

THE DIVINE DEWS

METAPHYSICAL SAYINGS OF JAGATGURU THAKUR
SHRI SHRI SHRI ABHIRAM PARAMAHANSA DEV

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Lord promulgate beyond horizons.

Shakti Prasad Palo

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Dedicated Unto
HIS Sheltering and Liberating
Lotus Feet

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PROLOGUE

It was the final hour of the last trading day at a nearby local fair. I somehow managed to enter the officially closed fair. The entire arena seemed wrecked with almost shredded infrastructure with the tired traders trudging amidst dusty clouds. Some traders were busy uprooting their tents while some others were busy packaging their unsold left outs, to be sold in some other fair. A few of them were dusting their sacs with the remaining belongings raised on their heads. At the end of the vending zone, I could hear a roar of laughter. When my eagerness dragged me there, I found some vendors washing their hands merrily for their entire burden that belonged to them was sold out and they never had to return back to any other fair until they deliberately gather some new burden. Their satisfied faces made me happy too till my eyes rolled on a few saddened traders. Their well-decorated shops were filled with unsold goods. Their degree of sadness was proportionate to the multifarious lights and attracting music of their shops. May be to attain that final solace and return with washed hands, these loaded vendors have to suffer infinite fairs. The entire place was cleaned within hours before midnight, but the dying fair left an aroma of fresh thought in my mind; and watered the forgotten feeling in the heart, the karmic basis of our very existence.

The outward happiness and worldly success can never subside the gray of our lives, the inherent sufferings that guide our lives to proceed further and suffer more. It is because we deal with the objective effect without analyzing the subjective cause. We exist and suffer due to ourselves, our past deeds and will suffer due to our present unless we nullify them. It requires us to be conscious of our deeds and to dedicate them to the inherent doer transferring the authority to Him without a trace of ego. Until all the deeds pending are suffered consciously and present deeds are dedicated, the soul can never sail beyond the horizons of pain and sufferings, revolving with the body in birth-death cycles timelessly. We should mould our skeptical and egoistic lives to the tune of Divinity and experience the ecstasy through devotion to the Supreme Lord. The Lord comes down to earth in flesh and blood as incarnations to preach us the reality of this transient material world and the ways to liberate to His lotus feet.

One such Divine incarnations who showed the suffering mankind the light of salvation and made them realize the infinite consciousness within, was Jagatguru Thakur Shri Shri Shri Abhiram Paramahansa Dev. His philosophy reveals the deepest secrets of Karmic theory and analyses in greater details the principles of yoga,

Knowledge, devotion and liberation. This book comprises of His Divine sayings which uncovers all delusions and when practiced releases the bonded soul, baptizing the mankind towards immortality. These eternal metaphysical thoughts which embed within the essence of entire Vedic literature, has been collected from His sayings which He had taught to His devotees and saints during His self willed mortal lifetime and Divine plays. Any errata may kindly be forgiven as a misinterpretation of an amateur aspirant.

With reverence, I convey my heartfelt obeisance to my parents, whose blessings bred inspiration in me to initiate this noble work and whose enthusiasm made it complete. I express my gratitude to my sister for her unending delight and joy throughout the work. I shall remain grateful to all my well-wishers for their support and encouragement.

I am also thankful to the publisher for his eagerness and effort in publishing it within schedule.

Lastly, I shall ever remain indebted at the lotus-feet of Shri Thakur for guiding me in everything and doing His work through me. Let the readers of this book and those who promulgate these eternal sayings be blessed and liberated by my ever-merciful Shri Thakur.

- The Author

A Hymn for HIM

Cannot inhabit with Your inherited nature
for She has afflicted my Divine cores;
My recursive births will finally fructify
If You aptly deny not that I am Yours.

Renovate Your hidden presence in me
for I know not what my soul needs;
Slurry of ignorance is dragging me deep
I am snarled in unconscious deeds.

Your blessings will indubitably supercede
my sufferings amidst these alien crews;
I am spryly rejoiced and serenely hopeful
for I abide by Your eternal Divine Dewes.

