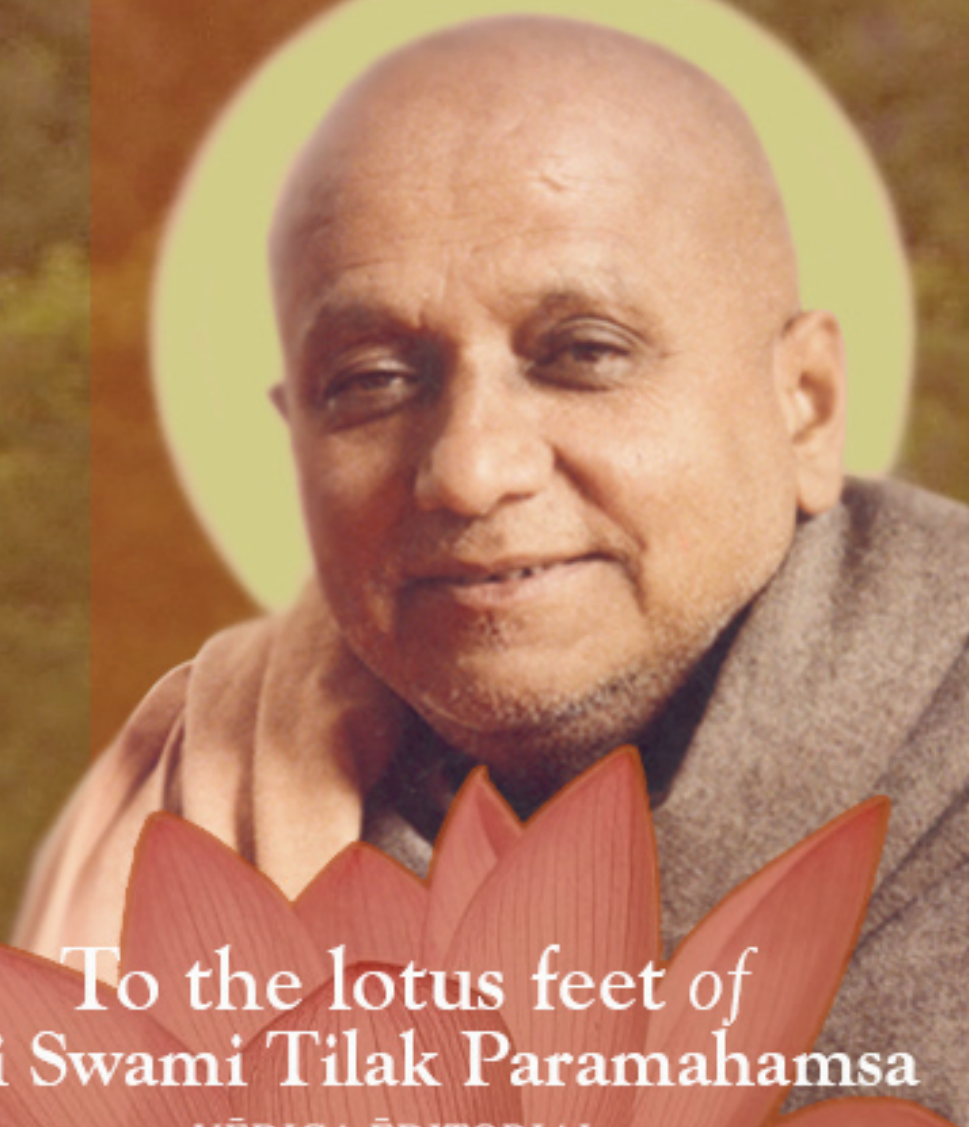


Shri Gurum



To the lotus feet of
Shri Swami Tilak Paramahansa

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Shri
Gurum

To the lotus feet of Shri Gurum

om agñyana-timirandhasya
gñyanañjana-shalakaya
cakshur unmilitam yena
tasmai shri-gurave namah

—I was born in the darkest ignorance,
and my spiritual master opened my
eyes with the torch of knowledge.
I offer my respectful obeisances unto
him. **Shri Guru Gita**

This work has been done based on the teachings of Venerable
Swami Shankaratilaka and his monastic congregation.

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First Edition

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CONTENTS

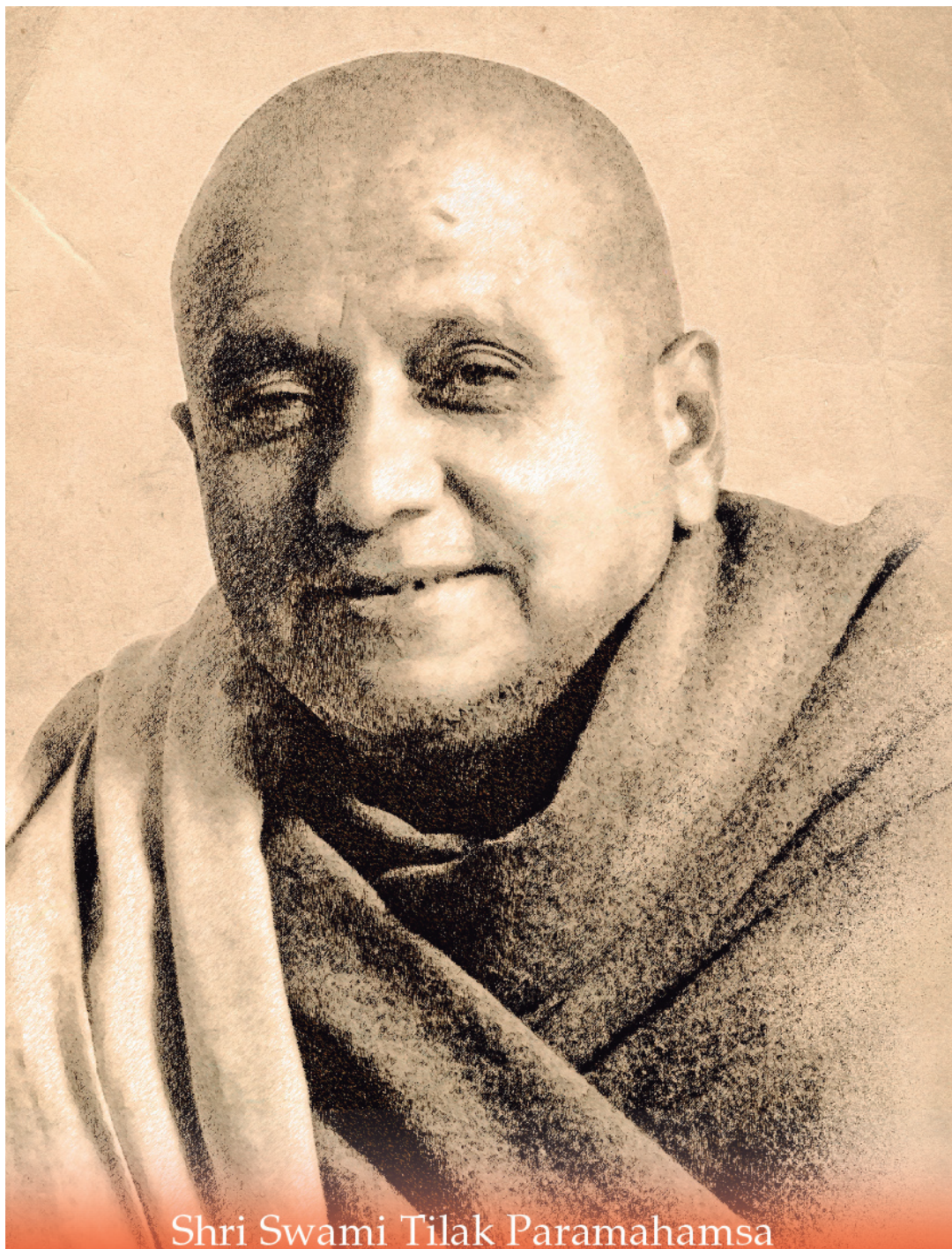
Shri Gurum.....	7
Swami Tilak. About his life.....	15
Shri Swami Tilak & Swami Shankaratilaka.....	23
Teachings of Shri Swami Tilak	35



