

हरिःॐ  
HARIOM

**DIVYA JYOTI**  
**(A prayer)**

***“I exist everywhere”***  
***“I am omni-present”***

**– Mota**

*Dazzling divine, flaming light,  
Enter through our eyes, O Mota!*

*Kindle our dormant hearts,  
Awaken our sleeping souls!*

*Penetrate all beings everywhere,  
Illumine all global existence!*

*Make our Consciousness sublime  
Like Sadguru’s Supreme Sense!*

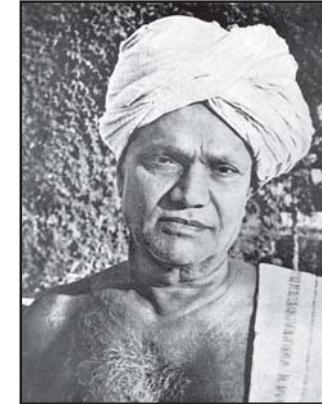
*True deliverance is only in Hari:Om  
And serving God through humanity!*

Ahmedabad.  
20-6-2005

– H. G. C.

**NIMITTA**

by Shree Mota



Translated by :  
**Prof. H. G. Chhikniwala**

Published by :  
**Sohil Bhagirath Sharedalal**  
**Anmol Hari Sharedalal**

## **Pujya Shri Mota'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.

(Cont. on Title Pg. 3)

(Cont. from Title Pg. 2)

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.

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.

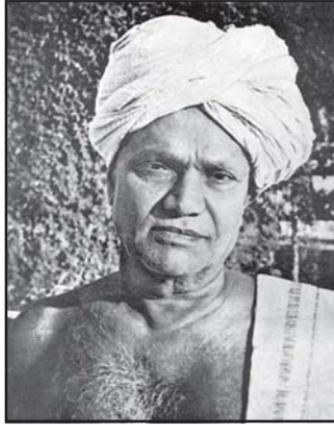
Do always what is original. The truly experienced people always do that. They do not become bound by traditions. But today we find only all that is traditional. then, how can you expect society to rise?

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# NIMITTA

(THE INSTRUMENT)

by Shree Mota



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Pujya Shree Mota's other books translated in English by  
Prof. H. G. Chhikniwala

- |     |   |      |
|-----|---|------|
| (1) | The State of the Human Soul<br>During and After Death         | 2004 |
| (2) | Spiritual Science   | 2004 |
| (3) | 'Nimitta'   | 2005 |
|     | In joint editorship with Dr. K. R. Navadia                    |      |
| (4) | Shree Pratapbhai Upadhyay's translation of<br>'Shree Sadguru' | 2005 |

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**Dedication with Love  
To Shree Anuparam Bhatt  
and  
Shree Indukumar Desai**

*How both of you have well inspired me,  
To write 'Nimitta', appropriately, expanded indeed!*

*How ardently, with love, you came to the Ashram,  
To listen attentively eagerly and heartily!*

*By the grace of God, I've recited this 'Nimitta'  
as best I could, irrespective of any or  
whatever endorsement of the Classics.*

*You have both inspired and encouraged me heartily,  
to facilitate this writing lovingly.*

*And even regarding its print and publication,  
you have shouldered the entire responsibility lovingly, with joy.*

*You have found no fault or flaws in the text,  
How can I ever repay your kindness? How?*

*You've made me write this 'Nimitta' with love,  
I dedicate with love 'Nimitta' at your feet.*

(Surat, 8-3-1972)

– Shree Mota

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HARIOM

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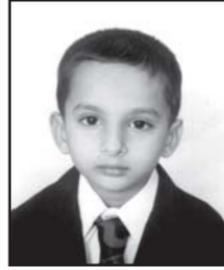
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## PUBLISHER'S FEELING



**Sohil Bhagirath Sharedalal**



**Anmol Hari Sharedalal**

Our Dadaji, Shree Indravadanbhai Sharedalal is one of the closest associates and devotees of Pujya Shree Mota, a saintly force with a difference. He is always eager to spread the message of Shree Mota everywhere in India and abroad. It is his ardent desire to get Pujya Mota's literature translated in English so that more and more people can have the benefit of his thoughts.

