

A CHILD'S PRAYER

I want to talk with you, O Hari !
People speak about so many things :
Omnipresence, Omnipotence, Omniscience;
Some also speak about seeing You in person...

Can I get a glimpse of Your divine Presence,
Or see you within myself? say Realization?
All such things I hear but do not understand.
All I want is you, dear, here, sitting like me;

Like in my house or anywhere you like,
But not in a Temple, Mosque or Church,
Or so many holy places which they build,
And own or transfer, open and close and fight for...

I must just see you, Hari, close to me;
Do you hear? Even if you smile, I'll be pleased.

11-4-06

– H. G. C.



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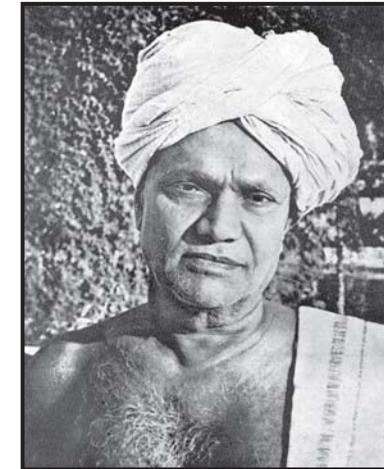
|| Hari:Om ||

Jignasa

(INQUISITIVENESS)

Shree Mota

Jignasa, The Path to Realisation.



Translated by:
Prof. H. G. CHHIKNIWALA

Published by :
Ms. PARIJA HARI SHAREDALAL
(U.S.A.)

JIGNASA

SHREE MOTI'S VISION OF UPLIFTING SOCIETY

Engage in charitable activity that uplifts our society.
Such activity is the vital need of our time.

How can our country rise if there are no virtues
like valour, manliness, adventure and courage in our
society and our country?

Do such deeds of charity as uplifts our society.
Our selfless acts must be such that embrace the entire
society.

There is a great dearth (famine or scarcity) of merit
(ગુણ) and sincere inner feeling (ભાવ). To remove that
dearth is the true service to our society.

Those who possess wealth must also have the
good qualities of merit and sincere feeling (ગુણ ને ભાવ).
Otherwise, they will become licentious. Their wealth is
liable to be misused in that case. Without true merit
and sincere feeling (ગુણ ને ભાવ), religion cannot exist.

When the gross body composed of five elements
is dead or destroyed, the subtle body (સૂક્ષ્મ દેહ) also
leaves it, and with it, the merit and sincere inner feeling
are transported to another birth or rebirth.

(Cont. on Title Pg. 3)

(Cont. from Title Pg. 2)

Hence, all alms (charity) aimed at developing
those two qualities (ગુણ-ભાવ વિકાસ) and encouraging such
activities is alone true charity.

Silence (મૌન), Solitude (એકાંત), fearlessness (અભય),
and humility (નમ્રતા) kindle in us our inclination towards
God, our introspective attitudes, and these four
together create merit and inner true feeling.

Religion is not alive in our country today. If it had
been alive, then we could find virtues like patriotism,
valour, tolerance, honesty, sacrifice, amity (સંપ),
adventure (સાહસ), unity (એકતા), and sincerity of feeling
(લાગણી ભાવ). Religion cannot exist unless merit and
true feeling are re-kindled in us.

Do always what is original. The truly experienced
people always do that. They do not become bound by
traditions. But today we find only all that is traditional.
then, how can you expect society to rise?

CLOSING PRAYER

“.....What in me is dark
Illumine, what is low
raise and support;
That to the height of this
great argument
I may assert eternal providence,
And justify the ways of God to men.”

– John Milton

(‘Paradise Lost’, Book 1, Lines 22 to 26)



॥ Hari:Om ॥

“असति प्रयोजने किमेतदिति जिज्ञासाः ॥”

“Jignasa is the Quest of Truth. It is God-given.”

Jignasa

(INQUISITIVENESS)

By

Shree Mota



All action without true feeling bears no fruit.

– Shree Mota

Translated by :
Prof. H. G. Chhikniwala

Published by :
Ms. Parija Hari Sharedalal
(U.S.A.)





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PUBLISHER'S NOTE



Parija Hari

I express my profound sense of gratitude to Prof. H. G. Chhikniwala, who out of his deep sense of dedication and devotion to Shree Mota's divine mission through his writings and social service as well as establishment of Maun Mandirs, which is a unique way to worship leading to 'atma-jnana' or self-realization, undertook the task of translation of Shree Mota's 'Jignasa', a monumental work, for the readers of Spiritual Science at home and abroad.

Shree Mota is already a global presence. His worshippers and devotees are also to be found in remote corners of India as well as abroad.

Prof. H. G. Chhikniwala has consulted a number of reference books-other works of Shree Mota and treatises on the 'Bhagwad Gita', etc. in his attempt to clarify the implied or hidden meanings of certain words or expressions as used by Shree Mota. I appreciate his selfless efforts and keenness as reflected in the translation.

I also thank my old but ever young grandfather Shri Indravadan Sharedalal for his very painstaking efforts and meticulous care required in the process of printing





Shree Mota's works including this, 'Jignasa'. I must also thank two other well-wishers who helped by placing advance orders of 500 and 100 copies respectively of *Jignasa*. One of them prefers to remain unnamed, the other is Shri Natubhai Akhani. They have rendered valuable help in reducing our financial burden. I'm also thankful to Dr. Shantilal Desai for encouraging indirectly for the translation of 'Jignasa'.

Since its first publication in 1973, 'Jignasa' has gone into three editions and five reprints in Gujarati, which is a proof of its popularity. This is its first English edition specially prepared for its global readers.

I hope this translation will go a long way in enlightening readers, who are not well-versed in Gujarati, or are unfamiliar with it, both at home and abroad, and will also enable them to appreciate the value of Shree Mota's message to seekers after Truth as conveyed in 'Jignasa' or 'Inquisitiveness'.

Thanks.

– Parija Hari Sharedalal

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TRANSLATOR'S NOTE ON "JIGNASA"

The Theme of Jignasa :

Next to "Shree Sadguru", "JIGNASA" is regarded by Shree Mota's devout disciples as his most authentic expression about the philosophy of life. It may be called his masterpiece or 'magnum opus'. It is a fitting memorial to his genius, though Shree Mota never desired any memorial or monument to be erected in his name, any idol or structure of bricks and mortar to be raised to perpetuate his memory or to replicate his mortal frame or image, as proclaimed in his WILL before his final leave-taking-'samadhi' (self chosen time for departure). His books like 'Shree Sadguru', 'Jignasa', 'Nimitta', 'Swartha', 'Jeevan Geeta' and many others as well as his great contributions to the cause of education and upliftment of society, especially of the rural poor and the neglected etc., will always serve as a fitting tribute to his memory and will keep his mission alive.

Shri Adi Shankaracharya in his 'Vivek Chudamani' (verse no. 17) defines the qualifications of an aspirant or 'Mumukshu', one who desires 'moksha' or deliverance :

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥

The 'Mumukshu' alone is fit for "brahma-jignasa". He uses the word "brahma-jignasa" in the same sense as Shree Mota uses the simple word "Jignasa". The 'mumukshu' desires liberation from the cycle of birth and rebirth, a chain resulting from the soul's "sanchit karma" or collected





action of birth after birth. Shree Mota deals with "Jignasa" in detail, very rationally and systematically too.

Shree Mota's Jignasa is a sincere record of his arduous lifelong struggle for victory over self. It expresses his philosophy based on self-experience for the benefit of the aspirant or seeker after Truth, just as the 'Bhagwad Geeta' expresses Lord Krishna's immortal philosophy of life for the benefit of Arjuna, the 'mumukshu', and of millions like us who have to make a hard choice in life between 'Shreya' and 'Preya', the Permanent and the Transient, between 'Vidya' and 'Avidya', 'Akshara', and 'Kshara', 'Asambhuti' and 'Sambhuti' and so on.

'Jignasa' as implied by Shree Mota is a spiritual investigation into one's real identity. It is a search that goes beyond the empirical world. It seeks the 'Brahman' or the 'atma-tattva', the Supreme Reality. It signifies the soul's journey within itself, yearning to be one with God. It is the Path, the Process as well as the Goal or Destination. Mota's 'Jignasa' is the Path that leads to God. Moreover, as vividly described and beautifully substantiated by him, 'Jignasa' is the great guru who guides the aspirant. 'Jignasa' tends like a mother, who shows the right way, protects against pitfalls and errors of judgement, etc. and also leads him through actual conduct in day-to-day behaviour, and who is happy at last when the aspirant or seeker after Truth is one with his Being, the Supreme Reality in the domain of supra-Consciousness, in true feeling, matured and blessed by the Grace of God!

Shree Mota had also to make such hard choices between 'Shreya' and 'Preya' on several occasions in his life. (1) He had to choose to pursue his academic career or to obey Mahatma Gandhi's call to sacrifice studies and personal goals for the sake of social service; (2) Secondly, He had to choose either to continue with his job to support





his family of seven, including his aged mother, or to go to Shri Dhuniwala Dadaji for spiritual progress, at the behest of Shri Balayogiji who gave him 'diksha'-initiation. Jignasa made him to choose the right path.

The dichotomy between 'Shreya' and 'Preya' is at the heart of the conflict. Hence the lifelong struggle on the part of the Shreyarthi; aspirant, or seeker after Truth. The conflict causes difficulties on the Path of the Seeker. The spirit is in war with the flesh. It is Vidya versus Avidya, or the Mind over Matter, Reality versus Illusion. It is Purusha and Purushottama versus Maya or Prakriti. God is Purushottama, according to the Gita, above both Maya and the Purusha. To quote Dr. Radhakrishnan, "Progressive self-enlargement has been the impulse of nature. God's purpose of the world or the cosmic destiny for man is the realization of the immortal *aspiration* through this mortal frame, the achievement of the Divine life in and through this physical frame and intellectual consciousness." If we take the word 'aspiration' as used here by Dr. S. Radhakrishnan to mean 'Jignasa', the theme of Mota's 'Jignasa' can be clearly understood. It is the same as "brahma-jignasa".

To quote Dr. Radhakrishnan again from his edition of the 'Bhagwad Gita', "**The divine dwells in the innermost being of man and cannot be extinguished. It is the inner light, the concealed witness, that which endures and is imperishable from birth to birth, untouched by death, decay or corruption. It is the principle of the 'Jiva', the psychic person which changes and grows from life to life and when the ego is completely harmonized by the Divine, it ascends into spiritual existence which is the destiny and until this happens it travels between birth and birth.**"

This succinctly sums up the theme of Shree Mota's 'Jignasa'. It is also rational, impersonal, secular, systematic and not at all sentimental.





Shree Mota also uses the word 'Jiva', 'Jivane' ('to the soul', 'for the soul' and 'in one's life' are the various meanings applicable with reference to the context). The word 'Jiva' stands for the individual soul in search of Truth, on the Path leading to the Goal, the Universal soul, the Brahman or Supreme Reality. He also uses the word 'Jivadasha' for the state of the unawakened, unenlightened common beings in their day-to-day worldly existence. The 'Jignasu', aspirant, inquisitive learner, is awakened as well as alert (उत्तिष्ठत and जाग्रत). He wants to be truly enlightened. Thus he is a ब्रह्म-जिज्ञासु in a real sense, faith comes first, then knowledge, and last the Experience. This is the Path as told in the Bhagwad Gita.

The word 'Jignasa' as defined by M. Monier Williams, means "desire of learning, of investigating". It is synonymous with Inquisitiveness, the meaning adopted in this translation. असति प्रयोजने किमेतदिति जिज्ञासाः । Jignasa is also synonymous in Sanskrit with "anveshana-kanksha", "anveshanasakti", "anveshansheelata", "Pruchchhansheelata", "anusandhansheelat-vam", "jyanakutoohalam", "Jnanechchha", etc. It stands for curiosity or eagerness to learn. The word कुतूहल is also right. But the eagerness or inclination to learn or to study alone is not enough. Shree Mota's 'Jignasa' or inquisitiveness is a spiritual investigation into the meaning or purpose of man's existence on earth, or the ultimate aim of human life. It is a search for the Truth beyond the empirical world.

As exemplified and elaborated by Shree Mota, 'Jignasa' means a lifelong struggle, mixed with caution, implying total commitment to the cause or Goal, enduring loyalty to Truth, consistency of attitudes as well as of practical day-to-day behaviour in one's actual conduct in relation to one's society and the world, and unflinching faith,





strengthened by continuous prayers, the strong determination to rise again after each fall—though such lapses may be frequent—facing all odds, fighting fearlessly and desperately till the last breath or survival point of energy, with ultimate success or victory (over self) assured in attaining to the Goal, as a result of God’s Grace. **Nothing happens without God’s grace. It occurs only after one’s ego is shattered**, the individual becomes harmonized or, so to say, universalized and a state of bliss is experienced. But again, nothing can happen without God’s grace.

• • •

“After several journeys and milestones, like gurus, one reaches the destination (लक्ष्य) the goal. What matters is only a state of oneness. “As Shakespeare puts it in ‘King Lear’, “ripeness is all”. Ripeness comes also only with the grace of God. The self is beyond one’s body and mind. “Self is the artist, the body is the instrument. Who plays in harmony is an eternal mystery.”

• • •

Shree Mota’s, ‘Narration of Self-experience’, namely 192 verses, coming before the actual text of ten cantos of ‘Jignasa’ (in 85 chapters and total 1998 verses) in addition to 14 verses of dedication to Shri and Smt. Ramanbhai Amin of Alembic Co., being devotees at Vadodara, bears a testimony to his personal success in substantiation of this occult theme. His profundity of thought and harmony of self-expression are also evident in Canto VI of ‘Jignasa’, though the whole work is equally significant. The last Canto comes as a fitting climax where the reader shares his ecstasy. Shree Mota’s ‘Expression of self-experience’ (192 verses) is an appealing narrative of a very modest soul, coming from the depth of his heart, stimulating the reader’s readiness to pursue the Path, aiming at rewarding the reader with the fruit of his own experience, narrated vividly,





objectively and almost impersonally, so to say, the use of words like 'I', 'me', 'my', 'mine', etc. is restricted or possibly avoided. It denotes the level of his spirituality and his concern for the world, which sets him apart from most of his contemporaries. This "Expression of Self-Experience" narrates his hard struggle despite frequent setbacks, upheavals, his steadfastness of purpose, firm faith, purity of heart and the ultimate reward of God's grace as a certainty.

In the "Bhagwad Gita", chapter 7, verses 16 to 30, Shri Krishna tells Arjuna that the virtuous ones who worship Him are of four kinds : आर्त, जिज्ञासु, अर्थार्थी and ज्ञानी. They are the man in distress, the seeker for knowledge, the seeker for worldly wealth, and the man of wisdom-Jnani, respectively in that order. Shree Mota belongs to the last category, of man of wisdom or "jnani bhakta". Of these four the first three are "phalakarma" or desirous of rewards, while the best are single-minded worshippers like Shree Mota. Others ask for favours, but the sage asks nothing. He also refuses nothing. He yields himself completely to the Divine, accepting whatever is given to him. All great saints live such a selfless life. They worship God for His own sake, and nothing else. Such is the state of the seeker at the end. This is the message of the Gita, and the gist of Mota's 'Jignasa'. Further in the same Chapter 7, near the end, Shri Krishna tells Arjuna : "Those who take refuge in Me and strive for deliverance from old age and death, they know the Brahman (or Absolute) entire (they know) the self, and all about action. (At the end, we must only worship Him.)

चतुर्विद्या भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

The virtuous ones who worship Me are of four kinds, the man in distress ('arta'), the seeker for knowledge



(‘Jignasu’), the seeker for wealth (‘artharthi’), and the man of wisdom (‘Jnani’), O Lord of the Bharatas (Arjuna).

तेषां ज्ञानी नित्ययुक्त एक भक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्यमहं स च मम प्रियः ॥

Of these the wise one (‘Jnani’)* who is ever in constant union with the Divine, whose devotion is single-minded, is the best. For I am supremely dear to him and he is dear to Me.

उदारः सर्वं अेवैतेज्ञानीत्वात्मैवमे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

Noble indeed are all these, but the sage, I hold, is verily Myself. For being perfectly harmonized, he resorts to Me alone as the highest goal. Such a one, indeed was Shree Mota !

• • •

The Style of Jignasa :

A few features of Shree Mota’s poetic style may be noted here: This is didactic poetry, pure and simple. He uses the ‘anushtupa’ form of metre very comfortably. It lends him ease (of expression) as well as economy. This famous form of metre is used excellently in the ‘Bhagwad Gita’. His language is simple, direct and effective. It carries conviction. Its conversational tone makes the narrative as well as the sustained argument easy to grasp. It is couched in vernacular Gujarati with tis rural touch of the ‘Charotari’ dialect of central Gujarat, or the heart of Gujarat. It uses local idioms, which are often difficult to translate into English because of cultural connotations, etc. Names of agricultural implements or practices are mentioned. Words like ‘yoke’, ‘anvil’, ‘hammer’, ‘push’, ‘reap’, ‘sow’ etc. occur frequently.

*So long as we are seekers, we are still in the world of duality, but when we have attained wisdom-Jnana, there is no duality. The sage unites himself with the One Self in all.



He also uses words like 'jivane' (जीवने). which carries two meanings, grammatically speaking (1) to the soul, (2) in life. Words with special cultural connotation are also difficult to translate. Examples abound : 'Prakriti' (nature, instincts, etc.) 'guna' (qualities, attributes), 'bhava' (Being), 'Rasa' (interest, the subtle nature, delightfulness, etc.), 'hrida' or 'hruda' (the heart), 'hride' (in the heart). 'Marg', the Path, the way, the hard course of action, etc. 'Prana', the Life force, 'Jiva', the soul, 'Shakti', prowess, power, the goddess, etc. Still more difficult words are Sanskrit : 'Vyanjan'(Irony), 'Vatsalya' (filial love, parental affection), 'Vikshipta' (thrown away, far, scattered widely) etc. Where necessary special footnotes have been provided. However, Shree Mota's mystic meanings cannot be conveyed in English as known to this translator. More efforts by more advanced persons on the spiritual path are required to do full justice to the hidden meanings.

Shree Mota's fondness for the exclamatory touch is a special feature of his style. It is seen very frequently in most of his verses in every part. His use of Gujarati words like 'sho'(શો), 'shi'(શી), 'shun'(શું), 'shan'(શાં), etc. Which can be rendered into English by the use of only two words like 'what' and 'how' is also a special feature of his style. It lends the conversational touch and also conveys a sense of wonder or even astonishment! Sometimes it creates an effect of monotony / harmony in the lines. Such words are also used as 'fillers' for rhythmic effect, which becomes indispensable in end-stopt lines.

Repetition of ideas as well as imagery is also a common feature of Shree Mota's style. It is also an essential part of his technique or craft. We have recurring phrases or words like 'fierce fighting', 'fall', 'rise', 'darkness', 'volcanic fire', 'fierce flame', 'burning desire', 'blind search', 'fire-like jignasa', 'flaming jignasa', 'unconquerable even in defeat', 'fighting





against odds', constant struggle, desperate mood, despair on the chosen Path-deviation-lapses-return to Path, divine light, pitiful prayers, God's grace, etc. Repetition of ideas as well as images only serves to reinforce his expressive ability and it carries conviction, as claimed by Shree Mota. It is a part of his strategy and artistic purpose.

For common readers, 'Jignasa' is only a concept. For Shree Mota, SHE was a living goddess, an entity. Hence the personification, or Inquisitiveness as a concrete Being. We have to use 'she' as well as 'It' at times. To Shree Mota 'Jignasa' stands for 'shakti', the divine consort of Lord Shiva. She is the mother goddess, the source of all energy, affluence (वैभवलक्ष्मी), intelligence, etc. We use 'It' for Inquisitiveness', 'She' for 'Jignasa'.

For errors, if any, remaining unnoticed, the Translator hopes to be excused. Future editions, when called for, may hopefully improve."

Lastly, acknowledgments and gratitude :

Reference books :

- (1) 'The Bhagwad Gita', by Dr. S. Radhakrishnan (1948)
- (2) 'The Bhagwad Gita as It is" by Swami A. C. Bhaktivedanta Prabhupada, 1968 (ISKCON)
- (3) 'The Bhagwad Gita', by Nataraja Guru, Vikas, 1981.
- (4) 'Srimad Bhagwad Gita' by Dr. Suhas D. Jhala, 2002.
- (5) 'Vivek Chudamani', by Shastri Devshanker Dave, 1974.

(6) 'English-Sanskrit Dictionary' by M. Monier-Williams.

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(1) Pujya Mauni Baba of Punjab for words of inspiration, encouragement and blessings.

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THANKS TO ALL.

April 2006
Ahmedabad

– H. G. Chhikniwala

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A FEW WORDS BY SHREE MOTA (Introduction)

In July 1970, in Kumbhakonam, South India, I was in the Ashram. One night by inspiration, stanzas on Jignasa began to take shape. I thought that what was written on Jignasa before was imperfect, so the writing on it began again on 25-7-70.

We all went to Tiruchirapalli on 2-8-70, to Surat on 10-8-70 and to Nadiad Ashram on 13-8-70. We were at Dumas for three days from 4 to 6 September, 1970. After 14-8-70 we were on a tour for the whole month and people in turn used to come to us in the morning. But by the grace of God, stanzas on Jignasa were spontaneously written and after 7-9-70 almost two hundred more were written down.

All these stanzas were well arranged by Shree Ramesh Bhatt. He has taken great pains in giving the present form of 'Jignasa'. He has created different cantos in accordance with the different aspects of content of the stanzas.

Jignasa has many aspects and contexts. As they were written down, more and more inspiration created more and more stanzas.

The subject may be the same but the whole writing is done in different contexts.

In Spiritual Sadhana, repetition is not a demerit but it is a prominent sign of the process of expansion of good virtues. The traveller on the path of Spirituality is not unaware of this fact.





An aspirant traveling on the path of Spirituality should have living Jignasa in Him. If it is already awakened, (It) is generally reflected in a talk with Him. So he can show the real symptoms and evidence of Jignasa. It is suggested to me to write a systematic treatise on this subject, so that an aspirant can know the real science of Jignasa. Most of the aspirants on this path do not know the real meaning of Jignasa. So if he has Jignasa of your description he can know how to develop it by your writing on this subject.

Moreover, there is almost no writing on the subject of Jignasa in Gujarati. So if you write on this subject, it will be your original contribution to Gujarati literature. This gentleman's suggestion was spontaneous and I also felt that writing on Jignasa with full facts and analysis, was worth its while. By the grace of God about fifteen hundred stanzas have been added later.

By the grace of God, I the Jiva (myself) began to tread the path to God; the real form of Jignasa began to reveal to me and I began to write on it and the writing is kept as it was. I did not replenish it. It was Shree Rameshbhai Bhatt who only has rearranged all my writing and put it in order.

All these stanzas were heard with love by a few friends (like Shree Ratilal Mehta, Shree Dilipbhai Maniyar, Shree Rameshbhai Bhatt, Shree Rambhai Patel) and they did not find it to be boring but relished it. So I also felt enthused and my zest increased fully. The river Tapti was then flooded; and so we had to stay at Dumas and we were all busy with this work on Jignasa and tried to make it sequential. Thereafter Shree Rameshbhai Bhatt changed the very formation giving it a clear sequence.

The aspirant by reading this book on Jignasa cannot be unaware of his own proper state of his being. There





is a science of Jigansa. I am conscious of the fact that this book is not complete in itself as a full treatise on this subject. After this book is printed, I shall try to add more if inspired by God.

I am sure that this book on Jignasa will enable an aspirant to progress on the spiritual path and will be equally useful even to those who are already on the path.

As such Jigansa is not a sort of rigid structure. It is not suggested that an aspirant can progress only on these lines. Some may reach the goal earlier and some may need some more re-births.

Even then the real signs of an aspirant can easily be seen from his life and it can also be seen if he has fully surrendered to the feet of God with full sacrifice or if he has surrendered to Him everything by devotional knowledge. I had this understanding by God's grace and due to that I could write all these stanzas on Jignasa.

Jignasa is a science as well as a shastra but it is not rigid. It all depends on the intensity, depth and aspiration like in a volcano and also on the readiness and urgency of the aspirant. It may be felt in accordance with one's own nature but one may experience the impact and power of Jignasa if it is welcome and is like the flood in a river flowing beyond the banks. The common Jiva or man has some limitations in his nature. Still such Jignasa as described above can break all bonds and begin to flow the right way. Such intense and glittering Jignasa has no limitations, no rules and no system. Its ways are its own. It has its own standards as it is a spiritual power with its own freedom. It is self-born and is prone to meet and dissolve in the original soil and being one with it, Jigansa itself can take many a form. This is also an original expression.





Jignasa cannot be bound by any narrow sidewalks or a footpath. In the beginning this path may look narrow but it takes some shape. Then its flow increases and goes beyond all bounds and tries to reach the sky.

So he whose Jignasa has been awakened—such a soul—is really fortunate and beneficiary of God’s grace. He is really a blessed soul. I experienced Jignasa as a mother of the universe. She is like the purifier, Mother Ganga. It is due to her grace that I could swim in her currents. How many forms of Jignasa like the various forms of Mother came into my vision and also I could see various forms of expansion of Jigansa which took my life to the feet of God’. By such visions, all this writing has been performed. The real credit goes to such Jignasa and so I bow down to such a mother Jignasa and pray to her for victory. Such Jignasa took me in her lap and trained me. Otherwise, what could I do?

It is easy for me to use poetry rather than prose. Had I to write this book on Jignasa in prose, there would have been many more pages. But in poetry, it is all written in short and in a clear style. That also made it more convincing. This is in a poetic style, but I do not consider it as real poetry. It is a sort of prose. But as it is in a poetic style, it is all rhythmic and is meant to be sung. By the grace of God the metre Anushtupa is quite easy for me and stanzas could be written down while walking and doing daily work. It is the fruit of the grace of God.

The aspirant interested in Jignasa will welcome such literature on Jigansa and if he finds any flaw in it, and informs me about it at ‘Nadiad Hari Aum Ashram’, it will be corrected in the next edition of the book.





If this writing on Jignasa becomes useful in the development of the life of an aspirant, I feel it is an offering to God.

The writing of Jignasa and its importance are due to God. There is nothing of mine in it. If there is something in it, it is due to the active sympathy of all. It is the strength of my life. The insight I got to understand different forms, signs and stages of Jignasa at different stages of my Sadhana and Jignasa gave me the power of an onlooker. I give expressive writing at the feet of the Supreme Being as an obeissance.

I wanted to write the history of my Sadhana but I have still no order from Him. By the grace of God, I have the capacity to express in words all I experienced in my heart about all the stages of Sadhana and its nature with love and devotion by God's grace. But to me God's order is all to me. So, if I get a Nimitta or a sign from Him the elixir of experiences of Sadhana can be written down, like the writing on Jignasa.

Instillation of fearlessness gives superb strength to one's life and that can be known only to the traveller on the path. The practice to develop such fearlessness was done by me and there are friends who know all about it. Such other virtues and their development spontaneously take place by grasping the sweetness of devotion to God. Such experience can be had to him who has such intense devotion to God. The taste of such devotion is excellent. Its effect can be experienced in a new birth in this very life. such grand results cannot be obtained by any other means.

At a proper time, by giving right understanding has He made me fully mature; what a great blessing!





One has to wait for getting full understanding and it has its own time and for that one must have courage to wait and have peace in the heart.

On this path of Sadhana, there is no place for any sort of calculation. As inner love increases and new inspiration overflows, like floods and new background is prepared. In this way the different stages, signs, and condition of Jignasa are described here. It is all offered to God with love and devotion.

“Ritual we do, but have no faith in it, we have beliefs but we don’t put in practice.” Such people met me to get to their consciousness. How can there be any chance of success?

If there is no volcano like aspiration to get to one’s goal in the heart, there cannot be any possibility for expansive consciousness. Even then if one sticks to Sadhana constantly, he can awaken real Jignasa.

I do not know whether there is any analytic literature on Jignasa in Sanskrit but I am sure there is none in Gujarati.

Those who desire to progress on the path to God, should read this writing on Jignasa, so that they can know how far I have walked on this path.

As was done the practice of love for Jignasa there were experiences of despondence and failure. Then prayer was my constant companion and by the help of such prayer, zest was rejuvenated in the heart.

This fact was experienced in the heart by His grace with right emotions. Prayer is such a magic-maker which can make great changes in life. Such a mood of prayer is hatched in the heart. Such aspiration in the heart and its intensity and its rebounding status and its conscious understanding can change such despondence and failure





to living faith and success on the path. Such was my experience by God's grace.

Jignasa is a subject of Sadhana still it can be accepted by our intellect. Most of such stages are intelligible but some rare may seem to be mystic or hard to understand.

In this book, I have written about my experiences'. It is so because I felt that in Sadhana virtue, devotion and strength are indispensable. So I have given some such illustrations from my experiences.

Man is immortal and unconquerable. If one has no such direct and experimental experience how can one step into the area of experience of consciousness? Such a stage is beyond the state of the common soul. For that, one should have developed virtues in one's life.

There must be a sure sign of awakened Jignasa. Such mark is the spirit of analysis. This has helped me a lot. It is for me a sort of vision. Jigansa has made me analyze very heartily and the knowledge gained from it is indescribable.

At that time there arose some despondence, the enthusiasm was down and almost nil. We feel that, one who has developed the style of lively analysis by Jigansa, can be a real onlooker and so he can come out of such a condition of depression. In such a way it was possible for me to see and understand various aspects of Jigansa by the power of His grace. The reader of this book on Jigansa will also see the truth of my statement.

My spiritual master had commanded me to create something original from time to time. The real Guru is the real Jigansa for the spiritual development and Jignasa has shown me his real form and has also taught me to be aloof from them all. It is due to its grace and powerful





influence and also to the inner aspiration that this exposition on Jignasa has taken place.

All these writings on Jignasa and its science have been done with detached analysis and it has taken shape spontaneously without any previous thought and that too in a few days.

To meet and mix with people, and still to be aloof is the lesson taught by Jignasa again and again.

(Part 10 : Stanza 3)

By the grace of God Jignasa has given me the master-key of treading on the spiritual path. Aloofness is the key. Then only one gets understanding of everything and one can pass through different stages of life. It can also show their real form and nature. If one is self-stabilized, one can remain aloof in the real world even by mixing with people. Aloofness is the key. By having such a state and by experiencing different forms of Jignasa, by getting the essence of them all and directing it in actual life, progress has been achieved. By such experiences and visions of Jignasa and by its prowess, all this writing has been performed after removing whatever was useless. There cannot be any flaw and strenuous efforts have made me affluent (Part 10, Stanza 8).

One does not know how many unnecessary roots are there in one's life. One can be conscious of them all in whom intense Jignasa is awakened in one's heart. To him mother Jignasa shows the great growth of unnecessary roots and inspires to uproot them all and It does not allow any rest and satisfaction till all of them are uprooted. If a Sadhaka can cultivate such a type of Jignasa, he can progress fast in his Sadhana (search).

In a field, all the unnecessary roots are to be uprooted and good crops can be had. Even if one can





get some crops without uprooting them, the crops would be meagre and tasteless.

Such unnecessary roots are there in one's life and without uprooting them all, one cannot taste the fruits of divine life.

What order has been given to me has been carried out in a small measure.

He alone has given me something in the service of society and its welfare.

By the strength of Jignasa, there was progress on the path of spiritual science. Its direct history has been written somewhere. Those souls who have come into my close contact, will realize that this Jiva or myself has shown various forms and aspects of his life. In them is reflected their own experiences. They feel this or do not feel this way, but I feel full satisfaction in writing on Jignasa. It is all by His grace.

Keeping intact one's own nature as it is, one cannot enter the arena of spiritual experience. This truthful fact has been quite clear to me with a real understanding. That is why the topic on 'my writing on my experiences' has been prefixed.

By imbuing fearlessness, humility and solitude, keeping speech silent, while doing my work, I was ordered to write, I surrender all this to the feet of God.

Fearlessness and humility inspire spiritual-proneness, silence decreases extroversion; so all these four tracts have been very useful to me in the development of my Sadhana.

For the development of expansion of virtues in life, rearing the child Hari was done by His grace and for His pleasure. Explaining him (Hari) the real form, signs, nature and qualities of Jignasa. It was written in three or





four letters from Kumbhakonam. So the book on Jignasa was written in three stages.

As various signs of Jignasa were experienced by stages, I experienced them by the same sequence. Some facts are repeated in different contexts. Deep analytical conscious study by Jignasa awakes in the heart and so detached discrimination becomes clear and it all gives us skillful art in the field of mental modification, thought and emotions. This is also described in these writings.

I believe that there is hardly any writing on Jignasa in such a clear and in elaborate style. To develop Jignasa and to fructify in actual consciousness, importance has to be given to purposive knowledge with conscious sentiments. All this is done by His grace. Without true aspiration everything is dry, such aspiration is the real power of evolving Jignasa.

How infinite is the strength as aspiration increases. There is self-awareness spontaneously arising in the heart.

The fire of Jignasa has to be kept burning constantly. For it, very much striving has been made by His grace.

The history of such hard striving has been written in nature of course with obedience to Jignasa in my heart. Jignasa has tested me and made me do penance and put me on the path. What I sang on Jignasa is truthful and realistic. All this is well described in the above couplets. How much history of inner fights is hidden in it!

In the field of science of spirituality Jignasa has the first place. There is no writing on all the aspects of Jignasa in Guajrati.

Without seeing clear nature of any subject, nothing can be accepted. So real signs of true Jignasa had to be shown. By striving hard on the path of the development of life, there was an inner experience.





At all times there was conscious detachment. It was experienced and well understood and so all these were very useful in these writings. I was really a Nimitta, a mere instrument in His hands.

Once I had to go to three places and Rameshbhai Bhatt accompanied me and in my talks with him I began to dictate these stanzas.

Moreover, I had to visit an architect friend and as his place was silent, artistic and interesting, there was spontaneous writing on Jignasa made possible! The last portion of this writing was done at Matheran.

At Matheran, there was an inspiration to write on Jignasa and I used to call Pushpaben often and dictate the writing. She did not get tired of such frequent calls for service. I was really pleased with her.

By constant and continuous sacrifice is inspired one's aura internally and externally. When one enters the highest stage of life's development there sprouts a stream of aspiration due to some devotional and conscious sadhana. If such aspiration continuously flows on, there suddenly arises a subtle aura. That becomes a sort of armor for him. The exterior thoughts and complexes which are a hindrance to the development of life and put up obstacles therein, cannot penetrate such an aura. At the same time it does not allow conscious and lively aspiration to go out and so it becomes more and more brilliant and deeper. This is a great mystic fact of the expansion of spiritual sadhana. Such an experience is very rare. So it is expressed in these stanzas.

To transcend the limits of one's body is the power of love! It is a benevolent gift as it were!

It has to be stated for the understating of the reader of this book, that this body of mine has many an ailment





like glaucoma, pimple in the eye, skin disease, irregular blood-pressure, asthma, eye-tremble, prostate trouble, sleeplessness, pain in the throat and displacement of two parts of vertebra. Due to this, this body has to be down and still the pain continues. In spite of such ailments, life becomes a sort of sacrifice with love and devotion and it is all due to His grace. In spiritual experiences such ailments have played their own useful part.

Spontaneously and by His grace I could resort to Jignasa and as it developed and was being experienced were revealed to me its different stages and signs. All such writing is due to such experiences. I have no habit to re-examine my writings and so if the reader finds any fault therein, he may forgive me.

I am sure that a traveller on the path to the Infinite, will accept the real truth in its real form and he will surely feel self-satisfaction.

I do not claim that what is written on Jignasa is the whole truth. It is not perfect, still the traveller on the path to the Infinite requires a sure guide like Jigansa. He who gets it is bound to get success.

The Chief Justice Shree P. N. Bhagavati enthused me to publish this writing by giving a donation of rupees one thousand with generosity. I thank him heartily for that.

Shree Jayantbhai Harikrishna Dave (M.A., LL.B., Advocate, Mumbai) a great learned man in Sanskrit has written introduction to this book. I am very thankful to him also.

Shri Ramesh Bhatt (Professor, H. K. Arts College) and Shri Chunibhai Motiram Tamakuwala have helped in the compilation of these writings, helped with patience and





exactness and helped in its proper publication also. Their help is very precious.

Some institutions and persons have given advertisements towards its publication expenses. Any savings or the surplus would be utilized for the benefit of service of the society at large.

Some persons have cooperated in such service, I am very thankful to them all.

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Shree Bhagatbhai of M/s. R. R. Sheth & Co. (Publishers, booksellers at Ahmedabad and Mumbai) has accepted responsibility to sell the 'Jivan Geeta', which is in the press and also of this book and all the books written afterwards by me. He has assured us about the money to be sent to us in time. How can I repay him for such service? But I wish that God will surely bless him. Kumari Shefali Kiritbhai Bhatt has given donation of Rs. 101/- and so I am thankful to her, too.

I urge that the poets, learned men, professors and teachers of Gujarati literature would read this book on Jignasa and contemplate on it.

Date 9-3-71,

Hari Om Ashram,

Kurukshetra, Jahangirpura, Surat

– Mota

– Translated by Dr. S. M. Desai





FOREWORD

(Second Edition)

Saint Shree Mota in his early life has done hard penance and intense Sadhana and he has realized real spiritual delight. As he has shown elsewhere, it was Balyogi, who initiated him into direct Sadhana. But he has shown that his real Guru was Dhuniwala Dadaji and has said that Saibaba (of Shirdi) and others were all the manifestations of one consciousness. In about 1928, he had a serpent bite and thereafter his Sadhana became intense and he had various types of spiritual experiences one by one. He has described them in his book 'Jeevan Darshan'.

For the 'Brahma', सगुण 'Saguna' (with qualities) and निर्गुण 'Nirguna' (without quality), he states that qualitative experience can be had in the third eye or at the point between the two eyebrows and also in the heart. Its whole base is full of glory and full of splendor. There is indescribable change in the basic centre after the experience of such a grace and a bestowed vision. The realization of द्वैत (duality) and of quality-lessness ('nirguna') are not comparable and it cannot be said that one is better than the other.

Experiencing the emergence of the virtuous power of merits of consciousness within oneself is the true realization of the embodied soul.

About तामसिक (Tamasic) and राजसिक (Rajasic) nature, he states that the man of tamasic nature cannot strive





much in Sadhana for God. But when in one there is a volcanic desire and sublimately awakened Jignasa, the same can transform Tamas into Rajas. There cannot remain any Tamas in such intense Jignasa. There prevails Rajas but there is no chance of any agitative activities. There in arise enthusiasm and progressive activity.

Shree Mota described the whole path of Sadhana in this book on Jignasa. In the first edition on Jignasa published on 11-7-70, there were about 45 stanzas in Anushtupa metre. Thereafter other 1600 more stanzas were added in a short time and so this second edition is published. It is divided into 10 parts and 68 cantos. In the statement of self-experience are 192 stanzas and along with it there is the foreword of the writer in the beginning.

Different Acharyas have given different names to the experience of the Supreme Being as the realization, the Supreme God or the vision of God. Some may call it inner penance, some call it inner urgency or special Sadhana. Shankaracharya calls it the will for salvation. Some call it intense desire for the goal. It is said that one should get in to the pure mind for pure devotion to God from wherever it is available. It requires only intense aspiration, inner urgency and enthusiasm or Jignasa. Such urgent will cannot be had even after many a birth.

This is stated in this sloka,

कृष्ण भक्तिरस-भाविता मतिः क्रीयतां यदि कुतोऽपिलभ्यते ।

तत्र मूल्यमपि लोल्यकेवलं जन्मकाटिसुकृतैर्न लभ्यते ॥

Shree Mota has combined all these descriptions and the whole Sadhana activity in this book on Jignasa.

By looking back, what I saw

is all described as it was revealed.

(Part 8, Canto 1, Stanza 8)



Thus by glancing back on his earlier life, and by observing his own Sadhana path, he states –

In whatever Sadhana I felt proper, Jignasa was very useful to me for my spiritual development.

(Part 8, Canto 1, Stanza 8)

As the stanzas took shape they were written down and thereafter they were compiled in a proper sequence.

Gradual Development

Saint Shree Jnaneswar states that spiritual knowledge is illumination. It is not an event which occurs at an exact time. It is a sort of slow and gradual process.

This statement of Jnaneswar bears support from Srimad Bhagvat. The quotation from it is given below. Two facts require full attention. Spiritual knowledge and devotion go together. In the faith on such knowledge, lies devotion and in devotion knowledge plays an important part. It is said by God that among all Bhaktas, I like the devoted Gyani most as he is the best among them all. It is worth noting in this statement of Bhagvat that devotion, knowledge and detachment have a progressive expansion and occur together.

भक्ति परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
 प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ।
 इत्यच्युत्ताङ्घ्रि भजतोऽनवृत्त्या भक्तिविरक्तिर्भगवत्प्रबोध ।
 भवन्ति वै भागवतस्य राजंस्ततः परां शान्तिमुपैति साक्षात् ।

भागवत : ११-२-४२-४३

“As the enjoyer of food relishes each morsel one after another, as his body becomes well-set, hunger is satisfied, so also all the three like devotion to God, experience of God, light of Knowledge and detachment become available slowly and steadily. King Parixit’s



Devotion, knowledge of godly essence and detachment spontaneously sprout by contemplation on God and thereby he experiences perfect peace.”

Shankracharya also states in his book “Vivekachudamani”, devotion is the chief means for the attainment of Salvation मौक्षकारण सामग्रयां भक्तिरेव गरीयसी.

Synthesis of means :

Thus all means in accordance with one’s nature, liking and strength are necessary and useful to the gradual development of Jignasa. Shree Mota created a synthesis of all the means and therein he has shown the uses of all such means by analyzing devotion, virtues faith, detachment, Yoga, Dhyan (meditation), Samadhi (trance) and knowledge.

Devotional Sadhana and Devotion to the Supreme

About Bhakta, Mota states that ‘bhakti’ has the power of transformation and Jignasa can make devotion habitual. The person who is not totally free from desire for worldly objects and still not too much engrossed in it and when his real fortune shines forth he can have farth in hearing the Katha or sermons on God Hari and he begins all the nine types of Bhakti like hearing God’s Katha, singing songs about God, His remembrance, Worship at his feet, actual worship before his idol, obedience, his service and friendship with Him and self-surrender and at the end he gets Supreme devotion. भवत्या संनातया भक्त्या In such a way one gets Supreme devotion by all these nine types of devotion. Thus the devotional means transform into Supreme devotion.





The Devotion of the Great Bhakta

One must behave one's all with love along with serving God by taking resort to the edifying virtues. By trying to develop the consciousness—resting nature, one can control nature itself. There must be repentance like a burning fire. Without faith in the Supreme, no strength arises. There must be merciful feeling in the heart.

(P2 Jivandarshan)

Shree Mota states, "Only by emotional prayers there cannot be real Sadhana. If there is real zest for Sadhana and one becomes one with it; there arises a strong feeling of mercy and a feeling of affliction. Then there are all the obstacles to our sublimation. There also arise very painful ailments and to be free from them and there have to be made constant and tough efforts. In such efforts there arise real purpose, truthfulness and factualness in full measure. Such heartfelt prayer can produce the urgency for the development of life. This can be known only by the actual experience of such a state."

Here I remember a couple of verses from Srimad Bhagavat, which was considered the best by Pandit Madan Mohan Malaviyaji and by a student follower Shankar Vedanta and a great devotee Shree Madhusudan Sarasvati in his book, 'Bhakti-Rasayan. They are :

ध्यायतश्चरणांभोजं भावनिर्जितचेतसा ।

औत्कण्ठयाश्रुकलाक्षस्य हच्चासीन्मे शनैर्हरिः ॥

प्रेमातिभरनिर्भिन्न पुलकाडतनिर्वृतः ।

आनन्दम्लवे लीनो नापश्यमुभयं मुने ॥

— भा. १-६, १७-१८

By meditating on the feet of God, the mind was controlled. As aspiration, increased, there were tears in





the eyes. There arose the vision of God in the heart. With the profusion the hairs on the whole body became erect; highest type of delightful inner rest and satisfaction were obtained. I was drowned in the sea of Supreme delight. The duality between the devoted and devotee vanishes and the sense of non-duality was experienced. Here It states that by meditating on the feet of God, one can experience final unity and non-dualism.

Hard to gain :

There must arise Jignasa. But to have three things: human body, the zest for salvation and contact with great and saintly men are very difficult to attain! Thus Mota emphasizes what is stated in Vivekachudamani by Shree Shankaracharya,

दुर्लभः त्रयमेवैतद् देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

Self-effort and mental struggle :

Thus the contact with Mahatmas, their precepts, grace of Guru are difficult to attain and still even after they are attained self-effort is indispensable.

True Jignasa (inquisitiveness) creates confidence, effort, heroism and a power of adventure (Part 2:2/31 to 65). There must be constancy in it and that must be one pointed, conscious and with full faith in the Supreme Being. (Part 1/3/27).

There is no Guru like Jignasa to the soul, Jignasa has not to seek any resort, one is Guru to oneself and he learns by himself. He rises high like the flame of Jignasa (Part 9/1,2).

One has to be free from oneself by oneself. One can be the enemy of one's own self. Without inner struggle there cannot be had the essence.



