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# गुरुपरवानी

**Some Disciplines to attain inner peace**

गुरुमूर्तिं स्मरेन्नित्यं गुरुनाम सदा जपेत् ।  
गुरोराज्ञां प्रकुर्वीत गुरोरन्यन्न भावयेत् ॥

The journey of life courses through the ego, the desires, the vasanas, and attachments. It winds itself through kaama, krodha, lobha, moha, mada and maatsarya. Inner peace can be attained by breaking these shackles, which bind us to the cycle of birth and death. The path to attain inner peace requires certain disciplines to be followed. Follow these simple steps to attain inner peace. These have been extracted from Baaba's numerous discourses on the scriptures and the intention of making it easy for a saadhak to get started on the spiritual path but this is just the beginning. It is by no means exhaustive.

### **Contemplation**

1. Introspection – search within – analyze your shortcomings. Instead of finding faults with others spend that time to find your own drawbacks.
2. Discuss with your self – are you guilty of anything – can you help your self to overcome that guilt? Identify why the emotions arise and why the mind becomes agitated.
3. Be honest – first to your self and then to others, honest in every action. If you are honest to your self you will invariably be honest to others.
4. Always speak the truth – truth can be spoken in many ways depending upon the occasion and necessity. (An article on TRUTH on our website details how and when truth has to be spoken). Be truthful to your self.
5. At the end of the day – think of all that you have done during the day – how much of it could have been avoided – how much time have you spend on the development of the self – how much time have you spent on criticizing and analyzing others.
6. Decide what can be avoided the next day – be firm and implement your decisions.
7. Decide what should be done for the development of the self.
8. Failures as is generally understood are not really failures. Every incident or happening is an experience and every incident has something to teach us. Analyze, derive the teaching and forget the incident.
9. Death – we die every moment – there is death of every thought. Do not fear death. Death comes only to the ego, to the mind and body,

not to the aathman. It is the death of avidya and ajnana, not of knowledge. Death comes to 'I', to the one who is separate from existence. When you win over the death you are liberated from moha. Understand that you are the existence and then there is no death and no fear from death.

10. When you dislike a person, try to analyze – you actually dislike the durguna (negative traits) in that person and not the physical form of the person. Do not develop hatred for that person.
11. Identify dussangath (bad company) – anything that gives you pains and problems is dussangath. Dussangath provokes you to indulge in unwanted activities. Satsang openly reveals the truth before you. Dussangath is like an ice cream that initially gives you the pleasure of the sweet taste only to result in throat pain the next day. Satsang is the medicine which relieves you of all the diseases. Satsang never leaves you but dussangath only involves itself in vyaapara. Realize the difference.

### **Karmas**

12. The mind always finds ways and means to fulfill the unwanted karmas the results of which have to be eliminated from the present life. Identify the karmas that need to be exhausted.
13. Identify whether the steps taken by you in exhausting are correct. Karmas should be executed and exhausted in the Vedantic method.
14. Do not blame the past karmas or the jaatakaphalam or the star placement in the horoscope. Learn to accept responsibility for your own actions.
15. Do not try to justify wrong actions. To justify is to try to convince yourself that your actions are right. Accept responsibility for the sins committed.
16. It is possible to know when the actions are right. The higher consciousness gives an impulse whenever we do something wrong. We are aware but turn a deaf ear to the antharaathmaa (inner self). Before taking any action, close your eyes and think for a moment, you will definitely get an answer. That is called listening to the athman, the inner self.
17. Do not execute karmas with predetermined results. Let the reaction happen only after the action is done, not before the action. Most of

us first react, and then do the karma to suit the reaction. The very purpose of the karma is lost.

