

Prayer

*Ka mukh sé vinati karoon, laj avat hai mohi
Tum dekhat avagun karon, kaisé bhawon tohi.*

O master! I am shy to face you and am ashamed of my own flaws. How shall I face you up to offer my prayers and to worship you! I remained unmindful of your bounties and indulged my mind into the mundane world. Who else, except you, would embrace and absolve this ungrateful being.

*Prabhu moré avagun chitt na dharo
Samdarsi hai nam tiharo, chaho to par karo.*

*Sai sé sab hot hai, bandé sé kachhu nanhi
Rai sé parbat karei, parbat rai samanhi.*

*Jako rakhé sania, mar sake nahi koa
Bal na banka kar sake, jo jag beiri hoa.*

*Shishya tumhara hoon prabho, dukh shok do tar
Mein to téra das hoon, mujhko nahi bisar.*

My beloveds

The most important festival of Hindus is Holi. It is also a ‘new day’, i.e. first day of the year. On this day ends the last year and begins a new year. In every village and community, lads gather the trash and garbage and celebrate holi by burning it. They drench and soak each other in colours and then hug each other. A bhakta (devotee) also celebrates holi. He collects all his evils and vices on this day and burns them in fire on alter of his God. That is, considering God in person, face to face, he admits all his bygone misdeeds and asks for His pardon evoking His kindness and grace, and becomes penitent for the future. He then receives great comfort in the belief that God has forgiven him and charred his personality and gets washed over by the ashes resulting from his repentance. That means that he takes strict pledge that with the grace of God and with His aid, he would never indulge in such wrongs. And thereafter, he plays holi using colour of his devoutness with his beloved. The God possesses fountain of kindness and benevolence and the bhakta owns a water gun of humbleness. From this side, bhakta shoots the colours of prayer and from that side, opens a fountainhead of kindness and benevolence. There is heavy drizzle—what a magnificent holi—stream of kindness and benevolence flowing from there and the bhakta is sprinkling prayer from his water gun of humbleness, to the extent that drenched, both become one. Now there is no bhakta, no God, only remains love, as both are soaked in the colour of love. Embracing each other they conjoin—how grand is this holi. Blessed are those who play this holi every day, every minute. O Benevolent, bestow us too the occasion to play such a holi. It is a speciality of holi that it does away with the considerations of castes and creeds. Women of the lowest cast too claim faguwa (gifts) from big aristocrats while hitting them with sticks. Similarly today, bhakts are fortunate to ask for faguwa of love from God. Holi is our present life. If in this life, we are not able to claim the faguwa of love, then we will

have to wait till the next holi, that is, till the next life. So my beloveds, we must play holi in this life in full abandonment. Now we have the opportunity. Who knows we get it again or not.

*Hari ko bhajé so hari ka hoy
Jant pant pooché na koy*

*Jaha prem taha niyam nahi, taha na vidhi vyavhar
Prem magan jab man bhaya, kaun giné tithi war.*

*Namazé zahidan sazdah suzudi
Namazé ashika tarké vazoodi.*

Meaning: The namaz of an austere is characterised by prostration and remembrance, while the namaz of lover happens in losing own being.

A lover is devoid of ego. How can he remember mannerism, bathing and cleaning!
How can he be aware of anything else except the love of his beloved!

*Tu tu karta tu bhaya, mujhmé rahi na hu
Balihari mein tas pé, jít dékhu tít tu*

My brother! Getting from the God His devoutness is the best yield of faguwa. This is the only thing liked by those with true and simple hearts and it is granted to them.

Actually, it is a very strange phenomenon whose reality must be understood. As in company of a drunkard, one turns into a drunkard and in the company of a gambler, one becomes a gambler; or one encounters heat near a fireplace and feels cool near water—similarly love towards God and remembrance of the Supreme results in one to be free from persona and become the pure reality. The God has granted this potential to the mind and man has been given the authority that he can attain to whatsoever he wants. God has also bestowed intelligence and has bequeathed sacred books like Veda, Koran, Gita etc. to judge truth versus untruth. And he keeps sending his incarnations, paigambers, walis again and again to guide, who experience the mysticism of devotion and truth, represent it through their lives and are ready to impart this to others. If even after that, one does not awakens, then who is to be blamed! Gita says,

*Tark kar sab millatein, le mujh akelé ki panah
Fir mera jimma hai Arjun, tera bera par hai.*

*Tyag kar sansar ko, até hai meri chhanv mein
Dal deté hein paré bhi dori meré panv mein.*

Those who bind the God with the string of their love, God is bound to take control of their chariot, that is, He takes over all his actions.