By struggling oneself, one has to know oneself. Then can one know the science of Jignasa.

– (Part 7/2/1)

Yoga Vasishtham states that as clarified butter (ghee) is there in a cow in a subtle form but in that subtle form, it cannot be useful to the human body. But when after many efforts, it is brought out, it becomes useful like a medicine. Similarly God also resides in the human body, but how can he be helpful without doing Sadhana?

गवां सर्पिः शरीरस्थं न करोत्यङ्ग पोषणम्

तदेव कर्मरचितं पुनस्तस्यैव भेषजम् ॥

एवं सर्व शरीरस्थः सर्पिवत् परमेश्वरः

विना चोपासनां देवो न करोति हितं नुषु ॥

– योगवासिष्ठम्

HariOm Ashrams

Thus inner struggle is necessary for the attainment of Jignasa, Shree Mota has established Ashramas at Kurukshetra, Jahangirpura at Surat and at Nadiad for the Sadhakas who come to him. There is an emphasis on seclusion, contemplation, stay in the underground and ideal conditions conducive to continuous devotion to God.

You have made us enjoy fearlessness, humility and given the experience of silence in solitude and keeping the mouth shut. Under Mota's guidance many a sadhaka has taken the advantage of this arrangement and has risen higher.

Shree Shankaracharya has shown the Sadhana in 'Vivekchudamani'.

योगस्थ प्रथमं द्वारं वाङ्निर्दोयऽद्योपरिग्रहः ।

निरासा च निरीहा च नित्यमेकान्तशीलता ॥

The first door to Yoga is silence, non-possession, desirelessness and life in solitude.



The eligibility for Jignasa

It is stated in the quotation by Shree Mota that Jignasa is a Shastra. There are elements in all shastras: the eligibility, relation, subject and purpose. Let us describe the really eligible. In Vedanta, there are four signs of the eligible. That can also be seen in Mota's statement. Perseverance, a steady mind needed. Self-interest, awakening, self-consciousness and zest are necessary to concentrate in and learn real Jignasa. There must be self-interest that object in which one wants to concentrate. There must be full zest to reach the goal. The urge must be fire-like and intense.

(1) When there is dissatisfaction in the present condition and it is felt as a bondage, there is bound to be an urge to be free from it. The eligibility according to Vedanta, the first sign is the discrimination between the permanent and the ephemeral नित्यानित्यवस्तुविवेक. The Supreme Brahma is eternal and also ephemeral and binding. Such sort of discrimination is the first necessity; "At first there must be real knowledge. Then only the bondage is removed" (Part 1/1/13).

(2) Mind is very volatile. By practice and detachment only it can be controlled.

The Jiva can develop intense practice and detachment only by a deep urge and faith in the goal.

That detachment is only true, when there is no object in the mind except only God.

If the Jiva has awakened aspiration and intense detachment, 'vasana' or the inner-most tendencies can be burnt out in direct experience. (Part 6/5/1-3-4).

The Gita and Yoga aphorisms emphasize practice and detachment. In Vedanta the second sign of the eligible





is detachment of enjoying objects of this world and even of the other one : इहामुत्रफळभोगविरागः

(3) Rama or God may not be there in a temple but He surely stays in the temple of aspirations and virtues.

Rama may not stay in the temple of one's intellect, but Hari surely resides in the aspiration and virtues.

If the virtues residing in the heart are reflected in one's behaviour, such virtues alone can give the 'Jiva' the fruits of realization.

If virtues are well sprouted in a Jiva, other virtues spontaneously begin to develop.

Virtues are well related with each other; one virtue always leads to the other.

– (Part 3, 4/6. 7. 9)

In Vedanta, the third sign of the eligible is shown in the form of six virtues like peace, control, detachment, endurance, self-satisfaction and faith. These are his real assets. In the Gita also it is shown at five places : what are the required virtues for a Sadhaka. In the second Canto, the qualities of real knowledge are recounted and in the sixteenth Canto, the real divine assets are shown; thereafter are described the signs of the devilish nature. God states that divine assets lead to salvation and devilish nature leads to bondage दैवी संपद विमोक्षाय निबन्धायसुरी मता । In the eighteenth canto, the virtues of a real Brahmin are recounted. They are shown at five places and they are all quite similar. As Shree Mota writes that if one virtue is well developed, expansion of other virtues follows spontaneously because virtues are well related with one another.

(4) The fourth sign of the eligible is the urge for Moksha or Salvation and to be free from all bondage.





If there is a fire-like urge in the heart, the mind is bound to be intensely prone towards the goal.

(Part 1/3,3)

If there is a volcanic and intense Jignasa shining, there the aim is at once realized. (Part 1/4, 55)

Thus Vedanta has shown four virtues for the eligible to get Jignasa for the Supreme Being. They are : discrimination between the permanent and the ephemeral to detachment of worldly treats, and assets in the form of virtues like control and the will to be free. Bhagavan Shankaracharya states in Vivekchudamani :

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ।

The one who has developed discrimination, detachment, desire to be free and virtues like self-satisfaction is the proper and qualified person. Shruti also has recounted the same virtues तस्माच्छान्तो दान्त उपरतस्तितिक्षुः श्रद्धान्वितो भूत्वा आत्मन्येवातत्मानं पश्येत् सर्वमात्मनि पश्यति—so one should be peaceful, self-controlled, detached, faithful and should have the power of endurance and hence the one sees one's soul in one's very soul and all others in that very soul.

Knowledge upto Realization :

The desire to know is Jignasa, knowledge becomes the subject of Jignasa. Such knowledge means the knowledge from the downmost condition to that of realization. Desire may be for some fruits of one Karma or to amass common information. But real knowledge upto realization is the subject of Jignasa and it becomes the activity aiming towards such knowledge.





The essence :

Jignasa for what kind of realization? It is for the realization of the Supreme essence. What is essence? The root verb तन् (Tan) is attached to the suffix and the तत् (tat) is expansion or extension. That which envelopes everything everywhere and that is तत् (tat). This is its real meaning. Only Brahma is all pervading in all form. So the word तत् (tat) means Brahma. So the Gita states that Brahma can be expressed in three ways, ॐ तत् सत्. The meaning of तत् is essence and that is Brahma, the Supreme Essence. So it is also in Chhandoyga Upanishad; Brahma, that you are तत् त्वमसि ।

Knowledge consciousness :

Bruhadaranyaka Upanishad states that Atma must be seen आत्मा वा आ दृष्टव्यः । Such visual realization means spiritual knowledge, realization, experience of the self, of Supreme Being and of Supreme God; this is named as essence of Atma or Chaitanya; Supreme freedom, status the Supreme Being, existence, highest aspiration, experiences of consciousness beyond body and by such other names.

Knowledge and devotion :

There are various paths leading towards the vision of one's soul. The path of Gyan (Jnāna) the path of Devotion, and the path of Karmayoga can be utilized for the vision of one's soul. Stating thus Maharshi Yogananda emphasized the path of Gyan as the real means to reach God and shows the path of hearing of God's virtues (श्रवण), contemplation (मनन), and actual practice (निदिध्यासन). In accordance with the path of devotion one should





practice first the nine types of devotion for self-realization or God-realization as stated above. There after one can get the grace of God or the Supreme devotion.

The essence of such God's grace is clearly stated in the Gita, "To those who pray to me with love and are well united with me, I give the Yoga of intellect (बुद्धियोग). So that they can reach to me. To bless them with my grace, I who is residing in their hearts, destroy the darkness of their ignorance with the light of knowledge." (Gita 18-22). "Oh Bharat! surrender yourself to the Supreme God with full love. By his grace, you will get full peace and permanent station." (Gita 18-62).

The state of aspiration arises in him by the giver of grace. (Part 4-25)

Aspiration is the gift because of the grace of God. (Part 1,4,26).

Knowledge is awakened by only God. (Part 6-7,1)

Avadhuta Gita states :

इश्वरानुग्रहाद् एव पुसां अद्वैतभावना ।

Yoga :

Stating the essence of the path of Yoga, Shree Mota expresses it in this style :

the modifications of the mind in the form of agitation and subtle disturbance, must be removed by self-control and submission to God. (Part 6,6/19).

If the posture must be steady and the senses are controlled, the mind becomes introverted. There is love and peace in the heart.

If there is full concentration and all thoughts stop, the mental desires and doubts become silent; there is developed in the heart concentration due to Jignasa.





If the aspiration for God flows evenly and becomes perfect by the contact with the Goal, there is real Samadhi.

When there is complete concentration in one's life and actions, one can experience the real sweetness of Rasa. (Part 6, 68, 14, 16).

Karma :

The real essence of the path of Karmayoga lies in doing all spontaneous actions without any attachment to their fruits and with a sense of duty and surrender to God.

Those who show right or wrong reasons for doing such work have no real urge. Hypocrisy takes one downward. If there is Jignasa, even imperfect planning can be complete. If the Sadhaka is really awakened, he is bound to experience real consciousness. The spontaneous work must be done with a sense of sacrifice and it is useful in the development of life. It is commonly understood that sacrifice or Yajna means an offering of one's all to one's God. But it is a true sacrifice when each work is done as an offering to God.

Heart Burning :

Mahaprabhu Vallabhacharya has described heart-burning in his Gadya Mantra. Mahaprabhu Chaitanya states that one second seems to be like an epoch. It is like the rainy season in the eyes as tears constantly flow on. The world looks like zero.

युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।

शून्यायितं जगत् सर्वं गोविन्दिवरहेण मे ॥

True love for God is named as Bhava when such Bhava arises in the heart, there is no place for any



thanking or mental modification. The heart begins to melt by such Bhava.

The sign of Supreme devotion or devotion without 'gunas' (the three qualities) :

द्रुतस्यभगवद्धर्माय् धारावाहिकांमता ।

सर्वेशे मनसा वृत्तिर्भक्तिरित्यभिधीमते ॥

— (भक्तिरसायन)

The heart begins to melt by Bhava. (P. 17,18)

Madhusudan Saraswati in his 'Bhakti Rasayan' shows the real sign of Bhakti. "By remembering God's gunas, his immensity, and his grace, one's mind or 'chitta' begins to melt and all his mental modifications take shape in and about God only as a constant flow. This is real devotion. This is stated with the support of Shrimad Bhagavat. The real sign of desirelessness is constant qualityless devotion. By hearing of God's virtues mental flow to the all pervading God becomes like the constant flow of the river Ganga to the sea.

— (Bhagavat 3-29-11, 12)

The Prowess of Jignasa :

Shree Mota describes the prowess of Jignasa in these brilliant words : one in whom 'jignasa' is awakened lives with self-control. The merciful and the painful ardent person alone can enter divine life. If one falls back due to some mistake, he can rise again easily with the help of Jignasa. It creates always something new and gives the light of knowledge. There may be changes but they do not disturb the mind. There may be obstacles, difficulties and problems but they increase one's zest and inspiration. It removes the attachment and gives



real knowledge. It teaches one to be like a veil, an instrument in the hands of God. It strives to give life to us who are infatuated in the bonds of nature. It inspires the heart to have Godly songs, love and faith. It makes one understand the real importance of 'satsang' or the contact with the righteous and good people. It imparts the strength to an object of oblation in the great sacrifice and that surely gives the experience of drinking elixir which is Godly. When there is full success of Jignasa, there arise strength, knowledge and delight all at a time. It transforms the waste or base metal into gold. On the path of penance, there are experiences of darkness, the inner Atma seems shining, life looks like death and Jignasa falls short and only God's grace becomes helpful. God's grace assists such a Sadhaka and enlightens the heart. Such an inner lamp in the higher state, never flickers. There is an eternal and deep vibration of the divine voice. By experience he feels to be He and Bhava or inspiration reaches the highest state. Reaching the highest summit of success, there are the dreams of victory and its flag is hoisted. All this is the victory of Jignasa.

Then the virtues like self-stability peace, courage, worrylessness, pleasant mood, aloofness, detachment and righteousness and others become steady. Divine power, strength, knowledge and popularity are obtained more and more. By controlling the mental modifications and obstacles one experiences inner unity and oneness. Inspiration or Bhava sprouts up and it envelopes every atom of one's being.

"In each and every hair, Godly light brightens". The one, who knows the signs of real knowledge, can know the real Gyani easily. The one who has his heart full of love and devotion, can easily know such signs.





Culture, Society, its welfare :

Time affects culture and society in different ways. In each era the form of culture does not remain the same. Culture may be the same but its form may vary. The real culture is that in which the society becomes full of life and conscient and in it there is the descent of consciousness. The true virtue of man must thrive and then only there can be real culture. The grand human virtues, urge for salvation and contact with the great persons can be had only by a real culture. It must be added here that Shree Mota has given large donations for increase and development of courage, strength, urge, physical prowess, fearlessness, purity of life, knowledge, different sciences for the last few years and he has arranged competitions for that. Thus he has contributed much in sowing the seeds of culture.

By Jignasa the confluence of detachment due to knowledge, humility due to devotion and efficiency in work, can begin to flow.

The joy of experience :

In "the joy of experience" Mota states :

I have followed sequence of Sadhana with honesty and I state this with prayers in my heart."

By describing the strong effect and grace of Jignasa, he states again : Jignasa is mother Kalika and also Mother Saraswati and she is like Mahalaxmi, Oh Mother! you are full of all powers. I have described fully the inner insight (Part 10, 1/10).

There arose due devotional living for God in actual, practical life and I experienced it in my own life.

If there be any fault, it can be made clear by repentance. When I felt love for this path, I felt great





love for the lotus feet of God. Jignasa erected the pillar of faith in the vacant mind, and protected me at the times of difficulties. It gave an insight to worship the infinite Purush; when there happened something going astray, Jignasa corrected me by slapping. The prayer background was prepared by mood of prayer, singing God, Bhajans and through self-surrender to God. There was created love for contemplation. The real 'satsang' or relation with truth is nothing but devotional contemplation.

Where there is constant aspiration or Bhava every moment the sex and other perversities are automatically purified. Shrimad Bhagavat states, त्वं भवयोगपरिभ्रितहृत्सरोजे आस्से Oh God! you stay in the lotus of heart purified by the use of Bhavayoga or beg the union with Bhava or aspiration. As the sun and night do not stay at one place, sex-desire and Rama cannot stay together.

Jignasa has many forms. It is a powerful Guru. When there arises darkness in life, she behaves like the powerful great Mother. When one is lost in narrow lanes of life, the heartfelt prayer of God brings him back to the real path. It pacifies the dire holocaust in life. The power of Jignasa creates a real man out of earthy matter.

Wherever such a soul being full of it moves out, there it is bound to the purpose of the welfare of all. He may go to heights or to low areas, there is no change. This welfare purpose is like that of a singer who may sing in low or high tunes, but the Raga or rhyme of song does not change.

He knows quite well that life is not a part but is the whole. Due to Jignasa, his inner divinity awakens and he begins to hear the song of the whole. By the direction of the right Guru, he can correct defects in life. By





obeying his precepts, there arises aspiration in his heart. It is like a real power and opposition is down. The dualities vanish and there is a novel harmony in life as it flowers.

After the experience of intense delight, physical ailments do not remain painful but he can lighten the ailments of others. Shree Mota states in his writing of self-experiences,

To be above the bonds of physical limitation, the penance in the form of ailments can be useful. The pain of many ailments does not remain harassing when there is inspiration or Bhava fully ripe.

Shree Mota has taken a great burden on his head, there are glaucoma, pimple in the eye, skin disease, irregular blood-pressure, eye trouble, prostate, inflammation, sleeplessness, pain in the throat, displacement in vertebra in the back, such ailments are all there in his body. But by the grace of God, these very ailments are a magic help and have given him the strength to rise beyond the limitations of the body. In them, he experienced that.

By constant contemplation in the heart and by living Bhava-Yagna or inspirational oblation, aura flourishes and protects internally and externally.

Conclusion :

In this way Shree Mota has stated the science of Jignasa with full analysis, whatever he experienced in his Sadhana, he has described in detail by his very experience. It is in accordance with the ancient Shastras and the experience of the saints. There is the wonder of experience in his expression. It is not written as a book of poetry and still there are sparks of poetry at some places.





There is felt the ringing sound of his experiences and its precept appeals directly to the heart. He has good feeling for all Sadhakas. His well-meaning purpose is to inspire others to have such self-experience. It is the full description of all means of Sadhana to realize the very Atma. There is steadiness of direct self-experience.

These stanzas were written down as they were inspired in the heart. They are not in some sequence. So there is repetition more than once. It is not a fault. In Chhandoyga Upanishad there are frequent repetitions to extend the real meaning of Tatvamasi. This repetition is to impress and to strengthen the importance of the subtle meaning of the subject. In this case of Mota, writing was taken down by stages as these were inspired. This science of Jignasa is specially unique in Gujarati language and it can be useful as a guide to all travellers on the path of spirituality. The Sadhaka who takes advantage of this book by reading it can get the guidance from Shree Mota.

– Jayant Harikrishna Dave

Chtra 5

(Translation by Dr. S. M. Desai)

V.S. 2027

(Oct. 2005)

Date : 16-4-71





DEDICATION WITH LOVE

to

Shree Ramanbhai Bhailalbhai Amin

and

Smt. Dhirajben Ramanbhai Amin

What great development is achieved and progress made
on the Path, with wisdom, tact and skill
in practical application! 1

May all your wealth be used with love in selfless acts
for the good of people, in their development,
and in fulfilling the needs of the beneficiaries! 2

In life how many difficulties were faced and
knotty problems encountered! And yet you have
progressed along the Path without fear! 3

How good is your understanding with insight into
all areas of information and knowledge!
How good and effective is your control on all
appropriate occasions, meeting with Success! 4

Maintaining good feeling in relations is your top
priority in life, and supporting such feeling at heart
has been your best interest in life. 5

You have been empowered with the noble strength
to sacrifice and let things go, and how offering your
all was just an instinct with the joy of heart! 6



NARRATION OF SELF-EXPERIENCE

(In metre Anustupa in Gujarati)

In life, conduct, action and in all practice,
Living for the pleasure of God only,
What an insightful wisdom has grown in me! 1

Whatever was experienced by heart,
in stages, on the path to God,
Is all expressed here, by His Grace,
clearly and in full detail. 2

The aspirant or seeker after Truth
will grasp the good in it, choose the best,
and may throw away everything else,
depending on one's discretion. 3

How sinful times have fallen on us,
what an onslaught of sin there is!
Just knowing it at heart, knowing it well,
Journey on the path was made all easy,
and continued by His Grace! 4

And yet great mistakes were made by me,
But burning heartfelt repentance could keep me
clean and purified at every step. 5



Those who give more importance to others' faults,
increase their own and never make any progress. 6

Forgiven be they, who see the faults of others,
But in themselves, are almost free from flaws. 7

But if their aim is to correct the faults of others,
It is all right, or else their faultfinding
is all unjustified. 8

Those who are fully prepared to uproot
all faults of their own, are vigilant,
are most likely to make progress. 9

Inspite of beliefs and convictions,
if one's behavior is contrary to beliefs,
or conduct violating convictions,
how nature (one's own) alone is responsible
for creating such a confusion! 10

But, reversing the trend, beginning again,
coming back to the right track, and taking strides,
somehow the traveller, I, was able
to make progress. 11

How one's deep interest in the love of God
brings joy and happiness
in worshipping His lotus feet. 12

By his grace, I could get up and rise again
everytime I fell.
I felt no shame at all in falling thus and
rising again. 13





- I know full well that failing and falling
were bound to be there.
But what a great struggle was there in getting up
and rising thus again and again. 14
- Inquisitiveness has removed my bad habits
like meddling in others' affairs,
by scolding me and making me struggle hard! 15
- How life was made hard-working,
in studious, dutiful action!
In my heart were developed virtues
like good manners, humility, discretion,
fearlessness and modesty! 16
- Struggling in facing storms, remaining
ever self-reliant, confident, and loving
doing good to others, living unselfishly!
How such virtues moulded my character! 17
- Moments of agitating restlessness of heart-
were spent in silent, prayerful moods-
how exhilarating they were! 18
- Through what alchemy and magic did
Inquisitiveness settle this restless mind
and when pacified, set it aloof
on the path of worship at His feet! 19
- How the mast of faith was set up and erected
in this restless mind and the miracle of
Inquisitiveness as manifest was truly experienced! 20





Disastrous difficulties like red-hot, burning
pieces of coal were met with on the way,
(The path was full of untold difficulties),
but Inquisitiveness kept me ever forewarned
on the disastrous path. 21

Valour, heroism and greatness, dignity
were held in harmony
with Inquisitiveness, which moulds a form
befitting with the beauty of the soul. 22

With increasing confidence, my heart was filled
with Bhava, (true feeling),
which made it stick to the path.
Its potential exists for unlimited development.
That conviction was born on direct,
personal experience! 23-24

Profound self-confidence, deep faith, just led me on,
and so I advanced as it proved me right. 25

Despite a host of difficulties and hardships,
Inquisitiveness just helped me
to keep myself erect, and upright! 26

Fierce and forceful confrontations I've faced,
Inquisitiveness itself assigned
the fruit of good conduct! 27

Dutifully bound in any type of work you are assigned,
and are intensely occupied in it,
You are considered loyal to it, in truth. 28





Inquisitiveness inspires such loyalty to duty or action,
 such faith, which links one's intellect with
 contemplation and so leads on to a series of duties,
 a stream of actions. 29

One who fully bends the mind, intellect and ego
 and keeps them directed or pointed
 towards the goal of Truth, the Chosen Path,
 to such a one, the goal is near. 30

One who is interested in life positively,
 is sure to be interested in all beings,
 in everything, at first one is single-minded,
 with pointed attention;
 but how one rises later on!
 How one grows in spiritual advancement! 31

How Inquisitiveness has kept me ever alert, in readiness!
 All progress was made possible through
 undoubting alertness! 32

In the heart of the thought-process, in its depth,
 I was made to enter.
 And instead of the thought,
 I was made to grow and inspired by the mood or
 'bhava' of true feeling, the root of all action! 33

Is human life immortal, eternal, and
 manliness or humanness above or beyond defeat?
 Inquisitiveness has shown me how to grasp
 its full essence and how to realize
 the self perfectly! 34



It is known through experience that there can be
 no defeat or any kind of failure,
 Once Inquisitiveness-'bhava' is flourishing and
 strong enough. 35

Inquisitiveness has taught and inspired me
 with the worship of the Almighty,
 the ever Expanding (timeless and spaceless),
 How many nights have I spent in
 eagerness and expectation in true feeling? 36

Living in dire poverty
 and extremely unfavourable conditions,
 I was helped by God's grace to find the way.
 How merciful He is! 37

Finding my way with the help of strength of
 heart and intellect, how erect and rich,
 unbending and prosperous could I become!
 How great that progress was!
 Through soul's struggle was I endowed
 with genius and due pride! 38

On what fierce and varied fronts I had to fight!
 Sheer firm faith in God helped me survive! 39

Wherever the heart was tempted to enjoy
 the pleasures of senses, of lower nature,
 the base desires gave way to the joy
 divine of God's worship. 40





When God alone occupies
 all prominent place in the heart,
 true feeling for Him provides its lively support
 truly at all hours. 41

When 'Bhava' or true feeling occupies
 its prominent place in all that we do and are,
 the lower nature or base instincts
 lose all their strength. 42

Often the soul went oddly astray, erratically!
 Inquisitiveness slapped me then and brought me back
 to the right track! 43.

What powerful efforts were made to make the soul
 free from vices, bad habits, faults and infirmities! 44

When the mind, intellect, ego and all senses
 were deeply moved, absorbed in the love of God,
 engrossed on the path of Love of God,
 by grace the soul was filled with 'bhava', or
 true feeling, and then the mind, intellect, ego and
 all senses, became subservient,
 subsidiary on the path of Love of God! 45-46

All the angularities, oddities of the soul disappeared,
 were made round and moulded in good shape,
 and the lively presence of 'bhava' sustained my heart.
 By the grace of God such perfect, complete 'bhava'
 remained all-absorbing, constantly
 affecting all my conduct consciously. 47-48





How a series of unexpected results were gained
 by the soul and by balancing them each
 and all in their subtlety and purpose,
 by weighing them in importance
 how the soul could experience its fulfillment
 in unlimited delight, as a result! 56-57

Inquisitiveness has shown me the various types of
 defects and shortcomings.
 But with increase in Bhava, true feeling,
 and on its being strengthened,
 how all those defects seem to be secondary! 58

By remembrance (chanting of God's name),
 by an appropriate prayerful mood (true feelings),
 by singing of 'bhajans' (songs in praise of God),
 by surrendering of self (total self-surrender),
 and by involving our mind, intellect, ego, etc.
 constantly in them all,
 when true desire is born in the heart,
 the perfectly appropriate base is prepared. 59

How 'Bhava' (true feeling) is closely linked
 in the heart with all one's daily activities,
 in each moment of our day-to-day conduct,
 in a lively manner, contemplating deeply about it all,
 deep in the heart, the 'bhava' which is developed
 becomes an instrument! 60-61





Full concentration in the aim or purpose of life is possible
only when such 'bhava' is sustained deeply
in the search for Truth,
the activity related with 'Sadhana', is the Quest. 62

How hard efforts were made then in order to mitigate
the mental tendencies,
they became mild gradually as I could be,
in tune with Bhava, deeply engrossed! 63

And thus with constant, lively efforts in force,
the power of passion, sexual instincts, etc.
was turned to advantage in achieving the aim. 64

With surrender becoming all intense
as Bhava increased,
true feeling being strengthened,
life became desireless, detachment
becoming stronger day by day. 65

Those who are duty-bound, sincerely involved in
the work in hand, and do their duties rightly,
are saved and reach the other shore. 66

Inquisitiveness strengthened my aptitude for contemplation
and enriched my conduct
by encouraging implementation of new ideas
and practices. 67

Nothing really benefits those
who come to walk upon this path,
but have no burning desire in their souls,
to achieve their aim. 68





You can derive no benefit from It, the Power,
from which you expect to gain, expect some advantage,
without giving your total devotion to It
which must arise from within your heart. 82

How full and hearty cooperation was obtained,
when self-interest was coupled with the Aim,
and both Intellect and Spirit or Life Force
also lovingly joined them! 83

Whatever was worthy to be observed was observed
in true spirit with concentration.
And when its fruit was released,
what a joyful gift of God's grace it was! 84

Realize that true devotion is born when true feeling
(or Bhava) is felt strengthened and increasing,
And when Bhava is crystallized into action,
All base instincts of nature become mild,
and soon begin to melt. 85

When Faith inspires living,
what a powerful motivator it becomes!
By the power of Inquisitiveness,
faith is also made conscient, alert and active! 86

Faith at different stages has its different forms,
Faith is the real sign, distinguishing mark of the power
of knowledge at each respective stage! 87





Contemplation with repeated remembrance of the One
 with whom you want to merge,
 if done devoutly and continuously too,
 you are bound to obtain *that wealth!* 88

If such awakened 'bhava' (or true feeling) remains
 alive and constant at all times,
 one's base instincts like sex, etc.
 are purified spontaneously,
 Such is the fruit of the sacrifice ('Yajna')! 89

In order to be purified, fully refined,
 we need the power of devotion!
 The fruit of devotion is bhava,
 its result is true feeling,
 Bhava alone makes all of us refined! 90

Real awareness of the aim and objective is
 always present in devotion,
 Do realize it as the part of knowledge,
 'Bhava' inspires action! 91

When the soul is inflamed
 with the fire of true Inquisitiveness,
 it keeps one burningly alive and
 active on the path! 92

Novice as I was, I learned by learning, step by step,
 Yoked I remained as yoked I was, by force,
 Inquisitiveness provided companionship in times of
 stress and strain,
 How often has It lifted and supported me! 93-94





How depressed and despondent then I was,
 wandering here and there,
 confused and confounded going round and round,
 reaching nowhere!
 Inquisitiveness did not then leave me in the lurch,
 never deserting me,
 through constant prayer and prayer alone,
 I was able to reach the shore! 95-96

Multifaceted and colorful as Inquisitiveness is,
 It knows many an art, learns through mistakes;
 such a powerful teacher it is! 97

Its colors change with different stages.
 Without due detachment cultivated
 it is easy to fall a prey, to get entangled.
 But Inquisitiveness helps keep alive one's poise and
 composure, and through a proper diagnosis
 of symptoms, etc.
 it grasps the essence in the end
 and masters the real secret. 98-99

How dense and fierce forests stood in the way!
 All courage gets lost, as if all bones are broken!
 But trying to find the way by any means,
 and struggling on,
 I was, with great hardships,
 able to find the right track. 100-101





What unexpected and unimaginable storms I had to face,
 Inquisitiveness alone inspired confidence
 with vigilance at heart!
 True feeling being strengthened and made so firm
 in the heart with concentration and
 with single aim,
 those storms melted away and disappeared
 as I constantly prayed to God in supplication. 102-103

How many miseries this soul had to endure!
 They had made me almost blind!
 No efforts could succeed.

 All struggles were in vain.

Then Inquisitiveness, like Mother Jagadamba,
 the 'Mahashakti', goddess of power and valour
 made herself manifest,
 restored my vision with my blindness gone;
 how great that Mother is! 104-105

Lost in all narrow lanes, by-lanes,
 from which exit was impossible, I was caught.
 All efforts fell too short. But tearful prayers,
 from the depth of heart, soul's appeals for help,
 It heard and offered help and
 brought me back to the right track. 106-107

How the soul was inflamed with a deadly fire!
 That was not within my power to extinguish at all!
 But awakened Inquisitiveness came on to fight
 and with its continuous onslaught,
 the fire was quenched
 I call it all God's grace! 108-109





- How It could make mighty men out of clay!
I have experienced that power of Inquisitiveness
in practical life! 110
- Life becomes meaningful and its aim is served,
if the living purpose of development is held dear
and strong at heart with concentration. 111
- The soul has to act in harmony with all, in all respects.
It has to iron out all differences, brush off all angularities.
That is the best fruit of action of
the 'Yajna', known as sacrifice! 112
- Total surrender was achieved through
all appropriate action on my part.
It was brought to perfection by the soul and
I was placed at the feet of the Lord. 113
- In doing so as Bhava increased,
all my wounds got healed;
And the soul was able to reach a state of harmony
in all respects. 114
- This has been offered in a spirit of sacrifice,
with tender love.
How intense love kindled my soul,
awakened me, and has kept me alive! 115
- And that generated true feeling, in selfless love.
Faith, courage, trust, confidence developed in life. 116





Inquisitiveness came to help as the way was found,
I have felt no helplessness at all in anything. 117

How the great goddess of abundance, this Inquisitiveness,
blessed me, this soul,
with dazzling prosperity, spiritual wealth! 118

By living through and knowing all the differences and
similarities of all actions,
I could cull out the quintessence of them all,
by experience! 119

How the best, most prominent and virtuous qualities
of them all (conduct, behavior) and merit,
ingrained, boosted in me by Inquisitiveness
made me just like a new man! 120

I learned to put both of them to advantage
in order to achieve my aim,
in times of misery as well as well-being,
and so I prospered. 121

How odd by nature and mischievous I was,
Inquisitiveness reformed and set me right,
by making me struggle so hard! 122

My life got illumined by grace,
the miraculous light of Grace of God,
experienced deep in the heart,
rare blessings showered indeed! 123





When the heart was touched by dire need and
selfish '*self-interest*' towards achievement of the aim,
I was made to probe deeper and deeper,
and yet could not see the end.

The search was endless. 124

How the maestro sings swinging from
the highest tone to the lowest, all in tune,
keeping the rhythm right, all beats in place,
the heart and soul of the '*raga*' remains intact;
Similarly the real aspirant or seeker after Truth,
wherever he moves or whomsoever he meets,
has no other aim but welfare of them all! 125-126

Maintaining '*bhava*' at its highest point,
sustaining true feeling at peak, in all intensity,
is difficult, there are all the chances of a fall! 127

How many such ups and downs were experienced!
How often arose such confusing perplexities! 128

Through such experiences of rise and fall,
the crowning point, climax or crest was reached,
and by His Grace, true faith in the goal
settled in the heart, was firmly established! 129

To achieve right tuning, consistent,
appropriate, sustained, of feeling in the heart,
Inquisitiveness made me struggle on! 130





How disinterested selfless love grows, develops
directly, spontaneously as it transcends
dualities and goes beyond the 'gunas'*,
three qualities. 139

By the grace of God, such efforts made by me,
this soul (Pujya Mota) has been successful.
They have bestowed on me a new vision, insight,
a new world of experience, renewed again! 140

Though I have lived this life,
under the guidance of my Sadguru,
I have never felt myself crippled, lame or weak,
in conduct, at any time at all! 141

If true feeling to please the Lord, love of God,
permeates through all one's actions,
one's inner eyes are opened in all ways,
all right! 142

While obeying orders, commands or instructions,
when one's heart is soaked with true feeling,
the essence of such orders is felt within
with conviction by such a one! 143

* Three gunas or three qualities are of 'sattva', 'rajas' and 'tamas'. Comparable to ideas of 'super ego', 'ego' and 'id'; from the highest and purest to the lowest or base instincts, called 'Prakriti' or 'nature'. It is our basic animal and human nature. The three gunas constitute human nature. The dualities are ideas opposed to each other, like life and death, joy and sorrow, darkness and light, knowledge versus ignorance, or good versus evil; victory versus defeat, sin versus merit ('papa' and 'punya'), etc. To grow above dualities and three qualities, etc. is a rare achievement on the part of the aspirant or seeker after truth.





When true feeling inspires action, is implemented,
 it becomes a power in itself,
 and a source of power which grows,
 renews itself, so fruitfully. 144

One cannot learn or receive anything at all
 from the Teacher, or Guru,
 unless His heart is full of joy,
 is fully pleased with one in every way! 145

How agreeable or favourable our behavior is
 with those who enjoy status or importance in
 different walks of life!
 Then why can't we behave agreeably with those
 who are enlightened and do possess the knowledge of
 the Truth, secret of life? 147

Appropriate qualities of conduct
 arise and grow in one
 with consistent contemplation
 of the desired goal. 148

How differences subside, opposition all dies out,
 the dualities are laid to rest,
 and a splendid kind of harmony
 flourishes in one's life! 149

'Karma' or Action plays a prominent role in giving
 shape to Bhava,
 in making Bhava or true feeling materialize,
 How the soul is made mature and purified
 through Bhava on the anvil of action! 150





Only a single aim, integrated and concentrated,
directed to the Lord,
when flowing consistently as a whole,
becomes the power of meditation. 151

Combining meditation with true feeling
in one's daily routine and action,
the soul must surrender with love at the feet of God,
keeping Him in front, at heart,
in everything one does at any time,
and so live with the aim and objective
held up in prominence! 152-153

I struggled so hard and firmly
in the manner laid down by Inquisitiveness
that I could see in front of me
the solid result of development. 154

Inquisitiveness taught me to learn by living, at heart,
Being useful to others, to everyone,
and so my life was lived! 155

What new exciting thrills, ecstatic aspirations,
insightful fresh ideas and stimuli were generated
by Inquisitiveness giving me a feel of
glorious pride, impressive intelligence! 156

Wedded to Inquisitiveness, I was able to stick to the path,
It gave me new valour, heroism and
I was sustained by Grace! 157





To overcome and survive so many ailments,
 limitations of this body,
 pain or misery is an alchemy, a kind of magic key,
 penance is a great remedy against such ills!
 Unless intense feeling ripens and
 matures in the heart-centre,
 It is very difficult to endure such grievous ills! 158-159

Despite all ailments, I did not despair,
 Nor succumb to them;
 God's grace enabled me to oppose such ills
 with awareness!
 With ailments becoming intense, deep inside,
 true feeling Bhava, entered at each stage providing me
 with layers of relief! 160-161

How the mind remains perfectly still in all activity!
 Such is the sole purpose behind each activity! 162

Let there be activity in inactivity
 and inactivity in activity!
 Such activity itself in inactivity is the apparent
 real essence of Bhava or true feeling! 163

There is nothing impractical or impracticable
 in the science of Inquisitiveness.
 It knows how to be put into practice. 164

The path of meditation, contemplation of the soul,
 passes through 'Karma' or action.
 They are inseparably connected or inter-linked.
 While doing my 'Karma' or duties how
 I learned to keep true feeling in the heart! 165





- The harmonious perfect blending or fusion of 'Rasa'
and delight-interest and the joy combined
which awakened in the soul is
an experience divine! 166
- That life is blessed and fulfilled
which is aloof from lack of interest
and from excessive egoistic interest! 167
- When equanimity managed a balanced life,
life became all colourful through experience! 168
- My soul bathed in the confluence of strength,
of intellect, and devotion;
How I was made mature,
as moulded by Inquisitiveness! 169
- How strong and unafraid I grew as trained
by fearlessness—
what the soul thus gained was all
a gift of Inquisitiveness! 170
- The art of living that I learned
through practice and conduct,
I tried to sing about it all, sing from my heart,
by the grace of God! 171
- I have tried to sing about it all,
the way I lived and rendered truthfully,
Action as well as Method, the Duty and the Style,
Distinguished clearly, in either case! 172





Whoever shall grasp and learn the moral of it all,
 Will be so blessed by the grace of God,
 such is my sincere prayer for Him! (and all!) 173

What is written down here by the grace of God
 is what I learned and could, by stages,
 of the soul's quest for Truth. 174

Some power pepped me up, some one giving a push,
 What Grace It was! I bow down truthfully, to It,
 with all my heart, full of noble feeling! 175

With continuous and constant contemplation at heart,
 imbued with a lively sense of sacrifice,
 By loving and living in self-surrender,
 was created an aura of light—internal
 as well as external—protecting me! 176

My inward eyes got fully opened,
 through efforts, as the heart got soaked,
 watered by constant prayer and true feeling! 177

All those who are near and dear, my kith and kin,
 all those whom I love,
 have borne with me, through love truly;
 I couldn't repay them! How ungrateful of me! 178

How I was fully blessed, sheltered by God's mercy,
 Its protection over my head, helped me
 to progress through all sorts of condition! 179





How can one lead? Such soft tendencies
of a gentle heart
were not fully developed in me! 180

If those who are genuine aspirants, seekers after truth
of feeling of the heart of Inquisitiveness,
can do me justice;
I will be highly pleased and contented to accept! 181

Thoughts all inspired by Inquisitiveness, practised in life,
which illumined my soul, moulded my behavior,
and shaped me as I am! 182

Whatever and all that Inquisitiveness
taught me in life,
I have expressed here without exaggeration. 183

All as it was is here clearly expressed
by virtue of His grace,
I have sung the saga of experience,
of actual conduct! 184

This experiment, just as it is, aimed at
demonstrating the truth and heart of Inquisitiveness,
I dedicate with love at His feet. 185

What I have narrated here was truly lived and done,
experienced through His help and grace.
I am addressing others,
to inspire their heart with Truth! 186





I was able to infer, conclude and cull out the truth
 from experience as I struggled on
 and whatever I have learned
 I dedicate with prayer at His feet. 187

I went on writing as it all sprouted
 or dawned in my heart,
 I have kept it all as it is, unrevised, unimproved.
 The quest for truth, just as it was,
 is here briefly described,
 I lay down it all, in all humility,
 in the form of words,
 begging for forgiveness, at His feet! 188-189

Wretched and poor, I was,
 when I sought your shelter.
 How kind and generous you are always
 giving me all I want! 190

All royal luxuries and the best possible amenities,
 comforts of this world, I have obtained
 How can I put it in words, such is His Grace! 191

Just like a straw I was, but, have been made so strong,
 I kneel and bow down to Him again and again
 and continue to pray with true feeling
 from depth of heart! 192





“असति प्रयोजने किमेतदिति जिज्ञासाः ॥”
“*Jignasa is the Quest of Truth. It is God-given.*”

JIGNASA

(Inquisitiveness)





I exist everywhere

– Saint Shree Mota



INTRODUCTORY



CHAPTER : 1

THE BASIS

(Harigeet)

Where there are intense feeling, urge, Rasa
and total self-interest,
the mind is spontaneously concerned
and concentrated in Bhava and in its experience. 1

(Anustoop)

There can be no awakening without
real consciousness,
But consciousness must follow once,
there are urge and self-interest. 2

The mind that is fickle and frail
has no real self-interest,
Without full self-interest,
the mind is not involved. 3

He who finds fault with the mind
knows not himself,
Without real intensity to know,
there can be no real concentration. 4

When real self-interest fills the heart,
The mind therein gets spontaneously concentrated. 5

With an intense desire of the heart
to reach the goal,
The mind sits still in concentration. 6

When intense yearning is brightly burning,
and knows no end,
Such longing meets with success. 7

With desperation and diehard determination
Readiness to go to extremes,
All is easily achieved. 8

One whose heart is bursting
to get to the chose goal,
Who constantly contemplates it,
Is sure to achieve it. 9

Though the path of Inquisitiveness
is hard and perilous,
For the one whose interest is awakened,
it is not so difficult! 10

When you are settled comfortably
and full of worldly things,
Any deviation or difference from that state
will pinch you sure and upset you. 11



When such a pinch causes deep understanding,
 and pain in the heart,
 Efforts are made to be free from it. 12

Awareness of such bondage is necessary at first,
 For those who are inextricably tied,
 freedom is hard to gain! 13

When the heart is fired to do something,
 Its awakened vigilance itself is apparent. 14

When someone puts forth false and lame excuses,
 You must know that there is
 no intense readiness at heart. 15

When lie is full of pretence, hypocrisy
 inhaled and hypocrisy exhaled;
 There is bound to be a natural downfall. 16

At the forefront is the heart,
 the base of Inquisitiveness,
 Without the involvement of a sincere heart,
 Inquisitiveness is unable to achieve anything. 17

With a tide of aspiration in the heart,
 Inquisitiveness can perform its real task. 18

How Inquisitiveness can show the right moment
 of creating destiny,
 Only the awakened can grasp its worth
 and catch the moment of blessedness! 19



Even if there be a vague, indistinct plan,
 Inquisitiveness can make it perfect and sure
 to be accomplished. 20

My heart has taught me to think elaborately,
 To view and weigh all aspects carefully,
 before arriving at a decision. 21

Once the decision is taken,
 there can be no back-tracking,
 no retracing of the steps,
 Even till death, such is the law
 that Inquisitiveness forces us to obey. 22

When the soul is in harmony
 with Time and the Instrument,
 The way to reach the goal dawns in the heart,
 and Inquisitiveness is born. 23

The devotee of life dynamic is awakened then,
 And the process of consciousness,
 comes within his experience! 24

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CHAPTER : 2

THE INSTRINSIC CHARM OF LIFE

The common man has no ideal of
the real charm of life,
How unique and wonderful is
the delightful charm of life! 1

The Jiva (soul) has many and varied
charms in life,
But the real charm of life is different,
from them all. 2

The One who has tasted, digested
all the common interests of life,
And lived in self-restraint,
Can alone taste the real juice,
the charm and elixir of life! 3

The body, mind and soul (life-force)
get transformed through self-interest,
And become more fruitful through
restrained development. 4

It (God) cannot be compared with anyone,
How unique and inscrutable It is indeed!
The one who knows, enjoys,
will easily understand! 5

One must always live one's life with joy,
Life is to be enjoyed and not just spent away! 6

Bathing purifies the body,
Sincere feeling purifies the mind,
Donations make one's money clean,
And penance purifies our senses.
The heart is purified through contentment,
Life is uplifted by 'Jignasa' (Inquisitiveness),
By such means life is moulded and made mature! 7-8

The duties (work in hand), for development of life,
must be considered as a due
and kind of sacrifice,
By such approach and appropriate action,
Life gets moulded and mature. 9

How can others know about the
thrills and charm of life,
Enjoyed by One who is strongly
intoxicated with the zest for life? 10

One who is intoxicated with such zest
and is desperately bent on giving shape
to the ideals of living with a definite aim,
How wonderfully he moves in life,
How can others even understand? 11

How intoxicating is their joy of life
 in gay abandon and in sacrifice?
 They continue to live even after death,
 Blessed indeed is such a life! 12

The total sacrifice, at each stage
 grander than its previous one,
 How vital and important in moulding life,
 it can be on the path! 13

By creating new interests, it provides
 convincing experience,
 Even those negatively inclined,
 It transforms through such true interest! 14

In accordance with vision and determination,
 To give new shape to life, Inquisitiveness will
 inspire and help in progress on the path. 15

Though Inquisitiveness apparently holds the soul
 in bondage, as it were,
 Its purpose is unique,
 It helps to liberate completely! 16

The soul is supported and sustained
 in its subtlest form through Inquisitiveness,
 inspires action
 through subtle turns by stages. 17

Orphaned and unsupported though you be
 or think you are, absolutely helpless; still
 Once Inquisitiveness weds you,
 you will be free from all anxiety! 18

Whatever be your entanglements with reality,
 the complications of a criss-cross life,
 Inquisitiveness can free you from it all,
 and doubtlessly! 19

Inquisitiveness surely helps you earn the needed
 capital (bonus) to live your life,
 The real capital is Bhava, of the heart,
 that helps to develop life! 20

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CHAPTER : 3

THE AIM IN LIFE

Inquisitiveness initially has no idea as to the goal,
Yet it employs every means and rests not till
it is reached. 1

Know it for certain that you are
not on the right path,
If you are simply beating about the bush,
if your efforts are all just haphazard. 2

When the heart is truly afflicted, and
burning with desire,
The mind remains engrossed persistently
such is the real nature of the goal or aim! 3

Once you are intent on the aim,
all of its conditions have got to be kept,
sincerely, then alone can the aim be achieved! 4

With the most intense eagerness to reach the goal,
One's mind is sure to remain all concentrated. 5

Inquisitiveness is the only appropriate instrument
for the aspirant, the seeker after Truth,
on the Path! 6

The soul has to struggle hard, honestly and
persistently, make all efforts through diligence. 7

The goal is invisible, imperceptible, unmanifested,
To give it a concrete shape in the heart,
how Inquisitiveness does help to struggle
and to persevere on the Path! 8

The soul is closely interlinked with Inquisitiveness
in order to achieve the aim,
which care for nothing else! 9

How Inquisitiveness is loyal to
the soul in respect of its aim!
Without such aim, the heart remains unconscious! 10

Inquisitiveness creates a deep agitative earnestness
intensity of aim at heart,
Which transforms everything. 11

We are all asleep, but Inquisitiveness is ever awake,
How alert and fore-warned it keeps us too! 12

Once the aim is fixed and kept in view,
The mind's going astray
regarding the aim is not to be. 13

How Inquisitiveness first weighs the pros and cons
of probability of achievement of aim,
Then only takes the steps, sets out on the Path. 14

Inquisitiveness rests not until its goal is reached,
Such intense restlessness it holds in its heart. 15

Keeping the aim in front, in times of joy or woe,
Inquisitiveness acts evenly
in accordance with the aim. 16

Retaining all that is useful
towards achievement of aim,
And adding what is needed, or is short,
is well advised. 17

Inquisitiveness will show the way
even to the one who simply cries
and keeps crying in agony,
lying idle, if awakened It is! 18

For the one who stands erect, steadfast,
on way to the goal,
The goal is surely within reach,
such is the agreement (bond) of
Inquisitiveness. 19

For the one with a live and constant aim of
Inquisitiveness at heart,
There is no doubt or suspicion
about the aim! 20

All other things will be secondary to the one
Who has his aim alive and constant in the heart. 21

When life has a determined goal,
It is enlivened with consciousness
and truly is sustained. 22

And constructive development can be experienced
when the aim is enriched with one's intellect,
concentrated, whole and contemplative. 23

The goal itself comes near by choice,
approaching those who remain
at heart engrossed with joyful awareness. 24

While retrieving to retrieve whatever was lost,
Continuing the search, one's hope
to regain is born in the heart! 25

Initially it knows not what is to be gained at heart,
But Inquisitiveness becoming constant
as well as consistent, the gain is sure to be! 26

With constant, continuous and consistent efforts,
one who is firmly established
in consciousness, is sure to gain,
achieve the aim at heart! 27

Contemplating day and night at heart about
the secret to be gained, the mystery to be solved,
one can achieve one's aim in life! 28

Inquisitiveness knows not and cares not about
pampering of the soul,
Its sole aim or dutiful action is
to fathom the heart's secret,
to measure the depth of the aim! 29

Inquisitiveness cares not for anything in life,
Its heart is all absorbed in achieving the aim! 30

By learning from each of such various experiences,
in its own peculiar way,
How Inquisitiveness integrates all its learns! 31

Inquisitiveness lovingly accepts all
that it regards conducive to its goal,
and so acts in harmony with experience! 32

It knows how well its power increases as
it acts in accordance, in solving such problems? 33

As complications, riddles, knotty problems or
hardships arise,
Inquisitiveness welcomes them all along the path,
regarding them as gifts of God's grace! 34

Inquisitiveness cares not for any calamities or
hardships on the Path, on the contrary, calamities
become opportunities for increasing its strength. 35

"Profound contemplation of the aim, alone,
done deepest in the heart," achieves the aim. 36

When one is intent on the goal, bent to achieve,
not worrying at all, at heart, about the consequences,
Results are manifest, directly, clear to all! 37

Despite all difficulties, obstacles, calamities,
all types of opposition also, if one sticks still
to the aim, one's concentration in it
is constant and steadfast! 38

How, the mind remains by itself
concentrated in the aim,
even when the mind is perturbed or restless. 39

With such concentration and being engrossed,
or totally in tune with the aim,
meditation becomes easy and spontaneous,
Such is the power of Inquisitiveness! 40

Inquisitiveness trains and enables one to use
everything towards self-development.
The sole purpose of such development is
to achieve the aim. 41

Pursuing the aim with total involvement and zest,
true feeling 'bhava' is awakened,
Which further leads one on towards sacrifice,
Such spirit of sacrifice is indeed
admirable and unique! 42

In such pursuit one encounters wonderful experience,
enticing and varied,
but Inquisitiveness is never enamoured or trapped
to flirt with them! 43



The Inquisitiveness will welcome even death,
 For its intent is ever fixed in the aim,
 constant and consistent, fully alive!
 Its determination is strong to achieve the aim,
 held dearly at heart,
 even in the face of death, if that be so! 44-45

How unique and lively is the Path of Inquisitiveness!
 the way of inquisitiveness renewing life after each death,
 dying again to gain immortality! 46

Achieving the aim itself is not enough,
 But dying during the struggle, still persisting,
 and achieving again—such is true Manliness! 47

Often on the verge of sinking,
 they seem to remain afloat, and
 Continue to swim and struggle
 to reach the other shore! 48

Only the brave succeed as such,
 while occasions often arise,
 during the struggle to make the aim materialize,
 when one is facing martyrdom or death again! 49

How new riddles, difficulties, obstacles and
 fresh complications arise!
 But those who are manly and truly valiant,
 continue to keep their aim alive. 50

The winner-to-be has to face gruelling tests,
 which bitter as they be,
 One welcomes all with love! 51



How one who is in the midst of many battles
 like forest fires, and is deeply engulfed in them,
 learns to remain alert and vigilant! 52

Only the Experienced can truly enjoy
 keeping oneself alive amidst such intense wars—
 how romantic it is! 53

Such alone are truly brave heroes like gems or
 dazzling diamonds of this world,
 who never rest or relax until their goal is reached,
 all aims achieved! 54

Dreams materialize in time,
 such aims are soon achieved by those
 whose inquisitiveness is burning,
 intensely like volcanic fire! 55

Inquisitiveness spurs and stimulates,
 stirring and encouraging in the act,
 to make one's mind all concentrated in one's aim
 at all times!