- The Author

THE DIVINE DEWS

Unconditionally everyone loves his own possessions and never lets them get destroyed by their own means. So is with the ever-merciful and benevolent Lord. He loves all from the core of His heart. Often it is the mortal who becomes unfaithful and mendacious towards his master.



Heartfelt repentance for the past undedicated deeds and blind faith on the *Guru* as his eternal well-wisher are the pre-requisites for deliverance and unification with the Supreme.



Until 'me' and 'mine' are consciously replaced with 'you' and 'yours', liberation is imaginary.



Knowledge is the necessary and devotion is the sufficient condition in the avenue of Divine realization.



You have to suffer for whatever you do, good or bad, for attaining a higher birth through good deeds is also a suffering. Dedicate all your deeds to the Lord and when He becomes the doer, you don't have to suffer for that.



'I' should be acquiesced for the innerself as a part of the Supreme Self and not for the mutable mortal frame.



The initiation of a desire is due to the fulfillment of some other desire. Be desireless. Even if the desire to be desireless exists, you are not absolutely desireless.



Man dancing to the tunes of evil senses and trundling for the fulfillment of material desires can never attain Divinity and eternal solace, as a housefly can never get nectar from a filthy wound.



Ignorance of the absolute reality is the primal cause of all sufferings.



Man cannot be attached to the imperfect ever-changing world and the absolute perfect at the same time. He has to renounce one for the other.



Selfless devotion is the end of all knowledge and the realization of the presence of Divine in the life-breath is the end of all natal ignorance.



The macrocosm (*brahmanda*) resides implicitly inside the microcosm (*pinda*). You and the universe are not mutually exclusive; the external distinction is a mere symbolic drama.



Successive birth is guided by the train of thoughts at the time of death and nature of deeds performed in the previous birth.



Those who awaken and raise their latent *kundalini* to the highest level along the six nerve plexuses through yogic trances witness divine play.



Be not desireful for anything in the world but for Self-realization.



Never feel inferior of yourself by considering yourself as the body. You are above the five elements, the senses, the mind and the intellect. You are the conscious and dynamic fragment of the Supreme Lord.



Maya or ignorance is the feminine derivative of the Supreme Lord. Once the Self is realized, *Maya* loses its existence.



Never hate or be jealous of anybody for the Divine that dwells in you dwells in them too without any slightest deviation. It is an act of foolishness to differentiate based on the deeds performed by the perishable body and the nature of thoughts by the imperfect mind.



The more you attach yourself with your body and earthly relations, the more you sink down yourself into ignorance and unavoidable sufferings.



All men take birth in this world to die, but a few conscious and Self realized men die never to take birth again.



The Supreme Lord tests His disciples in His own unique ways. And the test becomes harder as the disciple reaches higher levels of realization. Some superficial performers get out-tracked molding themselves into atheists. But the real and refined *karma-sanyasi's* get embraced by the Lord.



Heterogeneity of the universe is but the ignorance of the reality.



The witnessing of duality (*dwaityavada*) is the means and the realization of uniqueness (*adwaityavada*) is the end for deliverance.



A dog bites a dry bone with the desire of meat. The gums bleed and the dog thinks that the blood is from the bone and bites even more firmly wounding the gums even deeper. Similarly, the ignorant never detaches himself from material desires and becomes a slave to his grimy senses.



Without the grace and blessings of the *Guru*, even the deepest study of spiritual scriptures and multi-dimensional analysis of Godhead goes in vain.



Forget not that you have been mortalized to renunciate materiality and liberate the soul.



The paddy fields turn yellowish and dry during scorching heat and seem lifeless. But a spell of rain recharges it with new vigor and vitality. Blessings of the *Guru* can show miracles and unbelievable coincidences in a true devotee's life.



Performing evil deeds is homogeneous with letting others do the same.



Let not your heart be contaminated with hatredness, jealousy and ego, for it is the abode of the beloved Lord.



Those who have completely surrendered themselves unto the lotus feet of their *Guru* are hardly affected by the satanic forces of the universe and the planetary designs of their fate.



Let all your desires go unfulfilled and passions soiled, but the desire to be in loving service of the Lord as a servitor.



If your *Guru* is pleased with your *Karma*, there remains nothing for you to do, in this and successive births.



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