Shri Baba Bajaranga Dasa

You are the giver of wisdom, owner of Eternal
Peace, exponent of Truth and You bestow Prudence.
I put repeatedly on my head the dust of your feet.

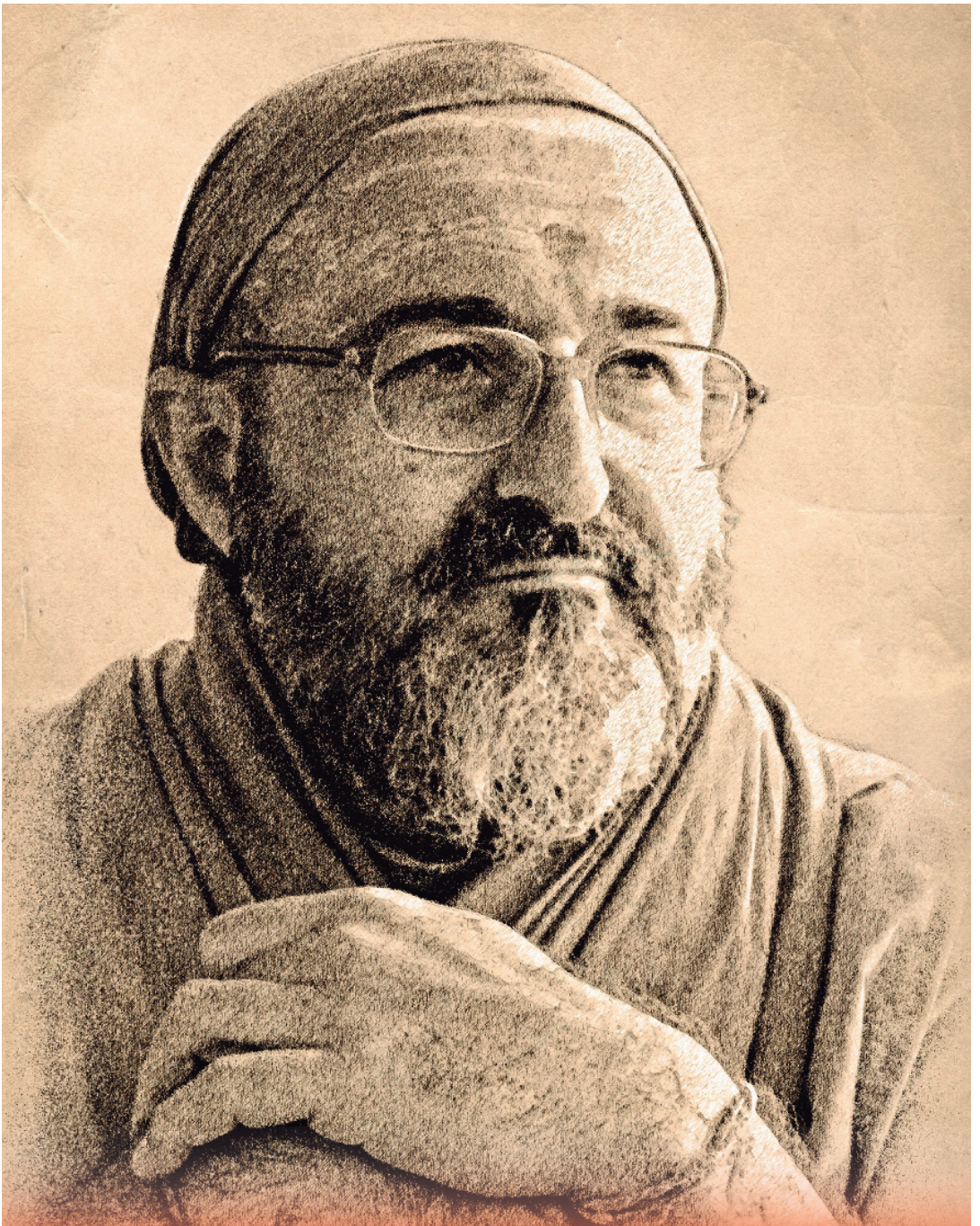
Swami Tilak Paramahansa



Shri Swami Tilak Paramahansa

Pujya Gurudeva walked through the snow and
desert with bare feet, and he walked firmly.
Thank you Venerable for teaching me not to be
vulnerable or victimized.