18. One can change the karmas, upgrade the karmas and even rectify the past karmas. Learn through the scriptures how to change the shape of the karmas.
19. Execute karmas that can be renounced which implies execute only your karmas and not others' karmas.
20. Follow swadharma; do not get involved in other people's dharma.
21. Before executing a karma strain it with care just as you would strain a cup of tea before sipping it. You do not sip the tea along with the leaf and dust; you only consume the clear fluid. Renounce what is not necessary before executing the karma. The result of straining has a two-fold effect: satisfaction and contentment. We require contentment and not satisfaction. Satisfaction is a mental attitude, it is a creation of the mind, what gives you satisfaction today, you dislike tomorrow. Do not act on the instructions of the mind. Contentment is for the aathma and once you have contentment you would not repeat that karma.
22. Do not blame others for your karmas. We have come to this earth to execute our own karmas and hence are not eligible to complain.
23. The karmas should be sacrificed every morning so that nothing is carried forward.

### **Listen and conceive**

24. Listen to the scriptures, the words of the noblemen; spend time with the Noble souls – the true satsang (association of the noble). Try to steal time from other activities and be with the Noblemen as much as possible.
25. After listening – conceive and contemplate – and establish what you have heard is the truth. Remember, the Noblemen, the words of our Rishis cannot be wrong. It is the human mind that interprets it as per convenience. Do not use the mind and intelligence to decipher the meaning of the words.
26. Let the noble words from the scriptures churn your inner self. Butter is released only when churning takes place.
27. During the process of churning you may realize of the numerous mistakes that you may have made in life – do regret, undergo

penance but do not die in guilt. This blocks the progress. Learn to release and move ahead.

28. We all commit a lot of mistakes, knowingly and unknowingly. We have to seek forgiveness from God. We have to plead with the Lord to forgive us even if we are not eligible. God forgives immediately and along with that he also gives the jnana (knowledge) so that we do not commit the same mistake again. To move ahead is not to repeat the same mistakes – remember that.

### **Austerity, Brahmacharya and Ahimsa**

29. Practice austerity in every action including eating. It does not mean to deprive your self of food but you should know when and how much to eat. This is austerity. Too much of food reduces the power of thinking. If austerity is practiced the inertia of the physical body's activity is reduced; the desires of the physical body reduce thereby reducing the mind's activities.
30. Enjoy the good things in life but do not get attached to them. For instance, if you go to a hill station, enjoy the climate but do not expect the same climate even after coming back.
31. Practice Brahmacharya. To control the thoughts and practice Brahmacharya at the thought level, initially the physical actions have to be restricted and gradually it has to be observed at the thought level. Control does not imply to suppress; it means making the mind understand the truth.
32. Practice ahimsa – *Ahimsa paramo Dharmaha!* One with criminal thoughts is a bigger criminal than the one who may have actually killed another human being. One whose mind is criminal punishes himself. The thoughts are himsik. Purify your thoughts and live in ahimsa.
33. Channel your energy in the right direction. The process of thinking starts when the energy moves in a certain direction, in a certain controlled manner. Suppose you direct the energy through a pipeline, it can be used through gas-cutters to cut steel. The same energy when transported through a different pipe can be used to cook food. You have been endowed with the energy so do not abuse it. Those who learn to utilize prana through Brahmacharya turn towards spiritualism. The same prana when engaged in materialism will create thoughts that lead to desires.

34. Pratyahara and pranaayaama – pratyahara is the control of the activities at three levels – japa, dhyana and samadhi. Pranayam means the travel of the prana in us. One who regularly practices pranayam can control his indriyas. This leads to vairagya towards the external body. Pratyahara is the sense of withdrawal. It is meant to withdraw the sensory system from the external sources. Listen, eat, feel and sense only what is necessary. Sensory system has been given in order to use it discriminately.
35. People do vrata, they observe fasts on various dates like ekadasi and dwadasha but the dasha (condition or status) has not changed. Do not engage in observing fasts when your mind is only thinking of the time when you can break the fast. Observe the real upavaasa – fast your mind, crave and yearn for the lord, sit next to the lord. When the desire for food arises, the fast is broken because one has already eaten at the thought level.
36. Silence your mind, let there be no thoughts. Silence is bliss. Starve the mind and experience this bliss.

