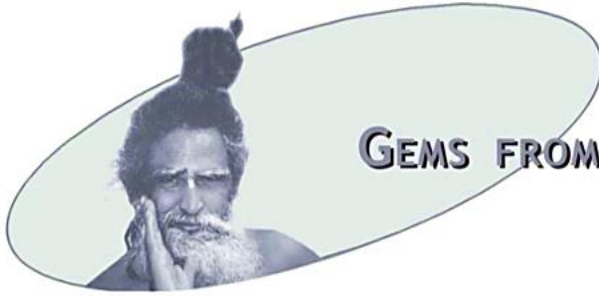


Pujya Shri Satguru Thuli Baba

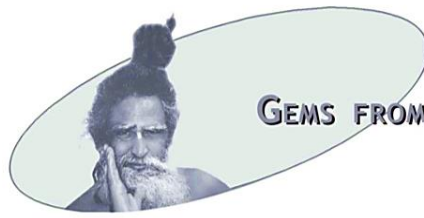


Gems
from
Self-Experience



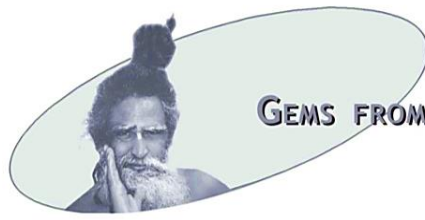
GEMS FROM SELF-EXPERIENCE

1. Be humble; don't attempt to rule.
2. Your control of the senses will protect you.
3. Be very vigilant in matters related to women and gold (money).
4. Don't utter harsh and cruel words.
5. Don't find fault anywhere, with anyone and under any circumstances.
6. If you see fault, realize that it is within you.
7. On realizing it, forgive and forget, yield and move away.
8. Remain in the remembrance of God and Guru in every moment.
9. Speak sweetly and comfortingly but also speak less.
10. If you humble yourself, you will be uplifted.
11. Don't indulge in talking about the body, world, movies and lust.
12. Humility is godliness.
13. Let fearlessness with God-remembrance be your companion.
14. The effort is yours; the fruit of the effort (action) is His.
15. Gain victory over pride with Love.
16. Gain victory over desires with contentment.
17. He who practises patience will never be in disgrace.
18. Anger destroys the power of discrimination; the mind (thoughts and words) can be brought under control with the rope of one-pointed attention.



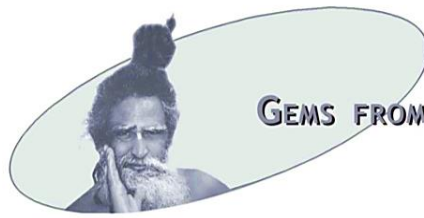
GEMS FROM SELF-EXPERIENCE

19. You came here to restrain yourself, not to get lost in the world.
20. Hear nothing as evil; see nothing as evil; speak of nothing as evil.
(All these are your thought waves!)
21. Don't argue word for word.
22. Don't trust what you see and hear.
23. Speech is not the end; silence is the end.
24. If you give respect, you will get respect.
25. Be humble and loving towards everyone.
26. Don't feel hurt by others' words nor should you hurt others with your words.
27. You want clarity of mind? Practise patience.
28. Competition and jealousy will lead you to madness.
29. Words are like a wild jungle; once you get in, you can't find your way out.
30. The utterance of the tongue is like fire; the control of the tongue is real austerity.
31. Neither the action nor the nature of action nor the fruit of action is yours.
32. Nature (God) performs its own work.
33. Nature doesn't show either favour or prejudice (pairs of opposites).
34. Man is deluded by inattentiveness.
35. Your words make or break your life.
36. God doesn't accept anyone as good.
37. God doesn't reject anyone as bad.
38. The effects of one's merits and sins reach him in due course of time and in proper order.
39. The effect of Karma does not affect the Atma.
40. Give priority to God's Name and then to your activities.
41. Nothing moves without His Will! (This is the truth, but...)
42. This is applicable only to worldliness and to the religious realm!
43. This is not applicable to the (spiritual realm of the) transcendental state (where You and He are one).
44. Life lived in complete surrender to Him is blessed with peace and bliss.