Swami Shankaratilaka



Shri Swami Shankaratilaka Paramahansa

You teach knowledge and wisdom; you endow us
with the ability to understand and guide us in
the midst of the ocean of darkness.

Eternally grateful. At your lotus feet.

Swami Advayatilaka

Shri Gurum

The syllable gu means darkness,
the syllable ru, the one that dispels it.
Because of the power to dispel
darkness, the guru is thus named.

To de lotus feet of Shrigurum



Shri Gurum

The mystical power of the Master



Babaji, Swami Tilak & Swami Shankaratilaka

The term Shri Gurum is a concept that expresses the mystical power of transmission of the Shakti Phat, the spiritual force between Master and disciple. The first of all the Gurus is Adi Guru, Shiva himself, and from him, from the beginning of everything, his spiritual power directly derives through the masters of the different lineages.

When a disciple receives the Shakti Phat through initiation with a master, he connects to the immense spiritual

power that emanates from pure Consciousness and receives immense benefit from it. As an illustrative example, is like to connect any electrical device to an electrical power source, at that moment it begins to work and detect an activity that is present in its nature, but which until that moment was asleep.

When the disciple connects to the disciple chain of a Master to receive his spiritual power, he does through the reception of the Shakti Phat, which confers the capacity to generate will, thought and action in the spiritual field.

The Sanskrit word “Guru” is made up of the syllables “gu” and “ru”. The Advayataraka Upanishad explains its meaning:

Gu-shabdas-tvandhakaran syat
ru-shabdas-tan-nirodhakah
andhakara-nirodhitvat
guru-rityabhidhiyate

—“The syllable gu” indicates darkness, “the syllable ru” indicates to dissipate. The word “Guru” refers to the quality that the Guru has of dispelling darkness.- **Advayataraka Upanishad, 16.**

In our mind could be hundreds, thousands of lives submerged in ignorance, because of thinking and living with only body and mind consciousness. But when the Guru appears, all that immense darkness disappears by the light of the knowledge that he transmits to us. As well as the fear that exists in the mind when a rope is perceived as if it were a snake in the middle of the darkness, and disappears with just turned on a light.

The knowledge that the Guru possesses does not belong to him but to the Supreme Being. The Guru is someone who has been qualified to be a catalyst for such knowledge and to give us the opportunity to receive it.

In the Bhagavad Gita, Sri Krishna tells Arjuna how to receive spiritual knowledge:

Tad viddhi pranipatena
pariprashnena sevaya
upadekshyanti te gñyanam
gñyaninas tattva-darshinah

—Learn this through the surrendering (to the Guru), through search, through service. Those who save the Knowledge, those who see the Truth, will instruct you in that wisdom.
Bhagavad Gita IV, 34.

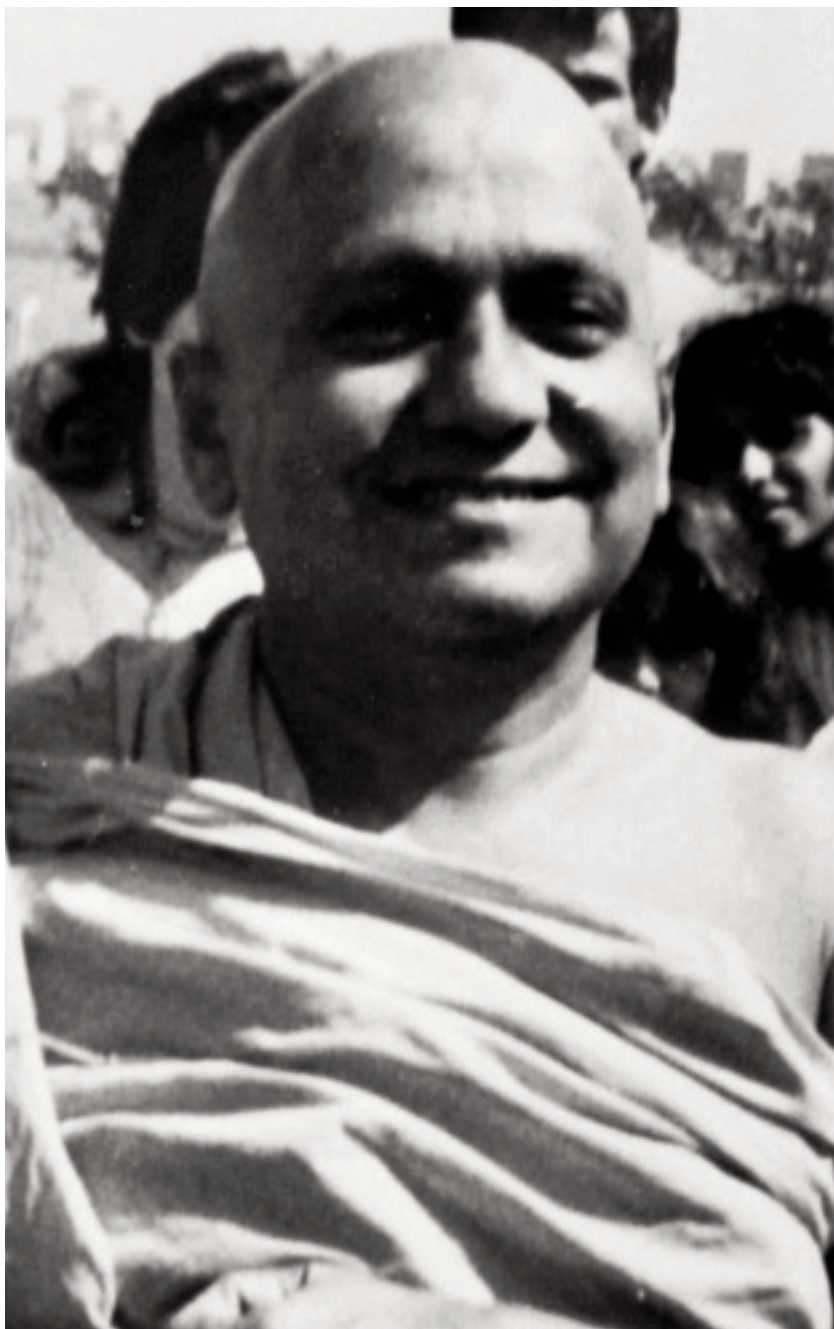
In this aspect Shri Krishna, the great Master of Yoga is clear and indicates how to acquire spiritual knowledge: obedience, questions, research and service to the wise men who have the Knowledge, the Gurus.