*Hé sakha Arjun nahi tumsé kabhi nyaré hué
Sath sayé ki tarah hai, chakra ko dharé hué.*

***Prem ki dori sé tumné bandh kar kabu kiya
Hanké hai rath tumhara, prem ké maré hué.***

Now what constitutes the world should also be understood, otherwise fallacy is likely. World does not only comprise of money, woman, house etc., but forgetting the Supreme and confining self to the *maya*¹ is what is called the World and such a person is called a *kafir*. One who thinks that the only existence there is, is this world, is a *kafir* and the one who considers Supreme as the only reality is a *momin* or *bhakta*.

Bhakta dwells always with God in *Vaikuntha*, and non-bhaktas become mundane and attain to hell, say so scriptures, Vedas and Puranas. Therefore, if you yearn for everlasting joyousness and *Vaikuntha*, then lead a consummate life and attain to the abode of *Vaikuntha* in this very life here and now. This is not possible for those other than lovers of God. *Vaikunth* means, *bei+kunth*, that means getting rid of one's poignancy. One who does not contain any grief in his heart is always living in *Vaikuntha*. One who does not torments his heart is a dweller of *Vaikunth* only. For the time period one keeps his heart free of agonies, that much time he is inhabitant of *Vaikuntha*. Now the question arises as to whose heart is not miserable.

One who thinks himself a doer, he is liable to put on happiness as well as misery. It is but natural that his heart cannot escape from misery and it is impossible for him to get rid of the intensity of agonies, even if he undertakes all good deeds, like offerings, donations, philanthropy, charity etc., even then hell is definitely going to be his abode and he will be counted amongst worldly beings. As he lusts after the outcome of each of his deeds, and when the outcome is not according to his ambitions then he is bound to fall in misery. Hopes for the outcome are set according to your own notion. Estimate is a fictitious assessment which is bound to carry mistakes and deviations. Even if the estimate or assessment has been set up by a very skilled and experienced person, it is difficult to its being absolutely right. Then to get exactly the same outcome from the assessment of a neophyte is next to impossible. In such circumstances, misery is going to be a definite outcome. That proves that whatsoever good deeds we do, if an estimation of the expected outcome is made, the result is going to be despair, which means misery, i.e. hell. The other kinds of people are called bhaktas. They do not consider themselves doers but deem God to be the sole doer and perform actions as subservient to Him. They neither frame course or estimation of their ambitions nor keep any desire. Their ways are like a servitor. The responsibility of feeding, clothing and supporting the servant rests with the master. Now he is free from all the worries. Whether any work is assigned to him or not, his livelihood is certain. Whatever work has been assigned to him, he does not worry about the profit or loss but as a servant, it is his duty to see that he carries out the assignment to the best of his abilities. He is neither accountable for the gain or loss nor is he party to any pleasure or despair. He has to only dutifully execute will of his master. If he commits a mistake, the master may ask for an explanation but if the job has been carried out as per the instructions of the master, there is nothing to fear about. If the servant is also aware that his Master is thoroughly a benefactor, is omnipotent and is always aiming for his welfare and wellbeing and whatever role He assigns too are intended for his welfare and benefits, he actually is surrounded by *Vaikunth* at every moment. Despair, i.e. misery cannot come close to him. If he likes

¹ illusion that the material world is the only existence there is

the Vaikunth, then he can bring himself into this state and can attain to supernal bliss. In Gita, this state has been described as *nistrey-gunya* (beyond-attributes). An accomplished bhakta also has this state.

God says in the Gita, “leave aside all the theologies and surrender to me. I shall free you of all sins”.

When such authenticated dictums of the God are available, even then if one does not trust then what is this except misfortune? Love God—Love and you are on journey of the beyond. When the rustic *gopis* of Gokul could enwreath Him by their love, then how a man, and moreover an intellectual one, fails in that endeavour—it is really a matter of shame. Gopis say—‘Kanha bhaye pranmaya, prana bhaye Kanhamaya, hiye mein a jan paré Kanha hai ki prana hai. The sakhi says—my being has dissolved into my beloved master to such an extent that I am not able to figure out whether my heart is abode of my soul or of Krishna! That means only Krishna has become my vitality. Just as water combined with milk becomes one with the latter, likewise my soul has acquired form of my beloved by merging into the joyousness of my true love. O my friend! That is the reason I love my soul so much, because it has flourished into the form of Krishna (or the form of the master or anybody you say for that matter; Krishna here means your deity, who may be Lord Rama, your compassionate Guru or anyone else). Had it not been so, then O my friend! What will I do with a barren soul devoid of Krishna!