Prof. H. G. Chhikniwala has a very vast experience of teaching English to college students for about forty years. He has successfully translated two booklets and edited 'Shree Sadguru' written by Late Shree Pratapbhai Upadhyay. We requested him to translate 'Nimitta' written in Gujarati by Pujya Shree Mota. He accepted our request without any hesitation and accomplished the work with a sense of dedication and devotion.

We express our profound sense of gratitude towards him for the tremendous pains he has taken.

We are highly obliged to him.

– Publishers

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## TRANSLATOR'S PREFACE

“To translate is to betray”

- said an Italian poet.

As Robert Frost also said,

‘Poetry is what gets lost in the translation’.

It is true to say that not every poem comes across equally well in another language. A translation gives less of the original poem's power. But it can also help broaden one's range of possibilities and ultimately benefit the writer. Translations can also act sometimes as a remedy against insularity and provincialism. So much as an excuse, not an apology! Good poetry stands the test of time.

Poetry that has stood the test of time offers itself for translation. Some of the technical problems a translator has to deal with are as under :

- (1) Finding the right word or phrase that exactly conveys the *meaning* of the original;
- (2) Attempting to come up with an equivalent *rhythm* or rhyme scheme; and
- (3) finding an appropriate *line-length* and stanza-shape, etc.

There is no equivalent form of verse in English to match the ‘*anushtupa*’ or ‘*sloka*’ form used by Shree Mota here.

The translator in all good faith and to the best of his talent tackles such problems. No success can be claimed. Rhyme is hard to handle in translation. It is easier to manage with long lines, or with a short poem. But if you have a long poem with short lines (as ‘Nimitta’ is), the translator is in trouble. The use of rhymes is all accidental, not carefully made.

Sometimes words have more meanings than commonly known. 'Nimitta' itself is the best example. We have listed some of the known meanings further below.

Moreover, there are problems with local idioms, abbreviations, contractions and rarely even some slang used for emphasis.

Lastly, musical effects in one language are difficult to reproduce in another. The Nobel Laureate Rabindranath Tagore's own translation of his 'Gitanjali' is a fine example.

Concrete images and the thought content of a poem are more easily captured in a translation. But much of the power and charm of the words get lost. Music is always a victim.

Hence, foot-notes come to one's help especially when one is dealing with specific cultural references. Words have connotations and denotations. For example, the word 'Yajna' in Sanskrit means not only the holy sacrificial fire, worshipped (the God 'Agni' etc. is invoked), with appropriate and scrupulous chanting of Vedic Mantras, with appropriate 'ahuti' or offerings made in a prescribed order; but also any arduous endeavour undertaken with a sense of mission, dedication; an academic activity, a course of study, an act of challenging social service etc.

At his best, the translator can only try to capture the tone of the original, not literally but liberally.

Pujya Mota's 'Nimitta' is both an argument and an appeal. Its aim is to awaken in our consciousness a burning desire to understand, accept and respect the workings of God's *intelligent design* in our earthly existence. Man becomes a 'nimitta' in God's hands, an instrument or tool or medium to fulfill His purpose. Nature or '*prakriti*' – our common instincts, desires, etc. are in conflict with 'nimitta'. God surely helps those who wish to rise in their spiritual endeavour, to rise to sublimity. The struggle is often very painful. But in the end, with God's grace, the soul must win.

The word 'nimitta' as used by Shree Mota has various meanings, e.g.