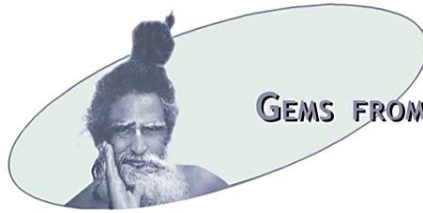
GEMS FROM SELF-EXPERIENCE

45. Likes and dislikes are the misery of life.
46. Anger and desire are like husband and wife.
47. When they get together, they beget the children of fear and anguish.
48. Birth and death are like remembrance and forgetfulness.
49. In order to live in the world, one is entitled to a certain measure of desire and anger.
50. Worldly life should not be lived with enmity, vengefulness and attachment.
51. For a spiritual aspirant, the lack of faith is like a serpent.
52. For a spiritual aspirant, too much sleep and laziness is deadly.
53. For the mind afflicted with sorrow, the spiritual teaching alone gives peace.
54. In this Kali Yuga, there is no other liberating force than surrender.
55. In this Kali Yuga, there is no other path than repeating the name of God.
56. If your words are loaded with the pairs of opposites, you are verily the demon of Kali Yuga.
57. If nectarine words with God-remembrance come out of your mouth, you are verily the incarnation of Kalki (incarnation of Lord Vishnu).
58. Your mind is your enemy; your conscience is your friend.
59. If your desire is for the body and the worldly things, forget about God.
60. If your desire is for God, forget about the body and the worldly things.
61. God and worldliness are like the North and South Poles which can never meet.
62. Wandering around the world in search of God outside is ignorance.
63. To think that God is in front of us is devotion (Visishtadvaitam).
64. To realize God within, as our own Self, is pure Knowledge (Advaitam).
65. Thinking of the past makes your life useless.
66. Thinking of the future makes it a life of fantasy.
67. To be in the present makes you wise.
68. One who has none of the above three (past, present and future) attains Transcendence.
69. Give up haste; hold on to discrimination.



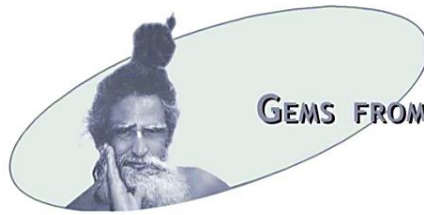
GEMS FROM SELF-EXPERIENCE

70. Contentment and bliss are within; they are not outside.
71. Heaven and Hell are your imagination.
72. Learn to obey first; you will become the commander automatically.
73. Remain a servant; don't become a boss.
74. Peace is vaster than the ocean.
75. Patience is the key to liberation.
76. Greed is the root cause of jealousy.
77. Water and earth are of the nature of merit and sin.
78. Fire is of the nature of Divinity.
79. Karma pulls you down towards worldliness; the Divine pushes you up towards the Reality.
80. One can have arguments to clarify and explain matters.
81. One should not argue out of stubbornness.
82. One can argue to interpret the scriptures.
83. One should not perversely argue to impose his viewpoint.
84. Worldliness and spirituality have their rules of do's and don't's.
85. The transcendental state has no do's and don'ts.
86. Do one thing at a time, do it well and and do it now.
87. If you have the attitude 'Everything happens by His Will', there is no affliction of merit and sin.
88. Do you want to be happy? Control your tongue.
89. To talk without God-remembrance is to speak untruth.
90. To give and receive without God-remembrance creates merit and sin.
91. To give and receive with God-remembrance is verily truth and righteousness.
92. God's grace frees you from the affliction of the nine planets and protects you.
93. Guru's grace dispels the darkness of ignorance.
94. Duality breeds fear; there is no fear in the abidance as the Self.