This spiritual mystical principle is endowed with Shri, that is, with virtues, with gifts, and therefore, it is possible that they can be conferred on the disciple. This principle has the capacity itself to transform the disciple into another Guru through his gifts.

In the Vedic School of the Vedic Foundation International, this Shri Gurum principle was expressed through the Triratna Guru, the three jewels of Knowledge; they come together in a moment of time and space, to generate a crown to adorn the student's heads. One of those jewels is represented in the master Baba Bajaranga Dasa, who is the source from which knowledge stems. Another is represented in the master Shri Swami Tilak Paramahansa, who is the well where the water that stems from the source is collected. And the third is represented in the Master Shri Swami Shankaratilaka, who is the container that collects the water from the well to distribute it among all the people in need.

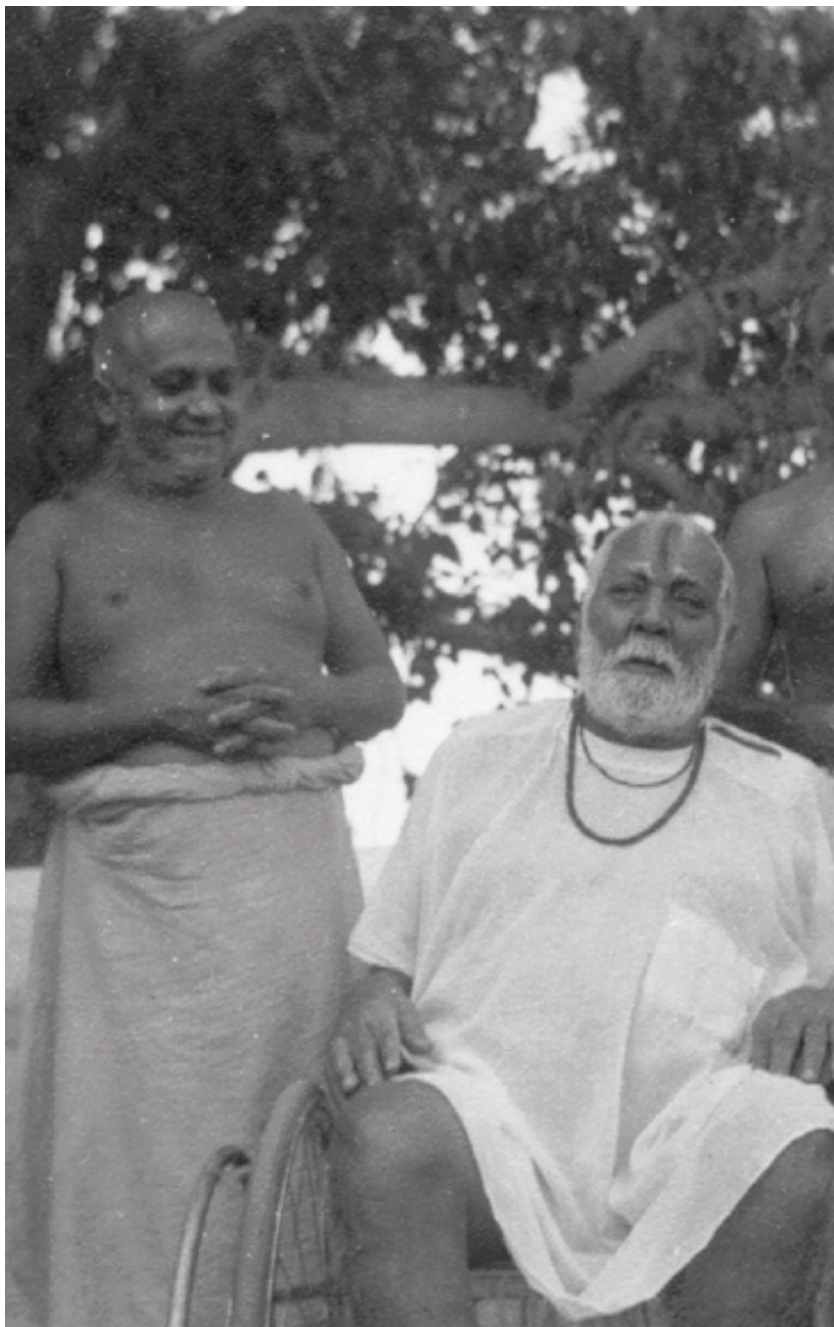
The fact that these three great masters have come together in time, has made the expression of the Shri Gurum principle manifest with greater power, and its message can reach more easily and with greater impact to all seekers. These three Venerable Masters joined the East mind with the West mind in their line, making even more global, if possible, this immense principle, indispensable for learning the knowledge of Dharma, Yoga, Tantra and Vedanta.

To de lotus feet of Shrigurum



Swami Tilak

In eternal memory of the one
that crossed the world's ocean
with firm faith in the Self eternity



Swami Tilak

About his life



Shri Swami Tilak Paramahansa

Around 1960 when Swami Tilak was 30 years old, he began a yatra (a pilgrimage), with the purpose of finishing a stage in his life dedicated to social work, in order to look for spiritual values that would mark the path towards the Self.

He left his work as editor of a magazine to look for his Guru, traveling by foot in the strictest tradition of renouncing monks and living only from the charity. It was his first experience as a young sannyasin and would

become his way of life, which lead him to travel to more than fifty-six countries around the world.

Three years had passed since he becomes a Sannyasin, when he directed his steps towards the sacred river Narmada, where Sri Adi Shankaracharya, founder of the ten orders of Swamis advaitins and a great exponent of Vedanta philosophy, had did a large part of his sadhana (spiritual practice).

Swami Tilak commented that at this time he had almost lost hope of finding the Truth in this world, but finally, his search leads him to a meeting with his Master, Baba Bajaranga Das Maharaja.

From this moment, years of pure happiness began for Gurudeva, serving at the feet of his Master Baba Bajaranga Dasa Maharaja. The cabin where they lived was very simple and did not have any commodities. It was a life of austerities. In the hermitage, along with Gurudeva and Babaji, lived other devotees, but there were never more than five or six people there at one time. What were the teachings that Babaji imparted to his disciple? Gurudeva had a brilliant intellect and had a lot of knowledge of philosophical books (the Upanishads) and the other sacred scriptures of Vedic culture.