- (1) an instrument or medium
- (2) a person chosen for a special mission
- (3) a single life-time or our entire earthly existence
- (4) the continuation of cultural influences ('sanskar') from previous birth or births

- (5) one's destiny or fate
- (6) the sublime experience of being one with God, the Sadguru, or the Supreme Reality
- (7) 'Nimitta-Alone', or Godliness
- (8) The purpose of one's existence, known or unknown

Thus 'Nimitta' may mean one's pre-ordained existence, or one's given destiny or fate; one single life-time between birth and death; as an instrument or medium to achieve God's or Nature's aim; etc. It may also mean the soul's relationship with the divine through a Sadguru, an agent or go-between chosen by God.

Further, to understand 'Nimitta' better, we must understand 'Sanskara'. One's 'nimitta' depends on one's 'Sanskara' or cultural impressions formed in one's mind, conscious as well as subconscious. By spiritual effort, one may also reach the supra-conscious state. These impressions could be formed at two levels: (1) carried forward from previous births, and (2) received through one's upbringing, education, socio-cultural environment, etc. Of the first type, one may be generally unconscious; but they are imprinted on the soul. The second type of impressions (sanskara) are variable, more or less durable, it all depending on the individual's life and circumstances. The first type rests on the theory of the transmigration of the soul in which most or almost all religious people believe. That theory further rests on the scientific principle of the transformation of energy, its conservation, but no destruction. According to the 'Bhagwad Gita' it is expressed as "न हन्यते हन्यमाने शरीरे" ("Na Hanyate Hanyamane Sharire") which means "the soul never dies, only the body dies". So it is transmigration. The soul is spirit or energy existing in space. It is an invisible, ethereal entity, ever alive. (The soul never dies). Therefore, the 'Sanskaras' make their strong impact on an individual and are carried on from birth to birth, since there is no death to the soul.

These cultural impressions go to make one's 'nimitta', they may help in formulating one's destiny or fate. They determine one's choice of action, or free will, etc. The goal is total freedom even from 'nimitta'. It is sublimation of the soul or self-realization. Rationalists do not believe in any such idea of pre-determination or impact of previous births, destiny, etc. They believe in total freedom of choice of the individual. But even such a choice can

be covered under the all-embracing idea of 'Nimitta', as explained in the 'Bhagwad Gita', and by Shree Mota.

Pujya Mota's style was meant for the masses. So the style adopted here is simple, of readable prose. The spoken form is preferred to the more formal written one. For the sake of clarity or emphasis, a few extra synonyms are used. Care has been taken to avoid repetition or over-emphasis. The intended meaning is adhered to. The line-format may create a kind of resemblance to versification. Didactic poetry may not aim at giving pleasure.

My special thanks are due to Mr. Indravadan Shredalal and Dr. K. R. Navadia for explaining some of the moot points in Shree Mota's thought and argument. I am very much thankful to my wife and children for their encouragement and support. Lastly, I thank the manager and the staff of Durga Printery for their unstinted cooperation.

Hari:Om.

June 2005

– H. G. Chhikniwala

हरिःॐ  
HARIOM

## ABOUT THE TRANSLATION...

Everybody will agree to the proverb, “The wearer knows where the Shoe pinches”. This is true with Prof. H. G. Chhikniwala, who has taken a lot of pains in translating ‘Nimitta’ in English.

Pujya Mota’s style of writing is extremely simple and that too, in Anushtupa metre, which he always preferred. But it is equally difficult to find English equivalents for translating his ideas. Prof. Chhikniwala’s fund of vocabulary is really rich since he can find words very promptly that can convey the meaning of the text as clearly as possible. The translation runs very smoothly and yet accurately.

The word ‘Nimitta’ is contextulised differently in the book by Mota. The translator has tried to interpret these meanings to the best of his ability. In the Translator’s Preface he has pointed out as many as eight contexts and their meanings. It shows how much sincerity and devotion he has in him for the justification of the work he undertakes. The book itself is not easy to understand and it can be very well understood how difficult to translate it can be!

Prof. Chhikniwala is really worthy to be appreciated and admired for his devotion to Pujya Shree Mota’s work, ‘Nimitta’.

