware. It can observe pain without being consumed by it and see joy without being attached.

The path is to strengthen the mind not by force, but by stillness. It is about training the mind to surrender, to trust, and to return again and again to its source: the inner Self.

This transformation is not instant, but with discipline, devotion, and guidance, the weak mind becomes a powerful ally on the spiritual journey. No longer a burden, but a bridge to liberation.

8.4 Get trained with lions

I believe true transformation begins when you step beyond your comfort zone—when you walk not among the sheep, but with the lions. What we teach isn't for the faint-hearted. It is for the brave, the bold, and the determined souls ready to reclaim their strength, sharpen their minds, and ignite their inner fire.

"Get Trained with Lions" is not just words that I can tell you, it's an invitation to rise, which I learned from my parents. Our knowledge combines ancient yogic wisdom with the power of discipline and

the fierce clarity of spiritual growth. Here, strength isn't only measured by muscles, but by your ability to master the mind and overcome inner resistance.

You will learn skills that carry the spirit of the lion: calm, focused, fearless. You will be challenged, broken, rebuilt and awakened. Whether it's through warrior flows, silence retreats or dynamic energy practices. You will develop the courage to face life's battles with grace and power.

We don't just teach, we transform. This is a space for leaders in the making, for seekers who want more than comfort, they want greatness.

8.5 Mindfulness & Pleasures

We believe the path to true joy begins with awareness. Mindfulness is not just a practice but a way of living. It is a conscious presence in each breath, movement, and experience. Rather than chasing fleeting pleasures or external stimulation, I invite you to awaken the joy that already exists within.

In the modern world, pleasure often comes with distraction, overload and burnout. Allow us to bring you back to the roots of yogic wisdom⁴⁷, where simplicity, presence and awareness bring deep, lasting satisfaction. Through mindful breathing, meditative movement and subtle awareness practices, one learns to experience every moment fully. Whether it's sipping warm tea, listening to the sound of nature or feeling the body stretch in asana.

Pleasure, when rooted in mindfulness, transforms from indulgence to nourishment. true pleasure is not in escape, but in connection to the self, the senses and the now. By aligning body, mind, and spirit, mindfulness opens the door to contentment, balance and inner joy.

Practices like Nada Yoga (the yoga of sound), guided meditation and conscious eating are offered to help you rediscover pleasure as

⁴⁷ Sivananda. (1967). *Light of Yoga*. Rishikesh, India: Divine Life Society.

a sacred and conscious experience. With regular practice, even simple acts become portals to peace.

Our approach is an invitation to slow down, tune in and feel deeply, not to deny pleasure, but to elevate it through presence. In this stillness, life's most profound joys are revealed. Not in grasping, but in simply being.

8.6 Why You Cannot Control the Mind⁴⁸

We often enter the path of meditation or self-improvement with a hidden agenda: to control the mind. We expect that with enough effort, silence will descend, distractions will vanish, and peace will prevail. But reality tells a different story.

The more we try to control the mind, especially when we are anxious or afraid, the more it seems to rebel. Why?

Because the mind is not meant to be dominated—it is meant to be understood. When we are worried, the subconscious keeps sending signals of danger. This is the anxiety centre doing its job: trying to keep us safe by scanning for threats, real or imagined. It pulls our attention toward a thousand thoughts, each one a possible danger we must avoid.

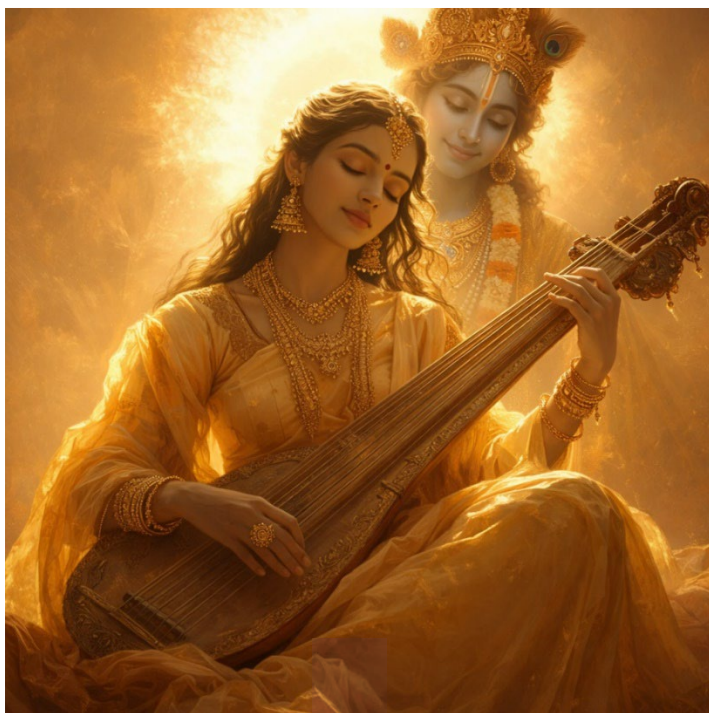
This protective mechanism is ancient, but in our modern world, it becomes a prison. We focus hard on one thing—our work, our goals, our meditation—but the mind, sensing imagined threats elsewhere, pulls us away.