The way Inquisitiveness leads one
 no other Power can! 56

Intensely alive, true feeling (bhava) is necessary
 to help one achieve one's aim absolutely.
 Without such true feeling
 no soul can reach the goal! 57

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CHAPTER : 4

BHAVA (BEING OR TRUE FEELING)

Where full efforts are being made towards
achievement of the aim,
The Power of Being, True Feeling and Qualities (Merit)
are also born, generated on their own. 1

Where efforts generate True feeling or Being so,
Purity of heart or innocence is also born,
When purity of heart informs all action,
one's life is illumined. 2

Whatever is pure and appropriately done in life
is so achieved by the power of true feeling;
So true feeling is indispensable
while Inquisitiveness flows in the heart. 3

When 'bhava' or true feeling come to the forefront,
achieves perfect prominence in the soul,
and is constant, everything is changed. 4

How much is true feeling so constant in your heart?
Taking it as a norm, you will evaluate your life! 5

The real assets worthy of development,
or the true instrument of development,
are pure, religious feelings, which develop the true,
essential feeling of Inquisitiveness,
the heart of Inquisitiveness. 6

True feelings awakened deep inside
are never erased or obliterated,
They get in time manifested through
one's conduct definitely. 7

When true feelings are awakened in the heart,
they make a ringing sound, expand within, in depth,
and manipulate all action of the heart. 8

If lively 'bhava' is awakened deep
in the very base (the body),
It touches various levels, stages of being,
wonderfully like magic. 9

How different and varied is the action or
duty of expression of 'bhava'!
The power of action of such true feelings
is felt deep within one's heart. 10

New explosions occur when action is touched
by true feelings or 'bhava',
How many new manifestations or
forms of power arise because of 'bhava'! 11



Actions of the body are changed by 'bhava'
 or true feelings which are related closely
 with 'bhava' joined from previous births;
 Such feelings are related with actions or 'karma' and
 bring us peace and joy within. 12

What gifts Inquisitiveness contributes to the soul!
 It is revealed when 'bhava' (true feeling) enters and
 affects our behaviour (conduct)! 13

The gratitude of heart is also felt
 after awakening of 'bhava'.
 The heart remains ever so tender, loving,
 self-deceived, innocently affectionate,
 because of 'bhava' or true-feeling. 14

How wonderful self-consciousness,
 a sense of glory of being alive and active,
 is felt by the soul on cultivating in the heart
 the feeling of Inquisitiveness,
 arising on its own! 15

How the soul derives new perception,
 accurate impression, because of 'bhava' in the heart,
 and the conviction for development, progress
 is generated by Inquisitiveness! 16

When 'bhava' fills the heart,
 there is no room for reasoning,
 thinking or inclinations or instincts,
 such is the true nature of 'bhava' (true feeling)! 17



Without such 'bhava' arising (in the heart),
 no development begins, no progress possible,
 How for all such development,
 therefore, 'bhava' is quite essential! 18

Once such 'bhava' awakens in the heart,
 all things are seen as new!
 When both 'guna' (qualities) and 'bhava' (feeling)
 are cultivated,
 How a special kind of Power (energy) is also felt! 19

With such awakening of 'bhava'
 life becomes so interesting, all new and colorful!
 And a sense of beauty embraces everything!
 What a brave, new world, it all becomes! 20

No one can fathom the depth of wealth,
 of the riches, prosperity of 'bhava'!
 It is so because, one must return to self,
 when one learns to transcend all feeling! 21

When the soul is touched by 'bhava' imbued with
 true feeling, it makes a ringing sound!
 How can it be ignored? It is so loud
 and spontaneous! 22

When true feeling arises in the form of words,
 the words carry the power of
 Consciousness, the force of life,
 The words remain not mere words,
 True Energy (Power) arises in those words! 23



Bouts of new energy, force of life, are generated
by the power of true feeling of Inquisitiveness.
The Essence of life, its secret, mystery, begins to
sprout and blossom, aspiring to soar, into in the sky! 24

When the touch of God's love is felt at heart,
And the sense of His grace arise in one,
What a wonderful lively sense of gratitude,
to the Giver of Grace is also felt within! 25

The result of Inquisitiveness is the flowering of
true feeling in the heart,
What a gracious gift of God is such true feeling! 26

How wonderful is true feeling!
How the soul enjoys its humming,
throbbing liveliness, its haunting melody,
oozing its juice, in all its activities! 27

Even in the best of best actions,
though of all its types,
action itself is the best,
but if there is no true feeling in action accompanying it,
all of it is useless to the soul! 28

Without action, no feeling can materialize,
Any such action without true feeling
can lead to no progress. 29

The awakening of true feeling at heart inspires
a blissful vision of auspiciousness,
here, there and everywhere!
How the heart is blessed with bliss,
experiencing all fulfillment! 30

How the whole world looks all fresh and green
because of 'bhava'!
Such sights are soothing to the eyes!
What new visions of beauty are beheld! 31

Once Inquisitiveness has seized one's soul,
it's presence felt and evidence is seen in one's conduct,
So great a Power It is!
The Mother of the World! 32

Such true feeling filtered oozes and percolates
through all one's duties and action,
When such feeling touches or fills one's heart,
it becomes a transformer! 33

How directed to the aim, attention, concentrated
this 'bhava' can keep one always!
How exciting and lively is its activity
to the soul! 34

'Bhava' makes one's life and heart full of fragrance,
and freshness as also fascinated
by beauty in all its forms! 35



When the heart is truly awakened by 'bhava',
and melts with love,
all conduct in accordance to such feeling
becomes truly religious. 36

Though all duties and action be the result of good thought,
proper thinking,
the action which is inspired by 'bhava'
is truly religious. 37

When the heart melts profusely as a result of 'bhava',
it becomes one with lively Consciousness at once! 38
(What a harmonious union is achieved, or comes
into being, between 'Bhava' and 'Consciousness'!)

Once true feeling is awakened intensely
and becomes constant,
the basic tendencies of one's nature,
the natural tendencies of all senses, get changed. 39

Bhava makes one holy, pure of heart,
Bhava is the source of inspiration, too!
Bhava is created naturally, spontaneously,
out of Inquisitiveness! 40

Inquisitiveness inspires bhava,
gives guidance to the soul,
It is pleased with no empty vision,
tolerates no empty thoughts,
but inspires action on the Path. 41



How the heart achieves a state of ecstasy,
with feeling at its tide!
It then makes all appropriate use
to mould and shape for life! 42

How intoxicating is the flavour of Inquisitiveness,
and how all-absorbing too!
The true feeling of Inquisitiveness also makes
one soar to impossible heights! 43

The power which blossoms through such feelings,
Will never wither, the glory of Inquisitiveness,
how great, can turn the lowly into the best! 44

Unless life is watered with and nurtured daily
by true feeling, how can it bloom?
True feeling, 'bhava' is ever so essential. 45

When true feeling arises in the heart,
it percolates and oozes constantly,
all limitations of time and space automatically disappear,
or all are just destroyed! 46

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CHAPTER : 5

THE INQUISITIVE :
SEEKER AFTER TRUTH

Inquisitiveness awakened
 even in a dunce or stupid soul
 can cause miraculous changes, unthought of! 1

One may be totally ignorant,
 yet Inquisitiveness awakened in one's heart,
 Can make one's life renewed, reborn,
 indeed, at all moments of existence! 2

Inquisitiveness is alone the true,
 most precious wealth of one's life,
 The wealth one earns in life
 cannot be compared with it! 3

It is our own life,
 We must live it in our own chosen style.
 We must never peep into
 another's way of life 4

Those who use the trap of reasoning, web of logic,
 and move about building a world of alternatives,
 Are no devotees of Inquisitiveness and are
 not firm and fast upon the path. 5

Let the world consider such people impractical,
 who, inspired by Inquisitiveness,
 are turned to the path,
 directed in their search for Truth. 6

But one with determination, wedded to his goal,
 Feels his duty at heart, all action to be realistic! 7

Even while one's thoughts keep chasing
 objects of sensuous pleasures, for worldly joy,
 the one whose 'Inquisitiveness' is awakened
 will act in self-restraint. 8

To become truly subjective, directed inwardly
 towards one's soul,
 pure innocence of heart, clean qualities or
 simple virtues and total frankness are necessary. 9

Our life is not meant for indulgence
 in worldly pleasures, sensuous enjoyment;
 Inquisitiveness teaches us
 how to make good use of life. 10

When Inquisitiveness is awakened about something,
 all instincts, inclinations turn to that,
 remaining one with it, and other things become
 secondary spontaneously. 11

The Inquisitive keeps his aim in life close to his heart,
 and strives for its fulfillment in everything. 12

Once such eagerness and longing to achieve the aim
arise in the heart,
there Inquisitiveness takes birth spontaneously. 13

Even when defeated, it admits no defeat,
the purpose to succeed and win is carried
in the heart. 14

Contemplating constantly the sole object of its search,
sincerely at heart.
How concentrated It remains, one with the aim,
engrossed joyfully! 15

The Inquisitive is truly introspective,
giving no importance to external objects,
he observes all external conditions only as
an outsider, remaining all untouched. 16

Inwardly bent, he gives all importance
to matters of his heart, and
keeping his aim in view,
probes deep into whatever appeals to him. 17

The Inquisitive at heart tries to be free entirely
from everything achieved by observing the outside,
all space, the sky! 18

Those wedded with Inquisitiveness
receive good guidance.
How useful to the soul, inspiration is felt
to be at such a time! 19

The seeker after Truth, true aspirant, is one
who knows definitely and certainly,
That whatever confronting him, he is facing,
has the sole purpose of training him. 20

Inquisitiveness is wedded to firm determination,
strong as steel,
It can, therefore, never give up
what it has undertaken to do. 21

With awakened, burning Inquisitiveness,
one's sense of discretion,
awakened in its subtlest form,
comes to be of use at that instant. 22

How can that man whose Inquisitiveness
is truly awakened and lives as such at all the time,
remain carefree or live indifferently at all? 23

One with awakened Inquisitiveness is always industrious,
and remains absolutely involved in his own work. 24

Unstable circumstances may have trapped you tight,
Inquisitiveness awakened at that time,
making itself erect,
fiercely opposing the odds, will try to win. 25-26

One whose intense Inquisitiveness informs
and permeates through all his work,
will surely strive to keep his senses under restraint. 27

The Inquisitive One will never tolerate
 a moment's laziness, lying all idle,
 his sole mission, life's work, is continuous strife. 28

He who continues to strive, to learn
 what is worth learning, and to know,
 shall learn it sure, sooner or later. 29

The Inquisitive never sticks to the right of
 ownership, Nor will he ever seek his support or
 strength from such a right. 30

One whose sincere self-interest aims at his goal,
 his inquisitiveness remains intensely awakened. 31

Inquisitiveness dives deep,
 delving to the depth of the soul,
 earnestly trying to fathom the secret
 of the soul in its entirety! 32

One who is instantly aware of the aim or objective,
 on appropriate occasion, and acts all in accordance
 to such awareness,
 can be called inquisitive. 33

All people live and behave in life in accordance
 to their inclinations or instincts,
 How then can Inquisitiveness remain sitting idle
 upon its path? 34

Those whose Inquisitiveness is awakened,
 may be far-sighted, original thinkers, seers,
 How interested aesthetically and romantic they are! 35

Inquisitiveness is by far superior to and
 more powerful than the force of base instincts!
 One who is being moulded, trained by Inquisitiveness,
 can see the truth inside his heart. 36

'One with awakened inquisitiveness
 must be an expert in everything he does,
 connoisseur, cognoscente,
 It is in itself a solid proof,
 and a self-evident truth. 37

Life is full of varied, multifarious types of occurrences,
 The Inquisitive soul is ever alert, attentive to
 his aim, among them all! 38

The Inquisitive one will not look at incidents as
 incidents.
 To him they are like a training school.
 He will act as if he is being trained, or developed. 39

And so, each incident is termed as one's 'Guru',
 (events are called teachers),
 because they show what is good or useful
 in each stage of life. 40

At the call of Duty, for those who consistently progress
 on the path,
 so true is their call, such ones alone are
 the right seekers after Truth. 41



One who makes the maximum,
 best use of all one gets,
 shall ever live in contentment,
 well-settled in it all. 42

Even after getting all one wants, perfectly too,
 if one is not intoxicated, arrogant;
 such a one alone is the real aspirant or
 seeker after Truth, in life devoid of all ego! 43

Blessed are they, who truly act bravely,
 fighting for duties, rights as shown by Inquisitiveness,
 in accordance to orders. 44

With modesty and humility of heart,
 there also arise virtues of fearlessness, in life,
 and Power akin to volcanic fire and force! 45

Such a Power can then give shape
 to an all new life!
 And the ardent soul (Inquisitive) then enters
 into divinity
 (the soul touches the plane of life divine!) 46

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SYMPTOMS AND EVIDENCE OF INQUISITIVENESS



CHAPTER : 1

AWAKENING

Once Inquisitiveness accepts full responsibility,
It allows no fault or defeat to enter or remain. 1

Even after setbacks, It takes no time to rise again,
Ever on guard, cautions and forewarned as It is! 2

Even a little fault can cause it a severe blow!
What a fall! it feels strongly;
and cannot soon arise! 3

Once Inquisitiveness suffers from errors
or blemish affecting cautiousness,
How shocked It feels and is again intensely
on Its guard as ever before! 4

Rarely does Inquisitiveness deviate from goal
and lose control,
but judging the consequences, soon regains its hold
and is cautious all again! 5

How on such occasions,
rekindling its intense cautiousness at heart,
It sticks to the Path of search for Truth! 6

Maybe, at times, its attention is diverted,
But startled all at once as such,
it wakes up again! 7

When one is fully aware about one's aim or goal,
so testified, true Inquisitiveness is present in
one's heart. 8

Maybe the road is rough, the path awkward,
Inquisitiveness may feel It is derailed, delayed;
But bent on its progress, it is quiet no more! 9

Knowing its way so well, It continues progress;
where to take a turn, It knows full well. 10

So youthful 'Inquisitiveness', impelled by a new spirit,
soars high, touching the heavens,
how confident It feels! 11

The Soul acquires knowledge through experience,
How vivid is its awareness of aim! 12

The beauty of Inquisitiveness is such
that It keeps Its aim or purpose all alive at heart,
by remaining constantly aware about the Goal! 13

With firm determination,
one who achieves one's aim,
becomes as strong as steel;
such a one is firm at heart like Mount Meru. 14

Inquisitiveness has its real motto, imprinted in its heart,
 “Achieve, and after achieving,
 probe deeper, deeper still!” 15

Immense power and wonderful craze,
 immovable indeed,
 are required to fructify the aim;
 how constant and how studious application for it
 is necessary! 16

Once true Inquisitiveness is awakened,
 there is no wandering here and there;
 no beating about the bush or a wildly, goose chase;
 all that remains to be done is constant perseverance,
 by choice, continuous effort and nothing else! 17

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CHAPTER : 2

LIFE

Inquisitiveness wastes no time in grasping, at its heart,
 whatever is truly useful and conducive towards
 achievement of its aim! 1

It understands the true nature and
 importance of whatever it finds useful in
 life in its pursuit along its path. 2

In case of diversion or distraction,
 caused by errors obviously,
 how Inquisitiveness warns and cautions,
 seeing such signs, by indication 3

And in case of missing the aim or target,
 caused by error of the mind,
 resulting in retrogression,
 how cautiously again it takes a forward jump! 4

At times Inquisitiveness, just playfully, ignores
 or even connives at what it knows or sees,
 but it is all done knowingly,
 with a definite objective or aim in mind! 5

Inquisitiveness has a perfect kind of neutrality in it;
It picks up only what serves its purpose truly,
from whatever we consider good or evil. 6

Sometimes it gets distracted or crazy, along its path;
but being so afraid or scared,
it knows very well how to regain its composure! 7

How minutely it observes all objects in all directions!
Its piercing vision penetrates
and sees clearly everything! 8

What a tide of joy, energy, exultation
and great good fortune are experienced at heart
on achievement of what one aims to attain! 9

Inquisitiveness is not barren or unproductive;
It gives birth to new concepts, notions, ideas;
It throws ample light of knowledge, searchingly,
on new topics. 10

Its life-interest can never be dried up,
it flows for ever;
How the heart is made juicy, or full of milk,
by different interests altogether everyday! 11

And yet it never gets closely involved with
such interests! (Its involvement is only skin-deep).
It knows how to remain aloof, untouched,
even though apparently it plays with all interest! 12

The aim or objective of life
rushes to meet It on its own,
Is it not a wonderful proof
of the power of Inquisitiveness? 13

It gives no importance to anything
other than its own self,
yet feels no pride or vanity at all,
It is so humble and modest! 14

How bright and brilliant is its belief in Life!
Its high regard in the value of all life,
of Inquisitiveness!
It can never ignore or disregard
the worth of Life! 15

Inquisitiveness shows the heart
the true, eternal values of Life;
It can never give up during its search
such live values, so vital! 16

Inquisitiveness remains ever active, alive
industriously in trying to develop such good values,
for the soul, to develop
and also experience the same! 17

Inquisitiveness makes Life buoyant and
prone to be sublime;
Such is the clearly well-defined meaning
of the duty of Inquisitiveness! 18

It may get defeated at times, may run away
or even abscond,
It may just also stop awhile and wait,
but never forgets its aim! 19

It tries to reach some solution, so thoroughly,
whatever the problem be!
Such is the true nature of Inquisitiveness,
the nature of merit, and of the Self! 20

Like a spark of fire, able to transform life,
It is powerful enough and intent on getting
and achieving! 21

Life's revolution can't take place
without some push or propulsion
It is the obligation of Inquisitiveness,
which rests not until the task is done! 22

How the little spark of fire can also shine
like in a volcano, and look splendid,
So burning Inquisitiveness can also bring about
intensely grand changes! 23

If halfway in one's life, changes occur,
or circumstances change,
See how Inquisitiveness works miracles,
you'll see and also justify! 24

It rummages and ransacks everywhere for its tasks
and so goes on doing its life's activities,
and while on such a search,
during pursuit, it lands upon or
finds its life's real mission! 25

When the soul knows
how well to welcome God's wishes,
The true function of Inquisitiveness
acting on its own is also known! 26

Keep 'bhava' or true feeling
as the soul's true companion, by heart;
such is the message of Inquisitiveness
to be inculcated in conduct! 27

How the language of Inquisitiveness is penetrative
and mystic, touching the depths!
It is also frank and clear as well as sweet
and effective! 28

When life's vicissitudes do not disturb the mind,
When such a stage is reached in experience,
believe such Inquisitiveness as true! 29

When new streams of enthusiasm, fresh spirit,
spring in the heart, flow profusely,
It is a sure sign of the awakening
of Inquisitiveness at heart! 30

Even in the midst of terrible circumstances,
Inquisitiveness can never sit idle
or keep quiet at all! 31

How Inquisitiveness acts always monotonously!
And yet it experiences no ennui or boredom
as It always loves Its Aim! 32

It learns a lesson (moral) out of its own mistakes!
How eager It always is only to achieve Its Aim! 33

Truly awakened Inquisitiveness generates in one
confidence, diligence, perseverance;
and also splendid valour, manliness! 34

Inquisitiveness reduces discrimination,
it eliminates distinctions or differences in life,
without doing so, It cannot function at all. 35

It inculcates in Life a sense of gratitude,
Daily it continues to inspire and infuse
True feeling ('bhava') and the merit or virtue! 36

How sound and steady, firm is its impact on the soul!
Such impact in its turn is truly translated
into good feeling, or 'bhava' in conduct! 37

When love, respect and confidence or trust
are perfectly established in the soul, in life,
Inquisitiveness rises upward
in sublime development. 38

How one behaves in the face of calamities, adversities,
can help to know the state of Inquisitiveness
the person has attained. 39

Inquisitiveness cares not for difficulties, obstacles,
puzzling, perplexing situations, too;
on the contrary, it helps to generate more vigor,
inspiration and zeal. 40

How one reacts to a given situation
truly reflects one's state of mind
at that juncture,
It helps to diagnose directly! 41

The mind becomes a witness to itself,
watching its own condition as affected at heart
by an external event or occasion;
and witnesses its true transformation. 42

True Inquisitiveness allows no rest or laziness,
How persistently It encourages one to struggle on,
to make the dream come true, or hit the aim! 43

What different weapons or means
to be employed on different occasions,
their various uses answering the need,
Inquisitiveness knows it all quite well! 44

All It wants is only to learn, It has no other aim!
Once It feels settled or fulfilled,
At a place, having done its duty,
It soon moves on to new pastures! 45



Even when it appears to be unstable or wavering,
 it truly wavers not, it is always firm;
 at every step it learns something anew,
 or loves to learn. 46

Inquisitiveness is adamant and restless,
 until it achieves its aim;
 what strength of steel it unleashes
 to hit its target! 47

How many roles it plays,
 changing its appearances in life!
 But Inquisitiveness is ever intent on the core,
 or quintessence of what it must obtain! 48

How absolutely frank and innocent one can be made
 by Inquisitiveness!
 But it won't allow one to be carried away
 by such excess! 49

Whomsoever it touches or enters, it knows their nature,
 merits as well as faults;
 Judging their worth, in all essence,
 It loves to go beyond them all! 50

Inquisitiveness never discriminates between
 whatever be good or bad,
 Its attitude is not step-motherly to anything in life! 51

Though dwelling in so many things,
 it is never bound by anything.
 It chooses a proper aim, leaves other things
 and rushes on to where it likes. 52



It is ever vigilant, cautiously watching every side,
 It anticipates attack from the right corner,
 weighs pros and cons, and then acts. 53

Though terrible may be the calamities it has to face,
 It never loses heart, opposes ferociously,
 and firm like a rock It stands! 54

Though it may appear to be walking not straight,
 yet steadily it moves on the chosen narrow single track
 leading towards its goal! 55

Inquisitiveness is neither weak nor whimsical
 nor sentimental;
 It can produce or help flare up a hellish fire!
 (A Fire like the Inferno!) 56

As Inquisitiveness develops,
 the soul experiences a special sense of pride,
 well-deserved also,
 and a new spirit of boldness is also experienced! 57

Inquisitiveness is not at all weak or cowardly,
 It readily sacrifices its life itself, heroically,
 when necessary. 58

When the heart is in terrible trouble,
 tossed by adverse circumstances,
 Inquisitiveness offers its hand of help,
 giving solace! 59



Such circumstances might be even deadly
or fatal,
But Inquisitiveness shows its true prowess
against such ills, at such trying times. 60

Virtues and true feeling arise in life
because of Inquisitiveness
When that happens,
you know that 'Inquisitiveness' is ripe. 61

We never had such inklings even in dreams,
About what Inquisitiveness can generate
in one's life. 62

It is Inquisitiveness that enables one
through experience to reach out to the core
or quintessence of a subject of study
or of the object of pleasures.
It confirms the experience! 63

Keeping one's faith in life,
directly in front, at heart,
How wonderfully penetrating Inquisitiveness
solves problems, probing deep! 64

How interested Inquisitiveness is in Meditation,
Rumination and Contemplation (ध्यान, मनन, चिंतन)!
How It makes the soul also interested in the same!
[How life itself remains absorbed in all these three!] 65

Ceremonial worship or the right method
requires solitude, peace and best quietude!
When Inquisitiveness mingles with it,
all true beautiful feelings are experienced! 66

Inquisitiveness gives true feeling and love
their proper form through action, when
Inquisitiveness is on this path, it is right!
Let it be known! 67

Inquisitiveness makes friends
with what appeals to it at heart,
It prefers companionship of what it fancies
or what touches its heart. 68

It makes friends with only what will be
of benefit in life, it is so practical,
it will never be wasteful or squandering. 69

Whatever comes in its contact is surely tinged,
to be painted in its hue, or colored as it is;
such is the true nature and
impact of Inquisitiveness! 70

Whatever be one's basic nature like,
it is sure to be transformed by Inquisitiveness,
It cannot but be altered, certainly,
such is the testimony of Inquisitiveness! 71

Even if the soul be helpless in its lack of faith,
Inquisitiveness brings about full faith and
confidence in all action! 72

How staunchly committed It is
 To iron out all differences of opinions, beliefs!
 It strives to achieve a perfect harmony in life! 73

Inquisitiveness never allows our instincts or inclinations
 to go out of control,
 but it always strives to reconcile them
 through persuasion or compromise,
 to keep under control. 74

Inquisitiveness requires and demands
 more and more power of the heart,
 in order to be worthy or be fit,
 and achieve perfection in all action! 75

When one is truly aware at heart
 that one is caught by Inquisitiveness
 (or Inquisitiveness has caught hold of one;)
 tears of true feeling flow from one's eyes. 76

How ready It is to shoulder its responsibility!
 Its aim in life is to inspire knowledge at heart! 77

Let the great ordeal or 'sacrifice' of life go on!
 Inquisitiveness–inspired faith plays on its part in it. 78

It does not believe in growing tall
 like a big mountain,
 But remaining true to self, and as it is,
 how it believes in extending and spreading far! 79

Faith gives birth to devotion,
 true faith in life at heart,
 By devotion it grows and develops fully,
 such is the sign of Inquisitiveness! 80

Inquisitiveness has a deep impact on life,
 It will also come to prove itself and
 be confirmed or established! 81

Inquisitiveness ties up the soul in such loving bonds.
 Such relationships are strong, they remain unbroken
 for ever, as it is proved! 82

When one's life is imbued with Inquisitiveness
 and true feeling,
 Great inner power, superhuman, grows
 and develops within! 83

Inquisitiveness cares not, nor calculates,
 how much effort is needed to develop
 the idealism of Inquisitiveness ! 84

It knows only to pursue doggedly, persevere,
 and continue efforts,
 It never admits of any limitations to endeavour! 85

How grand and marvellous personality development
 Becomes possible because of Inquisitiveness,
 by the soul's Inquisitiveness!
 It manifests itself automatically!
 Such is the experience of one
 who has this quality! 86



How life in tune with 'bhava', or Being,
 also becomes in tune with Inspiration!
 How a sentient being is transformed
 into an inspired one!
 Thanks to Inquisitiveness, life becomes
 all splendid, lively, and approaching divine! 99

How Inquisitiveness strives to bring to life and
 illumine the very essence of Life, its mystery!
 It is all a part of its own original vision and
 of experience! 100

How multifaceted, unique It is! And yet not so;
 Such experience at heart Inquisitiveness makes real,
 all possible for the soul! 101

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CHAPTER : 3

CONTEMPLATION

Though Inquisitiveness has no knowledge
 of the way to take,
 Continuing on the path, it gets the right knowledge. 1

It does not like to infer or conclude.
 Its method is only of spontaneous insight
 or new inspiration! 2

Inquisitiveness makes the heart worried,
 full of anxiety or anguish.
 By so doing, It shows the Path through contemplation.
 At times, by taking even a leap in the dark,
 it arrives at Truth. It distils the essence! 3

Inquisitiveness so trains the soul
 striving through profound contemplation,
 Keeping it awakened, alert, daily,
 and deep in thought! 4

By ruminating or mulling over, musing, brooding
 on all the same, nothing new can be obtained;
 One only returns in circular motion
 to the starting point again and again! 5



Ruminating gives us nothing new at all;
while from contemplation new interests spring,
new streams arise and flow. 6

There is no way out of the closed circle
of rumination.
One remains where one was,
in the same circle, running around! 7

Ruminating is one way, Contemplation another and
altogether different,
Ruminating is defined and known as circling round
like the miller's ox! 8

Through contemplation new ideas arise automatically.
How the heart also rejoices at such novelty! 9

Contemplation enables one to jump across
all boundaries and new horizons!
If such be the nature of conduct, know it to be
the result of true Inquisitiveness! 10

Inquisitiveness enjoys continuous flight,
It uses not its wings for ruminating, wastefully;
Not liking it, to waste its energy,
Inquisitiveness makes continuous progress! 11

Ruminating keeps the soul tied (all the time)
to its worldly condition,
Contemplation makes it soar from worldliness
to the path of Truth! 12

Believing, knowing it again and realizing the same,
is the method of ruminating;
only through Contemplation can one arrive
at a new conclusion! 13

How wonderful and at once terrifying is
the role of Contemplation!
With all its terrible aspect,
it appears to be interesting to the heart! 14

While ruminating, one is made to circle
in the same whirlpool, over and over again!
But contemplation gives you a push,
throwing you out of the whirlpool,
to the path of Truth! 15

In rumination, at front is the quality of 'Tamas' (Id),
While in Contemplation are met
the twin qualities of 'Sattva' and 'Rajas',
i.e. Super Ego and Ego, respectively. 16

How contemplation inspires alertness, freshness
and enthusiasm!
Though the centre of its attention is one,
It enables new arts to spring and rise! 17

Continuous contemplation is
a sure sign of Inquisitiveness,
How beneficial to the soul It is!
How new and refreshed one feels to be,
as if engaged in creation divine! 18

Through such deep contemplation (cogitation),
 Inquisitiveness in its domain,
 Keeps the soul all centered in itself! 19

When burning problems rise
 and raise their head in life,
 How can then one afford to keep quiet,
 and lead a silent dumb, sequestered existence!
 Though such a one may swoon or faint sometime,
 fall in a trance,
 The One has got to rise again by any means;
 There is no alternative left for one! 20-21

For the one facing such dire problems, or questions,
 the question itself, prodding on, egging one on,
 makes the subject contemplate deeply
 to find the solution.
 Unless it is satisfied fully at heart
 the question leaves one not,
 It rests fully only after it finds the solution. 22-23

How Inquisitiveness providing explanations,
 pacifies the heart, in this manner It answers
 a number of questions! 24

It remains contentedly enraptured
 in its own contemplation,
 All other distractions just fail
 to divert its attention. 25

Inquisitiveness never goes bankrupt
 in respect of its intellect,
 It tactfully employs its intellect
 to accomplish its tasks. 26

Inquisitiveness would waste no time,
 thinking of many idle things,
 There's just no room for reasoning, or doubts,
 disputes at all in 'Inquisitiveness'. 27

Only 'bhava' or true feeling is predominant
 in Contemplation! It gives no importance
 to needless reasoning, or excessive thinking.
 It lives only in and by itself! 28

Contemplation needs 'bhava' (being) only!
 It has no room for serial thinking or a series of thoughts.
 How It enjoys just playing
 with Itself! 29

No awkward or extraneous thoughts arise
 in contemplation.
 Only consistent thoughts centering on One (God, Goal)
 continue to be;
 There's never a whirlpool of thoughts
 (circular, cyclonic, perplexing thinking) in Contemplation.
 But true contemplation chooses to tackle
 one thought at a time and only the one! 30-31



How Contemplation done with true feeling ('bhava')
 is so vital and necessary in learning
 to fathom the secret and the mystery of duty
 or action!
 And in translating it all into conduct! 32

How vitally important to a high degree,
 is true feeling in Contemplation!
 And how when 'bhava' becomes one
 with contemplation intensely,
 the heart enjoys its union with itself! 33

There is no room for the worldliness-
 conditioned soul or such instincts in contemplation.
 In reaching up to a divine or sublime state,
 contemplation has its great importance! 34



CHAPTER : 4

SELF-RELIANCE

Inquisitiveness is solitary,
 it has no companions, relatives, friends
 or any dear ones,
 It needs no help or assistance from any source! 1

It teaches one to be truly self-reliant in all things,
 It loves to be dependent on itself alone. 2

Inquisitiveness touches one only
 when it has its 'self-interest',
 Without such 'self-interest' it enters no one's house
 or even the front-yard! 3

Without some special aim or purpose,
 it seeks no one's companionships
 Just to no purpose,
 It never builds up any relationships. 4

It never leans on anyone, or borrows anything,
 It never knows at all how to snatch
 or forcefully take away anything from anyone! 5



It makes no transactions on borrowed capital,
Resorting to bankruptcy, it never even dreams of! 6

Inquisitiveness puts no trust at all in others,
(It trusts none at any time),
It solely depends on its own actions,
self-reliant, as ever It is! 7

It trusts only Itself, and no one else,
How It learns from Its own experience,
one after the other! 8

Genuinely 'selfish' and well-meaning,
It seeks Its own 'Interest' in everything;
It has no scruples, no inhibitions,
Inquisitiveness is imbued in self-interest! 9

It goes out making all efforts,
which It can, and naturally;
But It never falls short in anything, at anytime,
suffers no deficiency! 10

It never gets tired or feels fatigued
on the path It walks,
But, if by chance, It feels so tired at all,
It judges what is best for It to do. 11

It will accept and take to heart,
only that which appeals to It,
what is easy to grasp; such is Its true nature!
Such is real Inquisitiveness! 12

Inquisitiveness seeks no favor from anyone at all,
It harbors no expectations to gain good things
from anyone! 13

Following strictly what It believes to be true, at heart,
Such is Its true duty, reflected in conduct! 14

About Inquisitiveness, it is not true to say
that "It is bold only in the beginning,"
It continues to strive and struggle at all the time,
May be It's fast sometimes, or slow at other times! 15

It has the knack of
"drawing or pulling things closer to Itself";
There is no doubt at all about how proficient.
It is in this art! 16

It never denies, refuses, disregards
whatever It gets along its path,
It only tries to learn the mystery
or secret of all the things, by heart! 17

Though Inquisitiveness always trusts fully only Itself,
yet It's ready to accept what It deems acceptable! 18

How introspectively It carries on
Its conversation only with Itself!
Its charm only It knows,
how can others even guess it all? 19

It mingles easily, becoming one
with whomsoever It meets,
And yet, how different, detached, supreme
It always is! 20

And yet It is not impudent,
 how graceful indeed It is!
 No one knows perfectly all the 'sixteen' arts
 (cosmetics) of Inquisitiveness 21

It can suck up or cull out in full detail
 whatever is worth learning,
 It cleverly exits and safely too,
 from whatever It enters! 22

It never gets mixed up
 or ungainfully involved in anything,
 Its great virtue is neutrality, or noninterference,
 all along its path! 23

Inquisitiveness alone has full knowledge
 of how one element is different
 from another element. 24

Inquisitiveness does not prefer to reveal Itself
 or make its power and presence known just everywhere,
 It enjoys self-indulgence and its privacy,
 and takes to heart the true essence of things. 25

Though It never prefers to accumulate or
 stock up things,
 It finds the essence vital to itself,
 and such a variety of secrets of essence
 of various things, all new;
 How lively and constant as ever is Its interest
 in all things, in their essence! 26

Though able to fathom the heart of the matter,
 the secret and mystery of things along Its path,
 It feels unsatisfied, is never fully contented,
 and yet It is never so dissatisfied! 27

It is related with all things, and yet is not so
 truly related anywhere;
 How unique and non-aligned It is and still
 It remains untouched!/Unpolluted! 28

Inquisitiveness is unafraid, it never retreats,
 Though defeated in appearance,
 it always strives to win. 29

It never approves of or accepts a condition
 of helplessness for itself.
 It continues to trust and depend only
 upon its own support. 30

It does depend on things, though on its path,
 It remains independent,
 It has its total trust in the goal or aim,
 and yet how totally unreliant It is! 31

Inquisitiveness is all embracing, accepting just all,
 And yet, how like a sieve, It acts and throws out
 what it thinks unfit! 32

It never allows the shadow of other things
 to fall on It.
 It continues to remain unaided, unsupported
 except by Self only! 33

Struggling persistently,
 it gains and earns along its path,
 And so It gains substantially, original elements,
 and all unexpectedly! 34

It never loses itself in whirlpools of thoughts
 It never prefers to be a slave
 to such idle thoughts! 35

How ambitious It is, depending on its own efforts!
 Though without support,
 It lives on Its own support! 36

Inquisitiveness is self-reliant; such is its firm resolve!
 How manly and valiant its self-dependence is! 37

If in this world, there is one power,
 which can withstand unforeseen calamities,
 It is only Inquisitiveness,
 the power so absolutely competent! 38

Whenever It plays,
 It prefers what is worth developing!
 How self-reliant It is indeed!
 It never has to seek! 39

If has no guide or companion on the path,
 And yet how truly, genuinely, it becomes
 its own companion too! 40

CHAPTER : 5

FAITH

Inquisitiveness knows full well how to proceed,
 make way,
 In case of a failure, congestion,
 who can pick it up? 1

It totally depends on God alone, at heart;
 and in case of a failure, setback or discomfiture,
 it prays to God, with a crying heart! 2

When it is displeased, it frets not,
 grumbles not, shows no displeasure;
 It never knows the name of weariness,
 or boredom. 3

Quitting all attachments, it seeks solace in God only.
 The sole support of God alone,
 fully sustains its heart! 4

It knows full well at heart that nothing is possible
 without God's help, or by its own abilities alone. 5

And, therefore, Inquisitiveness is always so humble
and meek at heart,
That in self-effacing modesty,
It seeks to reduce its importance
to zero or to zilch! 6

Inquisitiveness is completely convinced at heart
that the sole aim or goal of Life is God alone;
and that there is nothing greater than God! 7

It has the greatest support of God alone, at heart:
All its conduct is directed,
keeping God alone in front! 8

Inquisitiveness deriving all its strength from
'Chetana', or Consciousness,
Lives always at its shelter, surrendering to
Consciousness for ever! 9

It's no mean support, it's the sole Supreme support
for the soul,
It's also immeasurable and matchless,
the sole support of God! 10

Inquisitiveness is well aware at heart,
that there is something 'other' with itself, all the way,
other than *self*, who always accompanies itself! 11

It has this total trust that *someone* keeps its company,
The companionship of that *someone*
is never lost by the soul! 12

Inquisitiveness never feels its monotony
or weariness at heart,
When unable to see,
ahead how It gets up in a flash! 13

Once this Inquisitiveness is awakened at heart,
It can't keep quiet, it's ever so restless, too;
Though its heart is full of peace,
it continues to do *sit-ups*!* 14

At heart it is fully convinced and contented,
"That one who has held your hand
shall help you swim across!"
OR "The one who holds your hand
must see you through!" 15

While nourishing such feeling at one's heart,
on the path of Inquisitiveness,
How astonishingly unexpected results or
consequences
of efforts are met with on the path! 16

Inquisitiveness can make its strong demands
at its opportune time;
it never hesitates, it is quite outspoken, candid, frank
at every step. 17

At heart how acutely sensitive Inquisitiveness is!
And yet during contemplation
It can be the coolest, too! 18

* *sit-ups*, a kind of bodily exercise in which one continuously stands up and sits down at a stretch for a fixed number of times.