– Dr. K. R. Navadia

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## A FEW WORDS FROM THE AUTHOR (Pujya Shree Mota)

I was invited to have lunch at Shree Indukumar Khandubhai Desai's house at 'Dakshnia', 10, Sharda Society, Ahmedabad-7, where I reached early morning at 6-00 a.m. Others present there, to participate in our 'Satsang' (religious discourse) were Prof. Anupram Govindram Bhatt, Prof. Randhirbhai Upadhyay, Shree Pandhe Guruji (of Khanvganva, Vidarbha), Shree Datta Maha (of Gandhi Ashram, Ahmedabad), Shree Kantibhai Shilpakar (Sculptor from Chandlodia, Ahmedabad) and Prof. Rameshbhai Bhatt (from Maninagar, Ahmedabad).

Prof. A. G. Bhatt had come prepared with a questionnaire (a series of questions). He was a learned Professor of Sanskrit and a scholar well-versed in the Shastras (classics).

I realized that it was quite difficult for one like me to answer some of the minute, detailed and tough questions coming from a Sanskrit scholar, well-versed in the Classics, because I have never read or studied the Sanskrit Classics. But in any circumstances, however tough or even adverse, for one keeping quite cool, hopefully remaining cheerful, peaceful and undisturbed at heart, and remaining consistently in a state of calm delight – because knowledge is a precondition and innate quality of the soul - even when one has not read any of the Classics, nor even studied a single word - for the one who is Experienced - no questions are tough at all; he can easily provide satisfactory answers to them.

Such a one, even though he may be apparently looking ugly or rustic, in a very awkward condition from the practical worldly viewpoint, still he is permanently continuously and consistently playing in his Consciousness and I was aware of it since by the grace of Shree Krishna, the knowledge about God had dawned in my heart, heartily, by heart and I was, by the grace of God again, free from any kind of anxiety, my heart was fully calm, delightfully and ecstatically at peace with itself. In such circumstances, I consider

it an act of graciousness of God, that all the points raised by Prof. Bhatt could be tackled with satisfying explanations.

I consider it as a blessing of God in actual experience. If someone at that time could have recorded my (Mota's) speech with the help of a tape-recorder, many more people could have enjoyed hearing it and benefitted from the (recorded) talk and would have also justified my claims as made above. It would have enabled others also to endorse what I have said above.

During this discourse ('Satsang') some reference was made to 'Nimitta', and so I recited some portion dealing with 'Nimitta' from my recently published book called "Jivan Geeta". Someone from the audience suggested after the discourse that I had better write on 'Nimitta', as I have already written on 'Jignasa', 'Shraddha' (curiosity, faith), etc. "Whatever you have written on these subjects is surely going to benefit a lot the seekers struggling on the path of spirituality (way to God). There is no such writing (book) available in Guajrati literature on the subject of 'Nimitta'. And hence it was a kind of original contribution - the books mentioned above. It would be indeed very good if you could write about the 'nimitta'. To many people, the theme is not so very clear yet. And therefore, if you (Mota) write on 'Nimitta', it could be supportive for those with a rational viewpoint." (Writing to be easily acceptable to intellectuals.)

So I told the persons assembled there : "I should not take much time in writing about the 'Nimitta', because the whole idea, (the entire argument) is ready in my mind even now, and writing it, I hope, will not take much time. But if you agree to meet the expenses of printing this book and also agree to help sell all the copies, wholeheartedly, I am ready even now to do the writing at once." And all the people present there agreed to do it as I said.

The next day we had to go to Shree Prabhudasbhai and Shree Jayantibhai Jani's new house for its 'vastu' ceremony. The 'vastu yajna' ('havan' ceremony - holy fire, chanting of Vedic mantras, offerings etc.) had also to be performed by me in the morning. So early morning at 4-00 a.m. I dictated some parts (verses, chapters) of 'Nimitta' to dear brother 108 Ramakant Joshi. I was dictating speedily, without a break, and he was also complying

very efficiently. Then there was an interruption as I had to go to attend the 'Khat muhurta' (inauguration) ceremony of 'Hari:Om Ashram Society' and later in the Vastu havana ceremony, etc. and thus a lot of time was spent in similar programmes.

