

# SAMPLE CONTENT

*॥ Jay Jay Raghuveer Samarth ॥*

# SHREEMAT DAASBODH

*The Enlightenment by Samarth Raamdaas Swaami*



*English Version by: Capt. Dr. Anand Jayaram Bodas*

# *Samarth Raamdaas Swaami*

He was born in April 1608 AD. He lived in his physical body till January 1682. Nearly one year in advance, he had announced the time and date of his last breath of his physical body. He accomplished that by his divine powers.

He completed his planned missions of educating and awakening the people of the nation in that era. He boosted the moral of general public and guided them for physical fitness and ethical life style.

He made his plans successful through the network of his hermitages manned by his disciples sticking to the religious orders of Samarth. He had established more than 1100 hermitages which were functioning as centers for education, devotion, physical fitness and public welfare. Every day of his material life was devoted to the people of the nation and the God.

His literature for guidance and education of the people is immense in volume and excellent in quality. His literature is useful even in the modern era of today.

The readers shall read his biographies authored by many authors.

Samarth continues to educate and awaken the people through his literature in general and specifically through DaasBodh and Aatmaaraam. He will continue to do so as long as this world would continue to exist.

|| Shree Raam ||

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————— || Shree Jay Jay Raghuveer Samarth || —————

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## *Adoration*

Chapter - 01

Subchapter - 01

### FOREWORD

01

The audience of readers and listeners enquire about the title, contents and utility of this composition of thoughts.

02-04 Samarth states

The title of this is Dasbodh, that is, the Enlightenment, by Samarth Raamdaas, that is me. It is a format of a dialogue between the disciples and their Guru. It narrates and explains, many aspects and topics like nine steps of devotion which lead to the eternal knowledge. It deals with detachment from materialism and search of inner self. This composition establishes firmly that the devotion will lead human beings to the supreme God.

05-07

It talks with a conviction, about devotion, pure eternal knowledge and status of inner self. It offers assured guidance for achieving dissolution of self into the Supreme Eternity. It gives affirmative and confirmative narration of the ultimate

and beyond ultimate. It talks about selfless and bodiless soul and relinquishing of worldly concerns.

08-09

It discusses, the God, the devotees, the beings and their creator. It considers various opinions about all these and the opinions about inner self.

10-11

This composition explains, in detail, many methods of reaching the almighty, the various styles of compositions, the aspects of wisdom and the intelligence. This talks further about the basic Five Elements of material world and their creator.

12-14

This will answer a number of questions, and remove a number of doubts. This will cleanse the suspecting mind. As mentioned before, it deals with a lot of topics. I have stated in this composition, whatever, I have learnt in the past and have read in the ancient scriptures of scholars.

Each topic mentioned here is discussed in depth and separately in separate chapters and each chapter has ten sub-chapters.

15-17

The statements in this composition have positive confirmation of a number of other authors and their scripted works. This has conformity of Veds, Shrutiies and Upanishads (that is sub-vedic literatures). Explanations are based on various branches of science and my own positive experience. It is armed with so many verification that there

is no space for any disbelief. All that has been stated here can be experienced by individuals. The jealous and mean minded person may disbelieve this. Such a mean and jealous may even disbelieve all other respected scriptures, scholars and the almighty.

### 18-20

For this composition and compilation, I have consulted and studied the scriptures like Shiv Geeta, Ram Geeta, Guru Geeta, Garbh Geeta, Uttar Geeta, Avdhut Geeta, all four Veds, Sub-Vedic literatures, Philosophies. I also have referred to Bhagwat Geets, Brahma Geeta, Hans Geeta, Pandav Geeta, Ganesh Geeta, Yama Geeta, all Upanishads and the Bhaagwat. The listed famous scriptures and many more written works as well as, the scholars will certainly approve my statements.

### 21-22

Only a sinner can disbelieve the truth and God's statements. Here in this composition, the truth and only the truth is stated along with God's affirmation. A person criticizing this composition without even reading it completely, must be an evil soul and a self praising jealous persons.

### 23-26

A self awarded, self esteemed nature gives a birth to jealousy. The jealousy produces extensive dislike or hate. The hate and dislike breeds anger and annoyance of higher scale. If a person's inner self is spoilt in this manner and that person is saturated with anger and selfishness then the best of the treatment and God blessed potion will neither cure him nor save him. Getting rid off false self-esteem is the best way to follow for salvation.

27-30

In the beginning there was a query about contents of this composition cum exposition. I have explained all aspects but briefly. Now pay attention to utility and benefits of this composition. That shall remove the doubts and disbeliefs lurking in the mind. This composition will show clear and easy path towards total freedom from materialism and will show a way to the eternal bliss. The confusion and painful ignorance will peel off. The light of knowledge and truth will engulf you. This will be the outcome of this composition.

31-36

The knowledge obtained through this narrative empowers the seeker to detach himself from everything. The seeker will be fortunate enough to have wisdom and rational thoughtfulness.

Ill-natured, ignorant and confused persons, will turn out as well mannered, logical, rational, foresighted. They will have ability to evaluate situation and time, if they study this composition.

Wisdom procured through this tutelage will transform a lazy lethargic into a smart, attentive person of dynamism. This wisdom and rational thinking will compel a sinner to repent. It will change a non believer into a devoted seeker of the truth. The path of devotion will make the slaves of materialism, to follow the path of devoted pursuer of the God. It will turn the idiots into alert and wise people. Teachings in this exposition will destroy the bad manners. It will alter a sinner into a vowed worshiper. If one grasps, the edification in this, sincerely then he will be free of doubts and free of dangers of physical world. One will have a freedom from merciless tortures of day to day life.

37-38

The reward for, understanding and getting enlightened, is peace and stability of mind. It will stop the painful demotion and deterioration of self.

If one is good natured and gentle then the surroundings will be good and gentle. But on the other hand if one is angry and nasty, then surroundings will reflect the same.

With this, the discussion between Samarth Raamdaas and his pupils about the beginning of this compositions ‘Dasbodh’ the Enlightening, is concluded.

|| Shree Raam ||

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Chapter - 01

Subchapter - 02

### Admiration of Lord Ganesh

01-05

Oh Lord Ganesh, my humble salutation to you. You represent that original dynamic oscillation that triggered the process of creation of this world. I salute that oscillation with reverence. That oscillation is pronounced as AUM. You are the chief of your troops of devoted soldiers. You grant us those mystic marvellous powers of all sorts. You are the one who destroy our ignorance and remove the confusion in our mind and also in our intellect. You are the mass of intelligence. Oh Lord Ganesh, please enter and engulf my inner self and stay put there forever.