How Inquisitiveness conquers subtle regions, new areas,
By kindling irrepressible, sublime and
splendid hopes or visions in the heart! 19

How one's creativity is being nourished and strengthened!
Such is the true testimony
of Inquisitiveness's existence! 20

When it fills one's life and soul,
how a pleasant state of mind results,
bringing a cheerful temper;
Everything appears to be pleasing to the soul,
such is its impact on one's outlook! 21

As the cotton thread comes smoothly out of cotton
during spinning,
Inquisitiveness too acts exactly likewise,
let it be known;
It comes to know whatever is worth knowing! 22

It becomes all easy, convenient, spontaneously,
To become enlightened in the best, and noblest of all things,
in all kinds of expertise, with Inquisitiveness! 23

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CHAPTER : 6

EXTRA-ORDINARINESS

How Inquisitiveness at all moments is
fully self-employed!
With a single vision and a single mind,
it is ever so intently involved with its own goal! 1

Though the hit or shot at the target
may be tough or testing,
For the soul towards its aim, Inquisitiveness is ever alert,
by its very name and nature,
It is sure to hit the aim! 2

When inspite of all efforts,
It can't see its way ahead, because of obstructions,
Inquisitiveness will not like to stop. 3

On such occasions, how flexible
and ready for change It is!
Its action or conduct is never the same or
monotonous! 4

It indulges in no thinking, inspiration comes on its own,
The Intellect will waste no time in reasoning
or argument. 5



How Inquisitiveness generates a great variety of
changes in life,
In order to prove or justify the joy of existence! 6

When Inquisitiveness gives birth to a living faith,
All its efforts are made and continue spontaneously. 7

It's not its only path. Consciousness is like a sidewalk,
By Its sign only as such,
Its faith becomes firm at heart. 8

How one's own role differs in different circumstances,
Inquisitiveness shows it quite well,
such is its strong impact! 9

What great power and ability to defy and oppose It gives!
As a matter of grace,
it is all because of Inquisitiveness! 10

"How the heart also begins eagerly to dance
with delight at the sight or prospect
of such a grand and blessed life!"
It is also the gift of Inquisitiveness indeed! 11

Once the mind is under control,
and it can be dedicated,
That is also possible, only if Inquisitiveness and
Being or true feeling are fully awakened! 12



When life or consciousness is totally devoid of all activity,
and brings to the soul a great delight,
or a sense of contentment,
That sense of contentment becomes a source of joy,
spreading the joy of fragrance of Being
or true feeling! 13

Inquisitiveness is solitary, quite lonely, all alone;
yet it feels no loneliness in life, conduct and
in anything it does along its Path of Duty. 14

How It enjoys just by itself, planning new schemes!
And It equally enjoys demolishing,
dismantling those plans! 15

Inspite of planning, or having such schemes,
He (God) has no such schemes, He never needs them.
He is in every way independent, and original
also in many ways! 16

Inquisitiveness prefers no beaten track,
or to follow plans,
And yet, it never turns licentious, in life,
too liberal, against the soul! 17

In case of a stormy life, when disasters abound,
Inquisitiveness provides immense strength to fight,
How It also helps to reconstruct, renew all things
on a grand scale! 18



When a powerful storm attacks one at a terrific speed,
Inquisitiveness wisely arises in the devotional mood,
and cleverly bends to give the way! 19

It inspires one with a sense of sacrifice in life,
And it is never satisfied with sacrificing just little
or anything short of all! 20

Inquisitiveness is so staunchly avowed, on oath,
that once It is wedded with the soul, at heart,
It never seeks separation.
It never leaves the soul alone! 21

When It loses the way,
Consciousness comes to its help;
Inquisitiveness expresses best at heart
what help, It best desires!
(Its best expression is achieved
through Inquisitiveness!) 22

Once in life when the core of true feeling
of Inquisitiveness is born at heart,
when true feeling (Being) is awakened in life,
the mystery (secret) of all action (duty)
comes to be known. 23

It comes through experience, it is learned by living—
the mystery or secret of existence;
It is also learned by itself,
the only sign or proof of it is Inquisitiveness! 24

CHAPTER : 7

VIBRANT (ACTIVE)

How Inquisitiveness clings consistently
and stays true to its goal!
But It never broods about the outcome of it all! 1

It brings new hope of a golden life to the soul,
And, still, in case, the hope is not fulfilled,
It never loses hope. 2

It never sits idle after demonstration,
but manifests itself through own action;
How active and vibrant It is, in life! 3

How totally engrossed and eagerly involved It is
in doing what It wants willfully! 4

Inquisitiveness knows all full well and properly
What types of means and materials
and in what quantity they will be required
to do it all! 5

One can depend on it entirely and carefreely in life.
It may be all asleep, for long, and yet
It will never be oblivious of its duty. 6

Though It performs Its given duty carefully,
 observing all the rules in true spirit,
 It never even in dreams wishes to shirk it. 7

Initially, at the entrance, It knows nothing about it all,
 But getting involved in action,
 It acquires the quintessence of all knowledge! 8

It is totally self-dependent in all things.
 And yet It holds respectfully aloft, in front,
 the Crown of God's grace! 9

How dynamic and vibrant is Inquisitiveness!
 It is ever active and extraordinarily creative, too,
 which helps It to achieve the pinnacle of glory! 10

Once Inquisitiveness is awakened at heart,
 it is ever active,
 Striving at all moments, It never sits idle,
 cuddled in a circle! 11

It keeps Its aim in mind, alert to hit the target,
 And never rests until the aim is achieved,
 such is Its true defining characteristic! 12

Lucky is he who has got such a guide as Inquisitiveness,
 in pursuit of his aim!
 It will continue to guide him,
 at every step along the path! 13

How alluringly It attracts one to go from one to the next,
 How wonderful is Its attraction
 pointing beyond the heavens too! 14

Once It is convinced of the Truth,
 It cares not for any one at all,
 It is willingly prepared at heart
 to be sacrificed with joy! 15

How the 'Sacrifice'(Yajna) of Action or Duty
 brings about the Soul's progress!
 Inquisitiveness will act in the true spirit, in dedication,
 or surrendering Its all to please the Lord! 16

Inquisitiveness does it well by inspiring true feeling
 in duty,
 As true feeling percolates through action,
 duty is dipped in Being,
 It is called the 'Sacrifice'(Yajna) of Action('Karma'). 17

By the resultant grace of God,
 the result of such a 'Yajna', 'Sacrifice',
 A series of 'Sacrifices' will occur, like a rainfall,
 which will water the seeds and make them sprout
 and continue the process till fruition. 18

'Inquisitiveness' keeps such a 'Sacrifice' alive, at heart,
 the great 'Sacrifice' of all one's actions or of merits earned,
 forever, in true feeling,
 its own continuous sacrifice! 19

Inquisitiveness knows by intuition
 the intricacies of action in respect of its duty,
 and translates them all duly into conduct. 20



When Its Self-interest increases,
 with eagerness of aim,
 It grows quite desperate, and then
 how intensively It acts! 21

Inquisitiveness never forgets the given role or task,
 its duty, or actions
 How delighted It is, in case, while doing Its duty,
 It has to die! 22

In order to do full justice to its given task or role,
 Inquisitiveness has the strength of steel,
 the divine weapon called 'Vajra' (used by Indra),
 How firm like a rock It is, upon its path! 23

When Inquisitiveness is in action, inspiring true feeling,
 such eagerness at heart also increases;
 It acts in such a way that
 life becomes all full of 'experience'! 24

Its conduct is so wonderful (It behaves strangely),
 It wishes to hug, like a dear, to embrace closely,
 And so embracing It yearns
 to become One with one. 25

Inquisitiveness indulges in no beating about the bush,
 Its moves are straight, directed to the goal,
 and still beyond. 26

It never desires fondly to wait for Time,
 It never cares for Time at all as an entity. 27



Sooner or later, results are bound to come,
 With such knowledge, Inquisitiveness continues
 its race on the way ahead! 28

Inquisitiveness is ever steadfast,
 It also believes in loving and enjoying,
 All its conduct throughout is consistent with this. 29

How strongly determined It is ever, to be alert,
 To remain perfectly vigilant all along Its Path!
 There is no power on earth
 that can make it waver! 30

Inquisitiveness cleverly reconciles the two extremes of
 Excellent efforts with total detachment,
 and achieves their fusion and fruition for victory! 31

Inquisitiveness is fully, genuinely and positively
 interested in achieving perfection.
 When the limits of perfection are crossed, transgressed,
 how distant can be the goal! 32

Once It undertakes to help or guide and lead,
 It never leaves one alone, or leaves in the lurch,
 It uses pricks, like the elephant or bullock driver's
 and pushes on tactfully to make one run! 33

How Inquisitiveness may also yearn for its own freedom!
 But all Its actions are bound to melt and merge
 into Consciousness! 34



From Inquisitiveness what a wonderful faith in life
springs up!
It generates originality of action of the soul,
along its Path! 35

All action outwardly is one, but inwardly
there is a different stream,
a kind of under-current; (it is not the same)
and so is Inquisitiveness also to the soul,
(not the same):
How can such 'Inquisitiveness' in Life
be easily known? 36

Action of worship or ceremonial devotion is also
a kind of outward action,
it is all gross, not subtle;
It is not as important as the undercurrent of
true feeling or the sentiment flowing in the heart. 37

He (God) makes one do such deeds (of duty, 'dharma'),
which take one onto the upward path, ahead;
How can It (Inquisitiveness) understand
the significance of such or similar acts in Life? 38

'Yajna' or Sacrifice is the only holy duty (action),
given us by the grace of God,
aiming at sublimation of life,
enlightenment of the Soul.
Such is the lesson taught by Inquisitiveness! 39

"To inspire holy action, or to enlighten the soul,"—
if such awareness is ever alive in one's heart,
that one is truly blessed by right Inquisitiveness.
OR (of such a one, Inquisitiveness is right and true.)
OR (Only of such a one Inquisitiveness is truly ripe.) 40

How alert and attentively ready is Inquisitiveness
to shoulder responsibility!
Once it is accepted, It would translate the same
into due action (conduct). 41

It gives the maximum importance to 'bhava' or
true feeling (Being),
what generates such feeling ('bhava') is true action,
according to Inquisitiveness. It is 'Karma'. 42

Inquisitiveness engages Itself in such action indeed,
observing all the rules, methods and obligations of 'Karma',
as applicable and appropriate also! 43

Having understood the nature (at the roots) of
Karma or action,
Inquisitiveness acts in accordance to it, quite appropriately,
dutifully as Its own nature dictates,
in whatever 'Karma' or 'action' It is given to do. 44

To the action so undertaken It is never indifferent,
How cautious It ever is and
how perfectly dexterous too! 45



Whatever action ('Karma') is done with a view
to pleasing (propitiating) God,
done with perfect neutrality,
full peace of mind, in all equanimity—
such action is the sacrificial 'Yajna'. 46

If such sacrificial action ("Yajna-Karma")
is performed consistently in life,
always by the soul alive and enlightened,
such action can inspire divine consciousness. 47

Consciousness is formless, unembodied.
When it assumes form, it becomes 'Karma'.
So all such 'actions' or ('Yajna-Karma'),
must be done only to please the Lord. 48

How Inquisitiveness gives birth to a unique kind of
creativity!
Which is manifested in concrete form
through one's action and conduct! 49

Inquisitiveness has no match so bold enough
in its performance-integrity, discharge of duty;
None is ever so competent like It in
achieving Its aim, in getting things across! 50

It gives all prime importance to Its given task,
And keeping that in front,
It helps in reaching
the Other Shore! 51



On Its Chosen-Given Path
how delightfully engrossed It is!
Where interested fully, Its action is done all
with true feelings. 52

While striving to achieve the aim, or
fulfilling the duty given by God,
how infinite contentment at heart
is achieved in life (by the soul!). 53

Inquisitiveness alone is fit for such tasks (divine),
Such noble highest Inquisitiveness,
in fulfillment of aim.
makes possible experience of the life divine! 54

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CHAPTER : 8

THE MOTION AND THE METHOD
(OR DYNAMIC STYLE)

Initially, It is far from perfect; but on blossoming,
how fast It flourishes and grows
by leaps and bounds! 1

It can never be proved or branded to be unfit,
at any stage,
It continues to live by doing all
that is worth doing! 2

Its existence is justified in working for its own welfare,
without such justification,
Its existence has no meaning! 3

“Success must be achieved, or
else life has no meaning”.
Such a desperate determination deep at heart,
keeps it alive! 4

In the life of Inquisitiveness, there are often tough,
trying, strange aspects,
where It is perplexed or puzzled,
It stops and then proceeds 5

Each problem faced on the path is solved
in turn by turn,
It never accumulates anything.
What a good habit it is! 6

Solving problems in any way, whichever way It can,
Keeping nothing postponed, put off till another day,
Gives It all peace of mind, and a sense of certainty
well settled at heart! 7

Whatever be the nature and degree of its excitement,
Inquisitiveness is ever pleased at heart
and keeps its cool,
And by so being, it's so unique and different
from others.
Though It is concerned, It behaves as if It is not!
And so behaving in a manner appropriate
It likes to solve the problems as they come. 8-9

There is an organized orderliness in all Its moves,
Sometimes It does deviate from its Path,
in order to learn. 10

How It strives and struggles
to make the Impossible Possible!
It continues to struggle hard until It reaches the end. 11

No one can predict to any degree of certainty
how far will Inquisitiveness proceed
in its chosen track,
and whether It stops or continues until the end. 12

Inquisitiveness never waits or lingers, wastes no time,
when It appears to be going slow or staggering,
It is keenly bent on learning something new,
at heart. 13

Even if It sinks, It's sure to keep swimming,
a skilled swimmer as It is;
It looks not hither and thither, but always
keeps in sight what It must see! 14

With what an effusion of emotion at heart,
the heart almost bursting with ardent love, and
Ready to sacrifice one's all, with a smiling face,
such a one alone can win in the end
or reach the goal! 15

Though It continues to beg and demand,
It never compromises on Its dignity or self-respect,
How in order to win or gain,
intoxicated-like engrossed It is! 16

How in order to gain or win,
wildly drunken-like It is!
And from such a drunken state It gains indeed,
and also gains freedom! 17

It stops often along its course
to think deeply at heart,
It stops to take the stock,
to weigh all the pros and cons,
to consider Its profit or Its loss! 18

It often lacks the knowledge of the course ahead,
on track,
And yet with determination It continues
to move ahead! 19

By choice It won't deviate,
and still deviation does occur,
Being almost reborn, renewed,
It comes back to the track! 20

It continues to live the way It thinks is right,
By Its own appropriate guidance,
does It take the steps. 21

Whatever comes along the Track,
to welcome with all joy,
And to bear with love, is the motto of the one
whose Inquisitiveness is awakened. 22

One's confidence increases as One moves ahead.
New courage fills one's heart
as one moves on determinedly. 23

Inquisitiveness is defeated at times,
It does suffer setbacks, falls down also;
wounded or injured though It be, not-out,
How erect, and defiant still It stands! 24

Its method of approach is quite well-organized.
Its self-control keeps out wilfulness or indulgence;
All Its steps are always well-planned. 25

Whatever Inquisitiveness begins,
 It leaves not until all perfection is reached;
 Full marks obtained;
 It never thinks of rest even in dreams,
 It continues to strive defying death indeed! 26

It knows the alchemy, It has the magic key;
 "Remove all infirmities,"
 "Give the vessel a perfect mould or shape".
 such is its unique art indeed! 27

When necessary, It does pay heed to others' advice,
 And yet, on its own, It never likes to give advice. 28

"It's no use reviving old memories,
 or going back in time."
 Inquisitiveness knows full well and hence
 enjoys playing its part only in the present. 29

How independent basically is Inquisitiveness' gait!
 It surely finds its way through labyrinthine lanes. 30

Inquisitiveness may often get nervous or be
 everseen as panting on the path,
 It will then introspect and peep into its heart! 31

When It is so introspective,
 looking deep within its heart,
 It gets true knowledge of such propriety,
 true discretion, within its heart. 32

Like a river flowing in a zigzag course, along its path,
 Inquisitiveness also curves out its own deep
 independent track. 33

Inquisitiveness is absolutely aloof, untouched;
 It has no attachments, and yet It manages to swim
 alone,
 even when It mingles with others,
 And as It keeps swimming along,
 It looks like assuming the other's form,
 with whom It swims! 34

Whatever is worth learning, Inquisitiveness will learn
 and having learned translate it all into action,
 and thus capturing its essence,
 or the Truth, through its conduct,
 It will push on, to go ahead on the Path! 35

Inquisitiveness has a prudent, discerning mind,
 how it penetrates in perception of truth,
 and never rejects or disapproves
 what meets its eye! 36

It so penetrates into almost everything whatever,
 that it dies in it, and then It is soon reborn!
 how wonderful is such a style
 of Inquisitiveness at work! 37

Inquisitiveness is a cruel task master,
 insisting on the strict code of discipline,
 too hard to keep;
 It can never tolerate even a little slackness
 or disorder! 38

“When in life one comes across or experiences
 a state of mind perfectly devoid of doubt,
 an openness or transparency and total certainty,
 as indicated by Inquisitiveness”,
 such is to be experienced!
 It falls within one’s experience! 39

Inquisitiveness is known by the way
 It walks on the Path!
 How intoxicated and rejoicing It always is!
 It never takes notice of any obstacles at all! 40

Continuous efforts, constant progress is the way of life,
 It need not be instructed at all,
 only a token sign is enough! 41

What Inquisitiveness endures, no other power can,
 The hard penance It undertakes, the heat It bears,
 No other ever can!
 (Such penance is beyond one’s capacity) 42

And yet how absolutely independent in
 everything is Inquisitiveness!
 Its action is all directed towards fulfillment of Its aim!
 (Each of its action takes it only nearer to its goal!) 43

The condition of Inquisitiveness is not always satisfactory;
 It’s burning with the fire of deep discontent at heart;
 and yet It is always bold. 44

Inquisitiveness is so very original all along its way
 That its style, policy, methodology can never be seen
 as monotonously consistent or the same! 45

CHAPTER : 9

COMPETENCE / STRENGTH

“How Inquisitiveness makes life full of
 quiet competence, all peaceful!”
 Know this to be a mark of Inquisitiveness,
 a quality of life inspired by It. 1

“The alchemy or magic of unity (welding)
 broken hearts or minds, with true feelings”
 only Inquisitiveness possesses, no one else;
 It has the expertise! 2

No one else can live or act like Inquisitiveness in life,
 with discretion;
 Like Inquisitiveness so careful,
 observant in all it does! 3

How concentrating, all intent,
 in what It has to do, always,
 How steadfast, with sole aim,
 It lives within the heart! 4

It knows no rest, nor ever thinks of it, but seems to be;
 And yet how just in everything It stays involved! 5



It cleverly scrutinizes and estimates true worth
 by measuring hearts so skilfully,
 Its aim is always to find out
 what suits its purpose best! 6

By such involvement and indulgent excitement,
 entering deep into the hearts,
 joining with true feeling,
 the soul strives to fathom the secret of the mystery! 7

When Inquisitiveness is awakened,
 the intensity at heart is at its strongest;
 It is all engrossed in one and
 the same subject entirely. 8

Though the heart might be all torn into pieces,
 yet Inquisitiveness knows quite well
 how to knit it into one whole,
 and set it right! 9

“How well one utilizes one’s allotted time always.”
 Can help us know about
 the nature of one’s Inquisitiveness. 10

How acute yearning is reflected in one’s conduct!
 It is a mark of Inquisitiveness, as experienced! 11

When Inquisitiveness is ripe, at its noblest and best,
 All streams of endless enthusiasm, industry,
 perseverance spring forth, burst out forcefully! 12



How the wild madness of Youth can overflow
 and enrapture one’s life!
 Such Inquisitiveness is truly known
 to be the right type along the Path! 13

How boldly It withstands and is competent to oppose
 all kinds of attacks on It
 which may come repeatedly! 14

Though Inquisitiveness can penetrate and go far
 far across,
 Yet It likes to halt somewhere, to know the truth,
 search deep and solve the mystery! 15

How Inquisitiveness is also fond of trying new dresses!
 It likes to look all different in all different apparels! 16

Though Inquisitiveness is single, unengaged,
 how still It looks manly!
 It is able to encounter them all, or make them cry,
 and make Its presence felt! 17

When the true feeling of heart of Inquisitiveness,
 its essence, is ripe, is perfect and is infinite,
 It brings about transformation of inclinations
 or basic instincts at the same time. 18

How many different types of excrement (faeces)
 there are!
 Similar is the truth about our human faults.
 Inquisitiveness is the approved destroyer of
 faults and faeces, dirt in life and soul! 19



Indeed there is no power to equal Inquisitiveness valour,
It lives in its own style by demonstrating merit or
virtues and true feeling! 20

With all its lively intensity, It has no excitement,
It acts with patience, such is its disposition! 21

Its exuberant youthfulness has no limits, no end also;
Its maddening charm increases as it grows in age! 22

Only experience can make oneself aware,
or truly acquainted with the romantic tale,
Unimaginable story of the tide of wildest joy
or rapturous delight of the youthfulness
of Inquisitiveness! 23

How storms of passion rise and make the heart
intensely restless,
then Inquisitiveness alone can pacify! 24

Though It gains and tends to gain more food,
how starving, lean and overstarved It looks!
Its endless hunger knows no satiety!
And yet how satisfied It is
when all Its needs are met! 25

Inquisitiveness wants nothing to believe, nothing to know;
It grasps the essence of things through
direct personal experience! 26

The more intense one's Inquisitiveness,
the greater is its impact too,
But It does not let one be dazzled
by its impact at all! 27

It does at times transgress its boundaries,
yet it never has to retrace its steps at all!
There's no going back for It! 28

Maybe, sometimes, the subtlest of
all subtle forms of nature,
or one's base instincts will try to allure and waylay,
But 'Inquisitiveness' will expose such, and
save one from them all! 29

In order to advance on the Path, It may or will
arrange all formal occasions, group ceremonies for
show;
But all its actions are aimed at
improving knowledge! 30

By making one spell-bound with charms,
entranced at heart,
It tries to convince one, to ensure commitment;
How hard It works at it is known by experience! 31

When all the roots of sinfulness or evil sense
are uprooted and totally removed by true feeling;
True Inquisitiveness prevails,
and that is experienced! 32

Its power of absorbance and digestion is
 inexhaustible and infinite!
 It can digest just anything whatever, doubtlessly! 33

When faced with fierce battles in life, too often,
 when one's intellect admits defeat, is downcast,
 Even at such times Inquisitiveness does not relent,
 It continues to fight despite deadly injuries! 34-35

Like a hero on the battlefield, full of vigor and manliness,
 Unyielding till the last, Inquisitiveness too
 is equally heroic and valiant,
 opposing great disasters! 36

Initially It knew not how to take first strides,
 But once begun, mastering the art, It continues ahead
 how wonderfully! 37

As Kala (Time) does its own work, goes on relentlessly,
 (Time, the tyrant, stops not ever even if you pray!)
 Inquisitiveness also knows it all,
 it is familiar with everything! 38

What Inquisitiveness can give,
 no one is ever competent to give,
 Inquisitiveness, the great mother-goddess,
 can make one's life divine! 39

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CHAPTER : 10

SOLE SHELTER / SOLE SUPPORT

How the power of 'bhava', true feeling (Being)
 expands and reaches perfection!
 Where such feeling touches,
 It grasps the essence of things!
 It grasps the essence of elements! 1

Inquisitiveness is indeed mad at heart,
 obsessed with the sense of Devotion,
 It explores upto the bottom, reaching to roots,
 with the force of its awakened true feeling! 2

Gradually It learns this art, realizes the truth
 in course of action on Its Path,
 And hence, in whatever It does,
 It worships only One at heart! 3

Whatever things there be, all worldly elements,
 At their root resides the One,
 the One is at their base,
 Without the One at the base,
 nothing in the world can be! 4

The One is fully settled, quiet, calm,
 may seem to be inactive too,
 And yet when It is active, It mutually reacts,
 and makes the other active too! 5

Whatever be the real duty('dharma'), or
 nature of the one-sided action,
 (action in one aspect)
 In the same sense of duty,
 sense of true feeling (Being),
 all other feelings will also come to merge!
 (all other feelings also do converge!) 6

There is nothing single, isolated or separate in this world,
 It is all connected with all others at all other places,
 Everything is thus inter-connected,
 one with the other! (one in all!) 7

The One remains (the many change and pass),
 pervading the entire Universe, everywhere,
 And yet in a myriad different forms,
 what Infinite variety is possessed by the One in all! 8

How spontaneous (self-formed) is Inquisitiveness!
 Self-created (Self-generated!)
 It is Its own Guru!
 Though It may learn things from others
 all that It learns is what It already knows! 9

Whoever seeks the shelter, sole support, of
 Inquisitiveness, by love of heart,
 how Inquisitiveness shall with love adopt, protect
 and bring him up so graciously! 10

CHAPTER : 11

THE OUTCOME / RESULT!

How then with the help of true feeling of Inquisitiveness
 a perfectly well-co-ordinated, harmonious
 process of synthesis flourishes in life! 1

Life becomes enriched with the Power of
 True Feeling (Being) and Merit
 (The Three Properties of Human Nature)
 The life so enriched is sublimated with the help
 of Inquisitiveness, True Feeling and Faith combined. 2

How Its perfect Unity brings out a beautiful variety
 of feelings at heart!
 This must be known as the true result
 or outcome of Inquisitiveness! 3

What a great and infinite variety stays inside
 integrated at the base!
 It is the distilled result of harmonious unity in Life! 4

With such a base well-formed, distilled, settled,
 Life itself grows ripe, is nourished spiritually;
 and how fragrant It becomes, sweets smelling,
 with fountains of 'affluence' shooting up! 5



Whatever basic, values, fundamental elements of life
are useful to the Soul,
Inquisitiveness enables them to grow,
when their time is ripe! 6

Whatever is best and noblest,
conducive to nourishment of such values,
wholesome at heart,
Inquisitiveness procures it all as inspired
through experience! 7

Whatever is acceptable in life,
approved by discretion, our sense of right and wrong,
Inquisitiveness will help it grow
through direct experience! 8

Inquisitiveness knows how to extract
the quintessence of the element (truth in life),
by 'sucking' it in a sense,
And hence, how truly prosperous
It becomes in life! 9

What great changes are brought about in one's heart
by Inquisitiveness
whose mere touch produces perfect feelings of joy
and wonderment! (a surprise delight!) 10

Inquisitiveness also helps nourish and enrich in us
perfectly powerful and strong
a tradition fully alive, well-grown of the essence of
culture, the heart of civilization! 11



How great and truly magnificent is our Culture,
so sacred,
Inquisitiveness makes possible that vision realizable
through our experience! 12

How Inquisitiveness assimilates and harmonizes
the three virtues of assiduity (hard work),
Co-ordination and concord (agreement)! 13

No fitness (qualifying standard) is achieved
without assuring harmony and concord;
How concord as an instrument is necessary in order
to generate energy, to make power flourish! 14

Co-ordination and concord are required at centre space
in the heart of things,
Life becomes glorious as aided by
the force of such virtues! 15

How discord or disorder is a force very destructive,
from birth itself it is a devastating force,
causing ruin, desolation and extinction!
It turns life upside down, and tears to pieces! 16

Inquisitiveness at such a critical time,
though it may be unconscious or in a state of trance,
is sure to get up smartly, in a flash, like a man! 17





The harmony achieved is a form of love and affection;
 When discord occurs, it brings with it conflict and
 angry heart burning;
 followed by scorn, dissension, friction and dislike,
 ignorance, intolerance and an inferiority complex!
 Those who lack true faith are plagued
 by a severe, sinister blindness! 18-19

True Merit (virtues) inspires and helps flourish humanism,
 self-confidence and a sense of tolerance,
 How all these combine to create charitable equanimity,
 broad-mindedness and generosity! 20

How benevolent is Inquisitiveness in one's daily life,
 How many different virtues It inculcates, giving
 some such rare gifts along the Path! 21

How Inquisitiveness makes grow the seeds and essence
 of culture in one's life!
 Blessed are such souls who are wedded with
 such Inquisitiveness! 22

How Inquisitiveness voluntarily accepts
 the hard responsibility of leadership,
 of guiding the Soul,
 And shows (gives) it the magic key of
 moulding one's future,
 of sublimating Life! 23

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THE FORM OF INQUISITIVENESS



CHAPTER : 1

DESCRIPTION OF TYPE

The nature and quality (type) of Inquisitiveness one has
will determine the mould and formulation
(taking shape) of the soul's conduct
and striving in one's life! 1

How Inquisitiveness has three types of form!
(How Its forms are numbered three!)
By characteristics, they are:
(1) The Lowest, (2) The medium and (3) The sublime
or the volcanic type! 2

The lowest and the medium types help in formulating
or inculcating good culture only,
they do not help in development of the wings
to fly upwards or heavenward! 3

How many different types of Inquisitiveness
there are in fact,
The only type appropriate in life (for the soul)
is the one that helps one to rise upward,
go heavenward! 4

The noblest, sublime type of Inquisitiveness
produces in one
a kind of continuity, unbroken chain of efforts to grow,
which brings about a transformation of life! 5

How fiery, burning bright, Inquisitiveness
inspires sublimity of life (sublimation of the soul)!
The other types of Inquisitiveness show
no such power! 6

When Inquisitiveness is in its budding, little, delicate,
tender form,
It requires the greatest care and attention
to be given at that stage! 7

Dear Inquisitiveness has to be preserved, protected
with all tact and the greatest care,
It requires to be brought up all with love,
and watered with affection delicately! 8

It has no guts initially, it's powerless when born,
But develops along the path, grows strong on entry,
And thereafter how powerfully
It continues to grow! 9

When Inquisitiveness obtains a single suitable opportunity,
It makes its headway, taking turns and
crossing curves quite favourably! 10

Inquisitiveness has the strange power,
its own special rule,
It can turn everything upside down,
and upset all that has come down
by way of conventions or traditions! 11



Inquisitiveness knows how to extract work
and how well to recognize,
It withdraws only after It has taken hold
of the essence of things! 12

It cannot help arriving at a thorough self-analysis,
from all angles and the most profound one possibly! 13

Inquisitiveness provides good guidance to the soul,
It loves no pretence, false show or pomp
at all in life! 14

How the Path and Approach of Inquisitiveness
is all clear, effective and appealing to the heart!
There's no iota of dissemblance or
make-believe at all in It! 15

Inquisitiveness tests one,
putting on the anvil of experience,
when it is ensured of originality,
It prefers to rest! 16

How Inquisitiveness also confirms in one the inclination
or propensity to God!
The hunger for philosophical knowledge,
and an intense deep power of concentration! 17

Inquisitiveness knows at heart and is convinced
that "some intentionally designed duty or work
(goal, 'Karma') of an instrumental nature
has been assigned to one in life." 18



Knowing this deeply at heart and very thoughtfully
Inquisitiveness acts accordingly in life,
very knowledgeably! 19

How distinctly detached is Its attitude in all conduct!
How It will also help It face and get through
the Ordeals of Fire! 20

Inquisitiveness also tempts one
to fight for total emancipation.
And so It inspires and helps achieve
a complete surrendering of One's all to God! 21

How Inquisitiveness, in order to get new strength,
inspires joy, great joy of heart in a frenzied state,
a state of excitement at the prospect of
total self-sacrifice! 22

When the mind and all its attendant senses are
infused and inspired with activity,
Inquisitiveness acts in tandem to awaken all energies
to experience 'bhava' or fine feeling! 23

Inquisitiveness bestows on the soul
all awareness and vigilance
what a tradition of loyalty to the Goal,
felt deep at heart! 24

The power of determination emanating and
growing from Inquisitiveness knows no bounds.
It can strive and reach out anywhere! 25





It knows very well how to strive, to contemplate,
and having analyzed them both and all, and
examining again the pros and cons,
to go forward, proceed! 26

How Inquisitiveness sometimes sprouts unexpectedly!
Sprints forth surprisingly!
And yet, though coincidental or accidental,
its reason is not known! 27

How Inquisitiveness labours too hard
with all its hands and feet;
It knows no rest or likes it not,
how diligent and industrious It is! 28

What enormous cosmic power lies in Thoughts!
The power of Thoughts at the Centre of
Self-development is quite different! 29

How the edge of the sword is sharp,
pointed and poignant!
The edge of Inquisitiveness is far more sharp and
pointed than the sword's! 30

Once the true feeling of Inquisitiveness
awakens in one's heart,
Its awareness of aim—the knowledge of its objective,
Plays constantly in the person's heart; and
that helps fructify efforts, and ensure Success! 32



There is no other propelling force in life
comparable with Inquisitiveness,
It helps maintain self-awareness,
with vigilance and dexterity! 33

How independent is Inquisitiveness in matters of
Its Aim, Life and Conduct too!
Like a drill, or carpenter's instrument to bore a hole,
It penetrates, pierces through the soul! 34

How Inquisitiveness is not so strong,
intact, firmly secured, in life,
Its weight is never felt at all during conduct in life! 35

How delicate and soft is Inquisitiveness in ideals—
conduct and in true feeling!
It can easily bend itself wherever to or from It wants
and easily makes Its way! 36

Inquisitiveness is not firm or rigid, strongly built-in
or intact,
And yet there is no room for wilfulness or
undisciplined action ever in Inquisitiveness! 37

In Inquisitiveness you'll never come across
any haphazardness, indecisiveness at all,
It has Its own rules, made by self,
and observes well in Its conduct! 38

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CHAPTER : 2

FIRE

How Inquisitiveness ignites in the heart
 an intense fire of true feeling!
 The fire so powerful that can turn
 everything into ashes! 1

In order to keep that Fire of Inquisitiveness burning
 all bright aflame!
 Keep offering oblations of true feeling in prayers
 from depth of heart! 2

Inquisitiveness does all its duty (action) diligently,
 with meticulous case,
 All its conduct on the Path is guided by foresight! 3

How hard one has to struggle in life
 in order to cut off bonds,
 After a lot of striving years of toil, true power is obtained
 through purity of heart, by purest means! 4

The soul that is truly trained by grace of renunciation,
 In life achieves great development of power infinite! 5

Inquisitiveness aspires to the condition of zero, cipher
 in all respects,
 And enables the soul to achieve It through
 appropriate efforts. 6

Inquisitiveness flares up like a fire and appears in flashes,
 At times It may cool down also,
 but is never extinguished. 7

When Inquisitiveness burns like a conflagration
 in the heart,
 Its outcome is induced, Its holy crop is produced
 on its own. 8

When the Fire of Inquisitiveness burns in one's heart
 with the Force of a volcano.
 It will reveal the blessed vision of Truth, Beauty and
 Godliness! (of 'Satyam', 'Shivam' 'Sundaram'!) 9

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CHAPTER : 3

MERIT STIMULANT
(INSPIRER OF VIRTUE)

How Inquisitiveness eagerly awaits
and is alert to inculcate in the heart
true merit or virtues like Strength, Adventure,
Health (well-being) and valour and so on! 1

Who else but Inquisitiveness can help
achieve the proper base
The apt foundation for strength, Feeling and true Merit,
such virtues to be permanently held at heart! 2

Inquisitiveness is the true lover and inspirer of such virtues,
It shines because of them:
Industry, Perseverance, Enthusiasm, Valour, Adventure
and Sacrificing nature and so on! 3

Inquisitiveness will never give way, admit defeat or
be easily swept away in the stormy
current of darkest despair,
At such crucial moments, of testing times,
It will strive to save! 4



How often on the Path It may witness the Dances
of Destruction, the Cosmic Dance of Death,
Inquisitiveness will find a way through them,
avoiding all, and offer ample space! 5

It never allows one to escape, will fix one up
and hold secure on the Path,
It will join one with the Life-Duty, involved in action,
and so lead one on! 6

It never affords to let things go their own way
to let things drift from hand,
It never is satisfied with things half-formed,
unripe or incomplete! 7

Once only if the day's assigned duty is done all well,
Completely, appropriately, then only the clear insight
about tomorrow's task can appear in the mind! 8

If we perform with true feeling the duty assigned
for the day,
All appropriately indeed,
the problems of tomorrow will automatically solve
themselves perfectly! 9

All that is in perfect order, quite well-organized and done,
Inquisitiveness demands such things,
and that is all It likes! 10

If Inquisitiveness lingers or stays behind,
falls back at times,
It takes long jumps, how far It flies
and swims across! 11



It prefers to walk sometimes, sometimes to fly also,
It aims at exploring the skies, all space,
with the speed of an aeroplane! 12

Whatever is appropriate in life, befitting at a certain stage,
Inquisitiveness, inspiring the intellect,
becomes always the source of due conduct! 13

How Inquisitiveness gives birth to Faith,
in the nature of Inspiration!
Then Faith in its turn is transformed fruitfully
into action dynamic! 14

As occasions arise in life, and circumstances change,
How well to act at all such times,
Inquisitiveness dictates! 15

When the opportune hour arrives, the time is ripe,
Inquisitiveness blows the whistle, warns the heart,
and shows how to cross limits,
transgress one's limitations! 16

Then merit and true feeling combine to yoke one
with the field of development,
Inquisitiveness causes 'bhava' or true feelings and
yet 'bhava' is always free! 17

If the mind or Consciousness is deeply impressed
with orthodox culture or traditions of yore,
How can It apprehend the truth,
or grasp the true Essence? 18

How Inquisitiveness is boldly out
to conquer Forts invincible,
It has such power packed in It,
and is keen on Its Intent! 19

The self-evident proof of true merit or quality
is the manifested characteristic (nature)
developing spontaneously as seen in life. 20

Love and Mercy (Pity) are the feelings of this type,
or quality, belonging to This genre or family of God,
and others are seen as developing in life always. 21

The infusion of power, influx of energy, is felt at heart,
and also experienced;
And with such experience how the heart feels
peace and contentment! 22

Only by fireless and incessant activity or industry,
Results are achieved, the fruit tasted,
through constant endeavour, clinging consistently! 23

How Inquisitiveness on entry, and incessant encounters,
mixing, melting and merging,
Becomes one with deep interest, and learns all secrets,
the true essence, by nature and quality! 24

Inquisitiveness has the good habit of awaiting,
expecting too,
What yearning it is, and yet Its hopes extend
and expectations stretch too for beyond the horizon! 25

Through 'Inquisitiveness', a higher power makes
the soul stronger,
And how that power, put to use,
provides a fit response! 26

How powerful 'Inquisitiveness' can also become
too obstinate at times!
And then It does not budge,
insists and sticks to own opinion. 27

At times it is surely defeated, but never withdraws,
It fights to win, so continues to fight until the end,
against all odds! 28

It knows the tricks of fighting heroically,
like one, who full of heroism, valour and manliness,
prefers to die, to fight to finish, but never yield. 29

'Inquisitiveness' has no equal or match, in diligence,
Once vowed or taken oath, It never deserts in difficulty.
(It never breaks companionship). 30

In one whose 'Inquisitiveness' is potent and intense,
grow ancillary virtues, like accessories supporting it,
flourishing side by side,
giving new power of true feeling. 31

Deep-rooted values and cultural ideals
which have been digested, ingrained,
inbred by heredity,
Inquisitiveness teaches such to illuminate one's life. 32

How the soul experiences operating jointly in it
the two opposite qualities of identity and aloofness,
oneness and detachment working together strangely,
as the objective of true feeling of Inquisitiveness! 33

What great values of life's prestigious nobility are realized,
It is the result of experience gained
while walking along the Path of Inquisitiveness! 34

Life's bold aspects, revolutionary dimensions
flourish and develop because of Inquisitiveness.
They keep putting on new disguise,
improved from old designs! 35

With the awakening of true feeling of Inquisitiveness,
the real value of good organization in the sphere
of growth (spiritual development) is realized! 36

Though there exist various types of good organization,
and they seem to be all different,
in relation to the Goal (Path);
inherently they are all like one and
share a wonderful unity of approach,
this is known to Inquisitiveness and
It behaves accordingly only. 37

How Inquisitiveness is ready and eager at heart
to do away with whatever has become obsolete, torn,
worn out, decayed as well as burdensome! 38

Inquisitiveness is ever alive at heart and ever new,
constantly on the rise, and prone to sublimity!
It is also benevolent and ready to renounce
and sacrifice! 39



CHAPTER : 4

HELP-GIVER / HELP PROVIDER

- 'Inquisitiveness' provides invaluable companionship
where there is no friendship,
no help from any source! 1
- How warm, affectionate, intimate support It does provide!
It knows the true value of bond or
cordial relationships! 2
- How Inquisitiveness is loyal ever to its own self!
It can never betray Itself at any moment! 3
- In case of confusing complications,
confounding perplexities on the Path, causing suffocation,
Inquisitiveness will come running to help,
and provide succour! 4
- Whoever, all and sundry, that have sought Its shelter,
have become how wonderfully proficient
in winning! 5



- Though the Soul may be unsteady and infirm—
yet how Inquisitiveness will help transform
its disposition to make it fit! 6
- Those who are steeped in 'Tamas' (Id),
enveloped in all darkness,
and have become slothful, or absolutely inactive,
Inquisitiveness will not allow them rest or sleep at all,
It is a real friend! 7
- It will not let anyone settle or be at rest, repose,
It will continue only to keep them all striving, active,
It will not permit any sleep to go undisturbed,
It is so wedded to a kind of martyrdom! 8
- How Inquisitiveness comes to help and save,
when one is gripped with fear,
and the sky is all overcast, with continuous
flashes of lighting on all sides! 9
- When it's totally dark, all around,
no visibility at all,
Your next step can't be seen,
Inquisitiveness provides Light! 10
- When nothing can be seen or known,
yet one is dying to learn it all,
Inquisitiveness labours hard to learn,
makes all efforts to master It! 11



Inquisitiveness therefore, can not be covered or
enveloped by anything.
It can be one with things, and yet remains
all aloof certainly. 12

When darkest clouds loom large across the firmament,
A little ray of hope, mysteriously,
lies hidden on the Path! 13

When all are losing hope, all are sinking,
and none can be saved,
Inquisitiveness appears on the horizon,
unexpectedly, spontaneously! 14

When all are sunk deep into mud or
trapped in sinking sands,
No movement to or from is possible at all,
When all efforts become futile, nothing is gained,
Inquisitiveness surely comes to help! 15

Inquisitiveness keeps one linked,
by some inscrutable feeling,
with the subtle, endless chain of
Divine Consciousness! 16

Ever so youthful, beautiful and a lifelong friend,
till eternity, at heart,
How such lively Inquisitiveness provides great solace
to the heart! 17

CHAPTER : 5

SURRENDER / OFFERING

“Inquisitiveness’ can not bear with anything so haphazard
or commonplace indeed;
It expects everything perfect,
well-proportioned and aesthetic. 1

It tends to meddle with things It has no knowledge of,
Its sole purpose being to learn,
and thus It tends to grow! 2

“With full devotion It offers Itself as oblation (sacrifice),”
Its sole intent is just to make the ardent soul
experience the same feeling. 3

“With true feeling of Inquisitiveness
we learn about what’s not experienced,
It has no field unknown to It,
though it be quite new.” 4

Any knotty problem, however hard as steel or too complex.
Inquisitiveness can tackle it alone,
and having solved, rests still. 5



What wonderful introspection It can make one do!
 And on achieving that state, It rests not,
 but brings about revelation or full vision! 6

It likes to mix with everything it encounters,
 And having mixed, knowing and grasping its essence,
 It likes to proceed. 7

It walks, stops, even runs, and settles down
 to regulate breathing,
 But from all such activities or processes
 It learns about differences, gradations and
 true essence! 8

'Inquisitiveness' dives and jumps into the fray
 with the spirit of total sacrifice,
 Discarding all old roles and garments too,
 how It loves to lead a new life! 9

How daringly It braces up and girds up loins to fight,
 when facing confrontation,
 In all readiness, fully equipped,
 It's eager to die and ruin Itself. 10

At times Inquisitiveness is almost mad with impatience,
 And is pleased to welcome death
 at a single stroke! 11

How Inquisitiveness is glad to die in such a state
 of stupid glee, or joyful frenzy!
 It experiences exaltation in the very act of beheading! 12



In fact Inquisitiveness never dies,
 in any sense, indeed,
 Its indomitable will makes it so desperate, invincible,
 and so parrying death itself, It wins Its way! 13

There's no defect or fault in the prestigious self-respect,
 There's a ring of dignity and true prestige
 of 'Inquisitiveness', which makes It ready
 for surrender and sacrifice! 14

It knows how to enter into relationship of love,
 Lasting relationships which never break, like bonds,
 Inquisitiveness will not budge
 or yield even if It has to die! 15

When there is an open confession, or full assent,
 its commitment in love,
 Inquisitiveness inspires all appropriate action and
 so will merge itself with self! 16



CHAPTER : 6

ILLUMINATOR / ENLIGHTENER

In one whose Inquisitiveness is awakened,
Spontaneously spring up and predominate virtues of
merit and true feeling with strong determination or
decisiveness reflected in conduct! 1

When there's a fear of sinking deep or of death
by drowning, helplessly, on the chosen track,
no life-support or help is available,
Inquisitiveness comes to save by embracing. 2

When there's no hope of survival, surrounded
if one is on all sides by enemy,
Inquisitiveness inspires new hope, and gives new life,
upon the Path! 3

When in a dry desert, desperately running here and
there to avoid death,
One cries out miserably, pitifully for help,
Inquisitiveness is the only remedy like **Rama's arrow*. 4

* *Rama's arrow* (रामबाण), is a proverbial weapon which never fails to strike and destroy its target. The belief is based on the story of Shri Rama, the hero of Valmiki's 'Ramayana'. It is also used for a powerful remedy or very effective medication.