Shri Pujya Baba Bajaranga Dasa

He knew all the teachings of the different schools within Hinduism and philosophical expositions of his great Masters perfectly and had studied the doctrines of other religions. He also knew other meditation techniques and pranayamas along with other Yoga disciplines. He knew and loved the culture and history of his country. In his youth, he actively participated in some political parties, fighting for the Indian independence, and spent months

in jail for his patriotic ideals. He had great oratory skills and a flair for writing. Babaji taught Gurudeva to live in the Truth and recognize it wherever he was. He was his Brahmavidya Guru (a Master who teaches directly about the knowledge of the nature of Brahman, the All Absolute). The teachings of Babaji can be resumed in a few words: “My son, there are enough saints and wise men in the world, first be a man!”.

Babaji taught that man was not envied for his ostentatiousness, but respected for his simplicity. Humbleness did not mean meekness, but the disposition to recognize the greatness of others. Throughout all his travels, Gurudeva took with him, two mantrams that his Guru had given him. They resumed the teachings that he had received.

The first was the mantram of Assimilation:

“First, free yourself of the ego, then use words that can give the same happiness to others as they do to you”.

The second mantram talked about Modesty:

“Modesty grants glory, while anxiousness for glory separates one from God. Because of its reduced size, an

ant can collect sugar particles amongst dust, while an elephant can only make himself dirty with them.”

Even though Babaji deeply loved his disciple, and the time they spent in each other's company was for the both of them the highest happiness of love and understanding, he did not take long to send him away from the Kutir. In this way, and thanks to Babaji's vision, the whole world has been able to benefit from the message of true spirituality transmitted by the wise teachings of Gurudeva.

During his eight years of padayatra (pilgrimage on foot) all around India, Gurudeva began to lose the few clothes he had. One day his shoes broke, and from this moment on, he never wore shoes again. Another day his “Kurta” (shirt) broke and he never wore a kurta again either, until finally he was only left with a longhi (a piece of cloth that goes from the waist down to the feet) and a wool blanket.

He categorically rejected any type of ostentatiousness. His Guru had sent him as a pilgrim monk to enlighten the hearts of his devotees with his example as well as with his words. To teach humbleness, he would take the broom and sweep his own bedroom. To teach self-control, he never accepted a jersey even when he was in Russia and it was ten degrees below zero. To teach modesty he was always

ready to present his respects to anyone with authority, even when their knowledge was inferior. To teach compassion, he personally answered all the letters he received, at least 30 per week, and personally attended all those who came looking for his help. If he was in a city where someone he knew lived, he went to greet him even though he had to walk 10 kilometers. To teach simplicity, he never accepted more money than what was necessary in order to travel to his next destination, and when he traveled, he always chose the cheapest mode of transport. To teach the power of faith in God, he traveled without money or support from any organization. Many times, he went to countries and cities and did not know anyone, or did not even speak the language. He did not care about sleeping on the street or going days without eating, waiting for the hand of God to protect him. Instead of testing his faith, these circumstances confirmed it, because apart from the risky way he traveled, there was always someone ready to help him.

In all the houses he visited, Gurudeva cooked delicious meals for his guests. In this way, through prashad (food offered to God and cooked by a religious man) he purified the bodies and minds of all those who ate his food. This was his silent blessing to all those that gave him hospitality. Gurudeva commented: “Thanks to the teachings I received

from my Guru, I can feel comfortable in any place. Thanks to having an equal attitude towards all people, I have been able to penetrate different sects and schools of philosophy. Dualists and non-dualists, all of them have happily opened their doors to me. Brahmanas and pariahs all offer their hospitality to me in their homes". Many times, they asked him: "Swamiji, who are you? Are you advaitin (non-dualist) or dvaitin (dualist)? Are you brahmana or kshatriya? Vaishya or sudra? (brahmana, kshatriya, vaishya and sudra are the four Hindu casts)". It surprised us a lot to see that all types of people who were completely enthralled attended his conferences.

To de lotus feet of Shrigurum



Swami Tilak & Swami Shankaratilaka



Shri Swami Shankaratilaka & Shri Swami Tilak Paramahansa

In 1976, the Hindu monk Shri Swami Tilak visited the city of Granada, in Spain. There he found the one who would be his disciple, Shankara, so-called by that time. His visit lasted only one week, but it was so intense, that would change the life of this young seeker, driving him to travel to a remote place in India, where his ashrama was, located 200 Km from the capital of the State of Madhya Pradesh, next to Narmada River. In the ashrama, Baba Bajaranga Das, a centenary mythical Yogi, Master of the monk Swami Tilak lived in the company



Shri Swami Shankaratilaka & Shri Swami Tilak Paramahansa

of a small group of monks.

After the visit of Swami Tilak, Shankara started having mystical experiences, and he couldn't find any explanation for these experiences. The presence of Swami Tilak was each time more and more intense, even if there were thousands of kilometers of separation. In 1977, at the age of 18 years old, Shankara Chaitanya started a trip to India that would have no return.

He arrived to New Delhi and went to Baba Kutir, located 100 Km from Indore, in the State of Madhya Pradesh, on the banks of the sacred river Narmada, where

Swami Tilak was waiting for him with open arms.

This place had very few facilities, no electricity, no tap water, and had a very special atmosphere marked by the presence of Babaji, the centenary wise man whose vision helped to forget all necessity of worldly things.

A sensation of peace and quietness could be breathed everywhere, but Shankara wanted something more, he wanted to reveal the secrets of the Scriptures and the Yoga practices in his mind, so he searched in his Master with great enthusiasm the answers to the many questions he had in his mind.

But Swami Tilak did not answer him. Then he told to Shankara to write 100 questions. After preparing the list of 100 questions, the Venerable told him that he had no time available to answer. So Shankara committed the mistake of getting angry and complained about not receiving the responses he longed for. He mentioned he had done a lot of efforts and the things he had to renounce to be able to travel there. Swami Tilak, who was short in stature, when he started to correct his student, grew and made himself a giant in front of the eyes of Shankara.