So dear brothers! In this small life which is not at all dependable, one should strive to get to the destination. In this world, man can accomplish this higher goal. If missed now, God knows when again in the cycle of the eternity would one get an opportunity. In the first place, it is very difficult to incarnate as a human being. God has been kind and compassionate enough to bestow on us incarnation as a human being. More than that, he was especially benign to send you to the param Sant satguru maharaj (enlightened master). How kind and compassionate is our guru who is always striving for our advancement and progress while disregarding our shortcomings and sins. If we miss out this time too, then we would not be able to defend ourselves before God.

Amritdhara is made from three constituents (which are ordinary things when they are separate), sat-ajwain, camphor and peppermint. Similarly, to obtain eternal bliss too, three things are required—God’s grace, Guru’s grace and Own grace. When these three things join, eternal bliss is the result. We are blessed with the God’s grace as well as Guru’s grace. Add to them your own grace to create eternal spring of bliss. Own grace is like camphor, which would vaporise within no time because everyone knows that camphor is vaporisable commodity. It is in your hands whether to mix it to form spring of eternal bliss or to hold on to it with pepper of maya in a paper wrap. To whatever extent you keep a vigil, the camphor is going to evaporate and when it evaporates is cannot at all be predicted. Similarly how long the spirit entangled in maya would be able to hook on and when it would fly away leaving the bottle of the body is simply not known. Therefore the only way out is to mix it with the nectar of the God’s grace and Guru’s grace and give rise to the eternal bliss.

In short, it means that it is not possible to attain bhakti or true love without surrendering the I-ness. When the ego disappears, I-ness vanishes and ‘You’ takes its

place. This demolishes the illusion of 'two'. That is, the world as seen by these eyes completely fades away and at the end what remains is not 'I' but 'You'. Wherever he sees, no 'I' is found; all around there is 'You' and only 'You'. Now he is in a state where instead of self, he watches only his Guru. Self is nowhere to be found even after search. Then the sadhak (spiritual practitioner) attains the state of finafilshekh, meaning the state of uniting with Guru. Then he comes to know that he is a nothingness, simply without any existence. Whatever is there, is only Guru. Many sadhaks even find that their body is feeling as if their hands, feet, eyes, ears etc. resemble that of Gurudev, are much alike them. Not only he, even others feel that his face has become similar to the Guru. In our tradition, usually sadhaks get into this state while practising—even if it is only temporarily.

Consequently, when the feeling extends to subliminal level, then he is called finafil rasool or avtar or adarsh. And when this state spreads to the level of inner being, then he is called finafi-allah or ishwarmaya. It means that these are descriptive names for transformation of the physical body, the etheric body and the mental body. In whatever way it is expressed, but to entangle in the jargon of words does not suit an abhyasi (practitioner of the path) full of trust. These are devices used by learned pandits and maulvis to fight among themselves and to entertain. Sadhak should be able to cull the essence. The way a judge grasps the reality behind the case listening to the arguments of prosecutor and defendant—he does not give any consideration to the pitch, tone and choice of words of the advocates—similarly how a true seeker, who is really in search of truth, can afford the leisure of falling in such contentions. Whether it is the path of karma, or of bhakti, or of gyana (knowledge), in all, one has not to abnegate the life itself but have to get rid of the menial desires and lusts, and enter into the Warfield of karma (action). And to realise the inspiration of the supreme, one has to don the divinity and destroy the evil ravenousness.

To emancipate unworthy humans, godly persons have promoted a plain and simple way called Santmat, taking the essence of all the three, namely, karma-yoga, bhakti yoga and gyan-yoga. In this, beautifully fusing the quintessence of all the three, such an easy path has been discovered, stepping on which renders accomplishment of all tasks easy. In this, karma (action), bhakti (devotion) and gyan (knowledge) – all have been duly placed. We are extremely grateful to these great beings. In different languages, these are known as, Rishi, Maharshi, Guru, Jagadguru, Avtar, Wali, Goshul-azam, Paigambar, and Rasool etc. Till a man owns a personality, he intends to carry out only the task that yields happiness to him. He loves the one who is akin to his own self and who loves him in turn.