This is why control fails. The more force we use, the more resistance the mind generates. It's like trying to calm a frightened animal by shouting. The mind doesn't need a master with a whip; it needs a companion who listens.

The secret is this: stop trying to control your mind. Start becoming aware of it.

⁴⁸ Inspired by: Declutter Your Mind by S.J. Scott & Barrie Davenport

Chapter 9: Steady Wisdom



9.1 Story of Meera⁴⁹

Once in the royal kingdom of Mewar, there lived a princess named Meera Bai. From a young age, she was deeply drawn to the name of Krishna, not as a god to be worshipped out of duty, but as her eternal beloved. While others studied scriptures and debated philosophy, Meera chose the simple path of pure devotion (bhakti).

⁴⁹ Srimad Bhagavatam & Bhakti Saints. (n.d.). *The life and devotion of Meera Bai*. Retrieved from <https://www.bhaktirasamrit.org/meera-bai-biography>

Even after marrying into a royal family, her heart remained only with Krishna. She sang songs to him, danced in temples, and spoke of divine love, often losing herself in ecstasy. The courtiers and even her family could not understand her: *“Why abandon duties and logic for madness?”* they asked.

But Meera would smile and say, *“Love needs no reason. When the mind is silent, the heart speaks. And in that, I find God.”*

Poison was sent to silence her. She drank it, singing Krishna’s name, and remained unharmed. Through many trials, her love never faltered. She walked away from palace life and wandered freely, singing, dancing and dissolving herself in divine union.

Meera Bai was not just born into royalty, but also into divine longing. From her childhood, she considered Krishna not merely as God, but as her eternal husband, friend and beloved. Her devotion was so intense that it transcended rituals and intellectual arguments. She would sing and dance with tears in her eyes, lost in Krishna’s love, often facing ridicule from the court and society.

Despite her unwavering bhakti, Meera still had one longing left unfulfilled: she lacked a living Guru. She prayed fervently to Krishna, *“You are everything to me, but show me someone in this world who can guide me deeper into you.”*

One night, Krishna appeared to her in a vision and gently whispered, *“Go to Rajasthan’s northwest. There lives my dear devotee, Saint Ravidas. He shall be your Guru.”*

Guided by divine love rather than logic, Meera left her palace and traveled alone, defying all norms of her royal life. She met Ravidas, a humble cobbler and great saint. Without pride or hesitation, Meera bowed to him and accepted him as her Guru.

From that moment on, her bhakti matured from emotional devotion to divine surrender. Through Ravidas’s grace, she crossed the limits of intellect and entered the realm of oneness, where no caste, gender or worldly rule could limit her soul’s union with Krishna.

When devotion is pure, the Divine itself arranges the meeting with the right Guru.

Her story teaches us: The intellect can understand form, but only devotion can touch the formless. Go beyond the mind, into love, into surrender, into God. We come into the spiritual path to dissolve our identity into our beloved's identity, then there is no two identities but both become one, When we wake-up in the morning we don't give bath to ourselves but we give bath to our beloved through our body, then from our eyes our beloved watch, from our hands beloved do the work, and everything belongs to our beloved, we just observe his grace, perfection, and abundance.

9.2 Seva

"Seva of Love"⁵⁰ is a beautiful phrase that combines two profound concepts:

- ❖ **Seva** (सेवा) – A Sanskrit word meaning selfless service, often done with humility, devotion, and without expecting anything in return.
- ❖ **Love** – The pure, unconditional force that binds all beings and transcends boundaries of ego, status, or gain.