So please, kindly make me speak worthy and meaningful. When you direct kindly and sympathetically the powers of yours, our troubles melt away and vanish. The trouble makers become your slaves. The moment you arise to help

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|| Shree Jay Jay Raghuveer Samarth ||

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us, the troubles starts shivering with fear and runaway into wilderness. That is why, you are known as the supreme ‘troubleshooter’. We are helpless and unprotected. Oh Lord you are our solace. Even, the creator, mentor and the destroyer of this universe that is Brahmadev, Vishnu and Shiv worship you and salute you.

06-07

*(After the prayer the Guru continues...)*

If one commences any work or a mission after respectful salutation to Lord Ganesh then any accidents, obstacles or harassment will not block the path towards successful completion of intended work. Just the remembrance of Ganesh, soothes one’s inner self and that feeling of peace of flows all over the inside and outside.

08-12

When good natured, loving and very handsome looking Lord Ganesh takes to dancing, than everyone and all divinities become spellbound and stand-still. Ganesh is ever energetic, his body language displays cheerfulness, his face shows a transparent, fearless smile. His appearance is very pleasing, and radiates freshness.

He is huge. He is immense. He is mighty. He has a mammoth head, sprinkled with holly minium. A rich, engaging and sweetish perfume in dense fluid form oozes out of the Lord Ganesh’s head and due to this a lot of hexapods or black bees gather around making pleasing hum. His trunk is straight and at the end curved inward beautifully. His head has an attractive mound through which intoxicating fluid drips slowly. His lower lip is a bit larger and slanting. This is the way the elephant headed Lord Ganesh appears to the devotees.

13-16

He the Lord Ganesh is the master of 14 branches scientific knowledge. The Lord keeps moving his small intelligent eyes continuously to see everything around. He keeps his large ears flapping in all directions. He wears a lustrous diamond studded headgear which is very decorative. Pendants around his neck and the head are bright and attractive. His shining white tusks are decorated with diamond studded gold bands. These tightly fitting gold bands have the dangling chains with sparkling pendants. Lord Ganesh has large well developed belly, around which there is a serpent band with tinny tinkering bells.

17-18

Lord Ganesh has four arms and a massive belly. He has girded tightly shining yellow silk garment around his waist. The serpent around his waist and belly keep moving its frightfully scary hood. That serpent keeps hissing all the time. That serpent keeps moving its hooded head backward and forward and sideways, and lashes out its split tongue. The serpent is coiled around Ganesh's waist and its hooded head is in front of Lord's navel. (*The serpent appears very vigilant and alert alike a loyal guard at a Treasury.*)

19-22

Lord Ganesh is adored with floral garlands and diamond necklace. Of his four hands, in one, he holds an axe, in second he holds a lotus, in third he holds a sharp and pointed goad. On the palm of his fourth hand he holds a Modak. (*Modak is a tasty, sweet, healthy delicacy of artistic shape.*) Lord Ganesh relishes the Modak. The Lord is expert of various types of music and musical instruments. He has proficiency in dramatics and competence in artistry. He

has a mastery over various forms of dancing and his body language is excellent. The Lord does not relax or stand still for even a fraction of moment. He has accomplished dynamism. With all this pleasant and encouraging attitude he appears very elegant and graceful.

23-25

When Lord Ganesh dances, his anklets make melodious sound and jingling balls tied to his both feet produce musical harmony, when Ganesh enters the assembly hall of divinities, the atmosphere gets charged with Ganesh's glory. It transforms into a divinely bright sky. His poetic and literary narratives make the audience overflow with joy.

As I have narrated above, Lord Ganesh is splendid in every aspect. He is the superdome with a largest cellar of all arts, sciences. Thus, I touch his feet by my forehead and salute him.

26-30

If a confounded person hears a narrative of appearance of Ganesh then that will make him an intellectual. If one listens to commendable qualities of Ganesh then the Goddess of speech and expression, that Saraswati will bless him.

Brahmadev and other Gods pay respect to Lord Ganesh. Compared to those divinities human beings are too much inferior and very deficient. So human beings of very low and high caliber must pray Lord Ganesh. Praying and Saluting Ganesh will turn the idiots, the ill-natured and lowly persons into a smart person, conversant with all subjects. Ganesh positively fulfills all desires of his devotees.

Here I have narrated, prayed and saluted Lord Ganesh as per my limited capability, with desire of selfless service

and devotion. Thus, the dialogue between the disciples and the Guru about admiration of Ganesh is concluded.

|| Shree Raam ||

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Chapter - 01

Subchapter - 03

### Respectful Regards to Goddess Sharada

01-05

After Praising Ganesh, Now I invoke and greet Sharada, the Goddess of speech and expression. She is the daughter of Parabrahm. She is the mother of three formulations of expression of the inner self and the audible form of expression of physical self that is the spoken word. Spoken word is the fourth formulation in the process of expression is called Vaikhari in Sanskrut. Goddess Sharada is also the mother of 'Veds' that is oldest original expression of knowledge. She also explains the real meaning of the spoken words.

Sharada is also known as Saraswati. She is the solace of the Scholarly experts of abstract meditation. She strengthened the ability of people of unbiased mind and balanced thinking. She diminishes the doubts and confusion about the knowledge and non-knowledge. She is the wife of Lord Ganesh and she is very close to Parabrahm. Because of her powerful guidance selfless sages undertake philanthropic projects. She provides the peace to religious leaders. She teaches the importance of detachment to the learned scholars.

05-10

Sharada creates and builds the universe and in lighter vein folds it into nothing and then she vanishes into Parabrahm.

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|| Shree Jay Jay Raghuveer Samarth ||

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She is visible superficially but when searched seriously she is invisible. The scope of her expanse is not known, even to the divinities. The external colorful formats and the internal silent dynamism and the stealth of Goddess Sharada make the power of knowledge enjoyable. Goddess Sharada is reverently beautiful and adorned. She is as bright as million suns. She can destroy the universe by power of her spoken word. She is most auspicious and in closest proximity of Parabrahm. She is the fluid of life oozing out of Parabrahm. She is most chaste and she is astonishingly beautiful.