When one is all downcast, broken in limbs,
unable to rise, Inquisitiveness infuses new life,
lovingly holds one's hand and helps to rise. 5

When Tsunami waves attack, waves mountain-high,
crushing one completely, reducing all to rubble or ashes,
How Inquisitiveness miraculously, from ashes of fire,
gives one new life! 6

Inquisitiveness when fully awakened,
is quite competent to solve all riddles, untie all knots,
remove difficulties and despair, bringing new hope! 7

The fundamental reason of failure along the path,
because of obstacles or skirmishes,
is that one's 'Inquisitiveness' is not fully awakened! 8

What firm decisiveness, power of determination
and dynamic discretion arise from Inquisitiveness! 9

Inquisitiveness awakens alertness, an all-round vigilance,
along the path, by inspiring true feeling
in one's heart. 10

In case one is estranged from 'Inquisitiveness',
(or forsaken by It),
and deviates from the chosen Path,
One surprisingly is self-warned, at heart and
returns to the right Path! 11



CHAPTER : 7

THE PRETENDER / ARTISTIC IN DISGUISE
(OF MULTIFARIOUS FORMS)
VARIEGATED IN STYLE

Inquisitiveness' appearance is straight forward, too simple,
It looks not hither and thither, but always straight,
as if on the tip of its nose, its attention all fixed! 1

And as She (It) grows, its youthfulness increases likewise,
Its beauty and charm also grow together
in proportion! 2

Inquisitiveness is ever young charming and intoxicating
in beauty of youth!
It dances due to such intoxication and yet
never misses Its aim! 3

Inquisitiveness discards,
throws out what It considers trash,
She (It) likes to remain unoccupied (nothing on hand),
and keeps nothing in store. 4

Inquisitiveness will never ask for anything like a beggar,
It is so competent that It can earn it all! 5



It knows the art of putting well to use whatever
It thinks is worth learning,
but soon It will forget it too;
and so became empty again or unoccupied! 6

Inquisitiveness is not so soft or delicate,
It can be tough when necessary;
Like a sculptor, fit to create idols,
It is well qualified! 7

Though She (It) is a darling, very affectionate indeed,
It can be cruel or merciless,
It will perform Its apt duty
in consonance with what It has to face! 8

In case It finds useful what others think is evil,
Our 'Inquisitiveness' will surely stoop
to adopt it certainly. 9

The power of Discretion properly
born out of Inquisitiveness,
Teaches by intuition to discriminate
among one's desires! 10

How Inquisitiveness is also rather selfish, and
yet It is so different, dissociated, detached!
It can never be trapped, enslaved.
It is a real emancipator, giver of freedom! 11

How very mischievous It is indeed, a little insane!
It often runs blindly, but by Itself is never blind! 12



Death touches (claims) everyone,
 none is free from Death!
 But only Inquisitiveness in this world, is
 fully free from Death! 13

There are no perfect equations or proportions at all,
 yet Inquisitiveness can observe and maintain
 perfect equations! 14

Inquisitiveness by making one
 the humblest of humble, of all,
 Reduced to zero, help one enter into
 the depth of heart! 15

Inquisitiveness is incomparable, matchless,
 Endowed with immense patience,
 It can traverse the endless Path!
 Eternal pilgrim as It is! 16

Inquisitiveness never appears to be one and the same,
 Supreme by Itself, yet never seems to be so;
 How Inquisitiveness is quite unique,
 beyond compare! 17

At different stages or levels, It has no uniform looks,
 But how Its companions (she-friends) (God's consorts)
 are all different in looks as well as form! 18

Inquisitiveness in form and appearance is never the same,
 How different Its appearance is,
 always changing, with occasions! 19

Inquisitiveness is fond of changing dressing styles,
 trying new fashions,
 One and the same style, always,
 she (It) never likes! 20

How very frequently in life,
 It changes Its appearance also
 And yet It is never enticed or deceived,
 It weds only The Infinite,
 the One that is Formless! 21

It changes Form and Appearance
 with further advancement,
 And still, in a kind of motley style,
 It may alter its appearance! 22

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CHAPTER : 8

THE SUPREME

Inquisitiveness is the origin of all knowledge,
 It gives one entry into the heart,
 And helps sustain a consistent approach
 to the sublime! 1

How Inquisitiveness is honest and supporting justice!
 How frank and perfectly innocent
 with all along the Path! 2

When such sublime Inquisitiveness is awakened
 through inspired feeling (Being),
 how actively concentrated energy in the base (body)
 It produces! 3

It is by all means Supreme in itself
 to mould and make a noble life
 which can never be challenged
 by action or Karma! 4

'Inquisitiveness' is the only potent force
 and motivator well-qualified,
 To turn one's mind inward perfectly. 5

'Inquisitiveness' makes it possible
 for one to be like anyone
 or anything whichever one wants,
 (Inquisitiveness can itself become whatever It wants),
 Inquisitiveness itself is the Fire Supreme (Brahma Agni)
 that the soul has to learn.
 (That one must learn in Life!) 6

It is a matter of judging oneself through
 one's own conduct and Action ('karma'),
 Through Inquisitiveness thus becomes possible
 a kind of active neutrality or
 passive disinterested activity! 7

Through proper conduct as inspired or
 guided by 'Inquisitiveness',
 a kind of balanced, equanimity comes forth,
 and from such neutrality (balance) growing in one,
 a synthesis or harmony
 (of body, mind and soul) results! 8

('Samatva') Equanimity is itself 'Yoga', and
 when such Yogic state of life is attained.
 the base becomes a proper holder and supporting
 source of sustenance of life divine. 9

Inquisitiveness is fore-sighted, with its power and
 spirit of looking far ahead,
 It desires to mould its conduct perfectly in tune with
 what It wants at heart to become in future,
 and of which It has acquired perfect, thorough,
 substantial knowledge. 10

True feeling arouses intensity and depth,
 it is also made active;
 such concentrated pointed action itself
 needs to be known as active or dynamic. 11

How 'Inquisitiveness' provides to the soul a new insight,
 and produces or gives a new vision in life,
 by bringing subtle and mystic regions,
 new dominions within one's experience! 12

'Inquisitiveness' alone is duly qualified to evaluate,
 assess one's development to whatever extent,
 at any stage, in the context of the Universe, the whole,
 (in a truly Cosmic sense)! 13

'Inquisitiveness' awakened deep inside in the soul,
 (in life), all intense and sublime,
 can see without eyes,
 can fly without wings, along the Path. 14

How 'Inquisitiveness' can generate strength or
 stamina and devotion in life
 And how It grows with combined use
 in development of both! 15

'Inquisitiveness' through direct,
 manifest transformation of Itself and
 by Itself can become in its own conduct Its own
 Creator, Seer (witness) and Consumer. 16

How Inquisitiveness in form and looks is par excellence,
 the noblest and the best in all respects,
 by nature and culture, as well as by standards of beauty,
 merit, chastity, Duty!. 17

* Merit (Guna), Chastity (Sheela) and Duty (Dharma).



THE ROLE OF INQUISITIVENESS ON THE PATH IN SEARCH OF TRUTH



CHAPTER : 1

INQUISITIVENESS'S ROLE IN THE QUEST OF TRUTH

Inquisitiveness has drawn the right,
map (plan) on its heart,
delineating all features of the qualities
required to reach the Aim. 1

Inquisitiveness strictly follows the map as
planned in course,
It never goes astray or violates the scheme
or the Plan. 2

When all of a sudden, in the course of life,
one is confronted by something
like aimlessness in existence,
how Inquisitiveness stands up like a Man to help! 3

What nervous confusion arises from such aimlessness!
How one is depressed by gloom, despair
and dejection! 4

When there is impotent anger
due to all disappointment,
Even at such an hour, 'Inquisitiveness' strives
to raise and support! 5



When one is confronted with failure at every step,
how divisive tendencies crop up
on the path from somewhere
and raise their heads! 6

At such an hour Inquisitiveness strives and
procures the participation of the Greatest Power,
the Supreme Energy, along the Path! 7

Inquisitiveness strives hard quite cleverly
to bring into harmony in life all the forces,
factors and sectors to unite in efforts! 8

How 'Inquisitiveness' strives to enable the soul (in life)
to liberate itself totally from all points of attachment
in any form and thus improves its
performance on the track! 9

Unless there be an intense, strong desire
to liberate oneself, to be totally detached,
desireless, aloof, awakened in the soul,
no real or genuine efforts are possible. 10

Once there is a strong decision made,
desperately in all determination, sans all doubt,
in a mood of do or die,
how Inquisitiveness itself comes to your help and
spontaneous efforts are made! 11

To strive, to fight in the face of complications,
new riddles, Inquisitiveness knows it well
to solve such problems
all through perseverance! 12



There is no end to Its efforts, ceaseless striving
to achieve Its aim.
It leaves no stone unturned, until It meets the End. 13

When Inquisitiveness is all intense, noble and sublime,
and at heart is totally devoted to Its Aim,
It easily achieves progress,
how noble and sublime It is! 14

How 'Inquisitiveness' can make one light
(as light as flowers)! almost weightless!
And how It makes one strive, to fly,
to reach the sky! 15

'Inquisitiveness' is not confined to one method only,
to strive,
It knows so many methods to make its heart work
in order to strive! 16

It moves about in all places to seek and find Its aim!
Wherever success is probable, prospects are positive,
It tries to enter by Itself! 17

In spite of strong efforts, It may suffer setbacks, delays,
But knowing its failure,
It soon re-embarks, riding its horse! 18

While striving hard often It appears to be inactive.
But in its unique style, It continues to go ahead! 19

What is believed today is unbelieved or
changed tomorrow,
It moves about in all places
keeping Its eyes fixed on Aim! 20

Its contemplative striving is a regular daily activity,
It is never done in vain; out of such ceaseless striving
is born the fruit of knowledge,
of essence, by itself! 21

"Only those who strive will gain",
"Those who seek shall find"
These truths are realized at last by Inquisitiveness
awakened at heart. 22

How 'Inquisitiveness' by making
the seeker continue to strive,
pushing him on repeatedly,
provides the vision of the Path! 23

Though the task may be huge and complicated,
'Inquisitiveness' is so fond of taking on
such heavy responsibilities! 24

How 'Inquisitiveness' inspires and empowers the soul
(gives great strength in life) to overcome all sorts of
obstacles along the Path! 25

In case one is led astray and is confused or lost,
The truly awakened 'Inquisitiveness' shall bring him
back to the right track! 26

‘Inquisitiveness’ never likes to live in indolence,
 or roll in luxury at all,
 It always yearns to strive, to do penance, get hot,
 through intense eagerness! 27

Until It experiences fulfillment,
 total affinity with the Whole,
 the Comprehensive Cosmic Soul,
 making one’s heart full of joy to the brim,
 ‘Inquisitiveness’ is accustomed to strive
 to reach that End! 28

‘Inquisitiveness’ makes one strive towards that End
 in which in perfection one seeks to find
 the secret of Immortality! 29

‘Inquisitiveness’ continues in the Soul
 the process of churning, of intense contemplation,
 And it obtains ‘Nectar’, the elixir of immortality,
 from such churning. 30

When one realizes at heart that “one is a perfect slave”,
 How ‘Inquisitiveness’ makes one strive hard
 to be free from such slavery! 31

It does not let one stagnate at a stage,
 make no progress, along the Path,
 It certainly presses and pushes on tirelessly
 to strive to make progress! 32

It helps to keep the Path in front, in full view, directly,
 It lets not instincts, attitudes and vision
 to suffer at all from any distraction! 33

‘Inquisitiveness’ makes the Path clear and easy to traverse,
 by allowing no awkward elements or oddities
 to enter or indulge along the Path. 34

It continues to inspire to concentrate on the Aim alone,
 And continues to help one strive consistently
 along the Path! 35

Without such striving no true realization is possible
 at heart,
 So the sole duty or obligation of Inquisitiveness is
 to help one strive! 36

Inquisitiveness strives hard indeed to seek Its own welfare,
 when all of a sudden too much burden is
 just thrust upon It. 37

When unable to find or solve, It seems to be lost,
 sinking too low,
 But even then is ‘Inquisitiveness’ just busy to find
 some new meaning! 38

‘Inquisitiveness’ wants only all that is perfect,
 independent and original,
 Anything other than these,
 It is sure to throw away. 39



What cannot be gained in spite of hard efforts,
 must be considered unworthy of efforts all,
 It then invents a new method
 to continue to strive! 40

How hard 'Inquisitiveness' strives
 to improve upon its strength!
 And equal competence is seen in its use of strength
 to achieve Its Aim! 41

All horizons adjacent to the Goal, how far removed
 they seem to be from one another in one's view,
 And when you reach the highest peak,
 the known Summit,
 in the distance can be seen another higher peak! 42

Whatever be the gains on the Path, there's no room
 for easy complacency,
 It accepts what It gains, but still strives for
 further gains! 43

Inquisitiveness has the strange habit again
 of turning topsy-turvy everything,
 making unexpected changes in all things at any stage,
 And so it seems as if everything goes wrong! 44

How firm and fast-forward is Its progress towards
 the Infinite, the Immortal Essence,
 because of continuous efforts to seek It all from
 whatever source It can! 45



It surely grasps the true essence, the secret, mystery!
 All other things, which do not touch the core,
 It throws away within no time. 46

Inquisitiveness acts in tune with Grace divine, loving,
 It knows the best interests of one whom It weds;
 It inspires appropriate conduct ensuring full welfare! 47

How Inquisitiveness remains so gladly engrossed
 in contemplative churning and in delineating
 the various types of faith in Itself! 48

Whatever Inquisitiveness begins,
 never remains incomplete at all,
 In order to achieve completion of all It has begun,
 It continues to strive and strives so perfectly! 49

In order to achieve harmony and perfection within Itself,
 or fulfillment at heart,
 It continues to help one strive, strive for perfection indeed,
 It seems as if It swallows Itself to fulfil Itself! 50

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CHAPTER : 2

DISCRETION / DISCERNMENT

How soon 'Inquisitiveness' becomes active
upon Its awakening!
How It also inspires neutrality and active discretion! 1

It awakens in one a sense of discriminating
between good and evil,
what comes to be most valued in moulding life
is Discretion! 2

There is no other teacher equal in merit to Discretion.
What Discretion can teach, no other power can! 3

'Inquisitiveness' at heart can open inner eyes,
"Discretion is one eye";
There are more of the type, only the Seeker after Truth
will know! 4

Only the seeker after Truth knows well
what 'Inquisitiveness' is in truth,
And so he (the Seeker) is fully obedient
to all of Its dictates! 5

And so is Discretion all ready and alert to kill or slay,
When awakened and made aware of
Ego's tricks and artistry! 6

It takes no time to fight, uproot and put to end,
It has to be so cautious and well-warned
at all the fronts! 7

How It prevents the traveller/pilgrim from
deviating from the chosen Path!
'Inquisitiveness' by persuading properly
redirects him/her. 8

'Inquisitiveness' has taken a firm, irrevocable oath
also about the Path,
It shall not compromise with Oath,
though It may face Its death! 9

It is so completely attached, enamoured of Its Aim,
But 'Inquisitiveness' is also all detached
in every way upon Its Path! 10

'Inquisitiveness' has its own standards to evaluate progress,
and so It continues to assess Itself
in comparison with all! 11

To learn, and to move according to
what It has so learned,
Inquisitiveness knows this alone as sole Duty,
its total 'Karma'. 12



It likes to waste no time in aimless wandering.
Its sight is ever fixed all straight upon Its Path! 13

Well-directed approach and attention to
whatever is to be learned
Is inspired to the roots by Inquisitiveness
in a graded style. 14

When the soul is oft entangled in a score of
illusions or confusions,
Inquisitiveness shows the clear Path and
inspires to go ahead! 15

How cleverly does Inquisitiveness distinguish
foes from friends!
It has such special eyes which no one other has! 16

All that is vital to the soul, the noblest elements,
'Inquisitiveness' grasps and absorbs deep at heart,
and becomes one with it, in life. 17

How rocklike, unflinching and a firmly determined faith
in the Goal and the Path is inculcated by 'Inquisitiveness'
leading to perfect development! 18

An idea of the role Inquisitiveness plays in life in
achieving welfare,(salvation, Deliverance),
Can just be had from the extent of progress
so far made! 19



How powerfully in torrents flows
the Force of True Feeling!
To welcome It at heart, so cordially,
Inquisitiveness is the only proper host! 20

By achieving a harmonious union of Time and Space,
'Inquisitiveness' helps the 'base' (body) to transcend
all limits of Time and Space! 21

The rarest achievement indeed It is, unparalleled,
'Inquisitiveness' helps the soul achieve some such and
many more important vital skills. 22

Though It is self-convinced and quite perfect,
It finds out one more appropriate and qualified entity,
A new path to walk upon
which leads to one more new! 23

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CHAPTER : 3

THE BATTLE (WAR)

'Inquisitiveness' inspires true feeling and new strength
 when one feels weak and fallen,
 Inspiring awakened awareness at heart,
 It restores strength and pushes on ahead
 along the Path! 1

Maintaining self-awareness along the Path,
 It lets one not forget,
 In case of forgetting, how It employs new ways
 of pushing on! 2

To make one remember, lest one forgets,
 It employs strange methods, tough discipline,
 ("holding one's ears"),
 what 'Inquisitiveness' teaches is
 remembered by heart! 3

'Inquisitiveness' is a strange taskmaster, strict teacher,
 It makes one sit, stand up, and even run,
 It knows all tricks and keeps one well-informed. 4

What strange powers It has,
 revitalizes one's dormant heart and
 makes it full of energy!
 Even when one is out of breath, suffocated,
 It surely helps and saves! 5

When the soul is facing crisis, a situation of life and
 death in a wrestling match,
 And finds no safe escape from it,
 'Inquisitiveness' comes to help, to provide company. 6

When the limits of confrontation, close combat,
 are crossed in battle,
 'Inquisitiveness' inspires faith and gives support
 as a standby! 7

'Inquisitiveness' boosts morale and helps prepare
 to take unforeseen risks,
 By igniting an intense will to fight,
 it throws one on the rocks! 8

And yet what a spirit of sacrifice It shows,
 surrenders its all!
 And so does 'Inquisitiveness' perform a miracle,
 one's whole life's transformed! 9

'Inquisitiveness' permits no rest,
 not a moment's relaxation,
 Without acquiring knowledge, one is not allowed
 to settle anywhere! 10

A lot of repetition, revision of learning,
 is enforced by 'Inquisitiveness',
 Its objective is to just confirm whether what is taught
 gets settled in the heart! 11

'Inquisitiveness' really makes a lion of man, or
 a man endowed with a lion's strength,
 by kindling in his heart an intense fire,
 the fire to learn! 12

How hard one has to fight with lips pressed tight,
 What manliness will then be felt, in kneeling and reeling,
 And yet It does not die during one's life,
 From Inquisitiveness a new power of faith,
 all alive, is born! 13-14

From 'Inquisitiveness' springs forth an inner thrust,
 a unique force,
 which makes one fight fiercely against all odds! 15

When deadly difficulties swarm along one's Path,
 'Inquisitiveness' itself is unafraid and
 keeps one undaunted! 16

When circumstances confusing and puzzlesome arise,
 'Inquisitiveness' lends new eyes,
 new vision to appraise! 17

How 'Inquisitiveness' teaches new lessons in one's life
 To continue to struggle and
 to fight at all odd times! 18

'Inquisitiveness' surely sounds warnings
 when setbacks are suffered,
 And having warned, It surely helps
 to encourage to rise! 19

'Inquisitiveness' surely helps you run and swim across,
 Oceans of tons of distressful, darkest despair! 20

'Inquisitiveness' never devaluates or
 under estimates what is gained in life.
 It truly evaluates the aim at heart of all It has
 encountered or attained! 21

How Inquisitiveness so deep within one's heart,
 melts intensely,
 And having entered deep within one's base,
 can turn all old things into new! 22

It makes the soul aware of the great Power of Love
 and makes the Soul unite with Consciousness,
 vibrant and dynamic! 23

As the boatman drives the boat on water
 with the help of oars,
 'Inquisitiveness' also drives the seeker, aspirant,
 along the Path. 24

How Inquisitiveness captures the Fort of Concentration!
 And employing that power,
 delves deep and deeper. 25

It tries repeatedly to keep one's attention focused inwards,
 And concentrates its attention to find out
 where the mind and all senses go astray. 26



Keeping up courage, tightly gripped in hands, and
 patience too wedded to determination,
 It works from morning till night,
 how hard It struggles in strife! 27

How Inquisitiveness is eager to remove hurdles,
 in case It fails or falters, It soon jumps up again! 28

Continuing to strive, what a new insight It gathers,
 In the light of such insight, It sees the Path ahead! 29

Though the Path is seen, sometimes It is not seen,
 such pranks fate plays with the Soul too often! 30

Such moments of confusion, like in a maze,
 the Soul or one in life has often to face,
 But 'Inquisitiveness' remains constant,
 well-determined! 31

Life is a seesaw, intervals of dark and light,
 such things are intermittent, alternating in life! 32

'Inquisitiveness' in all humility enters into the heart of
 the mystery,
 So Inquisitiveness requires in one's life all humility,
 tuned down to zero! 33

Life is full of storms, the soul subject
 to upheavals of passion,
 But 'Inquisitiveness' forewarned survives wonderfully
 by opposing all odds! 34



How well It inspires with new vigour to survive
 by facing terrible storms and strong currents
 along the Path! 35

Fallen, It rises again, determined, committed to fight,
 'Inquisitiveness' can oppose all odds desperately
 to save Its life! 36

What terrible and deadly obstacles one has to face in life,
 'Inquisitiveness' standing like a rock
 fights well with manliness. 37

Such terrific onslaughts only 'Inquisitiveness' [intense]
 can bear!
 All other with shaking bones, shiver and run away! 38

How thick and intense is the spirit of those
 who are sworn to fight,
 The spirit, its intoxication, never declines,
 it continues to fight. 39

While fighting thus so fiercely,
 Its spirit rises to such heights,
 It feels no hesitation at all in losing all It has! 40

How 'Inquisitiveness' is a brave warrior,
 with power of Patience upon the battlefield
 It knows so well to face and fight all fiercest battles
 in one's life! 41

How 'Inquisitiveness' is thus a potent, all-powerful force!
 Its valour and heroism are known
 to get anything across! 42



CHAPTER : 4

VIBRATION
(MANIFESTATION/STIRRING)

'Inquisitiveness' is well aware
when It reproaches or scolds.
In directing knowledge towards the Goal or Aim,
It is so pointedly committed and clever. 1

It does not feel offended when It does find faults,
It likes to scan and examine the root causes,
in all sympathy. 2

Faults aren't faults, their causes are deeper,
They're but a changed manifestation of
inner perversities. 3

It rushes to help in time of difficulties,
soon answers every call,
How miraculously It saves one's Soul, in life,
from any great disaster or evil! 4

It melts one's heart and makes it soft and sensitive,
And thus inspires affinity and keenness and
such tenderness! 5

Through 'Inquisitiveness' all expression gets delightful,
conveying full joy!
It creates true feeling of delight
which makes life all new. 6

How It strengthens the Soul, infusing great new energy!
And obliterates all sense of helplessness and
loneliness caused by parentlessness! 7

How It fascinates with music, rhythmic and melodious!
And generates in one's life the Music of true feeling
and beauty! 8

It produces in one the intensity of sentiments, feeling,
And also enables the Soul to experience fulfillment,
all success in all splendour! 9

Those who with pride and joy stick to their Chosen Path
How peacefully they spend their lives,
with hearts full of joy! 10

How 'Inquisitiveness' endowing life with dignity and pride,
inspires the Soul to make all right efforts
to achieve total deliverance,
independence in all respects! 11

'Inquisitiveness' knows in truth and such is Its experience
That the Power born within one's heart
provides immense support! 12

CHAPTER : 5

REVOLUTION / REVOLT

How 'Inquisitiveness' can completely revolutionize
one's life!
What great changes and upheavals
It can bring about! 1

It can uproot and eradicate all indolence from life,
And holding hands, It can raise and support,
leading to a life all new! 2

The Soul achieves full authority through consistent efforts,
And 'Inquisitiveness' makes due changes
on the Path of fulfillment. 3

'Inquisitiveness' has a revolutionary insight
which enables It to see through all,
It sits not idle on seeing, but acts, and gains
and so It pushes on! 4

How pacific, It enjoys rest and plays in contentment!
But 'Inquisitiveness' from such a state wishes
to run ahead! 5

It receives signals of future life,
of life immediate and remote,
And arriving at a proper synthesis of both,
It continues to walk, and go ahead! 6

It is the master of Its own Destiny,
Sole and self-chosen!
In life such 'Inquisitiveness' (to the Soul) is coupled
with Knowledge and Awareness! 7

How tossed It is and clashing with
the whirlpools of Thoughts and Tendencies!
But knowing well to fight truly,
It reverts to the Track! 8

Fighting with natural base instincts and slaying them,
How many such battles It must win,
fighting with Terror! 9

How engaged in hard penance, gradual and well-guided,
It generates in one's life Merit, true feeling and
great strength! 10

By inspiring an intense desire for martyrdom,
'Inquisitiveness' teaches total self-surrender,
step by step, in life! 11

When found going astray,
subject deviating from the chosen Path,
'Inquisitiveness' administers a slap,
and so awakening all of a sudden, in a flash,
makes one walk again on the right track! 12

In order to mould and shape one's life in different ways
on different planes,
How It acquires a variety of new skills and expertise
to satisfy Its needs! 13

'Inquisitiveness' has in Its heart the ripe maturity of Its aim,
It needs substantial development, or
improved crops in all the higher fields! 14

How Its knack of seasonal crops and timely change
of farming ways results in productivity-increase and
how It makes new 'produce' grow in life's
sublime planes. 15

'Inquisitiveness' having ensured total interdependence,
Makes life flourish and fructify with full cooperation. 16

How 'Inquisitiveness' shall remove and disentangle
all life's problems, complications and
confused entanglements from the Path! 17

And in case the road is slippery, where a fall is most likely,
'Inquisitiveness' warns and orders halt, advising delay! 18

At times quarrels on both the sides may raise
some sparks,
Then It diffuses in undoing all that is done, woven,
and starts weaving again! 19

It achieves harmony and coordination
where clash at heart or conflict of interests occurs,
It wisely intervenes and establishes amity! 20

It can expose the reasons lying hidden behind difficulties,
and can thrash them off within no time, for sure! 21

By attaining good harmony and perfect unity with Its actions,
It does assume the right shape and form
as desired in life! 22

'Inquisitiveness' by Its own efforts desires to swim across,
And striving hard but joyfully,
how It oft invites troubles! 23

When storms attack and wreak havoc and
turn everything upside down!
How 'Inquisitiveness' at such a time sets
everything all right! 24

By removing all chaos and disorders from one's life,
How 'Inquisitiveness' restores order and
establishes control for perfect functioning! 25

'Inquisitiveness' can ignite, create or bring to life
a kind of new tradition of self-sacrifice or surrender in life,
And then restore the loss, giving new life! 26

'Inquisitiveness' keeps Its own frame or
base (body) shipshape,
Can play mischievous games of hide-and-seek with
Death itself so well! 27

'Inquisitiveness' keeps both hands extended,
held upwards in supplication,
To receive at heart Life's true blessings, God's gift
of grace and all auspiciousness and holiness! 28

CHAPTER : 6

ALL-ACCEPTING / OMNIVOROUS

“Each moment in Life must be made the best use of”
‘Inquisitiveness’ inspires such deep knowledge
to the soul. 1

Asking for advice from everyone and
yet not obeying them all,
It accepts only what It thinks is most suitable for It. 2

Inquisitiveness leaves no stone unturned,
never, at any cost.
In order to achieve Its desired objective and become
or make It clearly manifest. 3

In whatever event or condition
That may be prevailing at the time,
How well-equipped and all alert It stands
in readiness to exercise Its full prowess! 4

‘Inquisitiveness’ makes the right use of everyone
for development,
It turns to advantage the best from all,
for the Good of all! 5

‘Inquisitiveness’ cannot afford mere belief or
only verbal agreement,
It wants the core experience of joy of heart and
of such love! 6

When complex problems on the Path, dishearten one,
‘Inquisitiveness’ remains unafraid and finds the way! 7

Through ‘Inquisitiveness’ can be obtained
the best and noblest in all respects,
It offers to the Soul, in life,
the greatest gifts of the Divine Cow!
or (Kamadhenu)! 8

How fertile It makes the soil by ploughing hard
again and again!
The sown seeds, when grown, are reaped and
new seeds are sown again! 9

The influence (or shade) of Inquisitiveness
once received can never be removed,
Only when superior things occur, grow higher still,
It shows the way! 10

When the true spirit of Renunciation (sacrifice),
Detachment (Freedom from Likes-dislikes)
(Indifference to Merit-demerit) and Devotion
grow in the seeker’s heart for good (God’s) service,
the best results will surely follow. 11

'Inquisitiveness' awakens in one the duty or 'Dharma'
of a chaste woman,
(A 'Pativrata'* wife who gives herself to her own
husband only), It means having total Faith in one,
being contented absolutely with one Lord,
in undivided loyalty! 12

'Inquisitiveness' also has the expertise,
best conduct with all true feeling,
When that enters Its heart,
Determination arises in life! 13

How 'Inquisitiveness' shows often Its own insignificance!
And thus inspiring true remorse or penitence
in a mood of contrition both after experience and also
about all ordeals in general.
It imparts great refinement or Purity! 14

This helps the aspirant or seeker after Truth possess
full confidence and Trust (in God)
and 'Inquisitiveness' then leads one on directly
with love of heart! 15

How can one certify what one has never experienced?
But 'Inquisitiveness' can teach the aspirant quite directly
as well as clearly! 16

*'Pativrata' a married woman with a vow of chastity who never
touches or even thinks of another man in her life! Examples : SITA,
TARA, AHALYA, etc.

It tosses ideas up and down and here and there
so cleverly,
When 'Inquisitiveness' is teaching one,
how lovingly It does in sharing all in fellowship! 17

It introduces the base and rudiments of many things,
When one feels suffocation, loss of breath,
how cleverly It saves! 18

How It inspires one's mind to think deep and
more deeply,
Entering into profound contemplation,
full of true feeling! 19

It never swerves from the right Path, or changes strategy,
But when It finds changes are necessary,
to serve Its purpose, It avoids rigidity! 20

It has no scruples when It has to learn from others,
And yet It depends mostly upon Itself,
Its own wisdom! 21

It maintains relations with those who are useful to It,
So practical and pragmatic It is
in such matters in life. 22

It suffers falls often along Its path, and yet not misses
reaching the Goal,
Though defeated often in appearance,
It never loses hope, courage and
confidence at heart! 23



It listens to Its Intuition alone, accepts no other advice!
 It continues all efforts tirelessly
 to make them succeed! 24

It is not satisfied with mere collection of data,
 Its chief interest lies in making gains from what It learns,
 and then to make further gains from gains! 25

What must be the aim of all action and in what spirit
 of true feeling—It must be done!
 ‘Inquisitiveness’ imparts such true knowledge in its
 entirety by choice to the Soul in life! 26

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CHAPTER : 7

DECISION

When the heart is in full agreement, emotionally settled,
 ‘Inquisitiveness’ takes Its own decisions
 to suit different conditions
 in all different circumstances! 1

‘Inquisitiveness’ never allows Its decisions and
 resolutions to go in vain,
 It does review and recognize their true value in relation
 to the very roots of Its great Goal! 2

It tests their worth by implementing all Its decisions,
 in full conduct;
 It culls out their true essence, the core of experience
 at heart, and then It forms judgment! 3

How ‘Inquisitiveness’ by engaging in a close and
 thorough study of the subtle aspects of
 the human mind, in scrutiny,
 and making one acquainted with them all,
 achieves and helps achieve oneness
 with the ultimate Goal! 4



It teaches the important lesson of “restricting one’s attention to one’s own interests only”, and how It makes one introspective perfectly this way! 5

How great is the power of ‘Inquisitiveness’ which makes its impact manifest directly clear to the Soul, and then helps it settle at the roots, at the very bottom of one’s heart! 6

How bright Its flame of Fire burns deep at heart! It burns out all dirt and trash and makes the Soul so purified that It attains Its Goal! 7

How ‘Inquisitiveness’ in all intensity can raise vital issues! without such intensity in search, It never allows its subject to settle in peace! 8

How ‘Inquisitiveness’ can inculcate and bring about internal orderliness, It leads to neutrality, equanimity in all things proportionately! 9

‘Inquisitiveness’ well understands Its own true responsibility at heart, It never allows any negative things to happen in life and to be effective at all! 10

How ‘Inquisitiveness’ can bring about in life the crop of virtues, merit or good qualities and true feeling like flood in a river! (like a river in spate!) 11

What penitence or acts of sincere repentance Inquisitiveness makes one do persistently, It never allows one to indulge in any kind of sensual enjoyment. 12

How a synthesis of Knowledge and Action is thus achieved! Such a fruit or reward in life is possible only because of Inquisitiveness, conduct! 13

How Inquisitiveness shall makes one act by learning automatically one’s true duty in life, with respect to one’s condition of birth, the given task, in accordance with one’s circumstances! 14

And how thus joyfully, with speedy persistent efforts, ‘Inquisitiveness’ helps achieve life’s fulfillment in a flood of true feeling! 15

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CHAPTER : 8

ENTRANCE / ADMISSION /
INITIATION

'Inquisitiveness' shows the steps ahead on the Path
of the Quest, The Path in search of Truth;
It shows how to proceed and continue to strive. 1

In generates in one new knowledge required to continue
the search, and original unique ideas by itself,
by choice! 2

Inquisitiveness shows the soul the way to development,
And It is not contented by showing the way only;
Its determined aim is to make things manifest,
And so It makes the soul's conduct agree with the aim
and the Path. 3-4

How true feeling plays Its part in the heart
with 'Inquisitiveness'!
It inculcates and trains 'Faith', 'Being' and
unselfish 'Love'! 5

The foundation of 'Upasana'
(worship by sitting close, serving) is two-fold-
consisting of 'Faith' and 'Unconditional Love'-
without these two the beginning of 'Sadhana'
(the Search) is not possible at all. 6

Though the subject-matter may be the same, not new,
'Inquisitiveness' is sure to teach things quite all new,
to the heart, things going deeper,
never heard before! 7

Inquisitiveness shows a vast variety of aspects and
dimensions of Truth,
As one proceeds on the Path,
how different are they all from one another! 8

How Inquisitiveness shows such truths, all new, unique!
How different and separated they all seem to be
along the Path! 9

What is understood as Truth, in one context, today
Is not at all the Truth to be, in another context! 10

Truth hence is relative, with different disguises,
How strangely is Truth developing,
in growth ever changing! 11

'Inquisitiveness' helps open one's eyes, by oneself,
introspectively, and inspires to move ahead,
along the Path,
even when the road ahead is not so visible,
is covered under a mist! 12

'Inquisitiveness' allows no sleep,
even when one needs it much,
It continues to push one on,
relentlessly to progress on the Path! 13

It keeps one awakened, after repeated lapses,
to push one on,
Such is Its regular routine to encourage the Soul! 14

How, by making hard efforts,
does Inquisitiveness thus push one on!
It makes one strive, again and again,
to show the way ahead! 15

Development has no limits, development is endless, infinite,
Hence 'Inquisitiveness' also can never afford
to halt along the Path! 16

True efforts for development can never be stopped,
can never suffer a halt!
And so has 'Inquisitiveness' a role or character
built-in, to work, to strive! 17

When fierce challenges have to be faced, fatal challenges,
Inquisitiveness is glad to welcome them,
they add to Its valour and prowess! 18

It acts like a mirror to Itself, makes one probe deep,
It continues to indicate to the soul,
all areas of error or fault. 19

By showing all such prospects or pitfalls,
It aims to encourage and improve one's strength,
By removing all errors, It creates a piece of art,
full of beauty! 20

It has the art of sweeping clean, washing and wiping,
in every nook and corner!
'Inquisitiveness' has to do all such simple
daily chores! 21

Inquisitiveness keeps before Its eyes, just in front,
the kind of shape or form It wants to give,
forgetting not for a moment, never at all! 22

It knows the art of separating, like with a sieve, and
cleaning all, like wheat from chaff,
or husk from grain,
And thus preparing cleanest ground,
arrives at the top! 23

It makes and unmakes things within no time,
How Inquisitiveness likes to play such pranks,
with what It can create! 24

While trying to grow one thing,
if something else grows there,
Inquisitiveness nips it off,
keeping only what It thinks is fit! 25

The fire of true feeling of Inquisitiveness
must ever be kept alive,
True feeling on the Path of Quest for Truth is
indispensable! 26



It never allows that fire to cool down in life,
Inquisitiveness keeps it all alive and
makes good use! 27

The fire of Inquisitiveness does not get extinguished,
nor does it become mild or weak,
It burns what must be burnt, and
creates what is appropriate in life! 28

Some people do not fully well understand Its true nature,
The fire of Inquisitiveness can easily burn all things
to just ashes,
And It can recreate also, give new birth to
what It has so burnt,
such is Its double duty, or Dharma! 29

True Inquisitiveness at heart burns
like a wild, forest fire,
And at that time automatically
great results are achieved! 30

Inquisitiveness kindles and makes manifest reality in Life,
And brings it within one's range of experience,
to make revelations! 31

Here the meaning of 'realistic' is to be duly qualified,
It only means "whatever existed in whatever state"
and "in whatever condition It really remained". 32



Inquisitiveness makes manifest, directly visible in life
what is in a dream-like ethereal state,
It will give a concrete shape and form to
what otherwise appears in blurred vision! 33

Inquisitiveness by itself does not allow things to
remain including Itself just as they were or are,
Inquisitiveness forces changes to the roots,
even on Itself! 34

Inquisitiveness keeps all members together
well-interlinked, at one place,
pointing at the common goal, the Aim;
the members are: the mind, the Intellect, the Ego,
the soul (Fire of life) and
the Consciousness at heart! 35

How varied are the practices of worldly life!
Yet 'Inquisitiveness' inspires/achieves full concentration,
single aim on the part of all the above members
like Mind, Ego, Intellect, Soul and Consciousness! 36

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CHAPTER : 9

FAITH

The noble and divine type of trust
which is required for (spiritual) development,
the power of self-confidence with awareness, at heart,
'Inquisitiveness' inspires and awakens that Power and
transforms it into total Faith. 1

It is the duty of Inquisitiveness to make
such faith flourish and help it reach Its Aim,
The kind of faith attached to humility in a life
full of devotion and worship! 2

Firm conviction itself as proof,
with full possibility of realization,
The knowledge of all this,
can be considered as Faith! 3

What is yet to be born is perceived as reality at present,
(what is yet to come is seen as real today)
Such is the form of Faith, which leads to
spiritual development! 4

When the heart is filled with a sense of certainty
about what is considered uncertain—
Know that to be the result of true Faith,
for sure in life. 5

Faith depends on Its own experiences only,
and still It is not an extremist;
Faith is abiding in Eternity! 6

Faith is indeed a child of experience,
a result of what has been,
what an inspiring, invigorating ring It gives,
a tone of fulfillment! 7

Without appropriate activeness within,
its nature of solid, full reality
cannot be felt as grown. 8

Faith is quite creative, It inspires the Power of Thought,
It lets not senses feel as cramped or
suffocated or blocked,
True faith will always inspire and lead
to development! 9

The faith born out of Inquisitiveness is a sister
to Devotion and worship!
True faith is never blind, It is always enlightening,
a giver of Light! 10

Faith revolutionizes everyone It meets with on the Path,
And gives to all a new vision, inspiration and
a new dress for changed looks! 11

Hope connected with true faith is a condition of the mind,
without such state of mind,
Faith can never remain alive! 12

The faith awakened from Inquisitiveness
 takes one deep into the heart,
 And how by helping one enter different layers or levels,
 It can make one move! 13

The faith awakened from Inquisitiveness keeps
 one's mind neutral or unattached,
 It never allows any kind of sense of guilt or
 of remorse enter It at all! 14

And if such a live and perfect faith at heart
 be directed to God, or the sublime,
 How certainly true discretion or discerning
 knowledge
 of the Soul and the Non-Soul shall come to prevail!
 (The spirit and the Matter shall be
 known as separate!) 15

Where such faith is awakened and is in force,
 there is no fatalism, but firm belief in freedom of action,
 or in willful choice,
 no surrender to predetermination, Destiny!
 Such an action potent and lively helps one
 reach the Goal! 16

In true faith there is all spontaneous action or
 endeavour without premeditated effort,
 When one reaches the heights sublime,
 the Goal itself comes near! 17

Whosoever accepts with devotion the refuge,
 support or shelter of Inquisitiveness,
 Inquisitiveness shall surely help them swim across and
 reach the Other Shore (Goal!) 18

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CHAPTER : 10

INTELLECT / REASON /
 BRAIN-POWER

Inquisitiveness uses a very accurate
 perfect weighing machine, a balance scale,
 of Intellect sharp as steel, and using it can easily decide
 what is to its benefit, for good or bad in life! 1

When complexities arise on crucial occasions,
 When one feels to be at sea, at the end of one's tether,
 Inquisitiveness, comes to help! 2

How at the moment of trial, a critical occasion,
 one becomes aware of the power of one's intellect,
 that moment also helps to make one aware
 of one's level or state! 3

When the power of decision-making develops to yield fruit,
 One's discretion or power of discernment also
 becomes alive. 4

And as such a decisive power develops in one's heart,
 One's power of inspiration
 also develops in proportion! 5

What a steady mind and clarity of thought are inspired
by Inquisitiveness!