And we set out on our return journey to Nadiad Ashram at 3-00 p.m. on 2nd March, 1972, On the 4th March, early morning again, I dictated some more portions of 'Nimitta' to Shree Rajubhai and it was copied by (my) brother Shree Somabhai Bhavsar. The rest of the writing (dictation) was also completed almost on the same day.

On the morning of 5th March, 1972, all the gentlemen named earlier, arrived at Hari:Om Ashram, Nadiad. I read out continuously with due emotion and concentration, the whole of the text to all of them. I was very much delighted to see that they all liked it too. This is the history of the origin or birth of this 'Nimitta'. I have also felt a deep sense of satisfaction and gratitude to God on being able to accomplish the writing of this 'Nimitta'.

I heartily thank Shree Indukumar and Prof. Shree Anuprambhai Bhatt for their cooperation.

HariOm Ashram,  
Nadiad.  
Dt. 6-3-'72

– Mota

हरिः ॐ  
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Prayer is for making our mind clean and clear. It is the best means for this purpose. Just as dirt is cleared by washing the clothes in water, the dirt of the mind is cleared by the prayer of God done heartily. The intellect and the vital being become pure and in such prayer intellect, mind and vital being remain clean and pure. So the habit of prayer is the best and is always necessary. As one should bathe daily to keep the body clean, one should pray daily to keep the mind clean. It must be done from the very depth of one's heart. It must not be done as a mechanical habit or as some sort of a ritual. It must be done with real Bhava or with true emotion and devotion. One who does prayer with humility, love, devotion and faith can have dynamic life. Prayer is not manifestation of aimless feelings. On the contrary, prayer is the best means to give proper shape to one's feelings. With proper and continuous habit of prayer, there would occur less and less of mistakes in life because by continuous prayer one is inspired to have always good thoughts.

– **Shri Mota**

हरिः ॐ  
HARIOM



## THE NATURE OF 'NIMITTA' AS MEDIUM OR INSTRUMENT

- With what a mutual relationship,  
 profound, of previous births prolonged,  
 The 'Nimitta', so ordained is indeed involved! 1
- 'Nimitta' is what falls to your lot, unasked for,  
 It comes to you as Karma, on its own,  
 Implement it disinterestedly, for the  
 love of God, like a holy sacrifice. 2
- How naturally it comes to you, born by itself, within!  
 The relationship with the soul springs and  
 sprouts spontaneously! 3
- There is no exception for any one in 'Nimitta',  
 For the soul, learned or unlearned,  
 No difference for the one with knowledge or without! 4
- All of us are tied or bonded by 'Nimitta'  
 With whatever mutual relationship we have! 5
- How mutually inter-connected are the souls,  
 It all depends on the Nimitta, more or less! 6

- Mutual interaction continues to occur, recur,  
And the reciprocal reflection is imprinted in the mind. 7
- How all are led and brought to interact,  
'Nimitta' it is that unites them all into one. 8
- Hence it is, in the world, we are all inter-connected,  
None is isolated or separate, none is independent. 9
- As a result of 'Nimitta', some survive for long,  
Some are short-lived, some simply pass away. 10
- The longer you survive, by heart, with the 'Nimitta'  
Know then for certain, the imprint is so deep or deeper,  
and intense is the impact of 'Nimitta'. 11
- The soul's instinctive relationship with nature,  
So intense and aroused, if it survives for long,  
the 'Nimitta' is also strong. 12
- How we create or reproduce the 'Nimitta' for each soul—  
good or bad, big or small, 'Nimitta' for every one! 13
- The cultural imprint or impact of actions,  
strong or mild, helps to determine the nature  
of 'Nimitta' respectively. 14
- The cultural imprint is the sole root cause  
of 'Nimitta' being formed, (as the seed determines the tree),  
the 'Nimitta' determines the nature of one's life. 15
- Whatever is done by the mind, intellect, ego,  
soul, consciousness and the instincts or five senses  
helps together to form the cultural imprint in  
the consciousness.
- From such an imprint is born the 'Nimitta',  
Therefore, know for certain that the cultural imprint  
or 'Sanskaras' is the real womb of 'Nimitta'. 16-17