11-15

Goddess Sharada is personified depiction of the non-personae, invisible, Parabrahm. This depiction enlarges as per desire of Parabrahm or that of Sharada. She controls the origin, motion and termination of time because of the blessings of Parabrahm. with the power of spoken words, she shows the path and helps on it to seek Parabrahm.

She appears in various attires, various identities and various adorations of material value. only Sharada can do such mystic things. She occupies our physical body in four formats of speech. Three of those formats remain inside. Their energy and intent make the fourth format of speech that is vaikhari or the spoken word through the mouth. That is the mystic of Goddess of Speech. That make the person audible. She is the mother of Brahma and other divinities. Lord Vishnu the mentor and Lord Shiva the destroyer were born out of Sharada. Sharada created the planet earth and the space around it and the heaven beyond that. That is the material expanse of Sharada.

16-19

Sharada is the root of universe. She is full of knowledge. She is transparent, steady and omni like Parabrahm. Abstract meditators, seekers of the truth and the divine sages have Sharada in their hearts and thoughts. She is the identity of unidentifiable Parabrahm. She is present everywhere simultaneously in everything and in everyone.

All Veds, sciences and Vedic literature describe Sharada and praise her. All beings worship her.

20-26

Sharada is the topic of discussion of Veds and sciences. She is the face of the faceless and shapeless Parabrahm. Assumption of Parabrahm or Paramatmaa is possible only because of Sharada, Saraswati or popularly known 'Maya'. Number of mystic powers and happening, number of sciences and research of microbodies is induced by Sharada and Sharada alone. The seekers, the thoughtful sages and accomplished devotees progress towards their goals because of Sharada.

Whatsoever that is seen, whatsoever that is heard and whatsoever that is felt, those all are forms of Sharada. Without presence of Maya or Sharada one cannot pray, one cannot sing devotional songs. one can not even salute or prostrate before the God. This is what the proficient scholars have experienced. That is why I pray and hail Sharada to seek Parabrahm through her. Here we conclude the dialogue between the disciples and the Guru about Goddess Sharada.

|| Shree Raam ||

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## Chapter - 01

## Subchapter - 04

## Invoking The SatGuru

01-05

The SatGuru cannot be described. The SatGuru is beyond material world. So, I being ignorant how can I portrait the true personage of the SatGuru? The vedic literature keep saying “*not like this and not like that*” - about the descriptions of the SatGuru no worldly narration, depiction or description can match the real personage of the SatGuru. The words and phrases, the examples and adjectives fail to picturise the SatGuru. So I just pray and invoke the SatGuru with my head bowed down and request him to bless me.

I had desire to describe the SatGuru for praising but I was not supported by the words of this material world. So let the SatGuru be just the SatGuru. I had planned to portrait the SatGuru with available material in surrounding world but that material shied away, so what can I do?

06-07

We can not see the Paramaatmaa or Parabrahm That is the origin of this universe and beyond the universe. We can not visualize that supreme entity. So for our convenience and satisfaction we imagine and make a portrait, picture, statue or some kind of depiction of the God Almighty or Parabrahm. Likewise with whatever vocabulary available, I will try to describe the great incomparable the SatGuru. As per our imagination we make picture of the God - similarly let us picturise the SatGuru for praying.

08-16

Oh victorious SatGuru, you are all pervading and are the original seed of the growth of universe. You are the supreme personage and you are the beckon of the Parabrahm. Oh SatGuru, You have been treating downtrodden and poor with brotherly affection so you are called a brother of downtrodden. When you arise, the glitter of materialism evaporate. They vanish the way darkness vanishes when the Sun rises. The Sun makes darkness disappear but the darkness reappears again after the Sun-set. The night becomes full of darkness. But the SatGuru is different. Once SatGuru removes the darkness of ignorance or non-knowledge and fills some one with bright glow of knowledge then that darkness of ignorance never returns back. Once the SatGuru rewards some one with knowledge then that some one come out of the horrid and frightful cycle of birth - death - birth - death - birth. He never returns to that cycle ever again because of knowledge of truth given to him by the SatGuru. Everybody must believe this without doubt as one has a belief that once a gold is always a gold and gold never turns into iron ever. So about the SatGuru there should not be any doubts.

When an ordinary small river merges with holy and big river like Ganga (known as Ganges in western world) can never be separated or pointed out as a separate identity. But before the merging point of aforesaid rivers, the small river is referred as ordinary river. But the disciple and the SatGuru relationship is not like rivers. With SatGuru the disciple's previous identity of ignorance is totally erased and evaporated. The SatGuru makes disciple as knowledgeable as himself and because of this, past is relinquished and detached. The disciple becomes the SatGuru himself and starts spreading the light of knowledge.

A touchstone changes iron into gold but it cannot transform iron or gold into a touch stone. Where as the SatGuru converts his disciple into knowledge emitting the SatGuru. So a touch stone can not be referred as ID of the SatGuru.

17-20

Ocean has expanse and depth like that of the SatGuru but ocean is very salty and can not quench the thirst of a thirsty, where as the SatGuru can quench any kind thirst. So ocean does not resemble the SatGuru. Mountain appears green and tall but it is rock hard and rough. Where as the SatGuru is taller in all aspects as well as greener and soothing and is very soft and smooth towards needy and downtrodden. So mountain can not illustrate the SatGuru. Ocean of milk can not match the qualities of the SatGuru as milk splits and gets spoilt after a couple of days where as qualities of SatGuru never deteriorate.

The plane of earth has quality of sturdiness and firmness but it develops cracks in extreme heat and during earthquakes and washes away during floods so the planes of earth do not depict SatGuru, As the SatGuru never loses cool and never crumples under any pressure nor gets carried away by the materialism.

21-26

If the Sun is considered for its light, energy and brightness to depict SatGuru then we know that Sun's light, heat and brightness is measurable and it has its limits of maxim where as the SatGuru's energy, light of his knowledge and brightness of his personage is unmeasurable, and unlimited. So Sun great can not be considered for depicting the SatGuru.

The Mythological serpent who balances and carries the planet earth on his head is just a head load bearer - so do not have resemblance with the SatGuru.

The water is an essential commodity for life, so is the SatGuru. But water evaporates over passage of time where as the SatGuru endures forever beyond measurable time flow.