These are revealed by experience and become clear
in one's conduct! 6

By calling all attention to be directed towards Itself,
thus Consolidated, centralized Inquisitiveness gets
such decisions confirmed and
itself becomes focused! 7

Inquisitiveness's decisions, in succession, are
sunder and more realistic, are
Taken so, in life, that the seeker travels
deeper and farther! 8

Such power in decision-making is derived from experience,
Such power of intellect helps one achieve
solid results in life! 9

By virtue of experience such intellectual ability
becomes effective decisively,
And how naturally It turns towards the Goal
to boost the morale of the Soul! 10

When doubts arise as to the Goal, and the Intellect
gets weakened,
On taking stock of experiences, the Aim is all confirmed,
the Goal appears confirmed! 11

Confirming the Goal is surely a feature of one's Intellect,
The Intellect, however, tends to be interested
in sundry trivial things! 12

But when the mind wavers, about the aim,
how then one's intellect sounds warnings,
just in time, reminding of the Goal! 13

When sharp and pointed, Single-aimed,
brilliant Intellect is carried in the heart,
And is directed to the Goal, going ahead,
real progress is achieved! 14

Inquisitiveness does not arouse curiosity at all.
Instead It arouses great power within the heart! 15

One's Intellect should keep pace with
what one has experienced,
Inquisitiveness hence likewise levels and polishes
the Intellect with divers tricks! 16

Inquisitiveness opens discerning eyes,
the eyes of discretion in life,
Which of their own accord
reveal to the heart the real Path! 17

May be, sometimes It loses Its way by wandering,
Gets even lost in the dark, then Inquisitiveness
turns round, returns to the Path. 18

Even when the Intellect gets deranged, or
off the track,
Inquisitiveness holds the key to bring it back and
put to use. 19

Inquisitiveness is often so selfish, abject, ingratiating, that
It keeps always thinking of Its own duty or action
while dealing with everything! 20

Equal to Inquisitiveness there is no relationship
which cannot come to help, be of service or use,
including relatives, acquaintances, companions,
and even one's parents, friends and brothers, all! 21

The type and quality of Inquisitiveness
awakened in one's heart,
Shall determine the nature of conduct and intensity of
efforts to reach the end! 22

Inquisitiveness's duty as ever is to make
one strive and strive,
It has to be developed and trained with the help of
culture, (the culture strengthened through)
with true feeling. 23

Maybe one is trapped among perplexities at times,
Inquisitiveness is sure to help and inspire with
courage and warmth combined! 24

For Inquisitiveness no field of activity is strange or
unfamiliar at all,
Wherever It enters, It's sure
to find everything familiar! 25

Inquisitiveness can easily transform perverted intellect
or polluted thinking
How like a washerman active
It can make one's heart all clean! 26

When the spirit (Soul) mingles with one's Intellect,
True feeling comes to rise, and with the help of
true feeling
How one can experience
the refinement of Intellect! 27

Inquisitiveness is not allied with the Intellect only, or
Pure Reason,
Inquisitiveness comes to be born out of
the Perfect Element, the Essence
of pure 'Purushatattva', the Supreme Being! 28

Inquisitiveness is fully confident at heart,
there's no doubt,
That continuing on the Path,
the Goal is sure to be reached. 29

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CHAPTER : 11

ADVENTURE

Inquisitiveness helps the soul take huge strides,
run fast along,
And helps achieve unbelievable successes along
the Path. 1

Sometimes it happens that the Soul loses its track,
goes all along a wrong track, but having warned,
Inquisitiveness brings it back to the right track! 2

Sometimes though things are wrong,
they appear to be right,
Inquisitiveness giving new inner eyes,
shows only what is right! 3

When there comes a time of total bankruptcy,
Inquisitiveness comes to save and
helps earn new profits! 4

How Inquisitiveness can cautiously and carefully
detect the faults,
and cries a sudden halt lest their strong currents
sweep one away! 5

Emotional overflows that occur during one's duty-bound
conduct aiming at development,
are carefully yoked and gainfully employed to help
achieve spiritual fulfillment. 6

Inquisitiveness inspires true feeling and makes
the heart spellbound,
Joining it with good conduct, makes it truly introvert! 7

How Inquisitiveness inspires in one's heart
the strong feeling of total sacrifice!
While giving away everything of its own,
It lets nothing remain! 8

The Soul possesses extra ordinary strength in life
because of Inquisitiveness,
It lets nothing that is old and traditional
remain unchanged! 9

Inquisitiveness has a well-made Plan regarding
the Path of Action,
It arranges the surrender of all action in such a way
that true feeling arises in the heart! 10

'Inquisitiveness' while itself remaining all alert at heart.
Strives to channelise the full force of instincts,
tendencies towards true feeling for development! 11

How in life Inquisitiveness gives birth to Self-Confidence
which empowers the Soul to struggle and to fight
with a sense of surrender and devotion on the Path! 12

What a great power such faith gives to the Soul in life!
It instills into the heart great force
stronger than steel! 13

Inquisitiveness never lets one be confused with illusions.
In case one is ever so trapped, how forcefully
It pulls and draws one out! 14

In case one is entangled with soft feelings or
self-indulgence
Inquisitiveness will not tolerate it,
but strictly keep one adhere to the Path! 15

Inquisitiveness never kneels or bends,
It has great competence,
It discriminates duly and does what is right
on grasping the true essence! 16

Inquisitiveness never allows one's balance of mind
to be disturbed,
In case there is a slight danger,
It tactfully handles! 17

Adapting or adjusting appropriately with every change
in circumstances, conditions and time,
Inquisitiveness teaches well
how to lead a life sublime! 18

It continues to mould itself and develop all the time,
It is ever so vigilant, alert,
needs not a moment's sleep or rest! 19

There is no other artist or sculptor
like Inquisitiveness ever,
It is the sole artist that knows very well
what shape to give in Art. 20

How well It moulds one's life, develops through
quest for Truth,
Only the One who lives as such knows
its true significance! 21

How Inquisitiveness inculcates in one virtues like
humility and fearlessness!
How well It lightens one's burden of things
accumulated through ages! 22

Through Inquisitiveness are added on the Path
new virtues like Adventure, Enthusiasm, Zest,
Exultation (Joy), Perseverance and Industry. 23

How Inquisitiveness inspiring true feeling in life and
with new power vigour, enthusiasm, turns one back
to the Path to make progress after one has suffered
severe setbacks, failure and falls through terrible
turnings, opposition and strong whirlpools! 24-25

When the mind is caught in gloomy darkness!
And there is not seen a ray of hope
in the storms of tendencies,
Just then how 'Inquisitiveness' arrives to offer help
on the Path,
Illumining the heart,
shows the way clear ahead! 26-27



The under currents of Inquisitiveness flow deeper
in the heart,
Wherever they flow inside, how their touch is felt! 28

That touch inside gives birth to changes in the heart,
Changes which thus create a Form quite
different from Itself! 29

How Inquisitiveness generates in one's mind
the power of total concentration
which leads to the development of conception and
a guiltless clean conscience! 30

How Inquisitiveness awakens one's latent powers!
When put to use such powers awakened
increase and well expand! 31

Inquisitiveness is quite obstinate, uncompromising
about its duties or commitments made,
It continues tremendous efforts in order
to succeed in all respects! 32

It never gives up or leaves undone
what It has accepted,
But pushes on and strives for perfect completion
even in the face of death! 33

No one can match It in the world in the sphere of diligence,
All those are sure to win, reaching great depths,
whom Inquisitiveness has wedded! 34



Inquisitiveness teaches one the art of speaking
how, what and when—all appropriate,
Inquisitiveness teaches always by opening one's inner
eyes of discretion. 35

When the Soul gets infatuated and is ready to
transgress all limits,
Inquisitiveness alerts the heart and
sounds the right alarm. 36

Inquisitiveness shows the Soul the right way It must behave,
in given circumstances, changing occasions in life,
appropriately. 37

Inquisitiveness also inspires the strength
needed for total sacrifice,
And when that state is reached,
It creates the Force in Life. 38

And as to the state of surrendering, of sacrifice
at different levels,
Inquisitiveness remains alert and sees to it
that nothing remains to be fully sacrificed! 39

The protecting armors of the body base
may still be strong, stronger than steel,
But Inquisitiveness is bound to pierce them all,
and having pierced shall touch the core. 40

By touching at the Core, powerfully,
aiming to destroy all its strength,
Inquisitiveness turns it into
pieces and ultimately makes it melt! 41





How wonderfully acting thus to help
 achieve a proper foundation for development, and
 by removing all that is not needed,
 It unites the Soul with Shiva, the Supreme Self! 42

Inquisitiveness inspires and gives all the strength
 needed to enable one to struggle and to fight
 till the end in the great war
 between the demons and the gods! 43

Such levels of Inquisitiveness are all varied,
 in different stages,
 They keep changing also,
 so that only a few can know! 44

And how all of a sudden does Decisiveness get all alert
 in the mode of Determination!
 When Inquisitiveness endows the Soul with
 all its force to change along the Path! 45

What different methods Inquisitiveness adopts
 to inculcate knowledge!
 How often It adopts new ways and uses
 all new tricks! 46

How Inquisitiveness reveals the Path in
 new and changing forms, by inspiring
 action in the Field of Knowledge in
 all original creative ways! 47

Inquisitiveness very boldly and powerfully brings
 the by lane or the single track in total view,
 And by showing that, It makes one strive and
 helps one reach the Goal! 48



What is going to be born within
 in the innermost depth of the Soul,
 How that enlightenment changes totally
 one's natural tendencies, instincts!
 It transforms the gross into what is subtle,
 and the subtle too into the gross, again,
 All such actions truly are to be known as
 original in creation! 49-50

At times one feels as if it is all dark,
 and fulfillment is still quite incomplete,
 But Inquisitiveness conquers such gloomy state of
 sadness and make it flee! 51

How Inquisitiveness instills new force and strength
 in every limb!
 Each pulse becomes throbbing
 with energy and sing in tune! 52

What one may call silly or whimsical,
 quixotic adventures,
 Inquisitiveness inspires such adventures,
 renouncing fear of Death! 53

How the steps to climb are layered higher and higher!
 Yet Inquisitiveness propels one on the Path though
 one given up all hope, and one is short of breath! 54

Inquisitiveness never allows preconditions
 and gives no guarantees,
 How it embarks on great adventures,
 taking terrific risks! 55

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CHAPTER : 12

TRANSFORMATION
(METAMORPHOSIS)

When a strong desire, intensely burning and
flaming high arises in the heart towards the Aim,
It brings the Goal nearer! 1

Inquisitiveness never thinks of stopping on the Path,
Retaining perfect composure, It continues to strive! 2

How It shall enable one to have a perfect,
clear conception,
A realist assessment of the conditions or
circumstances prevalent at the time! 3

In case there are knotty problems, full of complexities,
How Inquisitiveness Itself shall boldly strive
to solve them all! 4

The true feeling of worship and devotion to the Goal,
felt deep in the heart with all intensity,
Can make Inquisitiveness push on one,
galloping speedily! 5

And how Inquisitiveness rightly loves and knows
Its true Duty towards all in life,
So that Its conduct full justice to all is assured! 6

In case there is a lapse in Its conduct,
It ponders well,
And soon acts conscientiously, duty-bound,
to set things right! 7

In case there is some injustice done to Inquisitiveness,
It tolerates and endures quite nobly, generously and
never cause injustice to anybody at all! 8

In this normal style Inquisitiveness acts with the Soul,
But when an error occurs,
It chooses to correct and set things right. 9

Inquisitiveness inculcate, merit and virtues, and
how very valuable are merit and virtues derived from
good conduct!
They help to increase one's strength. 10

Inquisitiveness also inculcates true feeling or Being,
humility and knowledge in one's life.
On attaining humility,
entry to one's heart is made easy! 11

When darkest clouds loom large and threaten one's life,
Inquisitiveness throws good light and
shattering the clouds, secures freedom! 12

What noble powers there are matching great achievements!
Inquisitiveness awakens such powers and
uses them for development! 13

Inquisitiveness inspires true feeling and imparts
juicy wetness to one's being,
Without one's nature being so moulded, or so tinged,
or dyed, how can its juiciness be felt? 14

The forms of nature-based instincts and actions
come to change,
When such changes occur, how their properties,
duties and merit also a change! 15

One's nature, as received, is a mixture of such qualities
and dualities,
Inquisitiveness, acting upon one's nature,
making it strive so hard, shall liberate it! 16

At times one's nature based on tendencies, instincts,
even tries to deceive and is deceived,
but Inquisitiveness can never be blind and fights it
fully well. 17

Nature or base instincts often defy Inquisitiveness cleverly,
But Inquisitiveness can play the game to win,
defeating 'Prakriti'. 18

Though 'Prakriti' (nature) might be averse,
when 'Inquisitiveness' is awakened in the heart,
It tries to mould and mend the ways of 'Prakriti'. 19

'Prakriti' by itself is fully bound in chains, truly,
Still it vainly thinks that it is all free! 20

'Prakriti' often wears the guise of consciousness
and likes to play such tricks,
that one is easily deceived, befooled and
Inquisitiveness then fights! 21

How Inquisitiveness's task is extremely difficult in
controlling the unruly senses and tendencies (of nature)!
It then subjects the soul to penance ('tapa') and
restraint ('saiyam') and directs It to the Path! 22

One's senses have to be withdrawn
from objects of their gratification,
it is possible only with a strong foundation of
self-restraint. 23

Inquisitiveness trains and strengthens in one's heart
the three feelings of "restraint, penance and sacrifice
or renunciation" ('saiyam', 'tapa' and 'tyaga')
and these are made to manifest themselves
in actual conduct.
(They are reflected in one's behaviour.) 24

When the Soul achieves a perfect state of calm,
silence, uninspiring intense and emotionless,
how directly as a result are visible transformations! 25

Nature by itself can never change its ways,
But Inquisitiveness awakened can
achieve transformations! 26

Nature ('Prakriti') never likes to lose control
over its territory, it never gives up its dominion.
But Inquisitiveness when made alert, warned or challenged,
can conquer and subdue nature or 'Prakriti'. 27

Inquisitiveness can also alter and transform one's nature
based on 'prakriti' (instincts, tendencies, volition etc.)
cleverly; often through artistry,
disposition also agrees! 28

At such a time how Nature plays its pranks,
acting deceitfully,
But Inquisitiveness being so clever,
can discern its tricks! 29

How the Soul remains subjected to and overpowered
by biases and deep-rooted prejudices,
but Inquisitiveness destroys them all and
grants it full freedom! 30

How something beyond the scope of reason and
over Intellect, is happening within, deep,
deep within our base (the body) because of and
driven by Inquisitiveness! 31

By Inquisitiveness are expressed emotions and feelings,
by which again a total metamorphosis, change or
transformation is seen along the Path! 32

How Inquisitiveness can create a new environment
in life, and making due changes
achieve total transformation! 33

How wonderful and original are Inquisitiveness's talents!
Inquisitiveness thus makes possible
creation unworldly! 34

When anyone tries to interfere with
Inquisitiveness's actions,
It never brooks such meddling intervention,
but blows hot against and hisses violently! 35

When there be a case of sensible beginning,
preparing grounds,
It tackles in a novel way turning it
as a part of training! 36

Inquisitiveness awakens in one
the true feeling of selfless love,
when the purpose of such love is known,
it is transformed into the Aim. 37

Such true feeling of love when awakened can sublimate
one's life,
Raising it from its lowest base, can make it settle firm
in divinity! 38

These might be hidden feelings,
heaps of them, in life!
Inquisitiveness drawing it all out,
shall expose and lay it bare! 39

How Inquisitiveness can make one's heart suffer
intensely, painfully!
But such suffering can also be transformed into
empathy or sympathetic true feeling! 40

How by Inquisitiveness is awakened in one
a strong yearning or hunger for self realization
(‘atma-jnana’) (self-knowledge)!
It also makes the conviction or proof alive
in one’s heart! 41

How a series of storms of instincts, tendencies
do then arise!
But Inquisitiveness inspiring new strength
can make one fight and dislodge the storms! 42

When the mind is caught in gloom and
suffers dark despair
Inquisitiveness shows new light and
dispels the dark! 43

First the base of neutrality, then the state of
equanimity is reached,
Then comes the state in which one becomes
witness (of self),
(the observer and Observed are seen as one),
then at last Inquisitiveness enters the region of
the Soul! 44

When stomach cramps cause immense pain within
Know them to be the requisite of true penance
which will lead to joy! 45

No self-realization is possible so long as the soul’s
conditioned worldliness prevails,
the ties with the world remain unbroken,
but Inquisitiveness can come to help, create and
inspire a state of deep immersion in the Soul! 46

Inquisitiveness produces true feeling required for and
capable of transforming totally the Soul’s weakness
into Power through self-confidence! 47

It can make the mind calm, speech all dumb,
such superhuman action can be done
by Inquisitiveness! 48

And how by its continuous, constant hard efforts
can Inquisitiveness make possible a flood of joy and
true feeling in one’s heart! 49

The Consciousness inspires Inquisitiveness,
instills new strength a new phase of life,
through enlightenment, a state of absolute peace, and
powerful concentration established in
the base (body)! 50

How a state of absolute peace established in the base
can play its part!
It will invoke and establish the power of consciousness
in each and every atom of one’s existence! 51

Self-effacing modesty, total lack of pride or vanity,
Great generosity and love which is not ostentations,
Good feeling for all based on absolute faith,
from which one’s ego is all eliminated—such virtues
Inquisitiveness inculcates, such noble qualities—and
Inquisitiveness strives to increase their power
in one! 52-53

How Inquisitiveness inculcates in one
 a profound and lively modesty!
 Such quality when activated and alert,
 being consumed in original, innovative creation,
 gets stirred within and inspires new concepts! 54-55

There is a world of difference between
 the two kinds of qualities: the qualities innate
 which come with birth and are a part of one's nature,
 and those which grow within (are acquired). 56

The former type which are innate,
 are a part of 'Prakriti' (basic instincts),
 while those which grow within (acquired)
 belong to the region of the Soul! 57

Inquisitiveness affects the change or transformation
 of 'Prakriti', in a new guise,
 under the control of the soul, making 'Prakriti'
 itself an instrument or medium! 58

Under the prevalent power of the soul,
 Nature ('prakriti') thus having been totally transformed,
 loses its independence! 59

Merit or virtues and true feeling open up and
 are exposed in an orb of light,
 And on such an experience, great Power is
 felt to rise and increase in one's base! 60

Inquisitiveness considers nothing as vain or
 illusory in life,
 It can transform into joy, delightful experience,
 whatever It meets with on the Path! 61

Inquisitiveness can transform, mend, and embellish
 in a new vision shaping all anew,
 whatever basest, lowest, meanest things
 It encounters on the way! 62

Even though Nature (Prakriti) engages Itself
 in terrible battles, deadly by intent,
 still Inquisitiveness remains alert and fights too
 cleverly for Nature to win at all! 63

How incessant and strong is Its endeavour!
 Inquisitiveness's aim and sole duty is that
 the Goal is reached! 64

What an intense desire to sacrifice Its all
 is ever burning in Its heart!
 It becomes a magic remedy, 'miracle-medicine' and
 creates a new life!
 It reincarnates the soul! 65

What terrible hardships, calamities
 It has to face at every step!
 That itself is the key, the sole reason
 for amenities of Endeavour to grow! 66

CHAPTER : 13

VISION

Life is all sold out (bartered away) squandered
for the sake of power, accumulation (amassing wealth)
and self-interest,

So Inquisitiveness offers its knowledge and
vision to save the soul! 1

Inquisitiveness will challenge the barrier (veil, curtain),
on the Path, of infatuation that obstructs true vision,
It will fight and tear the veil into pieces,
all threadbare! 2

True striving or genuine effort is not possible for one,
Unless One fights and breaks away from age-old
expectations, desire for power, accumulation and for
worldly happiness! 3

How the soul becomes infected, agitated as a result
of the Endeavour of Inquisitiveness!
How many great advantages the Soul can get, acquire
as a result of such infection! 4

By intuition Inquisitiveness teaches one and
shows the way of progress on the Path,
And by such progress what certitude is felt
within one's heart! 5

One loves and continues to increase one's penance,
Observing true humility growing within, one feels
and considers such penance as appropriate! 6

When there is no other support for one in all the world,
Inquisitiveness comes to help, stands by,
and offers warm support! 7

Inquisitiveness's role is never negative in life,
no denial at all,
It accepts positively whatever be there,
so acts in sympathy, keeping the aim or occasion
in view;
How fully enriched, truly fulfilled
all significant and affluent
It's going to make one's life! 8-9

One great lesson (moral) Inquisitiveness teaches
the aspirant (soul)–,
"You have to be only God's instrument in life!" 10

How to face great difficulties, hardships in life?
Inquisitiveness awakened in one's heart
can suggest all remedies! 11

When one is fully trapped in the snare of Prakriti,
tight-gripped and feels suffocated,
Inquisitiveness tries to save, one's life!
(It makes one strive to save the soul!) 12

When the soul is made to touch
the fire of consciousness,
How Inquisitiveness tans the fire and intensifies
the hunger of the soul
for the touch of Consciousness! 13

Inquisitiveness achieves it all by awakening in the heart
Consistency of action, the mind in harmony
with the heart, through 'Kirtan' (singing in praise of God),
Love, faith and devotion in the act of meditation. 14

How important is love in the heart
on the path of Inquisitiveness!
It purifies the soul by melting away all of one's
personal love and makes
it capable of love universal! 15

Inquisitiveness awakens in one's heart the awareness
of value of 'Satsang'* (contact with saints, holy books,
places of worship, noble souls)
And offers benefits by making one live such a life
in actual conduct! 16

*'Satsang' contact with noble ideas, noble people, etc. or to be a holy, religious environment.

Inquisitiveness continues to activate true feeling
through one's actions,
And thus it also cuts across deep layers of lethargy
or of ignorance in one's heart! 17

It's the noblest single act, and the only one worth
doing, of greatest consequence
The birth and awakening in one's heart,
of Inquisitiveness's great value and true worth! 18

When the transformation takes place,
Inquisitiveness makes one concentrate,
keeping steadfast, all one's attention
in one's aim! 19

Inquisitiveness inspires and kindles or illuminates in one,
the knowledge of fitness of becoming
the noble offering in the Great sacrifice
such knowledge of one's worth for sacrifice leads to
the sense of fulfillment! 20

How Inquisitiveness enjoys continuing to take
Its own crucial tests!
How It continues to introspect in self-examination,
subject to severe scrutiny, putting Itself to Test! 21

How alert and cautious It ever is,
to implement, every moment!
The true feeling inspired by Inquisitiveness is ever
so active and so vigilant! 22

The fierce battles It has to fight,
 the force It uses to oppose,
 Becomes the source of instilling new vigour in It. 5

It teaches everything to just Itself,
 and having learned the best,
 It absorbs the best knowledge, the knowledge
 which is subtle, abstruse, the most abstract! 6

How Inquisitiveness contains both Grace of God and
 one's own Endeavour!
 How wonderfully these two are harmonized
 in Inquisitiveness! 7

How the yearning in one's heart is like a fierce fire
 raging violently!
 Which makes the true feeling of Inquisitiveness
 in the heart burning so bright! 8

The true feeling of Inquisitiveness is like a volcano,
 on the Path,
 Its tremendous energy can toss up,
 transform everything! 9

In times of hardships, on the Path, against sweeping
 currents of enormous tides,
 How Inquisitiveness (like God) gives the strength,
 empowers the heart, to help survive! 10

When multifarious Supreme Inquisitiveness burns
 in one's life,
 How life itself becomes so illumined with its essence
 in the light on the Path! 11

By continuous study, constant contact and daily practice,
 When true and deep feeling of Inquisitiveness prevails,
 the Truth in its essence is grasped, obtained! 12

When Inquisitiveness is fully grown
 and truly fulfilled in life,
 Great Strength Knowledge and Joy
 all three grow together at the same time! 13

Inquisitiveness like the philosopher's stone
 that turns base metals into precious gold,
 Can turn things as It likes, up-down, topsy-turvy,
 The soul is treated in the same manner
 as iron turning into gold! 14

It's not a bed of roses, no pure, unmixed joy,
 The Path is full of thorns of hard penance, and
 Often so dark and fearful
 that makes one shed tears! 15

Open for a few moments only and
 what gets closed soon again,
 Such experience itself makes one grasp
 the essence of life! 16

How often there is separation and then a reunion,
 How easily It shatters the veil or curtain
 of non-reality! 17



When Reason or one's Intellect is satisfied,
 from all aspects, in every way,
 When Reason opens up, is enlightened,
 It illumines the Path. 18

Inquisitiveness makes it possible for the heart
 to experience the broad spectrum of the Path,
 all majestic, divine, which makes the heart
 open all out! 19

When Inquisitiveness strikes,
 how the heart is affected by a severe restlessness!
 No way ahead is seen, no directions are known!
 And how the Soul begins to stir in the depths of
 Consciousness!
 And how the experience of death-in-life is felt,
 or how a state of life-in-death is experienced! 20-21

To free oneself from such a state and to advance
 on the Path,
 Inquisitiveness proves by itself too short,
 and God's grace comes to one's help. 22

How the soul is subject to such premonition,
 It sees shadows of such coming events,
 Then Inquisitiveness is startled, off and on,
 and tries to run ahead! 23

It has no knowledge at all of the regions so sublime
 But by its accumulated experience,
 It can force its way ahead! 24



How the way to the sublime is also full of tangles,
 tortuous, maze-like winding and confusing,
 But Inquisitiveness so cleverly strives and
 finds its way! 25

When all one's existence seems to be reduced to zero,
 or cypher,
 No light is seen, no way ahead at all;
 Some unseen and inscrutable Force comes
 sure to awaken and help! 26

There are in space, unknown to us,
 areas and regions wonderful, beyond our ken and range,
 which astonish and absolutely amaze us too,
 but Inquisitiveness abruptly can collect Itself and is
 not at all waylaid, so cautious about Its Aim It is!
 Whatever the opposition, It does not budge! 27-28

How beyond the scope of Imagination,
 Regeneration is the Force of true Feeling of
 Inquisitiveness can be known and realized
 only by the Experienced! 29

Where in the sights and scenes of our External world
 Inquisitiveness is involved and enveloped,
 how abruptly It wakes up and then strives and
 leads the way! 30

It may also experience on the way,
 a variety of forms, appearances,
 But Inquisitiveness is never enticed by such
 alluring illusions! 31



The grandeur of such Beauty which enthrals and
advances to touch one, even embrace,
is enough to make one fall from Grace, or
forget one's Aim! 32

How all at once, at such a moment,
God's grace makes itself manifest!
Its heart melting with mercy for the seeker (aspirant),
comes to save and holds his hand! 33

How different forms in varied colours come to be
seen along the Path!
Though Inquisitiveness is wonderstruck at heart,
It does not budge! 34

The lamp that has been lighted in the heart,
for the soul aspiring to the sublime state,
shall never be extinguished. 35

One whose heart is all attuned to the true feeling
of Inquisitiveness,
Shall also experience and feel his Form (Self)
being transformed! 36

Inquisitiveness makes manifest within one's heart
a sound profound which is all timeless,
It goes beyond the world of words, and all meanings,
applicable to the life expressed
as well as unexpressed. 37

How ironical it is on the part of Inquisitiveness
To make itself manifest through subtle forms!
How strange that It makes the gross turn into subtle forms!
Only the one whose eyes have been treated with
a special salve (pigment, collyrium)
can believe and experience the same! 38

OR

How ironical, and what a paradox it is,
on the part of Inquisitiveness,
that It makes itself manifest through subtle forms!
How the gross also turns into subtle forms!
Only the Experienced with eyes treated,
with a special salve or pigment
can believe in truth! 38

The true feelings for spiritual development
which are derived from Inquisitiveness,
(are influenced by It) in the depth of one's heart,
are able to receive and respond to the emotions
which arise from the deepest regions
of one's Consciousness! 39

And having received and absorbed such emotions,
Inquisitiveness strives to make them manifest (expressed)
through one's actions (conduct),
and how in Its most subtle ways
It strives to bring to earth (to light)
the Ideal Form! 40

The Element (Being) which is the noblest, highest, most sublime and benevolent in its purest form (God) which is unexpressed and unmanifested
 can become expressed and manifest
 through the Force of Inquisitiveness
 (Inquisitiveness can give a concrete form to our concept of God!) 41

The incubation of such best and noblest emotions in their final, all-conclusive form, in the innermost depth of one's heart is done by Inquisitiveness imbued with consciousness! (The higher or super Consciousness!) 42

When the process of such incubation (hatching) is in progress, in full force, the Process by itself shall generate, bring to earth all Divinity Itself! 43

Such quality or trait of character is born by itself in the seeker's heart in normal day-to-day life, And the soul becomes gradually emboldened, the power of spirit growing within slowly, is truly felt. 44

The true feeling of sublimity of life rises to reach the top and soars to its summit, And having reached the top, prefers to touch the ground. 45

When the soul so rises above the planes or levels of dualities* and the three qualities**, the true Heart-base is formed, the foundation is laid, and that is acknowledged by the Heart! 46

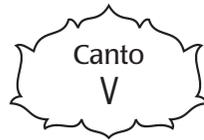
Basically the word 'heart' signifies no space or territory, It only and truly signifies the base or foundation, a plane level or condition. 47

How success is celebrated then and victory proclaimed, with the beating of drums, unfurling and hoisting of banners and flags, with a big tom-tom with a flag over it, and how they proudly fly in the air, such is the triumph of Inquisitiveness! 48

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* Dualities : They are like : Joy and Sorrow, Life and Death, Light and Darkness, Knowledge-Ignorance, Wellness-Illness etc.

** Qualities : Sattva, Rajas, Tamas which mean respectively Super Ego, Ego and Id.



THE METHODOLOGY OF INQUISITIVENESS

CHAPTER : 1

GUIDANCE / DIRECTION

Inquisitiveness is not a know-all, or encyclopedic.
It goes on learning as it goes ahead, step by step.1

If the soul is not fired by intense desire to learn
about life, interest in the meaning of existence,
then know that the Inquisitiveness is
not of the right type. 2

To know, to understand, to recognize and
then to believe in,
when this process (method, habit) becomes a perfect
part of one's duty and conduct,
Inquisitiveness by this method enables
the seeker to arrive at Truth. 3

How playfully and tactfully Inquisitiveness makes
one progress on the Path!
It takes care of all the proper things, and
avoids all conflicts! 4

In spite of Inquisitiveness's alert, vigilant readiness,
in case some conflicts do occur,
It warns the seeker just in time and shows one
all the remedies! 5



How terrific storms, too hard to endure,
 sometimes cross one's Path!
 Inquisitiveness then quite tactfully, bends low or ducks,
 to be able to survive! 6

And even while bending low or stooping to conquer,
 How erect Inquisitiveness stands or gets
 straight soon again!
 It receives thrusts and wounds,
 yet remains invincible! (not-out!) 7

Even while becoming one or merging
 with something in toto,
 Inquisitiveness wonderfully derives from it,
 sourcing neutrality. 8

How to enter, into profoundest analysis, by choice,
 Inquisitiveness by its own respective conduct,
 shows it to us! 9

When the heart seems to be convinced of getting
 nearest to the goal, on attaining it,
 it seems to recede farther, to go beyond one's reach,
 how strange! 10

Inquisitiveness believes in what It thinks is worth,
 walks where It must, sows what It likes, and
 reaps the right crops! 11

How right, appropriate and proportionate steps It takes!
 In case of a deviation, It awakens in a flash! 12

It never misses its aim or goal in duty and action,
 It rests only after the goal is reached,
 its aim perfectly fulfilled. 13

Inquisitiveness will suggest and inspire appropriate action
 or duties in deference to the time and
 occasion, befitting the individual! 14

As Inquisitiveness grows and develops in time, how mature
 It becomes in respect of its duties or action,
 with zeal and diligence! 15

Inquisitiveness tolerates no indulgence or laziness at all,
 In order to gain new knowledge at all times,
 It continues to toss and twist,
 to topple and to turn! 16

How Inquisitiveness continues to make one strive
 and strive to transform one's faith
 into actual, realistic way of life! 17

Inquisitiveness teaches one the great moral or truth of life,
 That though we think of things, what happens in reality
 may be quite different! 18

Inquisitiveness has made a perfect plan,
 an ideal blueprint,
 of what type of end is appropriate, or should be like! 19

Inquisitiveness itself has inspired and encouraged to
 strive
 and constantly practise,
 Virtues like courage and other good qualities
 with merit! 20

How struggling while striving It meets with clashes!
 And yet to reach Its goal, hit Its target
 It continues to strive! 21

CHAPTER : 2

WAR

Inquisitiveness is never like dilly-dallying,
 indulgent or soft at all,
 One who knows It to be such-like does not
 know it at all! 1

We have no knowledge about its strength or potency,
 It can bore one through and through like a drill. 2

It knows nothing as alien or different.
 It can enter and penetrate everywhere and
 make all things fit for its use,
 even aliens become its friends. 3

Even in the midst of darkness all around,
 where nothing can be seen at all,
 Inquisitiveness tries its best to strive and see. 4

Even in defeat, it admits no defeat, in reality,
 It knows quite well how to turn its defeat
 into victory! 5

It does not care for obstacles, hardships It likes to fight,
 How forcefully It fights, ferociously,
 to defeat Its enemy! 6

When one is totally exhausted after strife,
 just like a lamp of clay,
 How Inquisitiveness re-inforces one, alerts in time,
 inspiring new strength! 7

Inquisitiveness alerts one and trains for hard struggles,
 It keeps one ready, well-prepared
 to face tough battles! 8

When life (one's soul) is subject to and caught in a fire
 like a volcano,
 Inquisitiveness keeps its head erect, and
 how bravely It fights! 9

Even when one is caught in a quagmire,
 deeply stuck, depressed,
 Inquisitiveness knows the art of extracting,
 to pull one safely out. 10

How many fierce battles one has to fight, to change-
 How can there be rebirth unless, until one dies! 11

Inquisitiveness helps alter one's horizons,
 at different times,
 How different and so many horizons
 there are in life! 12

CHAPTER : 3

ACCEPTANCE

How Inquisitiveness delightfully plays in glorious colors,
visualizing new creations of the future, and also
recognizing varied novel forms of personality unique! 1

How alert and vigilant is Inquisitiveness
to make one settle down, and bring the profits home!
Having become so dynamic, It moves in
its own manner, striving so hard! 2

Inquisitiveness method of moulding life is all unique,
None can compare with it as none is so competent. 3

When things appear to be negative,
Inquisitiveness takes no notice,
Though It may know them well,
It never accepts such things! 4

Whatever is worth accepting in the course of life,
How Inquisitiveness accepts them all
with perfect discretion! 5

Inculcating a positive attitude with discretionary acceptance,
Inquisitiveness will grasp it first and reflect
through conduct! 6

Inquisitiveness will help one obtain, with devotion,
the deepest essence, core of knowledge,
by enabling the heart to do sincerest worship.
(Prayer and meditation). 7

Such knowledge, arising from Inquisitiveness,
radiates like a flame of fire going up.
Only the brave can look at it, who are so rare!
Only the holy can endure! 8

How full of zest and zeal is Inquisitiveness at heart
Ready to welcome all that is congenial to the soul,
aspiring to achieve sublimity, the true essence! 9

Inquisitiveness makes one dive to reach
the depth of knowledge, the core essence,
such a clever alchemist is Inquisitiveness,
who knows all the magic tricks! 10

Those with awakened Inquisitiveness,
wake up at once in a flash,
The desperate gird up their loins and plunge
into the war! 11

Such awakened Inquisitiveness is a great Power,
beyond compare,
It can mould and shape one's life
to Its own liking. 12

Inquisitiveness awakened deep at heart can make one
 fully transparent,
 It shows the aspirant his true image,
 clear with warts and moles. 13

Even if It makes mistakes,
 Inquisitiveness learns from them,
 Its true motive, in all essence, is
 to learn from everywhere! 14

How efficient and expert Inquisitiveness is
 in Its efforts to propel the Soul upwards,
 splitting entirely to take off from its worldly base! 15

The vital part It plays in moulding the soul
 who can there understand? 16

As the blind man is guided by his walking stick
 along the Path,
 Inquisitiveness guides the aspirant similarly. 17

In case, during progress along the Path,
 Inquisitiveness meets with defeat,
 It can't reverse Its steps, It can retreat never! 18

Inquisitiveness never wanders or loiters here and there,
 It treasures in Its heart what is vital for Its existence!
 Only what is useful in life! 19

Inquisitiveness at once grabs each available opportunity,
 It continues to make its use in fulfilling Its aim! 20

Inquisitiveness's prime virtue is Its dynamism,
 "How progressive It is!" And how incessant is
 Its activity on the Path!
 How non-stop is Its progress! 21

Inquisitiveness helps one hold at heart
 one's awareness of Aim,
 what vigilance, caution and consciousness at heart! 22

How Inquisitiveness is justly known as
 God's gracious gift to man!
 Inquisitiveness awakened deep at heart
 makes one's easy entry within! 23

"How harmonious to the Soul is God's grace
 coupled with one's own efforts!
 The training of such Inquisitiveness itself
 is a gift of God! 24

One's spiritual progress (fulfillment of life, a perfect life) is
 not possible unless these three virtues develop at heart
 simultaneously-Love, Compassion and Equanimity! 25

As children take after their parents or look like them,
 So do the children of Inquisitiveness also resemble in
 qualities their Parent, in Its type! 26

Inquisitiveness is capable of uniting the 'Jiva' with Shiva,
 the soul with God Supreme, making one one with God;
 Blessed is the One whose Inquisitiveness is
 thus awakened! 27

Inquisitiveness truly saves, undoubtedly all whom It helps,
 Inquisitiveness is the sole true guide that helps
 one reach the Goal. 28

CHAPTER : 4

PLANNING

A strict sense (discipline) of responsibility arises
from Inquisitiveness,
with such responsibility It gives to life a desired shape. 1

Even if you have lost hope and become too weak,
Inquisitiveness using Its various tricks,
will tactfully provide support. 2

How Inquisitiveness overcomes all kinds of obstacles—
Its history is interesting, worth learning in life. 3

To topple the old order of life, upset orthodoxy,
Inquisitiveness has the bold expertise, all clever tricks. 4

Inquisitiveness's traditional method is quite clear to the soul:
"It continues to strive, do its duty, non-stop,
without wasting a single minute, quite seriously,
with total true feeling and cool composure." 5

How diligently, with a heart full of zeal,
It perseveres to give a concrete shape to plans,
to turn dreams into reality! 6

Inquisitiveness teaches the aspirant or
Seeker after Truth in the nick of time
how to remain alert and well-equipped at
all moments to face contingencies! 7

By making the soul cautious with vigilance and
conscientious at all moments of life,
how Inquisitiveness teaches,
inspiring observant introspection! 8

The power, the soul derives from actual conduct,
the strength and confidence one gets from experience,
is beyond compare.
No power on earth can match it! 9

Anyone who strives so conscientiously,
with profound true feeling,
can easily turn their true feeling into reality in life! 10

Inquisitiveness can in such cases create conditions
wonderful, amazing, astonishing and
instil new vigour in life! 11

How changing everything, the old disorder or chaos,
Can Inquisitiveness create beauty in all new forms,
beauty comprehensive, all-embracing
in manifested reality! 12

Such transformation or metamorphosis may be
beyond recognition and even understanding,
but the root or basis of it all can be
experienced within. 13

CHAPTER : 5

VARIETY / DIVERSITY / VARIATION

- Inquisitiveness moulds and shapes one's base (body)
to make it fit for consciousness
an appropriate vessel or vehicle which can be used
for multifarious purposes. 1
- Inspite of hardships faced during the process of moulding,
How Inquisitiveness, keeping Its aim in view,
shapes unique idols or images! 2
- There's nothing like anger or bitterness of heart
in Inquisitiveness's style of work,
Its faith in Its own power is always vibrant, vigorous! 3
- How exciting and full of thrills is such combined,
'romantic' life!
Providing shocks and jolts, Inquisitiveness inspires,
creates magnificent views. 4
- Inquisitiveness knows quite well
how to preserve Its youth,
It understands Its true value and hence
permits no waste! 5

- Whatever Inquisitiveness obtains, it digests well,
whatever It digests will be transformed
into new energy! 6
- How in order to liberate Itself from all old memories,
Inquisitiveness consigns everything to flames,
turning all into ashes. 7
- In order to be useful for the best and noblest life,
Inquisitiveness drags things out in the form of
routine conduct. 8
- Inquisitiveness achieves quite knowledgeably
a kind of consensus, harmonious synthesis of both
routine conduct and the *life of true feeling*
on the Path! 9
- Even a slight error in observance of its duties
is punished too severely!
How heartless, rude is Inquisitiveness!
It tolerates nothing out of the way! 10
- At a proper time It thrashes out due punishment,
While moulding and shaping,
It leaves no stone unturned! 11
- Inquisitiveness tolerates nothing untoward,
out of the way, on your (the seeker's) part;
on the contrary,
It gives you a thorough thrashing, by
way of chastisement. 12
- How all impurities or sins are washed away!
By inducing remorse or repentance,
Inquisitiveness inspires true feeling! 13

The kind of affection or love of true feeling which
Inquisitiveness alone can shower on us, none other can.
There is none on earth so competent, potent! 14

How like a mother Inquisitiveness takes the best of care
in all respects, in life!
It holds your hand in hers and guides you
on the Path! 15

Like a little touch of the current of electricity to
its medium,
It illuminates everything brilliantly, just in a flash! 16

Similarly, when the true feeling of Inquisitiveness
(Being) touches one's base and all senses,
It permeates, and lo, there is Light! 17

It is the very basis or foundation of all true art of living,
in actual conduct, of life and religion, all morality
and of the properties and true qualities! 18

Inquisitiveness's duty is not at all different from this,
How It can make one's life run on, on the Path of
Consciousness and True Feeling! 19

Inquisitiveness knows very well
"the art of doing one's own duty",
So how cleverly It complicates, poses riddles of *duty*
and *action* in one's daily life! 20

How fulfillment of life's true aim happens
automatically and daily,
How such alone is Inquisitiveness's unique 'yajna' of
duty and *action*! 21



CO-ORDINATION OF INSTRUMENT

CHAPTER : 1

CONDITION

- Seeking safety, and standing by inactive,
 on one side,
 Prepared to take no risks,
 how can such a one gain wealth? 1
- Without plunging headlong into the fray, desperately,
 No one can, without efforts, certainly reach
 at the heart of things. 2
- Interest is important, with it one learns within no time,
 Interest about It, deep at heart, is the main criterion,
 to learn! 3
- How sweet-smelling, exceedingly sweet,
 is labour in one's life!
 How flowers of true feeling bloom, and spread their
 fragrance in one's life! 4
- One who inspires such work-culture,
 love of labour in life, for development,
 The same joins one, love of labour,
 with duty and worship! 5

- Even if the act of duty or worship be good and noble,
 But during performance of the duty or worship,
 if the mind is moved by caprice or unruly desires,
 that action is not perfect or noble. 6
- How the labour (work) inspired by Inquisitiveness's
 true feeling is conducive to health and well-being!
 Inquisitiveness distributes the reward of such labour
 along the Path! 7
- Such labour ought to be perfectly imbued
 with true feeling of heart, and deep;
 It ought to be truly inspiring in life,
 able to lead, indeed! 8
- Inquisitiveness's true feeling inspires,
 truly leads to development of life,
 The importance of labour (work, striving) is equal
 in the field of meditation. 9
- The labour (work) which is imbued with true feeling,
 which drips Being, such labour alone can continue
 to inspire the soul and push it farther on the Path. 10
- When the mind is totally free from evil desires, perversities,
 Know such a condition as its (mind's) best use,
 The mind's noblest state. 11
- When the core essence is grasped, and
 the heart of the matter realized,
 A regular sequence of sacrifice,
 in connected succession, is spontaneously made. 12

A calm of mind with patience, composure, a sense of certitude (absence of anxiety), cheerfulness of temper, –all these cannot survive unless

one's neutrality is ripe. 13

As one becomes more and more detached, desireless, non-insistent, cheerfulness, patience, self-composure, and Peace of Mind become one's companions. 14

Mature, ripe, purest, unadulterated true feeling as constant companion is necessary for the Soul's progress in the domain of consciousness! 15

Inspite of hard efforts, when the result remains unseen, how despondent, dejected one becomes! Fierce flames of the fire of discontent burn within one's heart, Inquisitiveness plucks up courage two fold and acts instantly. 16-17

Unless one's heart is fully touched, committed and imbued, One cannot concentrate one's mind at the lotus feet of God, Remembrance (repeated chanting of God's name), Prayers and devotion can alone help one to achieve such a state. 18

The tendencies of the mind are outgoing, far-flung all about in a state of infatuation, senselessness, or stupidity; they need to be controlled, strongly restrained and directed in dedication to the feet of God!

Such a concentrated, conscientious effort of offering, must be made at the feet of God. 19

Three things are really difficult, inaccessible, in this world: 'Birth as a human being', 'yearning for liberation (salvation or deliverance)', and 'shelter of a noble soul' or a Saint's blessings. (God's grace through a Sadguru.) 20

Opulence, Valour, Wealth, Knowledge, Detachment, Worldly glory (status or prestige) in life—those who have all such well achieved, do experience spiritual development. 21

How such (blessed souls) do boldly and wisely engage in the Quest of Truth—with the help of experiments, their intellect and reasoning and the force of Experience! 22

By controlling completely the outgoing, far-flung tendencies of the mind, achieved by stages, a total identification with one's inner self, oneness with God, How this can be achieved! 23

CHAPTER : 2

THE BASIS OF DEVOTION/
FOUNDATION FOR 'BHAkti'

Inquisitiveness truly wants to be a devotee by any means,
How very alert and conscious

It is at all moments to do it! 1

Devotion or 'bhakti' alone is the transforming agent,
Inquisitiveness, therefore, at heart,

is truly mad after 'Bhakti'! 2

One must learn to live consciously loving everybody,
Harmony, Unity and Good Feeling for all must be maintained
as this means being one with the Goal

as such is loved by God! 3

In life we are all like sparks of consciousness,
We are never separate from each other

how united together we are always! 4

One who seeks and gets shelter of beneficial virtues,
And having received such shelter, acts accordingly only,
such a one alone is a true devotee. 5

In the beginning of this verse (No. 6, Pujya Mota quotes a line of verse No. 33 of Chapter 3 of Shrimad Bhagwad Gita: "*Prakriti yanti Bhutani Nigraha Kim Karishyati.*" We render here a simple translation along with its explanation and commentary and then add Pujya Mota's commentary upon the single line quoted from the Gita-as given here in italics. Here, Pujya Mota has changed a single letter of the last word 'Karishyati' into 'Karishyasi'. It changes the emphasis from the third person as used by Lord Krishna speaking to Arjuna to the second person, in direct dialogue. Pujya Mota's version is also acceptable, if we do not consider it as a misprint. The Gujarati edition used as a base for this translation by the present editor, was edited by Dr. Rameshbhai M. Bhatt, and reprinted in 1994, 3rd edition. The Page referred to is 142. The Gita quotation given in italics in the note below, rendered into English, reads as under :

"Even a man of knowledge acts according to his own nature (Prakriti), for everyone follows their own nature. What can repression accomplish?

Why therefore, disregard those
who follow their own nature (Prakriti)?

"Even a man of wisdom behaves in conformity with his own nature. All creation goes on subject to nature. Of what avail is control? (निग्रह किं करिष्यति?)

In 'Yoga Vashishtha' sage Vashishtha speaks to Prince Rama: "अपि वहनयशनात् साधो विषमः चित्तनिग्रहः" Restaining one's 'prakriti' is far more difficult than drinking up the whole Ocean, uprooting the Mount Sumeru, and eating of fire, O Sadhu (Rama)! This is said for or controlling one's mind!