What does *Seva of Love* mean?

"Seva of Love" refers to acts of selfless service performed as an expression of pure love, love for humanity, nature, the Divine or life itself. It's not just helping others; it's doing so with the heart full of compassion, without pride, and without agenda.

Key Qualities of Seva of Love:

1. **Intention Over Action:** It's not *what* you do, but *why* and *how* you do it.

⁵⁰ Radha Soami Satsang Beas. (2023). *Seva of Love* [PDF]. Radha Soami Satsang Beas.

2. No Expectation: You serve without wanting praise, return, or even recognition.
3. Love as the Fuel: Every action stems from deep love and inner joy.
4. Unity Consciousness: You see others as a part of yourself, and service becomes an act of worship.
5. Sacredness in the Ordinary: Even a small smile, when done with love, becomes seva.

Examples:

- ❖ Feeding the hungry not out of pity, but because you feel one with them.
- ❖ Caring for an elder with tenderness as if they were your own parent.
- ❖ Cleaning a temple or park as an offering to the Divine in all forms.

A Quote to Reflect:

"Where there is love, there is no duty. There is only joy in giving."
– Inspired by Sri Ramana Maharshi⁵¹

9.2.1 Seva as Inner Transformation

Seva⁵² is not merely an act of giving; it is a sacred opportunity to dissolve the ego and expand love beyond the self. When performed with awareness, seva becomes a spiritual practice—one that refines our thoughts, humbles the intellect, and aligns the heart with a higher will.

⁵¹ Ramana Maharshi. (n.d.). *Collected Works*. Retrieved from https://www.sriramanamaharshi.org/resource_centre/publications/

⁵² Rajan, Leena Chawla. Seva. Radha Soami Satsang Beas, 2022.

True seva begins when we stop asking, “What am I doing for others?” and start asking, “What is being removed from within me through this service?”

The challenges we face while serving—differences in personality, misunderstandings, or inner resistance—are not interruptions; they are invitations to purify intention and grow in patience, compassion, and clarity.

Seva also calls for deep listening. To serve is not only to act but to truly be present. Often, the most powerful seva is simply to listen—to hold space for another without judgment, comparison, or control. In listening with love, we honour the Divine in another.

It is essential to remember that seva must remain in balance with meditation and our worldly responsibilities. When service overshadows inner practice, it becomes performance. When service arises from inner stillness, it becomes a blessing.

Seva is not a right. It is not a role. It is a grace granted to the soul to participate in the flow of Divine will. When done in surrender, even the smallest act becomes sacred.

9.3 Meditation - the story of King Pipa ⁵³

King Pipa (also known as Raja Pipa ji) was a noble Rajput ruler from Gagaraun (in present-day Rajasthan) during the 14th–15th century. Though he was born into royal privilege, his soul yearned for deeper truths beyond worldly wealth and power. A devout worshipper of the deity Vishnu, Pipa performed rituals and temple services with great devotion. However, his heart knew there was something more, a direct experience of the Divine.

One day, King Pipa heard of the saint-poet Ravidas, a humble cobbler from Varanasi, whose spiritual radiance had begun to

⁵³ Based on the publication: Rajput, S. (Ed.). (2021). *Saints of India: King Pipa*. Vedic Dharma Publications.

attract seekers and nobles alike. Pipa, unshackled by ego and caste pride, set out to meet this saint.

When King Pipa arrived, Ravidas was immersed in meditation. The king had come dressed in plain clothing, without gold or any royal ornaments. Observing both his appearance and the fabric of his garments, Ravidas understood that this was a wealthy man choosing to present himself in humble form. “Yes. What do you want?” Ravidas asked.

“I want you to give me the initiation,” the king replied. “Give me the special mantra!”

“Why you want that mantra?” Ravidas asked

“To get the enlightenment within this life,” the king replied.

“That’s fine,” Ravidas said. “But first take the holy water!”

And so, Ravidas gave some dirty water in which he soaked the leather to get soft, to the king. “Drink it!” he said.

“मन चंगा तो कठौती में गंगा” (Man changa to kathoti mein Ganga).