People of good fortune, consume 'Amrut' that is a potion of divine potent but have to face the death. Where as SatGuru pulls people out of gruesome cycle of birth and death and birth. So that divine potent 'Amrut' cannot claim a similarly with the SatGuru.

In ancient scriptures and literature there is a mention of wish-tree, which fulfills the wishes of a person standing under it. That poetic wish-tree can not be considered as semblance of the SatGuru as nobody has actually seen or experienced the wish tree. where as many people in past have had and anybody can have the experience of the SatGuru.

Desire fulfilling divine gem is called the Chintamani. The Chintamani destroys the troubles and fulfills the desires of its possessor. The SatGuru and his disciples have no use of Chintamani as they are completely detached from materialism and have dissolved all desires and troubles. That desire fulfilling gem is not a match for the SatGuru's qualities. Similarly, desire fulfilling cow called Kamdhenu can not be accepted as ideo for the SatGuru.

27-31

A wealthy person is not analogous to the SatGuru. As wealth is known for its instability and evasiveness. But SatGuru has a key to supreme eternity which is ever stable and wealthier than the known wealthiest. The heaven, the treasure of the divinities get corrupted and destroyed but blessings of the

SatGuru remain intact for infinite time. The creator, mentor and destroyer of this world, can extinct over the period of time but the SatGuru has ubiquity of supreme eternity.

The SatGuru can not be identified with anything or anyone of this whole materialistic world made of main five elements.

That is why, the SatGuru cannot be described. That is my inner voice statement of description of the SatGuru. Those who hear my inner voice by their inner self will understand this.

I conclude this dialogue with you, my disciples, about invoking the SatGuru.

|| Shree Raam ||

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Chapter - 01

Subchapter - 05

### Applauding The Virtuous Nobles

01-02

Let us applaud the virtuous nobles. The Supreme entity finds abode in nobles; Mystic and unknown presence of Supreme, manifests in a visual form. The eternal truth as it is very difficult to reach. Existence of virtuous noble person makes it easy to understand the undefinable ultimate.

03-08

The supreme existence is present everywhere around but it is not visible. It cannot be found by a number of means and ways.

Learned assessors of sorts fail in their efforts to find the supreme entity and remain without a clue about it. While

searching the ultimate, people become visionless and get lost in their search and so can not find the ultimate object. No light can show it , no vision can see it. It is not visible in brightest of light of the sun nor it is found in pleasant and soothing light of a full moon.

A good and clear light of the sun, makes minutest particles become visible. In the shaft of bright sun rays atom like micro minuscules show themselves up. Split microns may become visible in the focus of bright light. But brightest of sunlight is unable to show the omni presence of Supreme entity.

Only a noble, saintly, virtuous person can help the seekers of ultimate entity to find it.

### 09-11

Intelligent arguments cease and all out efforts turn futile and the logical assumptions break down while seeking the supreme ultimate.

A power of thinking to discriminate between good and bad, turns useless. Worthy speakers becomes wordless and intense desire fail while striving to find the eternal the languages turns tongue tied and spellbound when discussing eternal truth.

### 12

First and foremost literature of this universe, called the Veds, cover each and every thing of the material world. Such huge store of knowledge that is the Ved can not describe the ultimate origin of this world called Parabrahm, the foremost than the first ever entity.

### 13-15

One, in a company of the cardinals, virtuous saints, start experiencing the presence of invisible and silent Almighty.

No one can narrate that experience of presence of that supreme entity.

The material world is of greater variety and of multiple complex colors. In such world one can not identify the eternal reality though it exist everywhere. Only the saintly nobles of high ethics can match the presence of the all powerful omni present eternity within and beyond the material world.

The saints may not narrate the ultimate entity, but their personage gives the feeling of existence of that entity and that is why the spoken words are not required.

16-20

Decent and virtuous persons are the abode of bliss. Contentedness and satisfaction personify in a form of virtuous well doers. Modest and cardinal saints give satisfaction to inner self of people around. The Saintly person of high morality is the final solace for the seekers of truth. When the idea of thirst feels thirsty then virtuous and honest saints quench that urge. Presence of modest nobles are personified answers to devotional efforts.

The saints are the animated form of divine pilgrimage. Those cardinal modest are reincarnations of that internal God. Their presence is divine and so absolutely fortunate.

They are purest in the inner self and transparent in modesty. They are massive storage of balanced and moral thoughtfulness. The modesty of a sage is the body of ultimate truth. Meeting with virtuous noble saint is result of high fortune and true devotion, because the most eternal spirit meets you in visual form of a saint.

21

The saints have wealthiest of inner self as the God rests in them. With this inner adoration saints have created Kings and Emperors of helpless poor by giving them the experience of the almighty. The rich and powerful who dole out loads of charity of materialism are not able to do what the saints do.

Emperors and the great kings of past and future have not so far and will not ever perform what saints and sages do for seekers and needy.

What divine experience saints can dole out has no resemblance in huge monetary donation given by richest of the world.

The saints and virtuous nobles are matchless. They can not be identified with anybody in this material world. What the saints would understand and demonstrate that Scholars of Veds can not understand. Nothing is enough to evaluate greatness of saints, sages and virtuous nobles. Because the matchless Parabrahm appears again and again in body form of saints and nobles.

Thus let us conclude the discussion among disciples and the master about applauding the virtuous nobles.

|| Shree Raam ||

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Chapter - 01

Subchapter - 06

### Revering The Audience

*(Members of the Audience include listeners of discourse, participants of discussion and readers and hearers of the written teachings.)*

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|| Shree Jay Jay Raghuveer Samarth ||

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01-05

Salutation to the audience with reverence. They are devotees, learned scholars and nobles with integrity. The audience include the seekers of truth, excellent natured, desire free and the experts in meditations.

They posses 'ocean-size' qualities of ethics and good character. They have massive intelligence. They, - the audience, own the treasures of vocabulary.

The audience prefer different interpretations of one idea. During discussions they prove themselves as excellent as orators. They are fearless and they help to remove doubts and unclarities. The audience have transparent, stable minds and divine qualities. The members the audience include the groups of scholarly sages and peace loving truthful and their presence glorify the assembly.

06-12

Their mind and intellect is full of Vedic knowledge. Their speech is like that of Sharada, the Goddess of speech. When they discuss literature they sound as if they are the teachers of divinities.