Kund hum jins vaham jins parwaz
Kabootar wa kabootar waj wa waj

Meaning: It is said that similar kind of species flock together—pigeons with pigeons and hawks with hawks.

Similarly on the path of bhakti, a man wishes to fall in love with a guide or Satguru, who is leading a grahastha life similar to him, who has attained to that elevation in the present life and whose own life is an exemplar. That means that he wants to acquire even knowledge according to his own disposition.

Before we move ahead on this, here it is very much essential to describe the characteristics or qualities of a Satguru. It will be much useful in understanding the subject as we proceed on further.

Satguru or Atma-guru is the one who leads his whole life in line with the teaching and learning he is imparting to others. If a person delivers the best of teachings but does not abide by them in his own life, then people are not ready to believe him. Instead the notion arises that these are things only to be talked about—keeping to them is impossible. These days, such people are mostly to be found. These cannot be reckoned among the category of Guru. Instead they may be termed as pandits and alims or they fall in the category of teachers.

***Pandit aur mashalchi inko sujhé nahi
Auron ko karé chandna ap andhéré mahi***

Therefore those who incline to become guru, they should themselves follow the teachings of truth bestowed upon them. It would benefit them and the people learning from them too would be benefited. Before committing to a guru, a seeker should also thoroughly explore that the one he is acknowledging as Guru, is only a pandit—that is whether he is only a learned one, or is he a Guru—that is, does his conduct exactly the same in life?

Second thing which is found in a Guru from Santmat is that he imparts learning in dharma (innate nature), artha (worldly affairs), kama (bodily desires) and moksha (liberation), so that the man is able to spend life in happiness and peace and is emancipated after death. There are many teachers who spread borrowed knowledge, employ their followers in various services and make them to carry out such difficult tasks that it is better to stay away from them. These actions are neither useful in this life, and only God knows about the afterlife. Cash transaction is always considered superior to borrowing. Similarly, in religion too, firsthand wisdom should be better than the borrowed wisdom and a guru who passes on firsthand understanding is definitely more accepted.

Wasting this life on the promises of future and that too in a situation where one does not believe them with certainty, would not be a step of much astuteness—especially in today's times when in a single market, different vendors are calling out promising various lucrative offers—somebody says that our lottery costs just Rs. 6.25; pay in cash and try out your luck—you may get a prize up to Rs. Five lakh. The other says that our horse is going to win—bet on it with a five rupee ticket—if luck is on your way, you may win up to one million. That means that in such a situation, intellect is not able to figure out the right course. Therefore, it is better to not lose something in hand in the hope of future. Instead of trying out your luck, spend the five rupees to buy provisions so that at least for the whole month, you are able to provide food to your children. Yes, those who have money in excess—those who have excess even after managing a decent and luxurious life, if they play lottery, then probably it is proper for them.

This means that we have a very small life. Thieves, dacoits, diseases, ailments are after us—God knows when we are deprived of this small treasure we are holding. Therefore, we should enter into this remunerative transaction at the earliest—there we

should hand over all our possessions at the earliest. The essence is that in this world, wherever you attain peace and happiness and faith to be liberated consequently, put yourself up for sale there itself. People prefer government job more because they get monthly salary and pension after retirement. Thus, if the same term is available in religion, then one should acquiesce to serve at less salary. I fathomed this substance from my Gurudev and I accepted his servitude. With the unbounded grace of God, my faith is continuously growing at his feet and I pray to God that it keeps expanding forever. His life was an ideal one with each incident as a lesson. I got an opportunity to be in his service for three years. I never came across a single action of his, that did not teach a lesson. His every action always made me understand the right way to carry out that task. The teachings from his life can be summarised as the following—live in this world, relish the objects present in the world, but do not lust after or create affinity for them. Do all the essential works assigned but with a sense of duty, not for the desire of the outcome. Neither hold on to fascination nor revulsion for anything. Remember the mortality of body and the immortality of the soul. All dualities, i.e. summer-winter, profit-loss, win-defeat, insult-praise, criticism etc. must be borne with equanimity as these are transitory. Always keep your mind jovial, emotions poised and intellect steady. Prevail upon sex, anger, greed and attachment, remain detached in actions and attain self-realisation through pure mind and intelligence. What disposition a man free from bondage lives in, how to believe that we too could be free, how man is liberated from the sufferings of birth and death and how one attains to the supreme state after death—that is, how he becomes free—these inner lessons we learn from his (Lalaji's) life and wisdom of the same is imparted in his community. He acquired this understanding and made it percolate in his life in the exact sense. Therefore he became an embodiment of wisdom himself. In this world, there are many who teach others, but not many who practice themselves. He was amongst those extraordinary patriarchal figures who acquired this wisdom rightfully from his own Gurudev, conformed to it and absorbed it in life in its true sense. Due to this reason, his way of living created a unique effect which is difficult to obtain even after prolonged practices. Hence his life and teachings were exactly in consonance. Therefore he was a distinguished and enlightened Guru.