This gives rise to two sub-questions : (1) Do you think we can change our basic nature? (2) Does it mean that

everyone has to adhere to their true nature? This is what we understand to be the meaning of verse no. 33 of the third chapter of the Gita. In verse no. 35 of the same chapter we have Lord Krishna's answer to these questions. The famous words are (स्वधर्मे निधनं श्रेयः।) The whole verse means : "Better is activity rightly conforming to one's own nature, though lacking in superior quality, than activity foreign to one's own nature, although it may be well done. "Even death by the performance of what fits one properly has merit. Activity foreign to oneself is fraught with danger." (स्वधर्मे निधनं श्रेयः ।)

Then Mota adds: If that alone be true, who would take the trouble of inculcating virtues or merit? No one would therefore follow the Path of Penance ('Tapa'), Restraint and Sacrifice! The moot question is : "What can repression (or restraint) accomplish?"- Editor. 6

(The answer follows:)

God Himself (Supreme Being) is already present in Nature, in the form of one of the elements,
When that is trained, disciplined and sublimated,
Restraint automatically results. (The result is restraint.) 7

Inquisitiveness helps one strive to discipline that element,
When true feeling for devotion arises,
restraint becomes easy in every way. 8

One's intellect also then becomes attuned to
one's goal, automatically,
and one's self (ego), 'Prana' (life-force), etc. too
become concentrated and are inspired (impelled)
to act in unison towards achievement of the Goal.9

As a result of Inquisitiveness,
how one's resoluteness, or power of determination
gets strengthened and flourishing!
This can be realized by actual experience alone! 10

How Inquisitiveness, acting as a catalyst,
kindless in one's heart the flaming fire of remorse or
repentance,
and through that fire It burns away all impurities within,
so life becomes noble and virtuous! 11

How Inquisitiveness creates a bonfire, too hot and
high, deep in one's heart, the fire of repentance,
consuming numerous past actions! 12

The aspirant or 'Shreyartha' can truly have
his trust and confidence in self, strengthened through
faith, and by actual conduct, knowledge and
experience at heart. 13

No other power on earth than faith in God
can make one's heart so strong,
no other power can emerge in it, also,
which can sustain the soul! Sustain one's existence! 14

It is through prayers and 'Japa' or remembrance
(of God's name),with continuous study (meditation) that
one's instincts get controlled, or be calmed down-
such is the brilliant reward (result) of worship
at His Feet! 15

CHAPTER : 3

**THE QUALITIES OR VIRTUES :
(GUNA AND BHAVA)
MERIT AND BEING**

- The human body has its own limitations, and
so has the human mind,
But one's merit and Being are unlimited,
there is no end! 1
- The same is true of human debility, frailty, infirmity!
Of various types is human infirmity, incapacity!
But Inquisitiveness's huge strength
can break up all infirmity! 2
- Once one's intellect is rid of doubts, distrust, ambiguity,
The same purified intellect can then work wonders
in quick development. 3
- Rama (God) can never dwell in the temple of man's intellect,
Hari (God) will choose to dwell when the temple of merit,
good feeling and virtues is ready! 4
- The wealth of virtues which is divine,
and opulence, abundance which is god-like,
Become easy and flourishing
when Inquisitiveness is disciplined. 5

- When virtues of the heart become
expressed in actual conduct,
Such virtues alone produce good crops in life
lived for others! 6
- Even if there be only one virtue manifested in one's life,
How other virtues also develop with this one developing! 7
- How all these virtues (qualities) keep developing in real life!
This has been realized from experience during
the growth of Inquisitiveness! 8
- How all these virtues (qualities) are closely inter-related!
The impact of one such virtue is felt
on all others for good! 9
- The humility instilled (developed) in the deep feeling
of Inquisitiveness,
Is not so meek or dumb like lambs or sheep,
how sharp-edged It is! 10
- Inquisitiveness inculcates in one true equanimity,
absolute Indifference to pleasure or pain, and
unity in spite of insult!
All these become easily accomplished in life
through true feelings of Inquisitiveness! 11
- Unless awareness of true feeling is awakened in one,
it is no true feeling;
Once such feeling gets intensified, one becomes one with it.
There is no separate existence. 12

In Inquisitiveness, this true feeling (Being) plays
 its major role, in the heart,
 There it awakens deep inside, compassion, empathy and
 noble sensitivity! 13

Inquisitiveness links and joins one in the chain with God,
 which induces automatic inspiration and strong feeling
 rising by stages! 14

By experiencing the core, essence of true feeling
 touching at heart,
 It gives its own colour by touching each atom
 of existence! 15

Inquisitiveness's (true feeling) touches the lowest, basest
 and the innermost recesses of the soul,
 But by so touching It renders everything into
 the noblest, best. 16

How profound compassion, gracious mercy
 (lies latent in) one's heart!
 It pines to be expressed through the force of
 true feeling of Inquisitiveness! 17

His (This) great responsibility none can ever
 dare to reach,
 How as It learns, It grows, and how as It grows,
 It learns! 18

• • •

CHAPTER : 4

FAITH (TRUST)

When faith inspired from the heart
 gets established and firm,
 It awakens true feeling which in turn achieves
 the most desirable objective! 1

Faith is also like Trust, both provide life and strength,
 to Quest or worship;
 And both derive their sustenance from
 Inquisitiveness's true feeling! 2

When the Soul is active, all alive, it's Faith;
 Trust is the core, the essence of conscience,
 or of Consciousness,
 They both combine to develop one's life by absorbing
 and digesting True feeling in the base. 3

Faith becomes total Trust when it is inflexibly alive
 and relentlessly in force,
 The true feeling which then oozes and flows,
 Know that to be the Stream of Consciousness! 4



How the image and genius of true faith established in
 such Consciousness is lustrous and so luminous!
 How brightly does It illuminate
 all corners (aspects) of one's life! 5

How such perfect faith in Self, self-confidence (Trust in God),
 Becomes one's great spiritual strength, Power of the Soul!
 How by kindling Light in one's heart,
 It imparts Knowledge and Power! 6

By keeping only God in one's heart as One's sole Refuge
 and sole support,
 How great resultant non-chalance or self-righteous
 consciousness arises in one's Soul! 7

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CHAPTER : 5

RENUNCIATION /
 ABSOLUTE NON-ATTACHMENT!

Firm renunciation and study attached with it
 become just possible through intense desire
 on the part of the Soul
 When it has firm faith in the Goal and deep yearning. 1

That everything in the world is vain and meaningless
 is how people generally understand 'Vairagya' to mean,
 but please know that it is not the right meaning of
 Renunciation known as 'Vairagya'. 2

When the Mind, Intellect and all senses have no interest
 in anything but God, and no other source of joy,
 Do certify or term such attitude as 'Vairagya' in truth.
 Such alone is the right meaning of renunciation. 3

When true feeling becomes intensely awakened,
 the soul is touched by 'Vairagya' or renunciation;
 and how with it all passion or selfish desires turn to ashes,
 such action comes to be evident in reality! 4



When the soul is saturated with the core essence
of true feeling of Inquisitiveness,
It does not rest until a strong bond with Infinity,
union with the Infinite is created. 5

This union becomes possible when one lives
with Inquisitiveness, a life saturated with profound study
and intense acute renunciation. 6

Such a one with the right degree of renunciation
earns due credits in Consciousness,
who melts with Compassion in life, and makes
the core essence of Inquisitiveness flourish,
who is absolutely free from all anger,
and attachments and detachment,
Likes and dislikes; devoid of ego, greed, false allure,
and sensual Passion! 8

When wealth or affluence is enjoyed or consumed,
how it leads to fear!
But the one who makes its right use in life is fearless,
knows no such fear. 9

Efforts are necessary upto a stage which one reaches,
when one transcends and goes beyond 'gunas' or
Having already reached that stage, crossing the limit,
one rises automatically, climbs higher and higher. 10

How then a new life divine comes into bloom, and
The soul experiences in ecstasy its magnificent form,
a blissful entity, at heart! 11

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CHAPTER : 6

MEDITATION, ABSORPTION AND TRANCE (SAMADHI)

A NOTE ON 'SAMADHI' :

The word 'Samadhi' is used for an ultimate or pen-ultimate state in spiritual 'Sadhana'. It is a result of hard penance and is achieved after prolonged yogic practice. It stands for deep and devout contemplation through absolute silence of speech and stillness of mind. It is conscious state. It helps one to achieve perfect absorption of thought into the one object of meditation, i.e. God or the supreme spirit. It can also lead to temporary self-immolation or voluntary death, cessation of all bodily activities including breathing through controlled continuous Yogic practice. It symbolizes death also, though one may have been buried or drowned while alive. Persons, ascetics who achieve such a state at will and also successfully come out of it are called 'Samadhistha', as the word has been used in Shrimad Bhagvad Gita. That state means to be in deep devout contemplation. The object of contemplation is God only. Samadhi also means to be one God, or the Supreme Being!

Only through Inquisitiveness it is possible to control-
 -only Inquisitiveness is competent to suppress,
 keep in check, (one's qualities, vices) sensual
 passion, anger, enticement, intrigue, greed
 and excessive fondness, likes-dislikes, etc. 1

Inquisitiveness alone is the perfectly competent trainer or
 teacher fit to train one's heart in all respects. 2

How Inquisitiveness imparts training to the heart
 to keep it turning inward continuously!
 Achieving such a power and perfect state of introspection
 is akin to Yoga. 3

When the true feeling of Inquisitiveness
 in all intensity settles
 in one's heart, the Prana (soul) achieves control through
 the ritual of 'pranayam' (regulated breathing exercises.) 4

When such control over the soul is achieved,
 the Mind gets automatically still and steady,
 and how a healthy control over one's tendencies of
 mind is automatically established! 5

When the body sits in a composed posture, steady position,
 and the senses are withdrawn,
 the Mind achieves its introverted state,
 softened through love and peace of heart,
 Full concentration, deep meditation then results,
 in a state of total thoughtlessness, one's wishes,
 desires and all options become duly pacified,
 such a state of Meditation is all right! 6-7

Through Inquisitiveness such a state of deep contemplation
 is trained,
 The contemplation may be of gross or subtle forms
 in which one's consciousness is fixed-
 that is to be recognized or testified. 8

When the one who contemplates, the object of
 contemplation, and the state of contemplation becomes
 one-are fused together,
 in such a state of 'samadhi' the object is
 still held up in the Mind. 9

Samadhi is a ripened state of meditation and contemplation,
 As a result of these three in combined growth,
 Intellect settles into wisdom. 10

When such a state of contemplation is achieved,
 The soul's strength in Consciousness is kindled in devotion,
 and the Life Force (oxygen inhaled) induces
 control of senses! 11

When such a control over senses induced by the soul (spirit)
 is perfect in penance, and there are no distractions,
 how a blissful state of concentration
 in the heart arises! 12

In meditation achieved (made possible) through
 hard practice (study) by self,
 when the consciousness of such a state is lost-
 know that to be the core of 'Samadhi'. 13

When the constant flow of consciousness directed
to the object of contemplation reaches its perfection,
'Samadhi' then results. 14

When absolute faith in purest form is awakened
in one's heart, transcending the state,
object as well as the agent of meditation all together—
it is an appropriate condition of 'Yoga'.
(Such is a true Yogi!) 15

When such a feeling of meditation pervades one's life
and conduct, what a blissful state of ecstasy in everything
is experienced! 16

Know this to be, and learn to appreciate the true
state of meditation, in which true feeling becomes
concentrated in one's heart,
achieved through restraint
and intense concentration and supreme Faith! 17

When true feeling is awakened, such meditation can be
instantly and so easily achieved,
(like daily routine),
And meditation becomes alive through true feeling
in all activities, of one's conduct. 18

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CHAPTER : 7

KNOWLEDGE

Know this to be the truth:

"That Knowledge is revealed by God",
and that in life God comes to be revealed through
acquired knowledge. 1

When a perfect union (Yoga) is achieved with God,
Knowledge Itself comes to one, as imperative
at the hour (time)! 2

Absorption or attainment of Knowledge
alone is spontaneous in the heart,
But efforts in continuation are needed for progress
or development on the Path! 3

As knowledge is awakened and it influences one's life,
One achieves a sure release or liberation from complexes,
how crystalline It is and true and beyond
all imagination! 4



Knowledge can be recognized,
 appreciated, acknowledged,
 spontaneously, all through experience alone,
 Its proof or evidence for conviction cannot be transferred
 to others! 5

Its characteristics are identified by
 One who knows it all,
 Only the One whose heart is full of love and devotion
 can recognize! 6

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CHAPTER : 8

EGO

How many off-shoots of one's Ego there are,
 and all different!
 Discrimination born out of Inquisitiveness can
 alone recognize! 1

Such discrimination, knowing them truly, never sits idle,
 It skillfully and tactfully directs everyone
 towards their Goal! 2

One's actions may be noblest and yet inspired by Ego,
 Such action, If it is marked by sin and merit,
 Know that to be sinful or guilty! 3

As love and devotion begin and continue to fill one's heart,
 gradually, in proportion one's ego gets melted,
 by itself, and certainly. 4

Ego is one and constant, unchanging and the same,
 But to whatever It attaches itself, it becomes one with
 fusing completely! 5



Ego can never be completely destroyed, leaving one object,
it enters another, and then another and so on! 6

When the Ego is imbued with Consciousness,
in such a state,
whatever actions do occur or just take place,
will be the Source of liberation! 7

It unites appropriately Efforts (self-action) with God's grace,
Keeping this Grace in Mind,
the Ego in effort is unconscious. 8

If, in all one's actions, in everything one does,
one trusts in God,
depends on Him only for grace, completely so,
one's ego melts indeed! 9

When one's power, prosperity and strength keep increasing
along the Path,
how one's Ego also gets strengthened,
then Inquisitiveness becomes cautious! 10

When the Ego is frustrated or annoyed,
what destruction It can Invite!
Inquisitiveness then instantly takes control and
saves one's all! 11

How the Ego can devastate and cause destruction in life!
But Inquisitiveness can reconstruct and redirect
towards Self-development! 12

How the Ego can also play a major, healthy,
positive role in development!
And such an Ego prone to development
climbs higher and higher. 13

In life one's culture comes to be expressed through
one's awareness of one's self and Environs,
Even in such awareness of one's being,
there lies Ego in a subtle form! 14

Inquisitiveness through Its Subtle eyes can recognize that
Ego in its Subtle form,
And strives to change it through its true feeling
quite tactfully. 15

How true feeling can touch and change each cell of
one's being!
Culture touches similarly the heart and
centre of each Society! 16

How through such culture one's community or society
receives its form and identity!
And culture throughout ages, since time immemorial,
comes to be formed by true feeling! 17

Maybe, there are some changes in culture,
with changing times, in diversity,
But the soul of such Culture is vibrant and ringing
with consciousness! 18

How numerous and diverse streams come to merge
And how such Culture by itself assumes new Form,
and a new entity! 19

As an individual is touched by 'bhava' or true feeling,
Culture touches a society, a community, like wise,
but differently, at different times! 20

* Here One means Supreme Consciousness, or God!

Culture (Civilization) is not the same always, or uniform
at all the time,
Its guises are different, yet It is always made of One!* 21

What keeps a society alive, vibrant in sustained strength,
what creates divine Consciousness,
such is true Culture! 22

How humanity thrives and flourishes in virtuous,
noble qualities!
What makes this possible—
know that to be—true Culture! 23

*Three things** are achieved through
such culture of true feeling
excellent humaneness in virtuous qualities,
the rise of one's desire for liberation or 'moksha',
and the refuge (shelter) of saints, or noble souls! 24

Merit, Strength and True Feeling prosper and flourish in life.
What makes This possible,
know that to be true Culture. 25

Such culture makes it possible for Man to rise
above all men and transcend all humanity and
still remain human and humane! 26

It knows how to sublimate,
take life beyond its noblest potential,
It never lets one remain where
one ever was and has been! 27

What continues to push upward,
propel to highest humanistic ideals, goals,
How such is true culture,
in proportion, a living force! 28

* Three things mentioned here are : (1) humaneness,
(2) desire for 'moksha', and (3) saintly shelter.

CHAPTER : 9

PRAYER

When life is pervaded by a mood of utter helplessness,
the Soul seems to be subject to utter despair,
How Inquisitiveness seeks the shelter and
support of Prayer then! 1

It tries its best in every way and strives and strives,
But to augment its strength,
It loves to grasp Prayer's hand! 2

How poignant, piteous, plaintive true feeling arises
in the heart with distress cries!
The same feeling brings relief to the soul
as a result of prayer! 3

Such prayerful, profound, poignant cries for help in distress
Provide new power to the soul,
strengthening one's heart. 4

To induce such a mood for prayer,
to awaken one's heart,
Is also the aim of Inquisitiveness,
how Prayer thus becomes
a friend in need and indeed! 5

Inquisitiveness thus generates the life of
 true feeling and prayer,
 Inquisitiveness cannot but goad and share its secrets,
 every word! 6

The nature of Inquisitiveness thus is like that of a child,
 (Thus Inquisitiveness in nature truly is child like),
 It tells you plainly, bluntly asking for
 whatever It wants! 7

While asking for such things,
 Inquisitiveness has no scruples, no fear,
 How unhesitating, doubtless innocence fills its heart! 8

Prayer like one's mother's milk flowing through every vein,
 Becomes a source of life, giving new force,
 in the form of Consciousness! 9

While asking of one's Mother,
 the heart feels no sense of shame,
 This prayer: "Ask of Mother,"
 is also taught by Inquisitiveness! 10

When the hunger for such a prayer is felt intensely
 in the heart,
 How the heart becomes saturated with profound
 true feeling! 11

Pitifulness and poignancy are two sisters of Prayer
 or (Prayer has two sisters named Pity and Poignancy),
 without their help, no deep access to Prayer
 is possible. 12

When prayers are full of cries for help in distress,
 they are surely heard,
 Inquisitiveness generates such a profound sense of
 poignancy and pity in the heart. 13

Inquisitiveness, with the support of prayers,
 generates in one's heart,
 What cheerfulness, peace, poise
 and organized pattern! 14

When Inquisitiveness feels itself inadequate, or short,
 incompetent,
 How often willingly and cordially It seeks the aid
 and support of Prayer! 15

How Inquisitiveness through its ardent prayers,
 manages to melt the heart
 and achieves success, appealing to Him only
 who does so help! 16

How Inquisitiveness loves to pray
 from the innermost aspirations of the heart!
 And how the heart gets constantly re-equipped,
 and recharged with profound true feeling! 17

When Inquisitiveness fails or falls short,
 God's grace provides support,
 Seeking prayer's help, crying in distress,
 It continues to pray! 18

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CHAPTER : 10

THE NEW JOURNEY OF LIFE /
A NEW DEPARTURE

How the soul experiences a series of new journeys,
fresh departures in life so many times!
How Inquisitiveness provides new nourishment and
fresh support, each time! 1

The Power is not the same or uniform,
It has so many forms, each better than the other,
The Power generated by Inquisitiveness
descends upon the soul! 2

When that power is consumed gainfully to achieve the Aim,
The Aim gets transformed into Action,
and Time becomes smaller in size! 3

Then remembrance of things past
is dropped by true feeling,
All duty-bound action gets automatically done
by the power of inspiration. 4

As so many actions all combine to shape one's unique life!
All actions occur so well that the true feeling of life
is maintained. 5

Those who give due importance to even small things in life,
And try to perceive the core essence hidden behind such facts,
And continue to pay all heed to that essence in everything,
Such people remain aware of the facts
without special efforts. 6-7

'Limits', 'the core essence' and the 'Strength'
of each unique basis—
How different they all are, which cannot grow
even in one's imagination! 8

Reality is also similar.
It is myriad-faced, on different foundations (bases)
It comes to be expressed in different forms! 9

When tendencies arise (instincts assert themselves),
what conditions they undergo and meet at last,
True feeling well aroused and awakened also descends
into appropriate actions,
Inquisitiveness so well manages life and makes it flourish,
Experiencing strength within itself,
It boldly pushes on! 10-11

When Faith remains alive in the feeling of total dedication,
It works as the key to victory,
holding one steadfast and erect on the Path! 12

Such sacrifice which brings results for ever new and new,
such sacrifice becomes the foundation (basis)
for a life all renewed. 13

When circumstances force one to prepare for some sacrifice,
There is no skill, no discrimination in escaping;
such circumstances deserve to be accepted
and faced! 14



When sacrifice is made by fits and starts, piecemeal,
 It gets folded and closed.
 But sacrifices made with zeal make the flower of life
 to bloom! 15

When the fruitful significance of Sadhana (Quest) is realized,
 its true purpose is appreciated,
 What different layers of one's heart come to be pierced
 through and penetrated, one by one! 16

How man is made of clay, but made different at heart!
 The frame remains the same, but Inquisitiveness
 transforms one into new! 17

How different one was once,
 how different one is now in life!
 And how changing is one at heart,
 one truly experiences too! 18

How such changes within oneself one witnesses for ever!
 Inquisitiveness so splendidly keeps propelling one
 on the Path! 19

What one is today,
 one is "not going to remain the same tomorrow"
 How such shining self-confidence
 remains alive at heart! 20

How such splendid strength is divinely induced in
 one's heart!
 Inquisitiveness full of entreaties,
 prays and pines for its expansion! 21

Through true feeling of Inquisitiveness what 'wealth' is earned
 That wealth is Sri-Laxmi, the Great Power in life!
 It keeps one 'earning' more and more! 22



THE POWER GODDESS AS INQUISITIVENESS



CHAPTER : 1

THE WARRIOR

Once spurred by Inquisitiveness,
 how high can a man climb up!
 Even if lost on the way,
 he never misses his aim! 1

Inquisitiveness never knows even in dreams
 where It intends to go,
 But being very bold, and desperate,
 It ventures out so valiantly! 2

It never retreats while fighting like a desperado
 taking great risks,
 It continues to be on the battlefield, with its own head
 in its hands as it were. 3

Inquisitiveness fights like a man, heroically,
 in the face of death,
 Offering sacrifices at each step, continuing,
 even after injuries! 4

Though many times, It seems, Inquisitiveness dies,
 It never dies!
 Even after death, It takes rebirth, and
 comes back to the battlefield! 5

No one can equal (anywhere) Inquisitiveness in such loyalty,
 It goes to warn so many times one
 whom It dearly loves! 6

It has the lunatic's zeal, a desperado's fighting frenzy.
 Though often It bends or kneels,
 how like a thunderbolt It stands! 7

It has the brave intent to win, in any case,
 How inspired It is with joy and excitement
 to hit Its Aim! 8

Inquisitiveness does not know at all
 when what It desires, deep at heart,
 May be fulfilled totally, yet continuing to yearn,
 It strives! 9

When It finds that some powers, subtle forces, are
 fit to be used along Its course, It uses them,
 Inquisitiveness is well-aimed, so sharply focused! 10

How acute and intense yearning It entertains deep at heart,
 To be able to relish fully the taste of all-pervasiveness! 11

Inquisitiveness is the goddess Kalika,
 (Whose name strikes terror in the demons' hearts,
 She moulds and shapes with her weapon
 (which is called Vajra - Thunderbolt),
 She knows the right time to choose to work,
 how dexterously she works! 12

Inquisitiveness is the Prime Power,
 the source of strength for all,
 How It enters deep, touching the roots,
 giving new life!
 The experienced can know! 13

The power generated through such Inquisitiveness,
 when put to use, and implemented in conduct,
 how It soars to touch Infinity! 14

With faith fully awakened, total trust and
 absence of all doubt,
 One such, beyond all doubt.
 Shall ever win in life! 15

How Inquisitiveness makes one with
 heart wedded to it
 strive and strive!
 Its magnificent power can be perceived, relished
 and experienced only by
 the one It weds! 16

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CHAPTER : 2

THE INSPIRER “MOTIVATOR”

The science of Inquisitiveness is of a special kind,
 What Inquisitiveness wants to learn,
 It strives to learn,
 While striving, the knowledge dawns spontaneously. 1

What It grasp, It never gives up, but holds on to it,
 Even if the grip is loosened, It does no cease to strive. 2

Once Inquisitiveness is awakened at heart,
 It never allows to slip, never lets go,
 Through a series of errors caused by conventions,
 It shows the way! 3

How frequently through upheavals
 It brings about new changes!
 In case of confusion, It helps you stand up
 again on the Path! 4

It takes you to the topmost peak and
 throws you down in the valley too,
 Inquisitiveness instills such knowledge in the heart,
 upon the Path. 5

While down in the valley, if you have forgotten it all,
Your awakened Inquisitiveness will pull you up
and place your back on the Peak. 6

It never allows us a single moment's rest anywhere at all,
Nor lets you look here and there,
but pushes on along the Path! 7

Inquisitiveness's wings are dynamic, eager to fly up high,
It won't allow you to settle down, quietly,
along the Path! 8

Through Inquisitiveness one's faith gets stronger, and
inspiration drawn from Consciousness,
Such Consciousness-inspired new knowledge reveals
effective remedies, new ways along the Path! 9

It makes one meek and modest, humblest of humble,
eliminating one's ego absolutely.
At times Inquisitiveness chastises,
pronouncing penalty or
severest punishment strong as Steel! 10

Inquisitiveness provides new wings to fly farthest and
adds new strength,
How many new domains It discovers
as It soars upwards! 11

By striving hard to gain more strength of life,
how Inquisitiveness makes one aware of
it's true power! 12

How Inquisitiveness kindles in one great devotion to God!
How by His grace It gets for one
Wealth, Victory and Prosperity! 13

In order to make one's soul completely one
with the expected Aim,
It strengthens one's yearning to be
totally engrossed with It. 14

At such a time how brightly burning is
one's Fire of Inquisitiveness!
To facilitate the imprint and emergence of Image of
One's Being and Ecstasy! 15

Inquisitiveness kindles in one the great power of absorption,
When its foundation is well-prepared,
how one enters Infinity, the endless Universe! 16

By treading, trampling, rolling over, very affectionately,
Only Inquisitiveness is very competent and skilled,
to train one's mind! 17

Only Inquisitiveness can achieve such a live process,
consistently well-oiled, unceasing, running non-stop;
Yes, only Inquisitiveness can make it possible! 18

How Inquisitiveness is impatient, too eager, to expand fully,
to the maximum limits on the basis of
one's total concentration,
one's entire loyalty to the One! 19

Inquisitiveness inculcates in one such impatience
to achieve the Aim!
How eager It makes one totally
to involve one's Mind and all senses! 20

Through Inquisitiveness how such awareness of Aim
is made to bloom in the heart!
and with it grow Vigilance, Cautiousness, and Readiness
in full! 21

The thought process of One whose Inquisitiveness
is awakened, is never helter-skelter, but sharp,
pointed and consistent at once! 22

When the true feeling of Inquisitiveness is awakened
at heart, It makes sprout spontaneously
awareness of neutrality! 23

When such neutrality is awakened in one's heart,
It enables one to feel indifferent
to whatever is happening. 24

This further develops in oneself Detachment
and Absence of Insistence,
And thus a strong foundation is laid, or a base well-prepared,
To make one different from others, to make one unique! 25

Through Inquisitiveness thus spontaneously grow in one
True faith, and a profound sincerity of heart, and
the sense of Surrender. Such faith, sincerity and
the sense of surrender or dedication—these three,
as they develop more and more in one,
increase one's strength! 26-27

This same Inquisitiveness inculcates in one's heart
the art and power of intuition teaching one
how to act or react on different occasions! 28

Inquisitiveness will inspire the true feeling and strength
To be One with the Aim through total surrender
made all with zeal. 29

CHAPTER : 3

THE TRANSFORMER

Inquisitiveness always lives in the present,
in a subtle form,
It looks not here or there, but keeps its aim fixed
in front of the eyes. 1

If Inquisitiveness is right,
its characteristics are always obvious,
It makes one stir, restlessly,
and face all sorts of upheavals! 2

How can there be a new guise without changing the old?
Inquisitiveness thus makes great changes in many ways,
with the base (body). 3

Like making the Ganga flow in a reverse direction,
Changing all traditional ways of thinking and action,
Inquisitiveness's task is tough,
It needs endless efforts. 4

When Inquisitiveness thus changes the course of the Ganga
and makes one think and act so differently,
It makes the base instincts and tendencies change
from the downward to an upward course! 5

All our senses have their own respective tendencies,
but Inquisitiveness changes them so that
new awareness of duties is born! 6

Inquisitiveness is a perpetual Yajna (a sacrifice)
which is kept alive by making offerings,
giving symbolic holy fuel,
In this Yajna the offering to be made
is of the right Aim! 7

One who aspires to be a great, broad-minded, noble soul,
Has to restrain all senses, and to control the force of Life,
has to surrender one self totally for ever,
and make a complete sacrifice! 8

How Inquisitiveness's great fire burns everything
to make it pure,
It purifies through burning, burning constantly,
such is its style of sacrifice on the Path! 9

All duties or actions become natural and easy
because of Inquisitiveness,
In all such actions as they come,
one's intellect is all consumed.
When the Intellect is thus consumed,
it changes its old form, and assumes a new one.
It cannot remain the same as it was,
such is the powerful impact of Inquisitiveness! 10-11

There is no place for argument or reasoning
in what Inquisitiveness shows,
It is a rare unique domain, always and only,
a matter of Experience! 12

How Inquisitiveness offers results as proofs in one's life,
It produces a great consistency of thought,
speech and action. 13

Three streams come to flow together in confluence,
Called 'Triveni' (three streams merging into one),
They are *Detachment* achieved through knowledge,
Humility in worship of the Lord, and
Excellence in all action. 14

To transform totally all natural tendencies and
base instincts of One's Ego,
Inquisitiveness gives a constant fight,
it must achieve a new form, a new guise! 15

As Inquisitiveness becomes gradually improved and trained,
Its power also increases, step by step,
on the way towards infinite strength! 16

One's nature may be possibly the best,
full of all virtues,
Yet there's always a limit, There is no ultimate Truth! 17

Know this to be the truth, that one's natural intellect
or '*buddhi*' is ever limited,
Only he, whose Inquisitiveness is awakened,
has intellect increasing in merit and in light. 18

One whose senses and tendencies are rooted in nature,
Inquisitiveness burns to them to be bright
and changes one's nature! 19

CHAPTER : 4

THE INDOMITABLE / FEARLESS

One's life may be full of occasions causing despair,
Yet one must never give up Hope,
Inquisitiveness never dies! 1

No power can match such fearlessness of
Inquisitiveness in life,
None can compare with its indomitable dauntlessness. 2

Though It may seem to be slow and hesitating,
It is never stopped, it does not halt,
even while it seems to have stopped,
it is busy finding a new way! 3

Though It may wander or waver, often along the Path,
It never loses sight and awareness of Its Aim. 4

Inquisitiveness remains for ever centrally focused,
None else can equal It in achieving Its Aim! 5

How it learns by Itself, needs no teacher,
to arrive at the heart of Truth,
the secret or the Mystery of Life,
It never wastes Its time, It never beats about the bush! 6

Its awareness of aim is ever dynamic, full of power,
And hence It cannot be defeated or
destroyed, devoured by anything! 7

It has the knack of self-knowledge, complete in all respects,
If that be not achieved,
Inquisitiveness remains restless! 8

How clever and cautious Inquisitiveness ever is!
It can never be deceived by anyone!
Its eyes keep moving constantly, in all directions,
cautiously! 9

Discrimination, politeness (humility) and a strong
tested and trained Will power (resoluteness) are the
results of Inquisitiveness transformed into Conduct! 10

In such conduct inspired by Inquisitiveness, arises
one's awareness of 'Vairagya' (non-attachment), or
absolute freedom from one's desires, likes-dislikes, etc.,
Such a one then does all one's duties
and still remains detached or unattached.
(No desires remain in one, though one is always
performing all one's right duties!) 11

Inquisitiveness helps achieve in life, penance and sacrifice,
And the right knowledge, Yoga and religious duties, etc.
Which flourish and fructify in one's heart.
Inquisitiveness has the knack of probing deepest
in Its search,
And having known whatever It wants to know,
pushes ahead. 12-13

CHAPTER : 5

THE INCOMPARABLE /
THE MATCHLESS

- How Inquisitiveness can make the Soul
experience flights of love and true feeling!
Inquisitiveness finds nothing strange,
It is so well-acquainted with Itself! 1
- Inquisitiveness knows Its own methods unique,
in its own way,
And yet Inquisitiveness has no method at all,
of any type. 2
- How a special independent system basic, all unique,
Inquisitiveness has!
How Inquisitiveness runs entirely
without any support! 3
- Inquisitiveness alone is competent and powerful
to keep the soul concentrated, with total attention,
in what It has to do. 4
- If Inquisitiveness is truly wedded to the Soul,
It will not rest until full success is achieved
as to the Aim. 5

- How Inquisitiveness creates a fountain of eager
yearning in the heart,
A yearning for perpetual sacrifice,
continuous offering! 6
- How in the streams of Inquisitiveness
new zeal and joy are made to flow
to inspire an eagerness for total self-surrender! 7
- A new and perfect confidence in Self,
born out of Inquisitiveness,
Will not rest until the purpose is fulfilled,
the objective achieved! 8
- When one's worldly tendencies, instincts of worldliness,
are dynamic and active, how Inquisitiveness will inspire
still more dynamism in one's actions! 9
- Inquisitiveness makes heroes, valiant warriors
out of men of clay,
Inquisitiveness, as such a power great,
can turn dust into gems! 10
- Inquisitiveness grows and develops all by itself,
automatically, on the strength of deep study of
the Life Force, the Spirit; Spreme!
How It inspires new feelings in the heart,
continuously on the Path! 11
- In order to reach the top, for total development,
great manliness and valour are needed,
for perfect competence and excellence! 12

THE INFINITE VARIETY OF INQUISITIVENESS'S BEAUTY

- How one has to be alert and cautious at heart,
as Inquisitiveness tends to keep changing
Its form and looks
at different stages! 1
- How romantic is Its life and
how sharp and powerful is Its tale!
Inquisitiveness has indeed such different,
matchless forms! 2
- Inquisitiveness changes Its forms at different stages,
They appear to be distinct from each other, and
yet remain the same! 3
- How at Its source, Inquisitiveness resembles the river
Bhagirathi, the young Ganga!
But then becomes a vast river, the widest
like the Ocean when they meet! 4
- Inquisitiveness never retains Its form,
it never looks the same,
Despite Its myriad forms,
It consistently remains the same! 5

- How many varied aspects Inquisitiveness has!
And yet, how constant and fully concentrated
and single-aimed, and single-eyed, It is! 6
- How many varied truths It encounters!
And yet, It always strives to grasp the single One,
alone, of them all,
how unique, queer is Inquisitiveness! 7
- Know Inquisitiveness as the One, the Connoisseur,
who quickly picks up the best, the quintessence,
and also knows how to create the best
out of the dust! 8
- How pure, unsullied, composed, serene Inquisitiveness is
and also independent!
And hence It gains the best always to suit Its taste! 9
- How unique, one of a kind, non-pareil is Inquisitiveness!
Though It is all self-contained,
yet how separated from Itself still It is! 10
- Alive and dynamic, in the form of Consciousness,
how consistently penetrating It is!
Keeping one's eyes fixed on the Goal,
It keeps one on the track! 11
- It opens one's eyes and opens the door,
It is the Liberator, how Supreme It is on the Path! 12
- It keeps one moving on the Path,
and how It often stops one too,
How there's an inscrutable mystery indeed,
in such a role! 13

How hasty is Inquisitiveness, yet there's no din and bustle,
Its conduct is always very appropriate, attuned
proportionate to Its Aim. 14

It never forgets Its Aim,
though It seems to run crisscross, zigzag,
In case of any errors, It has the wisdom to correct. 15

When Inquisitiveness is desperately hungry,
and wants to eat,
How wildly It acts, spiritedly and strives
to make the heavens meet the earth! 16

Inquisitiveness has no option, but to beg, in life!
It melts at heart when self-surrender comes
from true feeling. 17

When It fails, or is short of understanding the way
It has to walk, along the Path, by heart,
It prays! (Prayer is Inquisitiveness's great resort.) 18

Inquisitiveness prays and prays, from depth of heart,
with true feeling,
Cries out for help to search the Path,
and the path somehow is seen! 19

Inquisitiveness is truly 'selfish', living staunchly,
only for self-interest,
Keeping in view Its own aim
in relation to everything! 20

In serving its own interest, Inquisitiveness has no match,
It is so self-seeking that It has all enjoyment
only in self-interest! 21

It makes the soul work in such a way,
that the Aim is fulfilled,
How Inquisitiveness is quite so skilled and competent,
in all matters of 'Karma' or Action. 22

Inquisitiveness is so clever and well-versed
in the art and tricks of 'Karma'
that by getting at the heart of action,
and keeping it tied with Its objective,
It will make the Karma successful! 23

Inquisitiveness never brooks
even a moment's rest or laziness,
How ceaselessly, non-stop
It continues to do Its own work! 24

Inquisitiveness alone is competent to do the type of work,
a special type for which It alone is fit,
as It can enter deep into one's heart. 25

Remaining all absorbed in tasks, even transcending them,
It likes to wear new form and attitudes,
new apparels, all distinct and attractive! 26

It never allows its minds and attention,
to waver from Its Aim.
In case it so happens,
It is cautious and alert enough
to pull it back! 27

As Inquisitiveness enables one to free oneself
from what one is surrounded by,
and beeps inspiring on,
It is rightly named as Liberator! 28



As the soul remains enveloped by illusions or whatever,
The poor soul is blind and unable to see It all,
or see through and hence Inquisitiveness is
rightly named as Liberator. 30

How nutritious and nourishing food
Inquisitiveness continues to provide to the base (the body)
hence Inquisitiveness is rightly named as Liberator! 31

Though Inquisitiveness is ever restless by nature,
It is always poised and cool at heart,
It never brooks a break or breach,
how patient, calm It is! 32

What noble artistry It can achieve
by moulding the re-moulding!
Inquisitiveness's art is the best, the noblest among men,
the most perfect! 33

Inquisitiveness is such a confirmed craftsman, an alchemist,
who leaves no loopholes, flaws or a single defect at all,
It knows how to wind up well,
in the most skilled, proper way! 34

How Inquisitiveness like a skilled sculptor creates
beautiful forms and fine artistic shapes!
It creates the life divine,
of Beauty, Truth and Benevolence! 35

How in life and to the soul Inquisitiveness looks
so terrific at times!
It has a deadly face but can help create
magnificent things through upheavals at roots! 36



Inquisitiveness in life is to be known as
Brahma, Vishnu, Mahesh,
It impersonates all the three powers (deities)
in their actions, and acts on their behalf! 37

By trying again and again Inquisitiveness strives
to know and learn,
To learn to grasp the true essence,
Inquisitiveness is so eager, like a slave! 38

It never forgets Its own objective and its entity
How eager and alert and perfectly self-conscious It is! 39

How like one's own kith and kin It provides all support!
In times of adversity It comes to hold one's hand! 40

It is so wise indeed that though It builds relationships,
and keeps always in touch, as a stand-by for all help,
It loses nothing of Its own,
spends never from Its own pocket! 41

In one whose Inquisitiveness is awakened,
true feeling keeps blooming,
And such a One opens all outwardly,
is absolutely bare! 42

Such a man might have been the most sinful in life,
the worst of all sinners, but if he prefers to remain open,
at heart, all bare, he is sure to gain
the greatest benefit! 43

How Inquisitiveness is nobly skilled and talented
to give to the one Its everything, give up Its all,
with holding naught,
who has surrendered his head to It! 44





The One who has digested well and absorbed
Inquisitiveness has an absolutely unselfish nature,
no axe to grind;
The One who has digested Inquisitiveness so well,
has only others' welfare as Aim! 45

How Inquisitiveness is so altruistic and benevolent
that whomsoever It weds, It sees to it that
the Person prospers and is well-settled! 46

Though It may be in the dark for a while,
It is unafraid,
Inspite of the darkness enveloping,
It can see the Light! 47

Seeing a thief enter, It gets alert and well-equipped,
ready to fight, It makes the thief flee from the field,
and is itself cool and self-contained! 48

The Course of Inquisitiveness never runs
so smooth and straight,
It has no knowledge of the Path,
yet pushes on in simple faith! 49

May be at times there are quarrels, tiffs or little skirmishes,
And yet how Inquisitiveness by nature
is compromising and easy to reconcile! 50

How clever and cognizant Inquisitiveness is that
whatever It obtains on the Path,
It assesses its true value and worth in truth. 51



Inquisitiveness is the Goddess of Mercy,
the Image of Graciousness,
And yet It is stronger than steel, harder than stone;
How varied are Its colours and how beautiful! 52

How well and suddenly one's environment
gets changed in life!
Inquisitiveness is such a medico
whose prescription is very effective! 53

Inquisitiveness takes the place of one's Mother,
and inspires a new vision,
Gives altogether new new eyes and
nourishes one's life! 54

Like Inquisitiveness there's no mother to take such care!
How tenderly It looks after,
showering love and affection! 55

How often in one's heart roaring storms arise,
causing great harm, then Inquisitiveness alone comes
as a friend to help! 56

How Inquisitiveness is like the Creator,
the Provider and Protector also!
Once Inquisitiveness befriends the soul,
how carefree and jubilant It becomes! 57

How Inquisitiveness scatters on the Path
the sparks of Divinity!
And yet It's never dazzled,
how equanimous It is! 58





Imbued with strong feeling and genuine interest,
 Inquisitiveness can discern and demonstrate
 the heart of Truth, the quintessence,
 It always aims at getting at the core of elements,
 the perfect Truth! 59

Inquisitiveness is like the flute-player or musician,
 well-versed and expert
 in producing the right harmonious tunes,
 that enthrall one's soul! 60

How Inquisitiveness approaches one and stands
 tip-toe in times of need,
 ready to help like a kin born of same parents,
 And helps truly, leaving no stone unturned! 61

Inquisitiveness like a true friend indeed,
 will make one do whatever is most proper,
 But in case of deviation,
 will also give due punishment. 62

How Inquisitiveness is beneficial, ensuring all welfare,
 It wins the hearts of anyone, agreeable or otherwise,
 by continuing to train the soul in service and in love! 63

It enters everywhere, each heart quite easily,
 And yet remaining quite unique,
 how Inquisitiveness is free! 64

Inquisitiveness's originality,
 its uniqueness of power and being,
 transcends infinity after infinity, goes beyond at all,
 and yet, through unchanging,
 how It changes Its form! 65



How minutely can Inquisitiveness scrutinize,
 observe attentively!
 Penetrating far beyond, the deepest,
 It shows the other side! 66

Inquisitiveness can break and flow and turn to ashes
 everything, leaving no trace at all, no iota at all!
 Basically, the nature of ashes is totally revolutionary! 67

How independent, self-reliant, is Inquisitiveness truly!
 It never relies on others at all,
 but develops on Its own strength only! 68

How eager It is to grasp the right essence perfectly!
 How unique is Its nature and finest Its texture! 69

Inquisitiveness is omnivorous, devouring everything,
 It can accept whatever comes to meet It on the Path!
 It knows how to make the best use of everything! 70

Inquisitiveness, full of juice provides nourishment
 to the soul,
 It spreads through every vein, flowing with blood,
 Becomes a source of renewed life, a unique force! 71

What is believed today is sure to change tomorrow,
 How Inquisitiveness's sweet, tender,
 mellowness is so unique! 72

How adamant It seems! Obstinate, impudent, even rude!
 And yet is Inquisitiveness so tender,
 sweet and pliable! 73





In case one goes astray or is misled,
Inquisitiveness like the Sun, throws a flood of light
and shows the way. 74

It's a proved marksman, how unflinching in hitting at Its aim,
achieving the Bull's eye only,
How successful in each of Its attempts! 75

Destroying all that is improper is Inquisitiveness's
absolute responsibility coupled with alert, cautiousness,
Inquisitiveness is so full of life that
It prepares the ripe basis. 76

How Inquisitiveness can jump or bounce and even swim,
In order to get across, go through Inquisitiveness is
all competent! 77

Inquisitiveness never needs to go to school,
to learn the alphabet,
It is so self-possessed, like goddess Saraswati*. 78

Inquisitiveness develops Its own accord,
grows spontaneously,
Inquisitiveness is Its own best teacher,
needing none else! 79

Inquisitiveness remains self-indulgent,
perfectly happy with Itself,
It never likes to meddle with others, or interfere
in affairs which are not Its own! 80

*Saraswati, the Goddess of learning, daughter of Brahma, the Creator.