The respected members of audience are sinless and holy like sacred fire. Their intensity of encouragement is that of the Sun. The universe looks smaller compared to the know how of the audience. They have full knowledge of inner self.

They have total information of the past, the present and the future. That is why they are cautious, all the time. There is nothing they have not seen or read. They have understood everything.

Whatever one tries to tell the audience, They already happen to know that to speak to such an audience requires good preparations.

Besides, the mentioned qualities, the same audience have natural habit of appreciating the views of other people.

The connoisseurs of tasty food, neither eat only once, nor they eat only one typical preparation made by only one chef. The real gourmets keep tasting number of delicacies cooked by different master chefs. Likewise most noble and learned scholars and researchers, like to hear fresh theories from new speakers.

That is why and how, I speak to such revered audience.

13-17

A person of limited means and capacities offers worship to the God in his limited way. He never thinks or says that he will not worship at all because he is poor. Similarly, my capacity as an orator are of a dumb or nil or zero. The audience is highly learned and still I am going to have a dialogue.

I do not have wisdom, I do not know the grammar or sciences, I do not have vocabulary and I am not smart. I do not know how to worship. I have no knowledge and I am yet attached to everything - and still I am going to speak. Because the God and the audience do understand the feelings of my inner self.

18-23

My capacities are limited but I am son like admirer of yours, living in your company. so I have a collected strength of knowledge with that I am talking to you.

Lions and tigers are frightful and all people are scared of them. But their own cubs keep playing in front of them without any doubts and any fear. Likewise, I am your obedient child under your protection so you will certainly worry about me and my well being.

Whatever I will talk, it will have to be edited and corrected by you. I request you, the noble audience (of listeners, readers of this composition) to correct me if I am wrong and help me if I am short of narration. I am sure, you will love to fulfill my request, as your nature is divine and kind.

Please pay attention to my speech and please understand sympathetically my inner self and do the needful.

A devotee of your devotees and a servant of your servants - I Raamdaas, request you for a help. With this a discussion with the audience about reverence of the audience is concluded.

|| Shree Raam ||

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Chapter - 01

Subchapter - 07

### Regards to The Poets

01-05

Let us now, pay our respect to the authors and poets. They are the Gods of world of words. They are the God personified in form of Veds. The poets and authors are Goddess Saraswati's abode. Rich vocabulary is housed in them and all types of arts get a gift of life from them.

They create the narrations of Almighty and underline the greatness of the eternal spirit.

The authors and poets are the oceans of jewels like vocabulary. They are the lakes full of pearls like words. With their literature, massive intelligence is born. Poets are themselves the great compositions about search of universe and its creator.

Poets are the talking gems of divinity who fulfill any desire. They represent a herd of wish fulfilling holy cows known as Kamdhenu. Poets and authors satisfy their audience of listeners and readers.

06-10

Poets are the wish trees of ideas. They create worldly abode of the ultimate eternal. They enlarge and extend paths for seekers of eternity. They are the personifications of knowledge of universe and of beyond universe. They depict the secrets of meditation. They are a simile of invisible entity. They illustrate the power free of materialism. Authors and poets describe easily what seems difficult and impossible. Because of their compositions we see the God easily.

Poets cleanse the vision of many seekers. Poets create the carriages for travellers to eternity. They satisfy the accomplished saints and sages.

11-15

Authors and poets are the identity of modesty and humility of religious persons. They are the winners of mind and can control the minds. They provide a base for faith. The poets protect the nobles who renounce material values. They adore the devotees and provide protective shell for religion.

Poets personify love and create a form for meditation. They expand the ways for followers of Almighty. Authors show the basic elements of worshipping and narrate the positive results of efforts. They guide the good missionaries. Poets create portraits by their word power. That makes the audience overflow with ecstasy. Poet's glowing intellect makes his poetry to glitter.

16-20

Poets set standards for integrity for the exponents and they define the goals for powerful. They teach the expertise for studies in depth.

Authors and poets are efficient practitioners of trends of literature and varieties of styles, meters, forms of poetry. They understand the differences between the prose and poetry and between the various forms of scholarly writing. Their grasping of music and rhythm is excellent.

They make ornaments for beauty of Nature and set stage for romance of the Goddess of wealth. They define the mystic powers of divinity.

Authors and poets occupy places of honour in assembly of nobles. They are revered fortunate. Happiness feels protected in poetry. Poets and authors are image makers of Gods. They put a spotlight on importance of sages. They applaud the usefulness and efficiencies of different sciences.

21-25

In absence of poets and authors it will be impossible to understand the complexities of the universe. Without understanding the complexities one can not progress. So progress of human beings depend on authors and poets. Study material of all arts and sciences are the creations of authors. The knowledge spreads because of poets and authors. Scholar and Sage Vyas, the author of Mahabhaarat and Scholar and master poet sage Valmiki. The creator of an epic, Raamaayan have taught the world, wisdom of rational balanced thinking.

The writings of the past have tutored the pupils to become recognized scholars of high esteem. Great authors and poets existed in previous era. There are great and commendable

poets in the present periods and surely there will be great authors and poets in the future. I salute and pay my respect to all of them.

26-30

Writers are epitomes of smartness. They are reincarnations of 'Brahaspati' the master of teaching who taught all divinities. Veds and Vedic literature prefer authors and poets for spreading of perception and enlightenment.

They write or compose for the benefit of others and for betterment of the mankind. Their selfless intention is beyond the doubts.

Their writings give a feel of shower of divine life sustaining potent.

Their artistic poetry create the floods of the nine emotions like joy, sorrow, romance, valour etc. Their great writing induce the heart felt satisfaction.

Their logical work embodies the balanced discrimination between wrong and right as well as between divinity and the divinity.

Their methodical writings are full of material and non material objects.

Their writings are like creation of eternal power. We, all get to read them or we get to hear them due to good deeds of ours of previous years or may be previous era.

31-34

The sustaining works of authors and poets are like boats of eternal bliss, loaded with everlasting joy and utility. Their literature is very useful and essential to humanity. The eternal wealth of the Supreme entity and super meditation

are personified to appear as fruitful result of devotion, \ through the writings of poets and authors.

Poets have written the song of supreme entity. The quality of that poem is higher than that of sky. The value of that poetic work is much more than entire universe.