### **Be your self**

37. Understand the self - do not identify your self with the body. The body is a container to know and merge with the Brahman.
38. Take care of the body only to the extent necessary to keep it healthy. Do not become obsessively attached to it.
39. Do not be a hypocrite; do not impersonate as someone else. When you are entangled with the desires of the organs, which means you have moha, you are not your own self. You only represent yourself as the indriyas who restrain the organs of action. While watching a movie we identify ourselves as that particular character and we want to become like him, and we start liking whatever he likes. The conscious mind spends its time only on hypocrisy. Be your self and not someone else.
40. Do not procrastinate. We postpone work till the next day, which means we reassure the mind that we shall live tomorrow. We need to reassure only when we are not sure of its existence. **YOU ARE EXISTING!** It is the sharira that perishes.
41. Do not fear death. The more you fear death, death will scare you

further. When you live in abundance, you have everything. When you live in want, you always desire more and more.

42. When confronted with external calamities do not decide on the future and lose strength. Every human being has been created by the prakrithi (nature), by God to live and not to sit.

### **Daanam**

43. If you want to donate or give charity never give with a grudge. This adds to your karmas.
44. If the thought of giving daana arises in your mind give it immediately for the next moment you may change your mind.
45. Sacrifice that which you possess within you and not what you do not like.
46. A grihastha must sacrifice everyday. Vedic chanting should be done daily and gifts should be given away.

### **Forgiveness**

47. Practice to forget and forgive. Do not hold grudge against anyone.
48. Bhakthi, shraddha and humility are essential to receive forgiveness. Inculcate these qualities.
49. Many people appear to be very calm externally, but one cannot ascertain the turbulence within them. The mind has to be calm; it should be within your control. You must analyze, sort it out and forgive yourself. We commit a mistake and seek forgiveness. You may be forgiven but are you really at peace, is your aathma at peace till you forgive yourself? You must have the quality to forgive yourself, so commit only such mistakes where it is possible for you to forgive yourself.

### **Control of the panchendriyas (sense organs)**

50. Control of the physical senses (dama) and control of the mind (sama) is essential. See only what is necessary, touch only what is necessary and eat only what is necessary. If you give importance to the waves of the sea, you only see the waves and not the sea. Do not give importance to the indriyas. If you understand the pause between the two waves you will understand that this pause is the ocean.
51. Withdraw your senses just as the tortoise withdraws its limbs into the shell. A tortoise is aware that the shell is its best friend. The

limbs are brought out only when absolutely necessary. With the slightest instigation it withdraws into its shell. Once the shell is withdrawn, it is not aware of any external disturbance that might exist. It has tasted the peace within it. Withdraw the panchendriyas when not required and experience the peace within.

52. Man is the mind. We cultivate it and become as we want. Train the mind to think the right way and choose the path of good.
53. 'Control' of the mind emits a negative feeling. Instead 'direct' the mind to the right path. When the horse is left free it moves aimlessly. When it is tied, it is with the intention to keep it in the right path and not with the intention of controlling the horse. Once the horse is controlled and can walk on the right path, there is no need to tie it. Once your mind is on the right path there is no need to control it.

### **Purify the chakras**

54. Inner peace comes through purification and purification does not come by bathing in the Ganges or visiting the teertha sthalam (Holy places). Purification of the inner self come through the purification of the chakras. Identify the negativities in each chakra.
55. Fill each chakra with Divine energy – and feel the difference.

### **Renunciation and vairagya**

56. Renounce the kaarana sharira (causal body) and the mana. To surrender the body means to surrender the body functions. It means to renounce the materialistic pleasures that the indriyas (sense organs) have acquired due to ignorance. When you are not conscious of the sharira and mana Bhagvat saakshaatkaaram is possible. Renunciation brings freedom.
57. Learn to eliminate the mind. To eliminate the mind is to receive the reflections from the inner self.
58. Do not seek temporary pleasures; attain permanent happiness. Sensual pleasures merely give a sense of pleasure.
59. When objects attract you they are meant to give you more strength to reject the objects. When you can accept the good through the power of discrimination you will never be attracted to bad. This is vairagya.