Meaning: *“If the mind is pure, then even in a small vessel of water, the Ganges is present.”*⁵⁴

Saint Ravidas Ji is teaching that purity of heart and mind is more important than external rituals. Even if one cannot physically go to the River Ganga for holy bathing, the same sanctity can be found in a simple bowl of water — provided the mind is filled with devotion and sincerity.

Amazed by this gesture the king wondered, “How come he gives me dirty water?” He took the water in his hands and pretended to drink it by letting it slip on his sleeves. He didn’t really drink it.

Now the king said, “Give me the special mantra!” He had heard that with a mantra, something powerful would happen.

⁵⁴ Own translation.

So, Ravidas said, “You will start chanting ‘Ram Ram Ram’ Every day.”

The king was again surprised. Everyone in India is chanting ‘Ram Ram Ram’. People use this even as a greeting.

If by changing Ram Ram I can get Enlightenment, then many people will get Enlightenment by chanting Ram Ram, the king thought to himself.

“I will give you the answer after one week,” said Ravidas. “I will come to your palace and give you the answer.”

The king thought he would get the special mantra at the palace. He left some soldiers to escort Ravidas when the time came.

After one week, they brought Ravidas to the palace on an elephant organizing great festivities. People were throwing flowers at him and praised him.

Meanwhile, King Pipa invited other kings to witness his initiation. He created a celebration.

When Ravidas went inside the palace, he said to the soldiers, “Soldiers! Arrest this man!” —pointing to the king.

Everybody was in shock witnessing such disrespect.

“How disrespectful can he be?” everyone thought.

The king, angry and confused, ordered his soldiers, “Arrest Ravidas immediately! Put him in chains.” “Do you have any explanation for your actions?” the king asked.

“Yes,” Ravidas replied. “This is the answer to the question you asked me last week”

“What are you talking about?” the king asked.

Then Ravidas said, “You see King, I said the same words as you in your palace. ‘Arrest this man’ and nobody did anything. The moment you said ‘arrest this man,’ the soldiers immediately took

action. What is the difference? The difference is that you are the authority in this palace, but the heavens to where you aspire to, I am the king there. So, when I told you to chant 'Ram Ram Ram', it's not the same 'Ram Ram Ram' the other people are chanting. I have given you the 'Ram Ram Ram' which comes with my authority. This makes a big difference. If you would've chanted 'Ram Ram Ram' I had given to you until now, in one week you would have reached to the heavens."

"How can I believe this? What if you're just saying this just to be set free?" the king said.

In that moment, the news that the cleaner's daughter has got Enlightenment arrived to palace.

"How had this happened?" the king asked.

In the old days, the cleaning of stains from the clothes was done by soaking with saliva. This is how she drank the dirty water from the King's sleeves, and she got the Enlightenment.

Afterward, all the knowledgeable people in the palace spoke with her, but none could match her knowledge or presence. The king ordered the woman to be brought in front of him. The moment she arrived, she immediately bowed to the feet of Ravidas and said, "He is the God. God is sitting inside this man."

Then the king said to Ravidas, "Please forgive me!"

The king became the disciple of Ravidas renouncing his throne, royal robes, and ornaments. Legend says that when his queen resisted giving up the divine idol they worshipped in their palace, Pipa smashed it and declared, "God is not bound in stone; the real temple is the heart."

Pipa and his queen began a life of wandering, living simply, begging for food and meditating on the Lord's name, as guided by Ravidas. Through hardship and humility, Pipa's ego dissolved and the divine presence within began to reveal itself. He composed

devotional hymns that expressed his deep longing and realization, some of which were later included in the **Guru Granth Sahib**, the sacred scripture of the Sikhs.

Their relationship was one of deep spiritual bond. Ravidas never treated Pipa with formality and Pipa never expected honor. Their hearts were united by **bhakti** (devotion), not status. The saint taught Pipa that true spirituality is beyond caste, ritual and wealth. It lies in love, surrender and service.

Pipa's transformation was profound. From a mighty king to a humble saint, he became an example of how spiritual awakening demands sacrifice, sincerity and grace from a true guru. His legacy reminds us that the Divine sees no caste or status, only the purity of heart.

Thus, the story of King Pipa and Saint Ravidas is not just a tale of a seeker and a master, but a powerful message for all: *True devotion bridges all boundaries, and the path to God is open to all who are willing to walk it with humility and love.*

Meditation is not just a practice; it is the path to remembering who you truly are. In the silence between two thoughts lies your true Self; eternal, peaceful and beyond all suffering.