The world has a solid and steady support of authors and poets. I salute the poets again and again by prostrating before them.

The dialogue between disciples and the Guru regarding greatness of poets is concluded here.

|| Shree Raam ||

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Chapter - 01

Subchapter - 08

### In Praise of The Assembly of Devotees

01-06

My salutation to the assembly of devotees of the supreme origin. One who participates in such assemblage finds his way to the almighty with ease. The supreme entity of this world attends such a gathering of his followers. The almighty has proclaimed this to the scholarly sage Narad by saying that "*I don't stay put in my heavenly abode called vaikunth. I don't stay continuously in the hearts of professed meditators. I always attend and stay put at the gathering of my earnest devotees.*" That is why such assembly of devotees has great importance and is revered as God's own abode Vaikhunt. In such gathering the God is hailed and God's name is chanted with loud vigor.

In such aggregation of pursuers of the eternal spirit the zealous, sing and dance in name of the God. The Speeches

and sermons are conducted to praise the Lord. Vedic scholar discuss the supreme origin and details about various paths leading to the God. Such edicating discussions result into new aspect of knowledge. Doubts in the minds of seekers are removed. Difficulty faced by inexperienced followers of God are solved. Devotional sermons help visualizing the God.

### 07-12

The participating devotees in such gatherings are modest, chaste, ethical and are filled with affection for the God and for the human race. They are loyal to the God, keep singing his praise melodiously.

Their inner self is transparent and clean. They attain their religious, social work seriously. They have good character and they are ready to contribute for a necessary cause.

Such a collection of devotees include persons who have renounced everything. Who meditate ardently. Persons who have steady, controlled mind and emotions. Sages who are absolutely selfless and live in solitude of forests.

Attending devotees of such aggregation include confirmed bachelors of chaste character. Few of them sport long hair and beards. Few of them follow a peculiar path of faith. Few of them may be identified by typical markings on their forehead and body. All such participants are the true seekers of ultimate truth.

Some of the attending devotees recite certain holy couplets or names of divinities again and again continuously for a long periods. Some of them habitat at sacred places or by riverside. Some of them are highly accomplished and respected saint who prefer to live among common people to serve the needy. Some of them live in caves or on mountains.

Some of the gathered devotees are accomplished meditators, Some of them are practicing and gaining more and more knowledge to become accomplished. Some of them are young seekers. Some of them research and practice mystic paths to ultimate truth. All of them appreciate each others qualities and respect the goodness.

### 13-18

The assemblage of kind and loving devotees include learned scholars. Some of them are expert of Vedic literature. Some of them are modest saints, revered sages and proven intellect. Some of them are researchers of soul. Some of them are transparent philanthropists. Some of them are in the trance of their inner self. Some dole away wealth to needy. Common aspect of them is the affection towards all and urge to reach the ultimate truth.

The participating devotees include the masters of meditation, sages of recognized status, highly educated poets, smart, wise and conquerors of desire less inner self.

They have knowledge about the absolute origin, working of inner self, philosophy and much more. All of them are without any desires, any wants, any needs. They remain totally dry in the ocean of materialistic world.

They are qualified masters, they deliver sermons. They are Vedic experts, They practice recitation of various compositions. They are very noble, and patient listeners of other people's views. They practice mysticism and pure science. They worship fire and use their medical knowledge for the sick and sufferers. They are always ready to serve and oblige others. All of them are hard core devotees of God. They posses knowledge of the past, the present and future. They are well read but ego less. They have no

expectations at all from the world. These are the participants of assemblage of devotees.

19-29

The devotees are peace loving, forgiving, kind hearted, ethical, knowledgable, clean of inner self. They are the men of God attending the gathering of seekers of God. They have ability to discriminate between unethical and ethical ways. It is difficult to narrate the expanse of their qualities.

In such meetings, one gets opportunity to hear informative deliberations and to meet a lot of selfless personalities from whom one can learn the methods to seek the God.

In such gatherings of devotees one finds peaceful, honest persons of excellent qualities with happiness filled inner self. Here the attending devotees have capabilities in science and arts. They hold high standards of modesty and honesty and they have very strong bonds of love with the God.

Attendees of such devotional meeting are of various types. Men leading a family or living aloof, though in a family. Men who have renounced everything and living in a detached status to seek eternity. Men leading a practical life with detached attitude. There are elders, old, young, children, males and females having image of God embossed on their inner self.

I pay my respect to all such godly people. Watching or meeting such people of devotion, one suddenly feels the contendedness and satisfaction.

Loud chanting of quotations of saints and melodious singing of God's praise and dancing to that music in such gatherings is enthralling. I solemnly bow my head in salutation to such gatherings. Many scholar state that

presence of God in such assemblage is heartening and it makes meeting the God easy.

Singing and chanting the God's praise is great and the assembly wherein this happens is the greatest where one's disturbing doubts are nullified totally.

The dialogue between disciples and the Guru praising the gathering of devotees is concluded.

|| Shree Raam ||

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Chapter - 01

Subchapter - 09

### Admiring The Attainment of Eternity

01-10

Let us admire the attainment of divine eternity that highest beatitude is the lifelong goal of the serious meditators. It is the final and most powerful form of abstract meditation. Actually, that final beatitude is easy to attain. But most of the people in the world find that difficult to practice. Maybe they take a wrong path and miss out the natural easy key to the eternity.

There are numerous ways and practices to reach the final truth. All those methods show results after a long, struggling efforts. Whereas the knowledge of inner self and eternity spelt out by Vedic literature makes the attainment of final reality easy and instantaneous. This is experienced by many and it is open to seekers. The eternal self is everywhere but it is not visible and is passive. The eternity's invisible and transparent presence is like mystic method of travelling invisibly through the space at great speed. That method is only known to accomplished meditators but not known to all other people.

Feeling the presence of eternity everywhere is the noblest of noble enjoyment. That most modest happiness can neither be arrested by most powerful kings, nor it can be destroyed by fire, nor it can be attacked and consumed by wild animals.

Parabrahm can not be displaced by anybody and it never moves, even minutely, on its own. Parabrahm remains steady and stationary at its own place for ever into the indefinite time.

Parabrahm can neither be worn out by friction nor made non existing, nor can be seen without a help of an able the Guru and his doctrine.

(Pls. refer to the special note on Parabrahm in the beginning.)