His first message was that—do not enter into action with the desire of the outcome, instead perform action considering it your duty or responsibility and never be reckless in performing duty or responsibility. Do not care about the result. Performing action is within your rights—outcome is not in your hands—that prerogative rests with God. God is omniscient, omnipotent and just. Therefore it is not possible that you undertake your duties in right earnest and then you are not rewarded for them. Therefore, give in to the authority of God. That means, keeping full faith in that Supreme Father, one should spend his whole energy determinedly in performing his duties, and then he stands liberated. Neither would you own virtue nor sin. The deed would not be a cause for your bondage. You will remain unaffected like leaf of a lotus. He was absolute adherent to these and this could be observed in his whole life. He never took up any work with the desire of its outcome and never ever abandoned his duties. Any action, big or small, was undertaken by him with equipoise and he attained the state of sthitpragya.

His second message which was a principle in his life—never establish attachment with anything dead or live, i.e. never create affinity. Then you will not be disturbed or

in misery on its loss. There are many examples in his life which, if described, would lengthen the subject. If God permits, these would be written separately sometime.

It was his uniqueness that any person having even small relationship with him thought that he was the one most loved by him and his request was never going to be turned down by him. This perspective was quite prominent in the hearts of the people around him that he loved them more than he loved his son, wife and other relatives. Often people approached him with complaints about the latter. His special characteristic was that he always kept everyone happy. Against dharma, he never performed any action. The one, against whom was the complaint, would become pleased with his verdict and the one who complained too was rendered happy. Both sides were contended and simultaneously he would neither say nor do anything against dharma. All the satsangi brothers and sisters have experienced this and therefore, this subject is not being elaborated further.

His third message was that atman is always pure, indestructible, immortal and eternal. It neither indulges in any task nor is it affected by any virtue, sin, misery or happiness. It is only a witness. It is mind that gives rise to desires. It is mind that stimulates action or inspires senses to undertake them. Mind only experiences virtues, sins, pleasures or miseries. Through mind only the world around is perceived to be good or bad. Therefore, we must use up our whole energy to purify and cleanse the mind. There was special arrangement for this learning in his affiliation. The knowledge of sages which are esoterica in upnishads, Gita and Ramayana and which enlightened beings have passed on from heart to heart, he would impart to his disciples in the most refined and up-to-date manner, which will be described, if permitted, in detail on some other occasion. According to nature, vigour and phase of each individual, he would devise and advise easy and simple methods suited to him for reining the mind through practice and disengagement, due to which people gained instant and real benefit. A unique thing in his milieu, which is rarely found elsewhere, was that he would not bring up every person in a pre-defined way but for each person, separate method was prescribed according to his abilities. His understanding and talent was superb. He was an expert in all kinds of methods in practice and he had derived essences of them. He taught the way an individual would get benefit according to his individuality. This very soon resulted in turning the awareness towards contemplation of inner reality, thereby realising transfiguration to the form of the Supreme. As a consequence, the practitioner soon attained enlightenment, decimating all the virtues and sins and thereby to a state of absolute liberation.

He used to say that for a pure and chaste mind, it was necessary to consume food earned by rightful means. Our food and actions should be uncorrupted. The way of his imparting the teachings was so much exceptional and his benevolent temperament commanded such an influence that normally he never told these things verbally as instructions. Even then, practitioner himself got attracted and followed these things on his own. How he goaded sakam (self-indulgence; infested with desires) mean-spirited persons towards nishkam (free from desires) and to become its practitioner without ever conferring verbal directions, is still a mystery for common people. It is quite evident that sakam action, however well meant it might be, is always exposed to obstacles and immorality which causes mind to be soiled and obscured. Result of this is that our inner shrouds in ignorance and our intelligence becomes dull. This is the reason of foolery and misery. In sakam action, if we are successful, ego takes us in

grip and if failure comes our way, that gives rise to grief. On the other hand, in the nishkam action, we are not concerned with either success or failure. Therefore, nishkam action is the method of real karmyoga and liberation.