**NIMITTA****17**

The nature of such cultural imprints  
is varied and infinite,  
All kinds of 'Nimitta' are born  
out of such varied cultural imprints. 18

The kinds of 'Nimitta' accompanied with base  
instincts of revenge, envy, etc.,  
Lead to different kinds of consequences  
in different types of men. 19

'Nimitta' by its very nature, is one and sole,  
and yet has different types,  
and hence by its differences of types,  
seems to be many or different, though it is one! 20

Those who, while living, strive to make  
other lives sublime or rise,  
Those who are deeply committed at heart,  
Such alone rise to sublimity. 21

And thus 'Nimitta' acts, at heart, in three ways,  
or plays its game at three levels;  
It makes the worldly being (soul) live  
in the world, interested in the world;  
It also makes the worldly being learn to be  
indifferent to the world, to give all up;  
That being is the seeker after Truth;  
And the 'Nimitta' of the Experienced soul  
promotes in him his devotion to God. 22-23

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## THE WORLDLY BEING IN 'NIMITTA'

- The worldly being's 'Nimitta' will increase his worldliness,  
And will make more intense the imprint of his instincts. 1
- The tendencies of lust and anger,  
as in their normal worldly state,  
get involved with more and more people mutually,  
through the action of the Jiva (soul). 2
- And then the soul, by its own action  
of enjoying the pleasures of the flesh,  
through instincts of greed and fascination,  
gets profoundly tainted and contaminated. 3
- And thus the respective 'Nimitta' of the  
various cultural imprints  
is caught in the consciousness spontaneously  
and emerges anew, again and again. 4
- And so the 'Nimitta' whatever of the pure  
worldly being, with its tainted soul,  
Gives birth to a world full of lust, anger  
and such other tendencies. 5

**NIMITTA****19**

Such a soul will remain trapped and deeply sunk  
in the bonds of worldliness,  
It will, perhaps, be never free from bonds,  
And will continue to play (like a pawn)  
in the endless illusory game of worldliness. 6

From one 'Nimitta' it multiplies to many,  
The ignorant by error raises them too many. 7

Just as a log is swept away in a flooded river,  
So is swept the worldly being by 'Nimitta'. 8

The mind replete with impressions of previous births,  
Gets drowned in such 'Nimitta' and is swept away. 9

To the 'Nimitta' are added impressions all new,  
The worldly souls enjoy by adding to the treasure! 10

For the worldly soul 'Nimitta' is the thunderbolt,  
It works the way it is forced by the tendencies. 11

The worldly soul knows nothing proper about it  
so long as it's in the 'Nimitta' state,  
For the worldly soul is swallowed up  
while it is in the 'Nimitta'. 12

The state of the worldly soul is such  
that it never cares to know  
that the 'Nimitta' itself is the only means  
to achieve its own release! 13

The worldly people influenced by 'Nimitta'  
look only at others' faults,  
Thinking that they themselves  
have no affinity at all. 14

How many and multifarious are their types,  
poor worldly souls cannot discriminate at all! 15

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## THE SEEKER AFTER TRUTH AND THE WORLDLY BEING

- The world will let emerge the 'Nimitta' of the worldly soul,  
But discretion ('vivek') will inspire the 'Nimitta' of  
the seeker after truth. 1
- Whatever the type of 'Nimitta', the same will arise  
in the worldly soul,  
But the seeker after Truth remains immune,  
untouched by 'Nimitta'. 2
- The worldly soul will act like worldly soul  
within limits of the 'Nimitta',  
But the seeker after Truth will strive anew,  
ever to rise towards sublimity. 3
- The worldly soul cannot disengage or stray away  
from the stream of 'Nimitta';  
That's beyond its power, but not so about  
the seeker after truth. 4
- The confirmed seeker after Truth  
is certainly and ever known this way,  
That it, while performing its act,  
remains impartial, in 'Nimitta'. 5





**NIMITTA****23**

The seeker's soul realizes as its prime original duty  
To extricate itself completely  
from the roots in nature or instincts.