11-19

Scholarly and ardent practitioners of abstract meditation of past have accomplished the joy of final beatitude. That 'final beatitude' is one of the many narrations of Parabrahm. Parabrahm is considered as mystic secret. Whoever made efforts have accomplished Parabrahm. Others who never attempted, never felt, found or saw Parabrahm during life after life after life !

The enjoyment of achieving Parabrahm is in freedom from cycle of birth and death and birth again and again. On accomplishing Parabrahm one dissolves oneself into the divine nature that is Parabrahm.

The rational and discriminating, balanced thinking destroys and dissolves the entire material world. This makes Parabrahm visible and reachable to our inner self.

Parabrahm appears enormous than the whole universe. In its expanse and depth, the whole material universe get

drowned. Due to this the importance of five basic and main elements of the materialistic world is reduced to zero. Realization and experience of Parabrahm makes one understand that living between the birth and the death is false. Even the birth and death have falsehood. The same intellectual observation proves that the material world is imaginary humbug. This realization makes our inner self filled with joyful pure truth. Due to the pure truth established in our intellect and inner self all difficulties and doubts get evaporated and visible materialism starts degrading - diminishing into nothing.

The one who attains this divine eternity or feels and experiences Parabrahm becomes 'Samarth'. (*Please read note on 'Samarth' in the beginning.*) How much could one applaud and admire such a person ?

Because of Parabrahm, the divinities like Vishnu or Brahmdev rest peacefully. The accomplished sages have solace in Parabrahm.

20-27

Attaining the ultimate truth of Parabrahm is the final goal of sages, nobles and holy persons. Ordinary uneducated seekers may accomplish that fourth and final goal by living in company of the honest, modest saints of reverence.

The above explained accomplishment of final truth makes the living worthy. It saves one from tortures of materialism. It shows the path of heaven and beyond the heaven.

This accomplishment of true eternity is the place of relaxation for proven sages. It provides column to bank on to seekers of God. It helps one to cross the dreaded ocean of materialism. The accomplished person is worthier than king. The one who does not accomplish the eternal bliss remains

poorer than the poorest beggar. Attaining the enjoyment of divine entity can not be compared with any other achievement.

Such accomplishment is the result of good deeds of previous births and efforts of this life. This accomplishment helps one visualize, the Parmatma - the supreme soul. (*Please read special note on Parmatma.*)

The one, who realizes Parmaatma has a successful life span and the one who does not realize, is a sinner and he will be the cause of destruction of his family. One shall not see the face of a person who does not realize and respect the God. Such person is a biggest fool. One must accomplish the eternal joy by using his physical self in a better manner. One must worship the almighty seriously as it also helps his diseased forefathers to rest in eternal peace.

Here we conclude dialogue about attainment of divine eternity between disciples and The Guru.

|| Shree Raam ||

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Chapter - 01

Subchapter - 10

## Glorifying The Human Being and Human Body

01-05

We are going to discuss and hail the physical body of human beings. Being means living. For living soul requires a physical body. Born as human being with a wonderful human body is a gift of God. Soul stays in that body and pursue its desires. Human beings and the human body is unique than other beings and their bodies. Human being has intellect and mind to discriminate between bad and

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|| Shree Jay Jay Raghuveer Samarth ||

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good. The soul in human body strive for upliftment. Soul desires and its body obeys. With the help of this human body a devotional requirement can be completed. If one desires to renounce the social values and wishes to live in caves of forest one can do that with help of this physical body. Someone can visit holy places or keep reciting the compositions of devotion or continuously chant the name of God.

Some perform religious austerity and undertake penance. Some practice abstract meditation. Some study Vedic scriptures and get recognition. All this is possible because of human body.

Some insist to undergo austere inflictions to the human body as pious devotion. In this process human body suffers tortures and painful postures. Some devotees give up the human body of their own as holy sacrifice. All these desires of the soul are fulfilled because of physical human body.

06 - 10

Someone gets recognition as a great sage. Someone's devotion is applauded and someone learns to undertake mystic flight through the sky. By practicing the mystic science some can dissolve their body in the water and recreate it again. Some one learns to turn invisible and some practice to evaporate themselves in air. Some produce illusion of having many physical bodies at a time. Some person of mystic powers, sits at one place and travel to many places with illusion of similar human body. All these amazing practices are possible because of human body.

Some human beings make inanimate huge objects to move on command. Some scholar of mystic science sits in a frightening fire and remain unhurt. Someone have

powers to make dead person walk. All these unbelievable happening are produced by persons with human bodies.

By undertaking obstinate inflictions with help of their physical body some persons acquire powers to diminish brightness of sunlight or make the water evaporates totally from a lake and freeze and stop the fluency of air so that breathing becomes impossible for the other people.

### 11-15

Some human beings perform pious mortifications and undergo abstract contemplations. Some of them acquire mystic powers of amazing variety. Thousands such human beings exist with such achievements. Some of them have control over the minds of other persons. Some of them have mystic and amazing power of speech, whatever they speak - good or bad happen in reality. Such persons can break or make a situation. That is the importance of human body. Some of practitioners of meditation have limited powers and some of them posses all the powers. Such people become famous and the respected due to their powers.

Many human beings follow the procedure of nine steps of devotions to reach the ultimate truth. Some accomplished meditator meet the supreme entity by sacred but unknown methods. Some of them the retired into heavenly abode of lord Vishnu, the creator. Some of them went and stayed forever in Himalay that is the habitat of Lord Shiv and then they dissolved into Lord Shiv. Some of them went into the seventh heaven. The human beings who performed penance and meditation or were ardent devotees of divine truth were awarded permanent abode among the stars and planets in the space, some of them went to stay with their diseased forefathers. Some of them preferred to live with the divinity in ocean of milk.

16-20

Living on the same plain of divinities is called ‘Salokataa’. Living in the close proximity of a divinity is known as ‘Samipataa’.

Acquiring for the self the exact identity of divinity is called ‘Swarupata’ and fourth and final urge of the seekers of ultimate truth is to dissolve oneself totally into that ultimate truth or the ultimate eternity is called ‘Sayujyala’. The seekers of God, the meditators, the devotees, the noble scholars, all of them strive for these four forms of freedom from this material universe. They accomplish it as per their yearning or capabilities. All these people are human beings when they strive to get that freedom from materialism. They all work their way up to the God and to one of the freedoms by performing worship with help of their physical human body in which the inner self stays.