O master of the Universe! Source of all light! Father, dispelling all darkness and bringing illuminated blissful abode. God, the originator of light and streams of bliss! Our Gurudev, impartial to all! Resplendent with radiance in each molecule and atom! Behind each of our motion! God, the sun of this world and spirituality! O my beloved master! Give me strength and intelligence to enable me to follow your directions properly and lead a life of righteousness in this temporal world in accordance with your wish. O benevolent! Have compassion on me. In this vast ocean, you are the only support for me.

Regretfully, we have been sheathing ourselves under the veil of lust and have always kept ourselves away from the splendour of the sun like you. Displaying your kindness and greatness, you have held our hands. Master! The responsibility of saving us rests with you. Mould us as you wish. O Kind-hearted, I beseech you with folded hands that let our mind to never come in way of your work, instead let it to meticulously follow you and stick to your instructions. O Kind-hearted! Have compassion on us. We do not have any strength, no intelligence, no knowledge, no capacity to perform action, and no courage to perform prayers. The only hope is that, in spite of knowing all our shortcomings, you have embraced us. Therefore, we have full conviction that you will turn our life virtuous, will make our inner self pure and will render our soul unclouded. We remain trustful that like the healers these days, you have not taken up our case in the avarice of pecuniary considerations, instead when other spiritual healers found our malady not only trying but declared it incurable, that moment you have taken up our treatment. You are also aware that neither we possess anything to pay for your services, nor can we be of any use to you. The difficult state in which the body and mind of the patient is, that too you have diagnosed by seeing pulse and superficial features. In such a situation, without any expectation from us, you have started treated us with absolute love. We have seen that you have cured many patients suffering from the same disease. Though our ailment is in a bad state but we harbour complete hope that with your healing hands, we will definitely get cured. Our only request is that we remain under your treatment-whether good or bad. Whatsoever distraction comes from our relatives (mind and senses), my Lord! Do not let us stay away from your feet. It is a principle in this world that a doctor always worries about curing the disease without ever caring about the mistakes committed by his patient. Then how would you ever going to mind that. That is unimaginable.

O kind-hearted! I may not be kept away from your feet. Good or bad should not of my concern. Please bestow this strength too on me. You know very well about the kind of patient I am, whose not only medication would have to be arranged by you but the responsibility of taking care and providing nutrition too would have to be borne. The condition of my illness—the hysteria that I am afflicted with—if ever I indulge in impiety, that too you will have to overlook.

Kind-hearted! I am sick but you too are an experienced and capable true-healer who is treating me. Therefore I am absolutely certain that in spite of my shortcomings, you would cure me with your treatment. O Ocean of Compassion! Have mercy on me, provide me intellect and strength, so that I recover from these formidable diseases and

become capable of serving you by recuperating and gaining strength. I forgot to mention that at your abode, not only the patient is cured but is also primed to be a true healer. I thank my stars and am a million times obliged to the compassionate and generous God who directed me to the abode of a great sage like you. I am sure to get liberated. Again and again I express my gratitude.

My Lord! If I commit a mistake or perfidy, pardon me. I even do not know how to pray to you. People say that rustic gopis tied you with the knot of their love but this servant of yours is one step ahead of them. Besides being rustic, he is even devoid of love. That makes me somewhat doubtful. But when I remember that your love flows one-sided and you do not expect anything in return—the more poor and degraded one is, the more does he inherit your blessings. Thence, it is absolutely sure that who would be more degraded than me in this world. Accordingly, my number has to be at top in the list of grantees of your blessings.

O privy to my heart's content! My beloved! Wherever and in whatever state you are, allow me a place in your lap so that I am protected against the onslaught of concupiscence. O God! You are Guru to the whole world. You are radiating love like a sun and I am alive in the rays of your love. Without you, it is difficult for me to remain alive for a moment. Therefore, always surround me with the rays of your love so that I get freedom from the wretchedness of duality by melting myself into your luminescence and the predicament of 'You' and 'Me' vanishes forever.

O Guru of the Universe! Source of love and knowledge! Illuminate me with the light of your inner being.

Illuminate me so that wherever I look at, nobody is sighted except you. Wherever I see, should be you and only you.

O Lord! This is not a big deal for you. It is just an insignificant desire and without this, I am starving for a long time. Kindly fulfil my craving. Today I shall leave contented and calm from your abode. Now all my power and courage have exhausted. Almighty! Not any more.....