24

Though the 'nimitta' be and is always only one,  
How many more 'nimittas' it gives birth to;  
the soul creates in this one life itself!

25

In the seeker's case such new or more 'nimittas'  
never come to be, cannot emerge,  
The seeker uses his own 'nimitta' in a different way.

26

The worldly being lives in the world in the worldly way,  
The seeker in his mind allows it to be in *his* own way.

27

The soul is influenced and impressed by 'sanskara'  
The 'sanskaras' have their origin in 'nimitta',  
As the 'sanskaras' emerge and rise in one,  
one's conduct is determined and it so happens.

28

Hence to be able to live a noble life,  
a life of lofty ideals and aims,  
It is necessary to let the ambitions, aims  
and 'sanskaras' likewise impress one's soul.

29

The worldly being has no such power in him,  
The seeker after Truth alone can cultivate  
such values, lofty aims.

30

हरिः ॐ  
HARIOM



## THE CHARACTERISTIC OF THE SEEKER IN 'NIMITTA'

- What a brilliant (radiant) awareness or consciousness  
of life's aim or purpose in 'Nimitta'  
remains ever alive and alert  
in the heart of the seeker after Truth! 1
- 'Nimitta' comes only to warn the seeker after Truth,  
Its purpose is to make him stick to his route,  
firm and assured on his path. 2
- In case of errors, if ever, in matters of the heart,  
It warns him, however, in steadfastness of purpose,  
of the soul! 3
- The seeker persists in his struggle,  
keeping the noble aim for ever in view,  
In the 'nimitta' state,  
keeping it ever alive in consciousness. 4.
- At times it may happen that the 'nimitta'  
of the worldly soul may make it sink or drown,  
But the 'nimitta' that the seeker gets  
in the world may also be like that. 5



- In case he sinks at times, he is fully aware,  
To the seeker, by God's grace  
    'nimitta' is a beacon light! 17
- The seeker remains ever alert to find his 'shreya' (good),  
from 'nimitta', such is his self-awareness! 18
- And through 'nimitta', he strives to improve it all,  
The seeker obtains knowledge, wisdom through it, at heart. 19
- He never sees anything amiss or looks astray in 'nimitta',  
Such an alert soul is the seeker's, constantly aware! 20
- One who is awakened by 'Nimitta' is benefitted by it,  
Such a soul alone, the seeker, is truly and duly qualified. 21
- Often the seeker seems to be like being drowned  
    in 'nimitta',  
And still, persistently, he seems to be struggling endlessly. 22
- By struggling through the depth of 'nimitta',  
    devotedly at heart,  
The seeker's soul aims high to rise  
    from instincts to sublimity. 23
- The seeker's soul having realized its goal,  
Learns spontaneously to distinguish good from evil.  
    Discretion dawns automatically! 24
- And through the 'nimitta' sprouting gradually,  
the sentiment of merit and of being ('guna' and 'bhava'),  
    he experiences them at heart and soul. 25
- 'Nimitta' thus becomes the best instrument  
    of salvation or deliverance,  
The seeker knows this well from personal experience. 26
- The seeker (like above), with burning volcanic curiosity,  
Is able to eliminate the 'nimitta' and destroy  
    generated 'sanskara', or imprints of all births. 27