60. Meditation is a process of renunciation.
61. We adjust to all inconveniences when we are a guest at someone else's house. This is a sacrifice, renunciation of vasanas. Be a guest here on the earth; renounce the vasanas.
62. Renunciation is a gradual process. At each step identify what is not required by you and renounce. Negation is the process of finding the self.
63. Renounce the ego which is the cause of all the pains and problems. Ego is falsehood and comes from Maya. Do not have the ahankara of your position and wealth. Realize and understand that they are all with you for some time to fulfill certain karmas. Release the ego and become eligible to become a bhaktha.

### **Surrender**

64. Stop worrying over trivialities. Learn to surrender for surrender brings humility. Human beings surrender only when they feel they are incompetent to accomplish something. They then turn to God. Instead surrender to the will of the lord and find peace within. Surrender is the willingness to leave the present supports. Just as the prop is necessary till the concrete gets strength while building the roof, in your life too, you require your parents, friends, sharira, mana, and money only up to a certain period. You should have the courage to surrender to knowledge. The surrender can be total when it is 'sarvabhaavena' as described in the 62nd shloka of the 18th chapter in the Bhagavad Gita.
65. It is natural for human beings to experience emotions like anger and frustration. Do not hold on to it; release the emotions and move ahead.
66. Through shraddha and bhakthi surrender at the feet of the Lord. The high current created through shraddha and bhakthi nullifies the small defects of the mind and reaches you to the sea. The vasanas create obstructions in the mind. Do not allow the obstructions of the mind to restrict the flow.
67. Become a disciple once the mind has been purified and peace attained.
68. Depend on something that is permanent and imperishable.

69. Keep the mind subdued with no auspicious or inauspicious thoughts and reach the state of thoughtlessness.
70. Be silent. Extend the silence into the past and into the future. Dissolve the past and the future in this silence.
71. Develop faith in your Guru. Accept Guru's vaakya as the deva vaakya.
72. Be simple in thoughts, words and deeds.

### **Daily Practices**

73. Start the day with OM kriya – a minimum of 12 times and there is no limit to the maximum that you can do. OM kriya opens up your mind and consciousness to the Supreme. You have to renounce all other activities that disturb you physically, mentally and emotionally. You need to have one pointed concentration, which means bring yourself to the state of Omkaara to attain results.
74. Take the Lord's consent for all that you do. You are automatically in his sharanam (protection). Consent is the consciousness sent by him. It is better to use His consciousness instead of yours.
75. Spend some time with the lord – with your God and Guru – with the Supreme – in whichever form that you see Him. Just be with him – do not ask for anything – do not make any transactions.
76. To spend the time with the Lord – just close your eyes and feel His presence. Try to ascertain for how long you can spend time like this without asking Him for something or without getting disturbed.
77. Engage in stuti everyday and not mukha stuti. The words, which glorify a nobleman's activities, are called stuti. What is spoken to please the person on his face is mukha stuti. Stuti is the reality. Stuti glorifies the glory. This glory is expressed in the form of prayers; it expresses the truth. Stuti is the projection of the energy from the matter or identification of the qualities of the energy inside a matter.
78. Seek the lord when you are happy. We always call God in despair, never when we are happy. Never call God with a sigh. That is not Godliness, it is not selflessness; it is selfishness. The moment pain vanishes the thought of God also vanishes.