Resuming his words: an answer is like an apple in our hands ready to be eaten easily, but if we think a bit, it is a long process to grow an apple and requires a lot of effort. Even though we do a lot of effort it might not be enough to get the knowledge of someone in a moment, how has matured it for years and years in his life.

Furthermore if we are full of ourselves, and hope to get the answers according to our own will, we added a problem. Shri Gurudeva decided to give him a great lesson and sent him to a pilgrimage without money throughout all India. He only bought him a train ticket, to New Delhi, and told him to go and visit the Taj Mahal. Shankara Chaitanya felt his ego hurt.

For more than six months Shankara Chaitanya, without having almost food for eating, made his pilgrimage all over India, living from the charity. After his arriving to Delhi, he went towards Rishikesh, where the sacred Himalayas begin to soar to the heavens and the Ganga River flows placidly. He came to the ashram of the Divine Life Society with a letter that Swami Tilak wrote to him for the Venerable Swami Krishnananda. Not knowing what the letter said and to the surprise of Shankara, when Swami Krishnananda received the letter it had an effect that was not expected. From that

moment his needs in the ashrama were met at all times under the careful gaze of Krishnananda ji Maharaja. Shankara knew then that his Divine Master had not abandoned him, his invisible hand along with Babaji's, were always protecting him.

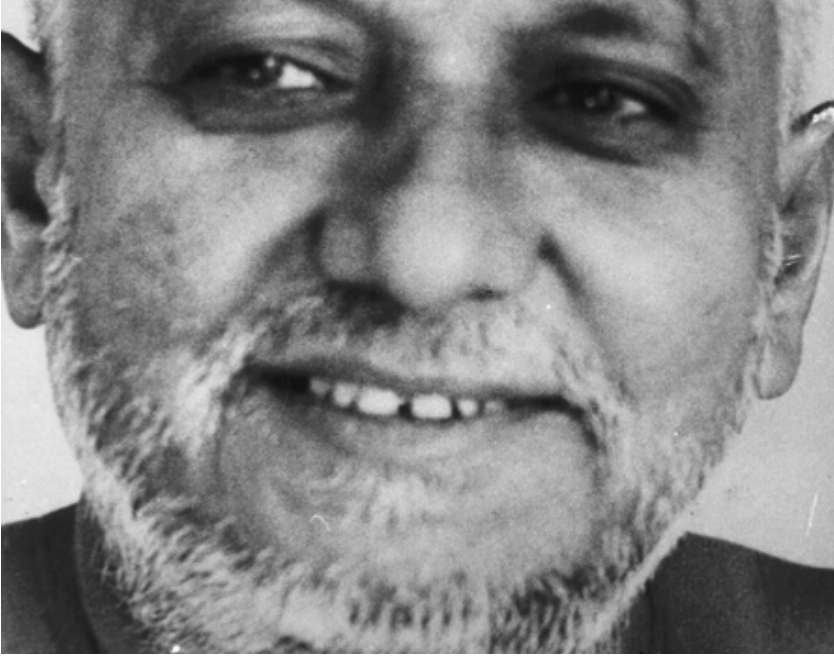
From Rishikesh he traveled to the holy city of Varanasi (Benares) where he got sick and left him exhausted. With the help of a friend student in the Banaras Hindu University (BHU), whom he had previously met in Rishikesh, he finally recovered. He continued the journey through various places to finish at the end again in Rishikesh wherein one of his meditations he had the vision of returning to his Master's ashrama in Madhya Pradesh. It was monsoon time, the conditions for traveling were not at all safe and Swami Krishnananda had told him about it, but even so his certainty was very intense. In the middle of a great rain he went out to the central courtyard of the cloister of the novice monks, where he also resided, and opening his arms directed towards the sky, he exclaimed several times: “return to Baba Kutir!”.

Shankara had learned the lesson and now he was ready to finish his process. After a week of fasting and intense practice, he submerged himself into the Narmada river, with his Guru's blessing. Just like it is said in our tradition,

he received the title of Swami from the lips of his Master and got the orange cloths which certified him as a Monk Master. From that moment on, Swami Tilak dedicated hours and hours to his disciple, teaching him and answering all his questions, joining in many occasions the day to the night, until he considered it was the right moment for Swami Shankaratilaka to return to Spain, and start his teaching work.

Before departing from the kutir (the hermitage), the Great Baba Bajaranga Dasa said to him: “When you come back, don't come alone, come accompanied by others.”

After that, when the young Swami was in Spain, in 1979 the notice came to Granada, the Great One, who lived more than 120 years inspiring and transforming the lives of thousands and thousands of people with his wisdom had abandoned this world. The only capable to impact in the spiritual heart of the Master Monk Swami Tilak and make him travel for more than 56 countries with total faith in his words: “My son, people suffer terribly. No one is happy, those who don't have enough for eating, without any doubt they suffer. But terrible are the sufferings of those who have enough for eating. Man cannot live eating only bread. He needs the divine Light,



Shri Swami Tilak Paramahansa

wisdom and devotion. You have to light this light”.

In the mind of Swami Shankaratilaka was to go back as soon as possible to the side of his Master, but his return to Spain was not easy. His great dedication to the service of his Master mission took him to accept in his life, very young students, who learned from him. These were very difficult times, the young Swami, without searching for it, found himself with a great task of organizing and teaching to a group of young students, who were unsatisfied with the way of living and the given social model. They placed



Shri Swami Shankaratilaka

their hope in Dharma, the living philosophy of remote India.

Swami Tilak started again his pilgrimage around the world, sending constant letters of encouragement to Swami Shankaratilaka offering light and fresh air to that difficult situation.

In 1980 he announced his arrival to Spain and as it could not be otherwise, Swami Shankaratilaka chose to receive him with all details that the event deserved. It

was the second time that Swami Tilak visited Spain. The purpose was to make his stay as comfortable as possible so he could fulfill his best with the mission entrusted by Baba Bajaranga Das.

Thus, Swami Shankaratilaka gave proper teachings in knowledge, manners, and customs to all novices and organized with their collaboration activities throughout the country. This was very successful, with a large number of people showing a keen interest. From here on, with the complete dedication of Swami Shankaratilaka, there was access to further teachings for those who were motivated. So the Vedic School arises with diverse communities of devotees across the country.