Inquisitiveness touches the heart, can touch its core,
and dwell in it, delicately,
How loving to the Soul it feels,
through experience! 81

How Inquisitiveness, like a brave warrior,
dashing through the field,
can rush across, to the other side, against all odds,
slaying all enemies! 82

In Life, how Inquisitiveness is like an ancient sage, seer!
It inspires true knowledge, culture, force of life,
deep in the heart, and to the Soul! 83

Inquisitiveness like the scriptures, Vedas, Upanishads,
can enter every nerve and every cell and
then reveal Itself! 84

How like a perennial pilgrim on the Path is Inquisitiveness!
It never likes to stay for long at a single place,
Such a true ascetic, 'Parivrajak' It is! 85

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INQUISITIVENESS'S INSCRUTABLE ART

INQUISITIVENESS'S INSCRUTABLE ART

- In life, there is no other teacher as competent as
Inquisitiveness!
Even if It is without support,
It manages to go ahead! 1
- Inquisitiveness is Its own Teacher, and learns from Itself,
Shoots high up like the flame of volcanic fire! 2
- How with Its unseen, wonderful and inscrutable brush
It draws and paints on the Path!
Who can, Its work, appreciate! 3
- Open eyes are all around observing Inquisitiveness,
but their efforts are all in vain,
as None can Create like Inquisitiveness! 4
- Without any string can Inquisitiveness cleverly fly Its kite,
Making it soar too high beyond one's view,
Such is Inquisitiveness's wonderful efficiency! 5
- Inquisitiveness is dumb absolutely,
but It can speak only at the right hour,
It enters in a subtle form, unmanifest,
and yet can duly manifest Itself how cleverly! 6





It has been realized through experience
that the word cannot reveal itself in its perfect essence
except through the veil of total Silence! 7

It can hear without ears, even see without eyes,
How without a tongue It can taste also,
such is the form of Inquisitiveness! 8

How It can fathom deep into the heart of things,
into Infinity and Totality!
And yet It can behave as if It knows nothing,
existing in a subtle form! 9

Mysteriously somehow It remains self-contained,
Concealed within Itself and yet how separately It acts,
in life, in a manner all unique! 10

Inquisitiveness, in life, is like a blank screen or canvas,
bare and unexpressed,
And yet, though It knows nothing, how beautifully
It paints upon the screens of the heart! 11

Though Inquisitiveness remains ever so subtle and
so expressed, unmanifest in life, and
yet if it is there alive within,
It cannot but become expressed and manifest! 12

Inquisitiveness has wings to fly with all across and out!
Inquisitiveness alone can help one swim across,
all along the Path that goes beyond the skies
and seas and space! 13



The form imprinted on the base of Inquisitiveness
is very clear and all certain,
There's nothing helter skelter or haphazard at all
about the form of Inquisitiveness! 14

Inquisitiveness holds the key in Its hand,
to unlock the Secret of the One, as It is all embracing,
pervading All space, the entire Universe,
linking each heart to heart in perfect unison. 15

It will speak on Its own accord, having realized Itself,
It has such knowledge in Its heart, only to Itself! 16

Though It does not know,
how strongly It yearns to know!
And when It comes to know something,
It can't endure the state! 17

Inquisitiveness has eyes, and very sharp ears also,
It never likes to sit idle, doing nothing at all! 18

Once one's heart is yearning intensely,
impelled by Inquisitiveness with strong hunger and need,
It will keep on pushing along the Path
without a word of rebuke or restraint! 19

In the course of development, ahead in life, for one,
What is one's own individual duty or 'dharma' is not
essentially the duty or 'dharma' of all others! 20

The duties are all different at different stages of the Course,
Only the One whose Inquisitiveness is all intense
can discriminate! 21



The true feeling of the heart of Inquisitiveness
(Its Core-essence) cannot be grasped so easily,
automatically also,
It can be realized only when One enters and
remains at the sublime stage! 22

What Inquisitiveness believes today,
tomorrow will not hold,
It shall believe in something different altogether,
So Inquisitiveness cannot be held as a role model
for anyone! 23

But Inquisitiveness is very practical, or down to earth,
Though It may cross, transgress limits, upon the Path,
It never misses Its aim, the true spirit of Its goal! 24

It does not imitate anyone, It has Its all unique style
of conducting Itself, in life! 25

Inquisitiveness by nature is so simple, sans complexities,
It strives and strives and gains knowledge
through hard efforts! 26

How strange It is that Inquisitiveness is
in the search of Its own self!
Seeking and striving more to seek, in the end
It meets Its own self! 27

How Inquisitiveness can keep oneself and even Itself,
so joyfully engrossed in search of self!
How Inquisitiveness can also realize thus Itself
only by Itself! 28

It makes one bend and turn within, profoundly in oneself!
Helping one finally to reach the skies, limitless Space,
It retires in Peace! 29

Sometimes hither, sometimes thither,
there's no fixed or definite goal,
It may appear to be going unrestrained, aimless,
and yet It is always on Its own true course! 30

Inquisitiveness has no special methods of administration,
It knows to put to use what is available at a proper time
and has its own manner of doing what It likes! 31

It has Its own rhythm and regularity of dancing steps,
It knows very well how to dance in harmony
in tune along the Path! 32

Inquisitiveness Itself ultimately is in tune
with the essential nature of the Soul,
How by Its very nature It is so natural in harmony! 33

Born within limits, and then transgressing those limits,
How Inquisitiveness makes Its way ahead,
across and far beyond! 34

Despite Its grossest form, how Inquisitiveness is
the subtlest of subtle!
In the domain of Consciousness,
how divine is Its form! 35

Though Inquisitiveness is all formless, It has Its base!
Without any limbs, It has Its own body!
It transgresses the limits of a body, ultimately! 36

What a physical transformation
 Inquisitiveness does undergo,
 How many different forms It assumes and
 yet is seldom recognized! 37

Just as the Dawn becomes the Dusk, Twilight of the
 morning becomes with time twilight of the night,
 One's strong yearning or most intense desire also grows like
 And yet under a new guise, It rises in intensity again! 38

Man's strong desire which is embodied in the dawn,
 pervading in its subtle form,
 How like the dawn again,
 the same desire rises and is bright! 39

Ordeals are encountered in life to make the Soul mature,
 Inquisitiveness welcomes such ordeals and
 likes to go beyond! 40

Inquisitiveness is like the Brahman,
 and It can reveal absorbing through Knowledge and
 feeling, all sorts of oddities,
 with equanimity of heart-levelling all irregularities! 41

Inquisitiveness leaves Its foot-prints on the Path,
 systematically,
 And while going ahead,
 It can discern Its own true course! 42

Though looking without support or base,
 Inquisitiveness has Its base firm in the roots,
 a solid base, and yet how Inquisitiveness is
 self-created, so unique and so great! 43

In order to make Its base and roots so visible only
 through Itself within, how hard It makes one strive
 and thus enter within oneself! 44

How playfully It acts, impersonates Itself, action so well,
 Though It observes Itself, is not at all engrossed fully! 45

It acts for Itself, walks on Its own, spontaneously,
 It knows Its own method,
 learns everything automatically without help. 46

Inquisitiveness is lonely and is happy being alone,
 and yet so strangely It mixes with all others
 and lives in harmony! 47

Though Inquisitiveness plays and dwells
 in the world of the Mind and Life force,
 It can deviate from this domain, escape and
 climb high up! 48

How great is Its power emanating from the qualities
 and virtues of Itself!
 The wealth of Its virtues of heart is truly
 the wealth gifted by God! 49

Inquisitiveness is not separated from anything,
 It can go beyond all things,
 How the horizons of Knowledge of Inquisitiveness
 are all limitless, endless and infinite! 50

Even if one is not duly qualified, fit for Its favour or grace,
 It makes one quite acceptable by making one play
 with self and so well-acquainted! 51

No one can reach or equal Inquisitiveness,
 It's so unique, beyond compare!
 It transcends perfection and even infinity! 52

Meeting, mixing with all and even melting in self,
 At heart, It remains aloof and even estranged,
 and hence can grasp the Reality, the Core of Truth! 53

Inquisitiveness settles well within Itself,
 and is quite calm and cool,
 Knowing Itself thoroughly well at first,
 It then knows everything other than Self! 54

Though It is absorbed and self-contained, fully,
 It yet remains unabsorbed, outside,
 Though It covers and envelopes all things,
 how separate It remains! 55

What a wonderful, unworldly image of genius is
 so crated, inspired and achieved by Inquisitiveness!
 It realizes the original, unseen,
 the deepest root of essence of Truth! 56

In Inquisitiveness how one can see the Intelligence of
 the best seer of philosopher sages!
 Whose wisdom of equanimity streams
 from the heart in everything! 58

The Power that is divine, eternal,
 magnificent and Infinite,
 That lets all beings play, continuing existence,
 Inquisitiveness will it recognize! 59

How mysterious Its art of living and conduct!
 It plays alone, without partners or companions!
 And how It plays purposefully, at heart,
 to learn new things! 60

How the true feeling aroused by Inquisitiveness can be
 consummated or cause the consequences by Itself!
 It provides new apparel for the Soul, dresses
 and decorates its each and every limb!
 (So the soul appears to be rejuvenated.) 61

In order to mould, remould and shape the heart
 to Its content,
 Inquisitiveness invites troubles and difficulties,
 And yet It indulges quite consciously,
 in all knowledge bringing exultation! 62

Inquisitiveness never interferes with anything
 not related to Its own work and aim,
 It is always fully engrossed in Its own self! 63

Contained within Itself, so self-confined, and yet
 how far above such restrictions It soars!
 There can be no limit to the range of Inquisitiveness
 in soaring all through space! 64

In order to grasp the quintessence, divine, and
 in order to invoke great strength of heart,
 Inquisitiveness infuses true feeling and
 develops the Life Force! 65

Once the soul is imbued with Inquisitiveness's true feeling,
and the heart is happy with Its so Being,
how Inquisitiveness makes one experience and climb up
step after step into Divinity! Sublimates and Divine! 66

Even when one reaches the Summit, the highest Peak,
The way is seen still farther and beyond,
how Infinite It is! No end!
Such is the experience of Inquisitiveness! 67

The end-result of Inquisitiveness, how in expressible
indescribable ineffable, incommunicable,
beyond all speech and range of words It is!
Beyond the scope of the Mind, Inscrutable,
and beyond all definition! 68

The domain of Inquisitiveness is beyond the range of
manifestation or of any embodiment!
It embodies the wordless true feelings
which defy all embodiment,
what no words can communicate,
ever define or express! 69

By experience how Inquisitiveness is absolutely
without Image, intangible, subtle in substantial,
imponderable, elusive and airy!
But Its tradition is unique and different in every way! 70

How self-settled, contented, retired Inquisitiveness is
resting in peace!
It is always self-born, self-created, spontaneous!
How indulgent in bliss of self-knowledge,
how cheerful and fond of joyous mood! 71

Though It knows everything,
It appears to be totally unaware,
And how strange Its conduct is!
Inquisitiveness is all inscrutable! 72

In order to identify and perfectly recognize Inquisitiveness,
no words can help, no words are even available in truth;
And yet one can truly understand Inquisitiveness
to be sure! 73

Inquisitiveness retires links and rests in peace
in the souls' own true duty—
And thus It, by Itself, keeps for ever dwelling
in all things! 74

It plays with the Infinite and dwells as one
and as a part of the Infinite!
And yet remains One, the same
in the knowledge of the Infinite! 75

How Inquisitiveness by Itself, in spirit, is beyond all Time,
beyond all Space, beyond the dualities (or dualism),
the Qualities (Merit), playing with the Infinite
of the Infinite! 76

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THE JOY OF EXPERIENCE
"REALIZATION"

CHAPTER : 1

SALUTATION

Following sincere prayers at heart, with honest true feeling,
I narrate here the full history of my Quest of Truth,
just as I have myself lived it, and experienced. 1

On the Path of my Search for Truth, how many turns and
twists have I experienced! and when or where!
and at what corners and nooks I was forced to halt! 2

How interesting and varied and unique Its history is!
Before whom can It pour Its overflowing heart,
and settle down in peace? 3

Self-confidence arose, assuring me of achieving the Aim,
Inquisitiveness awakened me and
fully strengthened faith in the Aim! 4

And yet how often It so happened that I had to halt,
While on the Path? I pondered deeply and profoundly as
to the reasons, probing deep in the heart!
Repeated it often, and yet how I attempted again
to assail, to ascend? I longed and yearned intensely
to keep my Inquisitiveness at heart fully alive. 5-6





Of all the ways and means or instruments in life
I have found Inquisitiveness alone as fit and appropriate,
and competent as a help in all efforts
towards self-development. 7

In retrospect as I observed, at each different stage,
I remembered sequentially even detail and so I wrote. 8

If there be any impact, great force,
it is the grace of Inquisitiveness,
It has mercifully encouraged all my efforts, and in truth,
it is through Its mercy that often have I been saved. 9

Inquisitiveness is my Mother Goddess, Ma Kalika,
Inquisitiveness is my Mother Saraswati,
And also how like Goddess Mahalaxmi! Mother!
Possessing all Power and Strength! Omnipotent! 10

O Mother, whosoever seeks Thy refuge,
and puts his/her head in Thy lap,
Thou surely does protect Thy child and help him/her
to reach the Other Shore! 11

How can I pray or sing Thy praise, O Mother!
I am totally an idiot, without all sense,
It is because of Thy limitless grace alone that
I am now able to sing Thy praise! 12

At Thy lotus like feet, O Mother, I now place this offering,
this little homage!
How gratified, fulfilled I am! Mother,
It is all by Thy infinite grace! 13



I cannot rest nor feel any fatigue
while singing of Inquisitiveness's bountiful grace,
Blessed indeed and extremely fortunate One is
who thus obtains Inquisitiveness's gracious help! 14

Inquisitiveness has truly tried and tested me,
putting me on fire, to purify and save me on the Path,
I kneel before Inquisitiveness, My Mother, truly,
sincerely with heart full of worship
and true feeling! 15

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CHAPTER : 2

THE YOGA OF CONFLICT

[Conflict in the mind of Arjuna, the Pandav warrior, friend of Lord Krishna, at the beginning of the battle of Kurukshetra, near Hastinapur, Haryana, between the Kauravas and Pandavas. The conflict leads to despair and reluctance to fight on the part of Arjuna. Lord Krishna gives him the Gita discourses to make him ready to fight as a matter of duty and right action.]

How unbearable was the loneliness pervading in life!
Even Inquisitiveness at such a time was dormant and
lifeless as it were! 1

In life at times such devastating, sterile nothingness,
zero-like condition on the Path, embraces the soul,
And all efforts to remedy the condition
meet with failure! 2

In stark darkness, speechless silence,
how the soul was enveloped,
There was no ray of light, no way out,
at all visible to save the soul! 3

Stunning silence, terrible stillness encircled all around,
It was as if one had no existence at all,
no self, no life! 4

But even at such a time, of terrible crisis,
Inquisitiveness never likes to sit defunct,
head bent low in sorrow,
enervated and infirm, It strives hard, to Its capacity! 5

Inquisitiveness just manages to fight it out,
to work bravely,
courage redoubled, valiantly and patiently and
It wonderfully breaks through! 6

For one's (spiritual) development in life,
for the sublimation of the Soul,
Inquisitiveness employs the best virtues or inner qualities
which give the best results, in reality—
they are Faith and Prayer, Patience and Valour,
Love, Enthusiasm (zeal) and Industry (Hard Work)
and Balance (Equanimity). 7-8

Inquisitiveness does not like to shed idle tears, in laziness,
How bold and adventurous It gets in the nick of time,
with firm determination! 9

When the heavens fall in all torrential rains and
the deluge sweeps one away from the Path,
to drown, at such a time, how only God's grace
comes to one's help!

At such a time one prays in all intensity and utter
helplessness, poignant, crying and weeping
for God's help,
how loudly at the highest pitch one cries to God
to come to save! 10-11



The ambition took root and sprouted in the heart
in such a deep, terribly discouraging
and despondent atmosphere,
and that gave life to the soul. 12

How life was at that time darkly enveloped
by all sorts of adversities and intense suffering,
and yet how efforts could be made to rise
from such a life! 13

While one was pressed by intense suffering,
increasing agony, deep in one's heart,
prayers also loudest, at high pitch, addressed to Him
continued to give strength! 14

As terrible difficulties were faced, manliness also increased;
and how Inquisitiveness kept inspiring and pushing on,
to go beyond! 15

Despite the deep darkness, I lost no heart nor hope,
but with the small lamp of faith in self-confidence,
I just walked on! 16

How I could just manage to swim,
by continuing to strive and strive,
across the roaring and too deep
ocean of adversities! 17

When one reaches the highest peak of despondence
and discontent, quite near the Goal,
how one breaks down, loses all hope!
And then by the strength of Prayer, imploring entreaties,
deep in one's heart, how the help was granted, graciously!
God Himself came and made me rise and
how He elevated me! 18-19



At such a time how Inquisitiveness alone inspired and
filled the heart with prayers,
What a cry for help arose from the depth
of a melting heart! 20

The intense voice of prayer from within that rose,
from the true feeling of Inquisitiveness,
How that Voice (He) made fresh new roots
sprout from the heart and made them bloom! 21

How my quest (Sadhana) then began to be fulfilled,
consummated, only after the deep significance,
perfect total meaningfulness of unconditional,
unhesitating contemplation was realized at heart!
(Meditation freed from all desire alone can produce
such a result!) 22

How the dried and barren, desert-like life then became
green, fresh and fertile again;
and how new warmth was felt as if in a renewed life,
or a new birth! 23

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CHAPTER : 3

THE TOUCH

When my life was inflamed with a massive discontent,
 Inquisitiveness came to be awakened,
 it was self-awakened;
 It then made me duly awakened,
 I was truly awakened! 1

And in order to channelize all the *discontent* into
 constructive acts, to make *it* flow
 on the path of positives,
 Prayers employed *it* all with all its force! 2

From such experiences it was clearly seen that
 the impartiality, a balanced state of mind
 that was obtained, was now realized by the soul! 3

From deep despair was seen only gross destruction,
 So, on sudden awakening, how I rose and
 began to walk again so cautiously! 4

How many times, O Lord, hast Thou blessed me!
 Thy grace coupled with my efforts
 began to work in harmony! 5

And how the splendid glimpse of exciting triumph
 visiting oft and on could also fade and
 gradually disappear on the Path! 6

On experiencing such a loss, how I was made alert
 and cautious once again,
 and a fresh wave of enthusiasm rose within,
 –it was all because of Grace of God! 7

From the time my heart was touched by Inquisitiveness,
 my life has begun to be truly transformed. 8

What a wonderful novelty,
 what new wonders to feel,
 What an interesting foundation was laid
 by right conduct
 inspired by Inquisitiveness! 9

I courted Inquisitiveness, kneeling before her
 again and again,
 loving from depth of heart, I wedded her and then,
 Inquisitiveness wedded me! 10

“I had no knowledge about myself at all”,
 Inquisitiveness made it all possible,
 How can I narrate it? 11

Since when I was truly awakened
 from that very moment -
 Keeping alert on the Path–
 how hard I strove
 to keep the fire burning in my heart! 12

How often I was chastised, trained, improved,
 I was such a dunce!
 I had no aptitude nor the capacity to learn,
 but He awakened me! 13

Touching affectionately, fondly and pampering me,
 inspiring me to remain alert and awakened,
 how I was encouraged
 to push along the right Path! 14

How I have been greatly obliged by Inquisitiveness,
 by Grace, how can I even attempt to tell the tale?
 I am so small, lacking in due wisdom! 15

On grasping the true value of Inquisitiveness at heart,
 I understood its great significance and
 then I was duly convinced. 16

Inquisitiveness has taught me everything,
 "I have always worshipped Inquisitiveness
 with true devotion from the depth of heart,
 daily and very sincerely and certainly." 17

Inquisitiveness enables me to do penance, sacrifices
 and altruistic activities, how can I fully describe
 the greatness and importance of Inquisitiveness!
 I lack the words to do justice to this sublime theme. 18

Inquisitiveness has educated me and
 put me on the Path,
 Inquisitiveness does not let things remain undone,
 It ensures that things are all rightly done. 19

I am fully enamoured of Inquisitiveness
 and have truly surrendered myself to It.
 How great is Its virtue and deep is Its merit! 20

Inquisitiveness has made me strive systematically
 and patiently, on the Path,
 It trained me too, how wonderfully,
 by often preventing me from going astray
 and bringing me back on the track! 21

It treated me like a lump of flour mixed with water
 to be kneaded well to make meals with,
 And then only I was made fit to be shaped
 into cake or 'roti' (bread).
 This I consider to be Inquisitiveness's grace on me! 22

How my head was hammered constantly
 with force!
 I considered it all as Its grace
 in order to be trained. 23

How many vices and deformities of nature were
 removed and made straight in me!
 I was made all right, responsible and obedient
 with the help of a 'stick', as strong as steel, a rod,
 (It means the rod was not spared,
 the child not spoilt). 24

I was not allowed to settle down in peace,
 anywhere, upon the Path.
 How well and perfectly was I trained
 so that I could never enjoy
 even a little rest! 25

Sometimes Inquisitiveness was too cruel with me,
I smarted under Its steely hand and touch,
yet how It gave me the shape
that pleased my God! 26

Though I know just nothing,
yet my ego was assertive and I thought I knew,
yet how much was there to know,
Inquisitiveness showed it all to me. 27

It pushed and prodded me onward, with caution due,
often a bit rudely, when I was not attentive enough
to what It instructed.
(When I did not listen to Its advice!) 28

How often indeed was I swarmed by Inquisitiveness,
And yet how often did I lose my way
inspite of being warned! 29

When my face was turned away from It,
It tactfully approached me, and taught me
lovingly in Its unique way! 30

Giving me the right support and
loving companionship, along the Path,
how Inquisitiveness proves Itself a true trainer,
addressing Itself right to the trainee's needs! 31

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CHAPTER : 4

SELF - EDUCATION

When I was unruly, uncomfortable because of
likes-dislikes regarding many things,
how Thou, O Inquisitiveness,
made me truly obedient,
and straight like a piece of string! 1

"How life becomes fragrant and flourishing
through Knowledge and Karma (the Right Action),
and through Devotion!"
Inquisitiveness provides such proper instruction. 2

"How life and living become unified,
consistent, integrated and driven with one interest!"
This arises in one through the touch
of Inquisitiveness's true feeling
at its depth! 3

What with various types of protests and moods
of disapproval on my part,
Inquisitiveness just removed them all
and made me fit, how properly, all right! 4

With Inquisitiveness awakening, all evil things
like Gloom, sadness, anxiety, restlessness,
dissension and agitation, were soon on the run.
They ran away. 5

How much dirt had existed in me, in my mind,
How wonderfully (Thou) You cleaned it all away!
What a wonderful sweeper (cleaning agent)
You have been! 6

You taught me how to live really
each moment of my life.
How true feeling and Consciousness
were borne in my heart! 7

How often had I faced Death itself,
was in its mouth itself!
But Inquisitiveness has saved me well, each time,
lifting and holding me nearest to Its heart! 8

Sometimes I deserted Inquisitiveness, left It alone,
But It protested not, though neglected by me,
and all ignored,
It went on loving me as a mother loves its child! 9

Only when I held Inquisitiveness as my true Guru,
Mentor, deep in my heart, and when admired
and worshipped with love and devotion,
I became myself. (I came into my own). 10

When the road was forked, the way diverged,
I stood alone, hesitating, unable to go ahead;
but calling Inquisitiveness to come to help,
I found the way all right! 11

How strong is Inquisitiveness,
how concrete and solid also!
I have got it all examined properly and
well-assessed! 12

Inquisitiveness has never let things go helter-skelter,
It has made everything well-settled
at the proper place. 13

It has been doing everything worth doing,
leaving nothing undone;
and yet in case something remained incomplete,
Inquisitiveness showed rightly what remained. 14

I bathed and washed and cleaned myself entirely
in every limb,
What wonderful acts Inquisitiveness thus
has made me do! 15

We cannot do anything at all
of what we intend to do,
But all I did, like a slave,
was what Inquisitiveness had dictated. 16

Even in such striving, in all efforts,
my Ego just peeped out,
But by His grace indeed,
I was aware of such a condition. 17

I thought : "I understand a lot", I was so vainly proud;
But Inquisitiveness hit the mark,
made me convinced to accept Him,
and thus I was settled well.
I got my niche. 18

How many heads of my Ego were just cut off
and rolled down, and yet new heads
sprang up for each one so cut off, and
how they grew like all the old again! 19

“What kind of Ego, and of how many types!”
Inquisitiveness made me strive to free myself
from all the types, by heart; and how that tale is
all unique in itself! 20

While continuing to learn, I was made to realize
its quintessence, the core of Inquisitiveness;
Inquisitiveness itself corrected me so often and
thus I was made to learn. 21

And then I learned to appreciate Its true value,
to give Inquisitiveness Its due, by heart
and from my heart,
And from that time how my Soul was stirred,
what benefits received and how my life got changed! 22

Inquisitiveness took me in Its close embrace,
with love,
For else, I never deserved such love in any way. 23

It showered all Its torrents of true feeling over me,
Great love indeed, I could not hold,
nor hope to receive and yet I can consider myself
well blessed, indeed! 24

Merit and true feeling, the qualities and Being,
What a terrible form of ego that I was—
how Inquisitiveness struck it all out
by constant hammering! 25

And yet how unfortunate had I been,
I never knew about the grace and the abundant,
unconditional love of God,
blessings showered by Him on me,
while I was unaware! 26

What a blurred, dirtied, disfigured image I had cast,
It was not at all wholesome to observe,
but Inquisitiveness raised up and cleaned it all! 27

Once when I was dazzled by beauty, and so
enamoured that fascination made me blind,
but how Inquisitiveness came up in time
to help me lovingly! 28

How many times I erred
and offended Inquisitiveness
yet, each time
through love and true feeling,
It held me up
and kept me close to heart. 29

“Having offered companionship and such support,
Inquisitiveness never betrayed me”,
how loyal Inquisitiveness is! 30

In life, what critical situations have I faced!
But Inquisitiveness, having me trained
and tested on the Path,
has made me purified! 31

What difficulties and ordeals the Soul
 had to undergo!
 But Inquisitiveness each time, rushed to my help,
 keeping always by my side! 32

“What a great resoluteness of mind, decisiveness,
 can Inquisitiveness create!” No one can narrate it,
 or put it in speech, without full experience! 33

“How one must continue to trust others,
 then only can one’s faith bear fruit”,
 Inquisitiveness has taught me this. 34

“One’s life-span expands and touches profundities,
 as one learns to live rightly, in best conduct,”
 Inquisitiveness taught me that by making me
 so act in right conduct! 35

I surrender myself in true feeling and bow down
 for ever before Inquisitiveness,
 pray and offer ‘pranams’ to It
 that brought me up with love,
 by grace and choice! 36

“Inquisitiveness’s embrace”–
 what a merciful gift of Grace It is!
 How have I become engrossed, deeply involved,
 in Thy devotion with Love! 37

My heart has melted in prayers to Inquisitiveness,
 and Its mercy, grace have been redoubled on me;
 How much has Inquisitiveness indeed done
 to favour me! 38

On Inquisitiveness’s thus wedding me,
 requiting my love for It,
 how my heart got rested, cool and quiet and satiated,
 and that produced a feeling of full certainty,
 a total lack of anxiety in life. 39

How rapt in different colors, imbued, my Soul had been!
 The love of such colors, their false glamour, or illusion,
 had enveloped my being and my heart! 40

But as Inquisitiveness dawned, awakened me,
 enlivening my Path; how liberated I felt,
 full freedom,
 from the impact of such illusions! 41

“On the path stood enemies, hostile forces,
 like temptations, fascination, greed, indolence,
 and impotence as well.” To defeat them all
 and conquer such others,
 how many battles had I fought, to win at last!
 Often I fell, but soon again stood up and
 continued to fight! 42-43

Inquisitiveness has reinforced me with power,
 courage and strength; though I was almost slit and
 axed, stabbed and slashed, amputated, torn into bits,
 and yet I strangely survived
 and patiently stood on the battlefield! 44

The soul had not to suffer anything thereafter,
 My heart was strengthened and well-trained
 with the powerful weapon of non-attachment. 45

Once the true feeling of Inquisitiveness
overtakes one's heart,
no kind of fear of failure or discomfiture
affects one's soul!

46

Self-mastery and Self-being,
total control and being one with God,
come to be reflected in one's soul,
to what an extraordinary degree!
It then gives rise, creates and installs
an image of self-trust, full confidence,
fully alive and all alert,
flourishing in one's heart!

47-48

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CHAPTER : 5

EXPERIENCE

It was resistance from within, opposition from inside,
that made my heart truly understand its worth.
What a spirited force swelling from within
made my life so strong!

1

Differences of opinion can never lead to
bitterness at heart,
Inquisitiveness made me understand and
live accordingly—
how very happy thus had it made me!

2

To meet and mix completely,
and yet remain settled, aloof,
Inquisitiveness taught me such lessons,
so hard, so frequently!

3

How with a melting heart, continuously, constantly,
I relished and absorbed the salient juice,
cerebral potion, of life's duty and obligations;
and then only could I so grasp the quintessence of
true feeling in life!

How I was thus enabled to see!
otherwise I was, I know, totally blind!

4-5

By great good fortune I could get
 the true support of Inquisitiveness,
 How that has made me choose the Path,
 of Life and Death! and the Path of Truth,
 of Supreme Reality! 6

By humming the tune of true feeling,
 repeating it at heart,
 experiencing the nectar-like
 effect of truthful experience,
 how in my life Its true taste was relished,
 Its nectar overtook my soul and whole Being! 7

Nothing new can be obtained without uprooting all,
 How rich and wealthy I was made by Him
 through constant striving! 8

As one obtains and relishes
 the noble juice of Life Divine,
 how exultant It makes one's heart, and
 how ennobling! 9

How can I ever express
 my gratitude to Inquisitiveness!
 It was just the Grace of God that descended and
 entered my humble heart! 10

How can I also narrate the history of
 my sincerest prayers?
 Prayers alone have made me what I am,
 as I exist today. 11

I am never tired of singing the praise of
 Inquisitiveness's merit,
 Inquisitiveness alone has kept me under His charm,
 enthralled for ever. 12

How Inquisitiveness just embraced me and
 took me in Its arms!
 Through constant acts of love and affection,
 It raised me and liberated me! 13

By a single stroke of ironical but gracious glance
 of Inquisitiveness,
 how (one) I was saved, and a pauper thus was raised
 to the rank of a prince! 14

How Inquisitiveness by providing me with Its helpful,
 vital support, just helped me solve all my problems,
 serve my interest, just like God Himself! 15

How Inquisitiveness made my soul strive and
 strive to enable It,
 to cross all limits and enter into limitlessness! 16

I thank Inquisitiveness profusely,
 with all my heart, indeed,
 How It has restored faith, in my heart, and
 total trust in Him. 17

Such faith and trust have grown in me,
 deeply imbibed, ingrained,
 through Experience of Inquisitiveness
 They alone keep me alive, and
 They alone give me everything. 18

With the help of Inquisitiveness alone
 can I obtain a state like Immortality in Life,
 And so have I remained deserving
 prayerful and to be blessed,
 seeking Its grace, by Inquisitiveness,
 at Its holy feet. 19

“To obey with love all Its commands”
 is the greatest pleasure, joy, delight of life;
 There is no room for logic, skillful reasoning in it,
 All this I have learned through Inquisitiveness,
 and my soul is truly blessed by It. 20

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CHAPTER : 6

VISION / REALIZATION
 OR GLIMPSE OF GOD

In order to achieve perfection and excellence in life—
 in a calm and quiet existence—
 How Inquisitiveness desires it
 and is in itself sufficient and in its myriad-forms
 quite competent, to do so too! 1

In such a life and being of Jignasa (Inquisitiveness)
 how mysteriously the heart pulsates and vibrates too!
 And when it loses beats, becomes non-vibrant,
 how in true feeling, manifestation takes place!
 How Being thus manifests Itself! 2

When mutually through deep insight, It sees Itself,
 a rare and unique, mysterious and magnificent
 vision presents Itself! Manifestation takes place! 3

In a rare kind of universal experience,
 identification with all that exists,
 Within and Without, of love, joy and true feeling
 (Being) how Inquisitiveness makes such a vision
 possible, spontaneously.
 How the Vision is realized all automatically! 4



How the joy eternal, of feeling and being alive,
is manifested, and is experienced pervasively,
But Inquisitiveness still remaining unsatisfied,
not completely satiated as It would be,
desires more to gain! 5

Inquisitiveness takes all the care, how lovingly
It serves and cares to maintain!
Its art, at heart, of true feeling and good living,
is quite unique! 6

By experience, each atom of my being is dipped
in beauty,
What a flash of light divine has made it all
so calm, cool and serene! 7

Beyond the horizons, transgressing all limits of
words, symbols and space,
how far can Inquisitiveness extend Itself,
Where exist no limits!
(Inquisitiveness transgresses all limits!) 8

Wordless, freed of all speech,
how sublimated and elevated into a mood of 'samadhi'
(a state of supra-consciousness),
how Inquisitiveness becomes 'sthitapragna',
achieves a state of equanimity, (total stillness of mind),
It is directed into Itself!
It is sufficient unto Itself! 9

When Inquisitiveness was seemingly asleep,
It had assumed so many different forms (visions),
but on awakening It found Itself dissociated from
any type of form or vision! 10



How unique and very special is Inquisitiveness
in Its full splendour!
It need not believe in anything,
It is Its own Manifested Evidence! 11

Through concentration Inquisitiveness delves deep
into the Soul in search,
Through intense true feeling,
It reaches the recesses innermost. 12

While delving deep in such a way,
at a blessed rare moment,
It tastes the essence, catches the true Vision,
and spreads Its joy! 13

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CHAPTER : 7

THE DESCENT/
COMING TO EARTH

It is in the nature of Inquisitiveness
to descend up to the roots,
And while so descending, reaching too deep,
It also gets transformed. 1

Into whatever subject, feeling, Being,
Inquisitiveness chooses to enter,
It tries to capture its quintessence by knowing (learning),
getting into full acquaintance (mastering completely),
and experiencing profoundly
(becoming one with It). 2

Whoever is lucky to win the friendship (companionship)
of such an encyclopaedia-like Inquisitiveness,
(with its profound knowledge
about everything under the Sun)–
how lucky that one indeed is,
to obtain the whole treasure
of all Knowledge upon this earth! 3

Whoever chooses to walk upon this Path
indicated by Inquisitiveness, If that one is not waylaid,
misled or by any error, pursuing the wrong track,
he shall surely obtain the Nectar of Knowledge. 4

In order that the seed may break,
turn into sprout or stem
and then bear fruit or flower,
many factors contribute towards its such fruition–
these may be named as “Condition, Circumstances,
Time and Causation”, et al. 5

What a glorious circle of Light (Aura)
emanates from one’s base (body)
on the advent of the Divine Power of Consciousness
in life linked and blessed by
the Power of Inquisitiveness! 6

Inquisitiveness has the true talent of finding out,
scanning the emptiness of words,
the hollowness of speech, to a great degree,
and hence It can assess the true value of Speech!
(It recognizes at once when one’s speech
sounds hollow). 7

Two things must (ought to) be experienced :
the impact of Power Divine and the Presence of
the Power Itself–then only can one’s Consciousness
act appropriately–or react–on one’s base (the body),
doing what It must! 8



The seekers who are all open, exposed,
 fully surrendered, can experience at heart,
 and come under the impact of the Power
 and then advance upon the Path
 by leaps and bounds! 9

The State of Equanimity is much higher
 than the state of tolerance (toleration),
 but all these three things, including Supreme Bliss,
 through Inquisitiveness, can be obtained. 10

The one who has digested, well absorbed,
 the true feeling (Being) of Inquisitiveness in truth,
 can easily grasp the crux of a problem,
 the knottiest part of any situation,
 without wasting words or
 indulging in any kind of movement. 11

The insatiable thirst for knowledge
 which was innate and ingrained with the Soul,
 remaining hidden and latent, comes to be
 automatically exposed with the awakening of
 deep Inquisitiveness. 12

Its push and power are beyond compare and limitless,
 how infinite is Its art and talent
 in moulding one's Life!
 —in giving shape to one's Being! 13



How the Soul has been gripped
 in innate decision-making,
 How It has been endowed with a life
 linked closely with Culture,
 In order to be free from them,
 Inquisitiveness is the only useful instrument,
 As such Inquisitiveness is duly linked with Karma,
 in my case, I was made free from
 care and anxiety. 14-15

In life we are never the doer of actions,
 the leader of 'karma' or duties,
 Inquisitiveness inspired such knowledge,
 deep in the heart, spontaneously! 16

I never beg for anything else from Inquisitiveness
 except Its blessings,
 When Inquisitiveness is pleased, I get the best,
 the noblest, choicest for my Soul! 17

the Life Force cannot shine within until
 one's 'tapa' or Penance gets intense,
 But such knowledge dawned in the heart,
 through Inquisitiveness, rising spontaneously. 18

And hence, for a long period of time,
 consistently, through Love,
 It encouraged and strengthened my efforts,
 my striving for and with true feeling,
 from my heart! 19



Inquisitiveness taught me how to worship,
with true devotion, and offering pranams and prayers,
bowing down repeatedly, with a rare feeling,
considering all as one, feeling no separateness
from anything in true feeling. 20

Inquisitiveness has made my life so unique in every way
how to remember God, deep in my heart, everyday,
and how to continue to pray, with true feeling and
do so endlessly! 21

And, hence, to please the Lord, for His delight and joy,
whatever or whomever may I meet along the Path,
Inquisitiveness has taught me to accept,
and act accordingly in humility! 22

He acts as if he knows nothing in life, is dull,
Aloof, reserved, desireless in totality,
though mixing well and mingling with all!
And yet his conduct is ever so natural,
full of ease entirely,
How can the worldly souls, earthly people,
recognize him thus at all!? 23-24

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CHAPTER : 8

BLISS / JOY

Deep in my mind and consciousness,
undercurrents of helplessness and being orphaned
still continue to flow, but Inquisitiveness by holding
my hand, has endowed me with a sense of mastery,
of shelter and protection of the Lord! 1

How a kind of circular, rotating pilgrimage of action and
sacrifice came to be arranged in life!
Which enabled me to enjoy and revel in, in reality,
the power and blessings of His grace! 2

How can I then narrate and count
the various blessings of wonderful Inquisitiveness!
I simply catch hold of the tradition that
such blessings are countless and
beyond my capacity to enumerate. 3

The unembodied, unmanifested form of God—
which the soul can see shining and sporting with,—
How Inquisitiveness inspired me with the great secret,
the eternal mystery of existence, to relish and
enjoy deep in the heart! 4

What an agitated, excited, consistent yearning is there,
to reach the Goal! How the heart remains with it,
in a state of certainty! And yet how It swells,
in anxiety and restlessness! 5

Inquisitiveness is fully alive, perfect in existence,
at heart, indeed,
Knowing it well, the Soul does fall asleep,
free from all care, along the Path! 6

Without Thee, O Inquisitiveness,
who else can save the soul?
Inquisitiveness has inspired such knowledge,
deep in my heart. 7

And that has made me stick consistently to this Path
with true feeling, at your feet;
and hence the emergence,
and advent of 'bhakti',
true devotion,
in base, deep in my heart! 8

How experience can show the beauty of joy,
the form of delight!
And how the form of all the base instincts, the base,
itself gets changed! 9

What great fruits and benefits It brings, the 'Yajna'
of desireless action, duty performed for just
Its sake only, service to all,
to please the Lord, inspired by
Inquisitiveness's true feeling! 10

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SADHANA-MARMA

– SHREE MOTA

***The Core of the Experiment in Search of the Supreme
The Quintessence of the Quest
(Points to Ponder in search of God)
(The Pathway to Realization)***

- Continuous chanting, repeated recitation of God's name, the process of 'Japa' aloud or only in the mind, done consciously with a concentrated mind and heart, and contemplation of the Conscious, the Supreme Being.
- Total Surrender of both the Good and the Evil, at every moment of life.
- The attitude of a witness only, Awareness and No links with Thoughts.
- Observe as much of Silence, both of speech and of thinking in the mind also, as you can. Train and Develop the attitude of surrender achieved through a vigilant awareness.
- Pray ardently and imploringly, from the heart of your heart, even with tears flowing from your eyes, for His mercy. Tell Him about each and every trouble or joy you feel. And thus establish an intense relationship with God through your surrender. Keep your mind absolutely empty, free from rumbling, ruminating etc. Understand and appreciate the duties falling to your lot. Do them all lovingly and absolutely ungrudgingly. Each incident or event that affects us does it for our good only. And hence every activity deserves to be carried out with a view to developing our own self only, enriching us in the end. Behind each occasion or event is hidden God's mysterious, good intent.
- Be introvert, looking within, subjective or self-intent. Live in you own inner world only. Let no one else involve you in anything. Do not get involved with objects or with others knowingly.
- Understand that service to others is service to God. The one who accepts your service obliges you by giving you the opportunity to serve. Rama (God) has given us and we give it back to Rama. What is ours (mine) in it? What is so-called yours in this World? (There is nothing).
- Let every act of yours, every bit of your talk (Conversation), every thing you do or say be directed practically towards the achievement of your objective, the live objective (aim of existence). Cultivate the habit of remembering Him (conscious being, the memory of being



one with Him) while doing any type of reading or writing or anything else. (Keep the Goal clear before your eyes in all that you do).

- Search for the root of the instinct. Analyze it and without being involved with it, observe it neutrally.
- Pray so that the Spirit (being) of all of God's gifts and graces like God's art, beauty, loveliness, purity, etc. descend on you, the grace of all appropriately and respectively descend on you. Pray to let it happen.
- Let not your feeling, emotion or excitement (passion) flow away from you inadvertently. And do not get unnecessarily involved in them also. Use it all towards achieving self-conquest. Develop neutrality.
- While taking food pray, so that the energy of Consciousness descend on you. While easing yourself or relieving yourself (clearing of the bowels etc.) pray so that the evil desires and weaknesses of your nature leave your body (You are purged of your weaknesses, etc.)
- Keep the subtle form before your eyes, giving up the idea of the gross body. Let all instincts be purified and let the sense of Being get sublimated.
- God is omnipresent. Develop the spirit of being one with every object of the world (Perceive your essential oneness of self in all worldly objects).
- Look at the bright side of every person and of every thing. Never try to judge anyone (Never sit in judgement on anyone). Do not opine on anything in haste. Do not enter into debate and do not hold fast to your own views only. Do not be insistent.
- Project only good motives in the actions of others. Let there be a universal, psychological liberality, nobility in your life and attitude. Learn to love in abundance. (Pour/shower your love on all abundantly.) Learn to live as unaffected or untouched by all natural acts by transcending natural instincts as you are on the way towards transforming your nature. **Give up attachment as to the fruit of action. Believe firmly that the roots of all miseries, injustice and suffering caused to you are within you and not outside of you.** Strengthen your spirit of love and worship for your Guru as much as possible. Let there be a three-fold confluence of non-desire, renunciation and surrender. Let there be joy, rejoicing in all things. Let the qualities of grace and endeavour (selfless effort) be always in you. Let the memory of God be present in all that you begin, continue with or / and end, always. Let your mind be free from volition. Be constantly vigilant and aware so as to avoid all evil



desires like aversion or attachment, passion (sexual desire), anger, avarice, greed, pride, ego, etc. Let your experiments and experiences (achievement) in spirituality be always alive in your daily routine. **Never think of escaping from any duty or responsibility. Welcome whatever comes to you easily, naturally as the gift of God. (God's grace).** Never compare others with others or with yourself. Comfortable or convenient situation is only an illusion, a state of mind. For seekers of truth, all conditions are convenient or normal. (To the seekers of truth, all things are favourable). Keep the sole desire of being and remaining God's dumb instrument (medium, vehicle, vessel). (Let that alone be your sole purpose, aim in life.)

- Action in itself or by itself is not important. What matters is the constant contemplation or live meditation of the state of being (art of living). Develop such a live attitude while engaging yourself in any action or activity.
- So long as you are in your body, you will feel dual moods of happiness – unhappiness. There is no liberation in such experiences. It is believed by devotees of God, by worshippers that liberation or deliverance is total absence of duality of experiences, of diseases, etc.
- We have to keep ourselves swimming (afloat) and not sinking in the ocean of worldliness. We have not to observe the rituals and rites of social ceremony. It means we must do all our social duties but without attachment, that is without being involved or absorbed in them. We have to do it all neutrally. With as much neutrality as possible, we have to do so; otherwise, we are likely to be swept away, destroyed.
- To achieve maximum neutrality in doing our daily chores, routine work, is the greatest objective (aim of Sadhana) or endeavour. That alone can separate us from others. Make us distinct. Is it not?
- Our attachments and aversions are such a pair (couple) that can increase as well as decrease our desires, anger, etc. These two alone can make our worldly existence bitter or sweet.
- The whole of the epic 'Mahabharata' illustrates this duality of attachments and aversions, etc. They are like those (incidents) in the story of the epic. So beware of them. I consider the epic greatest among all in this sense. No story teller in our history (literature) has given us a fine picture (illustration) of attachment and aversion.
- Remain faithful to what has fallen to your lot. If you can't be faithful to your lot (duties) and love it, then how can you be faithful to God?
- 'Jijivisha' is the desire to live, the will to exist. It is not so easy to give





it up. For a Muslim or a Christian, the will to live cannot be forsaken. Everyone wishes to continue to live, to exist. No one wishes to leave, to die, to go away.

- We can cultivate humility by giving up our preferences. We can control our mind, when it is not allowed to have its way. It cannot be controlled. Then our ego becomes soft or weak with the ascendancy of humility.
- Our discretion (power to distinguish good from evil) gets strengthened as the ego gets weaker and weaker. We become truly aware of the good as different from evil.
- Chaos is sure to come. People are talking about prosperity. But they are deceiving us. There are no symptoms of any kind of prosperity.
- **Real service is movement toward the sublime.**
- Family, wife, son, friends – they are all companions from our previous birth. We have been associated with all those souls from (since) our previous birth.
- When I became aware of the great injustice being done to the poor in our society, and thought about how to do away with such injustice, I decided to live in poverty, to live like the poor. That kind of life is our way of repenting for sin. (It is our act of atonement)
- If you think too much or have a plethora of ideas, you can't have clarity of thinking. You can't achieve any concentration either.
- I give all importance (reverence) to Saraswati Devi, the goddess of learning, because she moulds us, and our lives, etc. No one else can do that. Money cannot mould our lives, nor can even wealth do it.
- It is very annoying and also discouraging if our companion in life, for a choice of high living, is incompatible. (With an incompatible partner, companion in life, it is impossible to lead an idealistic life, a noble life.)
- Sooner or later, we must all mix with Harijans and live together. Gandhiji has foretold it, and I believe it to be true. If we cannot accept Harijans as our own, we cannot survive.
- Just as a child cannot live without its mother, man cannot live without faith. Faith is the root cause of our existence in divinity. It cannot be compared with anything else. Faith leads us to God and makes realization possible.
- Cheerfulness is necessary for living and life. Cheerfulness is not an innate quality, it is an acquired one. It is not easy to find in everyone. Heaven, in reality, or paradise is the place where pure cheerfulness exists at all hours, all time inexhaustibly.