79. Worship everyday. Puja is a mental status. If the mind does not worship, the physical action has no sense. The purpose of the vidhi (rituals) is to help us express our thoughts. Puja is enriching your own life, your own self, realities of the self.
80. See whether you can spend a little longer the next day and the day after that. Ascertain whether you are making any progress over the week.
81. People chant *Hare Murari* mechanically – chant but understand what you are chanting. Mura is ego and Hari is the killer of ego so when we chant ‘murari’, we actually plead to the Lord to kill our ego; we call out to the killer of our ego to grant us liberation. When you chant ‘murari’, it is to kill your own ego.
82. Engage in daily japa. It should be done with full concentration and involvement. Rituals teach us discipline and the principles of life but remember rituals are not the ultimate. They are just a path to reach the knowledge.
83. Do not get stuck with rituals because there is something beyond.
84. Human beings have all the three attributes in varying degrees – satoguna, rajoguna and tamoguna. Attempt each day to increase the degree of satoguna and decrease tamoguna.
85. Ego should be utilized to focus on the Parabrahman instead of focusing on the emotions.
86. Learn to live in detachment. For instance, food is merely the cause to fulfill the hunger. Do not think of food after eating. If you keep thinking of food you are attached to food.
87. We cherish dreams and we create dreams. We live and we know that we live in swapnaavastha (dream-state). Learn to live in truth and not in fiction.
88. Live in God-consciousness every moment.
89. Inner purity can come through upasana. Think God, see God, listen God. Cultivate undivided devotion.
90. Do not speak through your mind and emotions.
91. Renounce all that is not required by you.
92. Create the power of discrimination and learn to accept only good from the numerous attractions around you.

93. Learn to discriminate between pains and pleasures. When you have an allergy you want to scratch it. When you scratch on it does it cause pain or pleasure? Initially pleasure but then bleeding or pain. The pleasures that we see in life are all like this – scratching the itch. Understand the truth. What you actually gain is unhappiness, disgrace, and troubles.
94. Do not derive pleasure in thinking negative about others. This emits negative energy and emission of negative energy from us is selfishness.
95. Thapasya – do thaapa – burn the negativities. Walking through the fire is the best means of purification. Thaapa is to experience the karmas, to experience the problems and pains and emerge purified. When water is kept on fire it keeps boiling and eventually evaporates. Undergo thaapa and eventually merge with the Parabrahman.
96. De-vote and become a devotee. Bring in the fragrance of devotion.
97. Maintain purity of thoughts. There are no books to teach you this. You have to live and understand.
98. Make a conscious choice (and not out of disappointments and dejection) not to run after temporary pleasures.
99. Do not discuss what is not necessary for you. When you discuss you multiply the confusions, you multiply the various paths in front of you.
100. Allot some time everyday to be in Brahmacharya. Live in austerity. Do only what is necessary. You should know where and to what extent you are supposed to go.
101. Practice sanyaasa everyday; experience death everyday.
102. Learn to live in the present. The present is not related to time. The gap between the past and the future is the present. The past is a thought; the future is a thought. Between the two thoughts there is nothing – shunyatha (nothingness). This is living in the present. Live in shunyatha, between the past and the future thoughts. You are neither attracted to the past nor to the future. Peace lies between these two thoughts. Create, enlarge and increase the gap between two thoughts and attain permanent happiness.

103. Try to analyze your actions every moment. This alone can help us to understand the right and the wrong. Whenever you do good and whenever you do right, you get evolved; when you do wrong you get dissolved. Every experience tells you whether it is good or bad for you.
104. Only right thinking can remove the ignorance. You have to practice to be what you want. Good thoughts have to be practiced. When you chant Bhagwan's name you are always conscious of the Supreme; you always think of him and his glory. The conscious is clear; we become humble. Other thoughts do not creep into the mind so the registration in the mind is only Ishwara, Ishwara, Ishwara. You join with Ishwara after this.
105. Awareness and knowledge – knowing is not enough. Experience the knowledge through contemplation and meditation.
106. Always chant the Guru's name, always have Guru in your mind, in your physical body, in your mental body, while sleeping, eating, walking, only Guru's image, Guru's vaakya, Guru's ideals, Guru's jnaana everywhere, in whatever you do.
107. Regular meditation, self-control, a spirit of truthfulness, and avoidance of crookedness, falsehood and hypocrisy will bring you the inner peace that all seek.
108. The more you pray, the more you meditate, the more you acquire knowledge – the closer you come to God till you finally merge with him

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