Babaji's words to come back to India "with more" did not stop sounding in the head of Swami Shankaratilaka so with the few means available and the blessing of his Master decided to organize a trip to continue training young novices that are under his tutelage. A large group traveled to the shrine of Babaji and from there, following the ancient tradition, the monks were sent to various places of pilgrimage in India. The enrichment of the novices of the Vedic School in culture, spirituality, and customs during these trips was notable, drew the attention of many monasteries.

Swami Shankaratilaka spares no efforts to train the young novices. He does not hesitate to send them to different Masters for the purpose of broadening their knowledge without any zeal and without fear that they might leave the school. Above all, he thinks of the need to acquire knowledge. The travels and long stays in India happen again and again.

Swami Tilak continued traveling and announced his visit again to Spain, even though resources were still very limited, but serving this great Master makes it all easier. On this occasion, he founded the first Ashram, Hindu monastery, in Guadix, Granada, and motivated by the great spirit of renouncement of Swami Shankaratilaka and the rest of the novice monks, he placed in the small temple that it is installed, the sacred ashes of what was once his Master Baba Bajaranga Das, the great centenarian Master of yogis. Swami Tilak leaved Spain to continue his journey throughout the world. On this occasion, shortly after following his indication, Swami Shankaratilaka joined him in USA and continued visiting other countries, in which he was presented as his only Swami disciple. It is during this trip that he also starts its activity in the VHP, Vishwa Hindu Parishad where he would be the first western Swami to join the board of directors.

On May 11, 1984, in the morning, after cooking Swami Tilak said jokingly, “this is the last dinner that I am going to enjoy with you and I will resuscitate without dying”. He was accompanied by Swami Shankaratilaka, several of the novice monks and secular devotees of the Vedic School. The next day the greatest of all Great passed away in Spain during a long journey, accompanied by his disciple and the novice monks.

Even though the shock was tremendous among all, the public activity of Swami Shankaratilaka continued. He participated in numerous conferences and meetings of the VHP, in Boston next to the founder himself Swami Chinmayananda, in Denmark, in Nepal. He was also personally invited by King Birendra and participated as a speaker on various projects, including the creation of an encyclopedia of Hinduism and Hindu schools for westerners. He was appointed as a representative of the VHP and in 1986 he participated in the Mahakumbhamela, the great meeting on the Ganges River that attracts millions of Hindu monks and faithful from all over the world. That occasion made history for being the first western Master involved in the opening procession of the sacred baths under the protection of the superior of the Niranjana Akhada brotherhood, Swami Veda Vyasananda.

In 2007 along with several of his most prominent disciples, the Hindu Religious Community, Vaidika Pratisthana Sangha, is legalized and recognized officially by the Spanish State as the Hindu religious community. Internationally recognized as the Vedic Foundation International, this institution sets ashramas in Granada, Spain "Dharmalaya Ashram", in Rishikesh, India, "Yogalaya Ashram", and in Leányfalu, Hungary, "Abhinavagupta Sadhanalaya Ashram". Places where monks develop their monastic life of study, contemplation, and congregational work with the necessary financial resources.

Since then, the work of spreading the Vedic Dharma among westerners and Hindus is continuous in India, Spain, Hungary, New Zeland, and many other nations.

Teachings of Swami Tilak



Shri Swami Tilak Paramahansa

The universe is my body

Once one has learned how-to live-in family one has to extend the family ties to the principle of a town, then to the nation, after to all mankind, until everyone becomes one's family. Any being, even an ant is part of my family. The stars, the sun, the moon, and everyone is my family. The universe is my body.

In the same way that my body has many cells and each cell has got life and that my life and the cells' life are not different, the whole world is my body and all the individuals, including myself, are cell's of the Universal Self. As my interest and the cells' interest are not two separate things, the interest of the Universal Self and the interest of the individuals are not different. The wellbeing of the individual is the wellbeing of the Universal Self and in the interest of the Universal Self is the interest of the individual. Only the ignorant try to separate the individual interest from the universal interest.

Desire and habit

We have delegated our power to our minds and we have to recover it. We have to control all our emotions, feelings, and thoughts. Nevertheless, now many psychologists say that control the mind means repressing it. I say: no. One represses the mind when he doesn't have authority on himself, but when he realizes this authority, his thoughts start to sublimate, because when the desires change, the mind is naturally controlled.

I am going to give an example: someone who smokes

goes to the doctor, and when the doctor tells him to stop doing it, he says: What can I do if I have a desire to smoke?”. The doctor replies: “My friend, you are not born with a cigarette in your mouth. Smoking is just a habit that you created. This habit is not natural. In the same way that you created it, you can change it”.

Little by little we have to change our attitude towards life and without any doubt, we will be able to overcome any habit. They say that habit is our second nature; so, man can transform any habit, any desire. A desire can be sublimated into another one.

The lack of faith

When we have faith in ourselves, we have faith in others, if we lack faith it is because we doubt ourselves.

What is the doubt? The lack of assurance in oneself. When we travel by boat, it looks like the sky is moving because we are not at a fixed point, in the same way, when a child starts to turn on his feet he feels that it is the world that is moving. So, the lack of faith shows that there is no firmness in our minds.

The creator of the thought

In literature, it is said that man is the creation of his thoughts and the spirituality affirms that he is the creator, but not the slave of the thought.

Nevertheless, at this moment, because of our ignorance, we became slaves; we have to revert this process. When people say: “I want peace, but my thoughts don’t give me a break”, they are not aware that no thought can be created without their agreement. It is like if a driver, would lose control over the brake and he would say that the car is handling him. Actually the car can never handle the driver.

This is why we have to observe them constantly as a boss observes his employees. The employees are employees until they follow the orders of the boss, if it wasn't so they would stop being employees and they would become bosses.

Conscious and subconscious

The mind with all its ideas is the surface of the Self, so, we don’t have to waste our time and money in exploring the

subconscious without controlling the conscious, because we pretend to clean our subconscious but we don't want to control our present ideas. The consciousness is the entrance of all the ideas that exist in the subconscious.

We don't have to worry about our subconscious, we just have to reform our consciousness, in other words, the ideas we have in the awaken state, then little by little, those reformed ideas are going to enter in the subconscious and those in the subconscious will go away.

No experience is permanent

Who can enumerate his experiences?