That is the importance of human body and so it shall be saluted and honoured.

With the help and backing of human body many of devotees performed worship, assisted by intellect, got their freedom.

Sporting this human bodies many souls enjoy living and they accomplished their intellectual goals. They dropped off their ego even while using human body and received the holy bliss. A lot of human beings were born with intellectual doubts were able to remove their doubts about eternity or materialism and could find solace in one of the freedoms.

21-25

It is generally believed that animals have no ability to think and discriminate and so they have no freedom from cycle

of birth and death. They have no knowledge about eternal solace of four types like salokata (living in the same region) etc. So it is further believed that only the human beings have opportunity to accomplish eternal bliss and final solace. That is why human beings transform themselves from ordinary self to modest, scholars, sages, masters, seekers, devotees, detached happy, contended, accomplished practitioners in penance and ardent meditators.

Human beings also become philosophers, scholars of knowledge with depth and expanse. Human being who abandon and give up all worldly possessions and earthly affections are called "Sanyasis". They can accomplish this because they live in human body. That is the reason that human being or human body is considered as the best among that of other all beings. Being is to live but human being is special than all other living beings. Human beings can avoid tortures after the death. Human being is always independent of others because of its thinking and discriminating ability. So human being shall work, selflessly for others for which they will be remembered and credited forever.

26-50

Due to born inferiority of cows, horses, bulls and women, some one would hold them and captivate them, even after they were set free by a kind person.

In case of males, It is not possible to enslave them easily. If a man is inadequate or crippled or lame then he will not be able to work well for himself or for others. Blindness makes man useless. One will loose the benefits of hearing good educative speeches if he is deaf. A dumb man can not express his doubts. Suffering of deficiencies the physical bodies due to disease or by birth makes that man useless.

If a man is an idiot or suffers from epilepsy then he remains unable and workless.

Men with good physique shall realize the importance of this able body shall start working his way up to attaining the holy bliss. If they do not understand this and get entangled in falsehood of material world then such men are called fools. Due to attraction of the material world if man excavates earth and then builds a house and further thinks that the newly built house is only for him and not for others then that is not correct.

House built by man for himself will be claimed for habitation by rats, files, lizards, spiders and lots of ants. Cockroaches, serpents scorpions, hexapods, black bees, maggots, termites, cats, dogs and mongooses will enter and stay in the house built by the man.

Stinking beetle, variety of bugs, crickets, sand-flies, mosquitoes, large and red poisonous ants, stinging bees and many more insects and germs would establish their residence in the house built by the man.

House built by the man entangled in worldly possessions will be dismayed by the claim put up on his house by distant relations and uninvited visitors. Even the politicians, friends, distant neighbors and thieves would take advantage of that house of our man in this example. With all this, finally if fire may claim that house and burn it to down to ashes, but our madman will keep on talking about his own house!

Ultimately, burdened by too much entanglement of materialism, such man will run away from every things. Then the house and other possessions would betaken up cruel people or animals. Many beings listed before will continue to stay in that house. The value attached to that house reduces to absolute nothing and one realizes the

valueless emptiness of the materialistic worldly possessions. After all this one further realizes that everything between the birth and the death is useless, valueless and false. So it is immaterial where one lives and what one possess.

51-62

As a human being one has to think of his physical body. Calling that your own is a mistake. That body is created for many other beings and topics. Louse with their nits stay in the hair on the head. Micro germs eat up the roots of hair, wounds, boils and other abrasions go rotten and germs eat that up. In the stomach intestinal round worms are bred. Those round worms give birth to a number disease.

Micro germs infect eyes, ears and teeth. These germs and worms take hold of one's body and so to call it one's own and personal is not corrects. Flying insects feed on open wounds and infected eyes and ears. Stinging bees and mosquitos have liking for human body's taste, wart and ticks bred on human body penetrate into flesh and decay it. Leeches feed on spoilt blood of human body. Blood is spoilt by a number worms, germs and insects living in that body. So calling that body one's own is wrong.

Scorpions and poisonous serpents easily bite the human body. One takes care of his body attentively and unfortunately tiger or lion attack it and feed on it. So for whom one took so much care of it ? Cats and dogs bite away a lump of human body. Bears and monkeys beat it up, camels bite and toss the human body away. Elephants crush it and bulls pierce horns into stomach. Thieves and dacoits, beat one with sticks and weapons.

This is the status human body and what all it has faced. Actually it belongs to many others but the idiots and

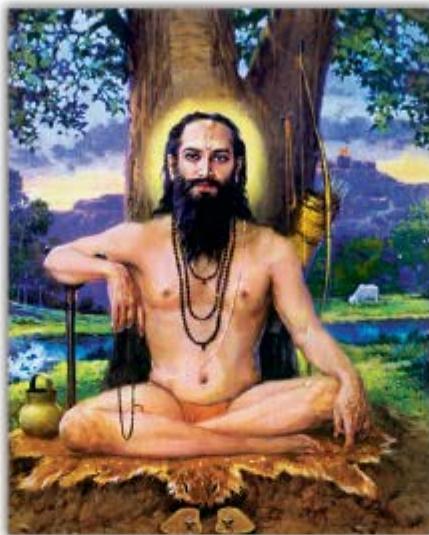
fools call it their own. Because of that the body, the soul or inner self undergoes a lot of pains and hardship. Because of human body the soul has to suffer in three different ways.

That is why human body shall be used for accomplishing the holy happiness and dissolving into the eternity. That is wisdom. But if done otherwise the painful death is inevitable. That would be wasting of human body, human birth and the god gifted opportunity for ultimate freedom. This thought is for wise men. The fools and idiots neglect such thoughts. We will discuss the patterns of idiotism, later.

Thus the dialogue between disciples and the Guru about human beings and their body is concluded.

|| Shree Raam ||

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Samarth Raamdaas completed his planned missions of educating and awakening the people of the nation. He boosted the moral of general public and guided them for physical fitness and ethical life style.

He made his plans successful through the network of his hermitages maned by his disciples sticking to the religious orders of Samarth. He had established more than 1100 hermitages which were functioning as centers for education, devotion, physical fitness and public welfare.

Samarth continues to educate and awaken the people through his DAASBODH. He will continue to do so as long as this world would continue to exist.

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