Meditation is the art of turning inward, of withdrawing the senses from the external world and allowing the mind to dissolve into stillness.

In the beginning, the mind resists. It chatters, pulls and distracts. But just as muddy water becomes clear when left undisturbed, the restless mind finds peace when you sit in stillness. With patience, awareness deepens. One begins to witness thoughts instead of becoming entangled in them. In this witnessing, the meditator starts to taste freedom, not from the world, but from the bondage of identification with the mind.

Meditation is not about controlling the mind, but about observing it. True meditation happens when the observer and the observed

dissolve into Oneness. Breathing techniques (pranayama), mantra chanting and focused awareness (dharana) can all serve as doorways, but they are means, not the end. The end is *nirat*, the absorption into the formless Self.

Meditation purifies not only the mind but the entire being. It clears energetic blockages, balances the chakras and strengthens the nervous system. With regular practice, clarity arises. The fog of confusion lifts. The heart opens. Inner guidance becomes accessible.

Meditation is both discipline and devotion. It requires consistency, but it must be infused with love, not force. It is not about escaping life, but about embracing it fully, from a centre of stillness and awareness.

When meditation becomes your nature, every moment becomes divine. Walking, eating, speaking, all actions flow from the meditative state. In this way, the seeker becomes a living temple of peace.

9.4 You are not so late

Everyone talks about time these days. We are constantly rushing, always on the move, chasing material things that shape our outer world. But maybe it's time to shift our perspective. Time is not a deadline. Time can be a direction.

Society often imposes different expectations, such as having a stable career by 30 or getting married by 35. But real life does not follow a universal timeline. Your path is unique. Your journey is your own. Whether it moves slower or looks different, it's yours. Progress is progress even if it looks different from others or comes later.

Small steps matter. Even doing something for just one minute a day. After one year, that's about six hours dedicated to yourself. Yet, we

often pressure ourselves with huge tasks and forget the power of small, consistent actions.

Comparing your path to someone else's will only ruin your confidence. The idea of being "late" is an illusion. It only exists when we measure ourselves against others. In truth, everything arrives when we are ready to receive it. *"First, we must prepare ourselves to receive initiation from a true living spiritual Master. Once we are ready, the Master's love will naturally draw us toward him."*⁵⁵

Nature offers us a beautiful reminder: *there is no need to rush*. Some rocks take millions, even billions of years to form. And yet, they still come into being in perfect timing.

Your ideas and your story still matter, even if they arrive "late" by society's standards. What you bring into the world adds value, first to yourself and then to others.

In yogic philosophy, *the first responsibility is to care for ourselves*. So, if you ever feel behind or pressured by time, turn inward. *Tending to your inner world is the key to moving beyond the standards set by others and living in alignment with your path.*

⁵⁵ Inspired by: Yoga Life Society. (2024, June 24). *The Guru & Disciple Relationship*. Retrieved from <https://www.yogalifecenter.org/post/the-guru-disciple-relationship>

Final considerations and the way forward

The journey of this book leads us to a simple, profound realization: we are not here merely to perform rituals or chase fleeting pleasures. We are here to awaken, to remember who we truly are, and to live from that remembrance with clarity, courage, and compassion.

You now understand that the mind is not the enemy—it is the untrained mind that becomes a source of suffering. With awareness, discipline, and devotion, this mind can become your greatest ally. Your emotions can become teachers. Your ego can become transparent. Your life can become your meditation.

We've seen that real spirituality is not escapism. It is not a life of caves, or theories, or seeking only blissful moments in silence. True spirituality is the art of living fully—being in the world but not of it; acting with purpose without being possessed by outcomes.

The way forward is simple, but not easy:

- ❖ Fix the 22 hours of your day, not just the 2 hours spent in meditation.
- ❖ Dedicate every action to the Divine, the Source within you.
- ❖ Practice presence, service, devotion, and fearlessness.
- ❖ Remember: your mind is powerful, but your soul is infinite.

If you are holding this book, it means your time has come. Not to renounce life, but to live it with truth. To stop escaping into techniques, and start embodying the teachings.

Meditation is not the end. It is the spark.

Let it light the fire of real living.

Are you ready to stop following and start leading? Join our online community: <https://www.shantisutras.com> and get the online course worth 200\$ using the promo code: **SHANTI200**

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