Every day we have experiences, experiences, and more experiences and none of them is endless, neither permanent. Today we can have a very tasty dinner, but tomorrow we will be hungry again. Experiences change, but the one who experiments doesn't. One can have millions of experiences, but who has it? The same person. This means that the one who experiments is not the experience. This is why we don't have to lose our calmness for any kind of experience, good or bad.

Death, birth, suffering, and enjoyment are nothing but experiences. A person convinced by this truth just acts doing his duty for the world, not to realize his desires.

Nobody is born a saint

When our mind is living in the past, we have depression. The memory of the past is so heavy that we cannot overcome it. Forget the past. The past doesn't exist. What exists is the present and in it you have to construct the building of your greatness. You are always pure and your consciousness is always clean, but the memory of the past is so strong, that you are distressed unnecessarily. You have to forget the past. We have heard that saints are born saint, but I say that nobody is born a saint; one has to become a saint by his own effort. Every saint had his past and all sinner will have his future.

The art of forgetting

There is always someone telling us about his problems. I listen to everyone, but I know a great art: no problem should enter in my mind. We have to listen to everything, we have to see everything, but we don't have to tie our consciousness to the things.

When a stranger knocks on the door, we open it and we say “Good morning, what do you want?” And after listening to him, we close the door... Goodbye! Only people who are very close to us, who are linked with us can enter our house. The mind has to be educated in the same way: we cannot allow the trash of the thoughts that are coming to us, enter our minds. The problem is that we are worried about everyone.

What is happening in the street? What is happening in the street has to happen in the street. We have to let in our consciousness only those things that are necessary for our spiritual health. When somebody says that someone is brilliant and we ask him why he replies: “because he can remember all the events as he was a tape”; but this indicates only one thing that all the problems are recorded in his mind.

We have to know what kind of ideas have to be established in the mind and what things shouldn't get inside. We have to learn this great art: when it is necessary to think of something, we have to do it, but then forget it immediately.

Imitation and emulation

In the world everyone is born with his weaknesses and has to overcome them. The one who can do it is great. This is why one shouldn't think that those who are in front are not perfect but one is perfect, was born perfect and will die perfectly. If one was born perfect as a human being, he wouldn't need any kind of discipline in his life. A person who was born perfect couldn't create in us any inspiration and we need this inspiration to reach the path that leads from imperfection to perfection. I am not referring to the perfection of the Being or the spirit but to the process of the continuous struggle of the human being. All of us have weaknesses and abilities. For this reason, when I know the weaknesses of a great being, I feel very stimulated, because this makes me think that he was able to overcome them and get closer to perfection. Nevertheless, the disciple only has to emulate the virtues of his Master. On the path to perfection, imitation is not good: we have to emulate. There is a big difference between imitation and emulation: an imitation is an act without understanding, whereas to emulate one has to analyze and understand.

Usefulness of the blessings

The blessings of the saints are just to help us to understand the nature of the world; through their grace we can understand it.

Blessings don't make anyone immortal; we all have to die. Even the words of Christ give us only courage to be on the cross without complaining. Sufferings are part of life, nobody can get rid of them, but blessings from the saints can give us the power and the bravery needed to live in the world and face the problems.

The fruit of faith

Tranquility and peace is the best blessings of the world and only during the moment of peace we can get what we wish. For instance, when people were asking for blessings from my Master, he was giving them, then we asked him: "Master, do your blessings have power?". He replied: "My blessings don't have any power; the true power is in the faith of the people. They come with a certain disposition and they have faith in me, so they perform their desire by the strength of that faith".

There is no miracle: a saint can bless thousands of people, but not all of them get the same result. They get it according to the strength of their faith. What is the blessing in the field of religion, it is the strength of the consciousness in the field of wisdom; they are the same. Because while wisdom looks for the independent path, in religion we need to surrender through the strength of faith.

Hope

Hope exists in each atom of the earth, in each tree leaf, in each heart. There is nothing without hope. You can see it. We breed sheep, goats, cows and other animals just to kill them and eat their meat and despite it, they eat their food until the last moment. Why? Because they have hope. In the same way, the people who are going to be executed in the prisons, they live and eat until the last moment. Why? Because they have hope in their heart.

Hope exists in every being and it is the power of creation, without this hope the being cannot exist.

Fear of death

The problem in the world is that we fear death. Now the psychologists say that man has to learn how to die, that one should not die unconsciously and has to know in which moment death is getting closer and how to confront it. Nevertheless, when someone starts talking about death, people say: "Please don't talk about this topic!". But it is a reality. Up to what point can we close the eyes? Really, death is more evident than God. We don't know God but we see death.

We practice a series of physical discipline to maintain a strong body. And then? Both the weak body and the strong have to follow the same path: they have to get in the graveyard. I am not saying that we have to let us die in the name of spirituality, but when it is unavoidable to leave the body, we don't have to get attached to it. We have to create this bravery in us. For example, a man who walks in the jungle sees a lion coming behind him and to escape from his fear he closes his eyes and start thinking on his wife, his children, his house and his bank account. Wonderful! He feels like a king. But as soon as he opens his eyes and looks back, the lion will be still hunting him with his wide-open mouth. I don't

know how useful it can be in that moment the delights of the dreams. There is no solution even technical to avoid this problem. Only knowledge. Death is not the problem, but the fear of death. Death is natural, fear is mental and we have to overcome it through true knowledge. There is no other method. There is not.

What is death

Death is like an onion: one can take off all his covers and in the end there is nothing, because there is nothing in its center. The same way, when we try to analyze the concept of death, nothing remains, because death, really, is not a thing, it is just the reflection of our ignorance. Nevertheless, the sense of death created by ignorance catches our mind and makes that we think more in death than in life, even if we don't want to hear about it. The one who doesn't have the sense of dying, should not fear death.

We have to analyze: Does death exist or not? What is its form? What is its concept? And we are going to understand that death is just a change, definitely a big change...

om saha navavatu
saha nau bhunaktu
saha viryam karavavahai
tejasvi navadhitamastu
ma vidvisavahai

—Om. May we, Guru and disciple, be protected together.
May we enjoy the fruits of our actions together.
May we achieve strength together.
May our knowledge be full of light.
May we never have enmity for one another.
Krishna Yajurveda, Taittiriya Upanishad (2.2.2)

Shri
Gurum

अन्ताराष्ट्रिय



वैदिक प्रतिष्ठानम्

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