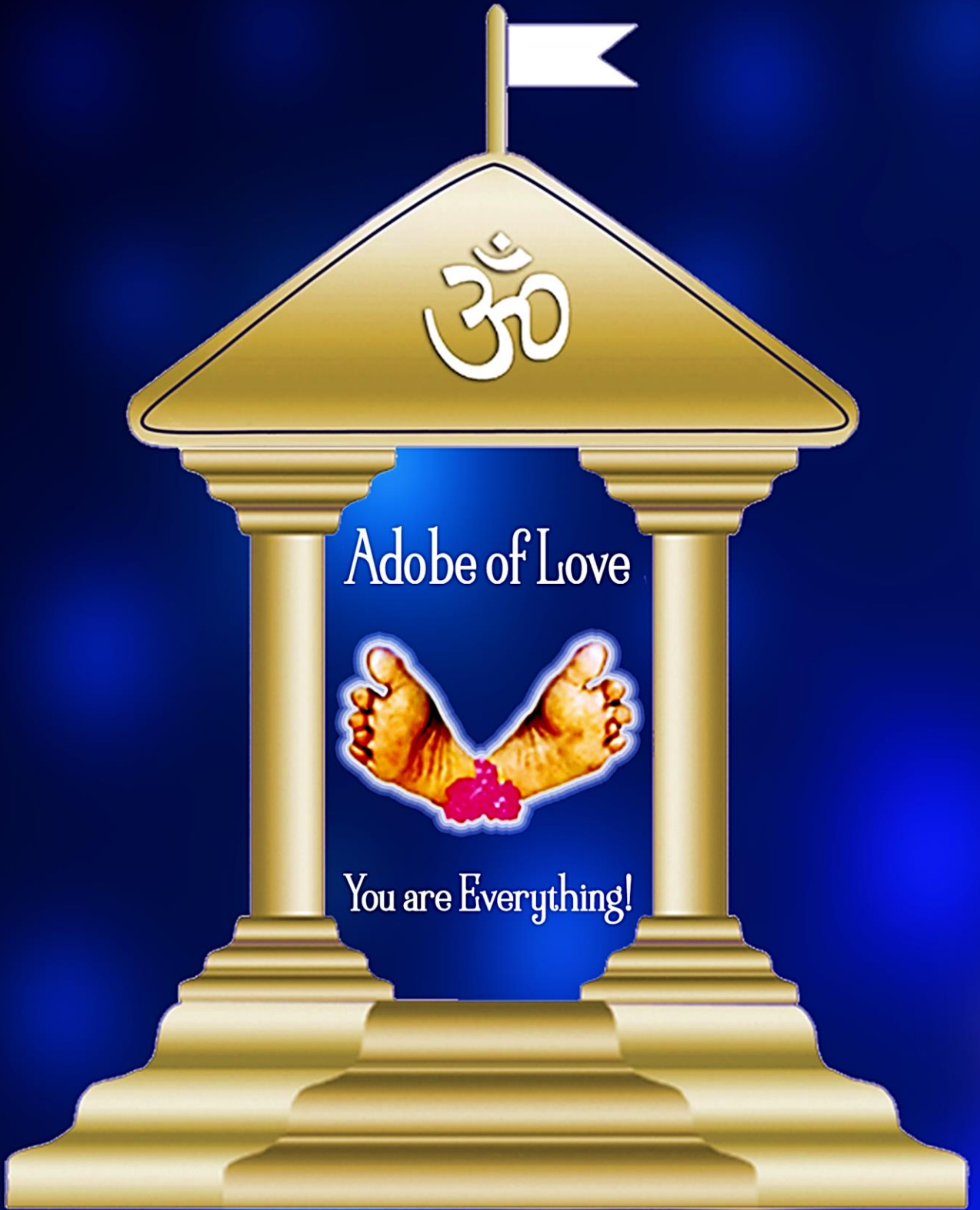
GEMS FROM SELF-EXPERIENCE

95. God is the imperceptible companion; Atma is the Indweller.
96. Atma (soul) is the Indweller; Paramatma resides in all.
97. Everything is illumined by the light of the Self.
98. The Self is not tainted by the attributes of the individual soul.
99. The Self is not the doer nor the enjoyer, but It is everything.
100. All the souls are Prakriti; God alone is the Purusha.
101. Getting deluded by the names, forms and their attributes, enjoying through the five senses of sight, hearing, smell, taste and touch, and being swayed by the imagined pairs of opposites is ignorance.
102. Jnana (Knowledge) means imparting the Truth (sound), establishing righteousness (Illuminating light) and abiding in the One without a second.
103. If you look at the world as names and forms, it appears as pairs of opposites; if you practise to look at everything as God and as belonging to God, Sattwa alone will shine. If we realize that we are everything, we can live in eternal bliss which is the very Self.
104. We became two, the Atma and Jiva; we became many, namely the Atma, Jiva and the world. Now these 'many' should be reduced to two, then these two should be reduced to One and finally That One also should be reduced to nothing; that is the Transcendental state of Being.
105. When you see things as names and forms, you will see only the world. If you abide in the attribute of Sattwa, the Lord alone appears; if you go beyond attributes, everything disappears. In that state, 'You are THAT; THAT You are'
106. If seen as the world, it is a play; if seen as the Lord, it is enjoyment; if realized as one's own Self, there is no play nor enjoyment nor any listeners nor anything to realize.
107. To realize everything as the Lord, one should be in the witness state (duality). This state is attained only by weeping and softening of the heart. Karma is dissolved in such tears. To see everything as our own Self, one should abide in the Undivided State (non-dual state). Here, you can only laugh. (You cannot laugh without weeping.)
108. 'You are in us, we are in You'; hence, what is needed is for the mind to stop its movement. The only way to arrive at it is to realize: 'We are THAT; THAT We are.' In this state of Oneness, there is nothing to become or to explain. Your intuition is the proof.



GEMS FROM SELF-EXPERIENCE

- Neither thinking of past happenings
Nor imagining future happenings
Rejecting all present happenings as nothing, nothing
Is the goal of a real spiritual aspirant!
- Seeing with the physical eyes, one sees the names and forms;
Seeing with the mind's eye, one sees the faults;
Seeing with the eye of wisdom, everything disappears!
- We are the Self (Brahmam); the world is the Self; everything is verily the Self!
This world, the other worlds and the Jivas do not exist apart from Brahmam!
- Eyes that behold this world
Do not see the deities!
The eye (mind) that beholds the deities
Does not see the beyond!
Nothing is seen
By Knowledge of the Self!
That is the eternal Silence.



Anbin Kudil
Ellam Nee!