हरिः ॐ  
HARIOM



## THE SEEKER'S FIGHT

- The 'nimitta' is for the seeker for freedom  
from desires and passion;  
The 'nimitta' is for the seeker for making his  
'Haribhav' (love of God) firmer and intense. 1
- From 'nimitta' itself are born and just arise  
brave battles and fierce fights for the seeker,  
confrontations face to face for the soul! 2
- How easily the worldly soul gets entangled  
with the world,  
The seeker struggles valiantly, persistently  
for freedom from 'nimitta'. 3
- The seeker fights desperately for victory in the battle,  
While the worldly being goes sinking deeper,  
deeper, in the 'nimitta'. 4
- The seeker too gets knocked down sometimes  
in the 'nimitta', but that setback only serves  
to strengthen his commitment. 5



- The various forms of 'nimitta' are in transcending  
duality and 'gunas' (qualities)\*  
It is Nature at the root of every 'nimitta'. 16
- On his way (to Truth) the seeker has  
to fight so many battles, he has to prove  
his mettle by fighting valiantly.  
Such is his action, sincere effort! 17
- Through such action, fighting valiantly,  
according to 'nimitta', he may also  
lose or be forced to retreat, and yet  
despite defeat, he continues to fight. 18
- And it is through fighting constantly, with 'nimitta'  
that he derives new strength of soul,  
how stronger he becomes at heart, spiritually! 19
- When the 'nimitta' gets stronger, he uses greater force,  
and by constant use of force,  
he succeeds in adding to his power! 20
- As the seeker is well aware of his aim in life,  
How stronger he feels at heart, because of it! 21
- When the 'nimitta' is too strong profound and too intense,  
What confusion it causes, in the seeker's mind! 22
- By pondering, contemplating, deepest in his heart,  
The seeker in his 'nimitta' is immersed,  
and by devotion, oozing, settles down. 23
- 'Bhava' (true feeling) is but an instrument  
Which helps in keeping him floating above all,  
How the fire of curiosity advances through confrontation! 24

---

\* The three 'gunas' are qualities of Sattva, Rajas and Tamas.  
The duality is of स्मृण and निर्गुण i.e. manifested and unmanifested.



**NIMITTA**

**31**

There are such types of 'nimitta' too, which make  
the seeker go to sleep,  
forget his aim and purpose in life,  
and some also which make him sink too low. 36

There are some other shining types which scintillate  
and make him shine, while others too,  
Which shatter him and rob him of his all. 37

The seeker's duty it is to free him from nature,  
And while performing his duty faithfully,  
he must accept even death, should it be! 38

हरिः ॐ  
HARIOM



## THE SEEKER'S INACCESSIBLE PATH

- Infinitely varied and all new are the types of 'nimitta',  
And how with different novel forms, they  
try to distract him and even waylay! 1
- The seeker in his 'nimitta' has to keep himself  
awake and alert at every hour,  
As he knows that the roots of 'nimitta' lie  
deep in 'prakriti' (nature). 2
- In the seeker's heart, because of 'nimitta',  
sprouts and comes to be manifest in time,  
the knowledge of profound and infinite 'Prakriti'. 3
- The style and habit formed of a special type by 'nimitta',  
The seeker does not let his soul be accustomed with it. 4
- The soul is subject to various types of 'nimitta'  
of divine or demonic nature!  
The soul has then to identify them as they are! 5
- How like in a labyrinth are the ways of 'nimitta'!  
So on a seeker's path confusion has to be faced! 6

Though often losing his way in the forest of 'nimitta',  
His conscious alertness always shows the way. 7

When confused by 'nimitta', he is unable to find his way,  
the seeker still has guts, not knowing what to do,  
He halts and bides his time. 8

Probing deep in his heart, he contemplates his aim,  
And crying in agony, he prays to God for help. 9

This crying in agony for help is strong enough  
to save his soul, its power is gigantic,  
However strong be the 'nimitta' fighting him. 10

Though endless, limitless, infinite they be,  
the 'nimittas' fighting the soul,  
They have got to be weakened, powerless,  
as the seeker's worship and devotion  
get augmented in him. 11

How different in forms are the reflections or  
respective cultural imprints in consciousness,  
how deep they are, as caused at roots by  
'prakriti-nimitta' or the being formed by nature! 12

The impressions of 'Nimitta' are very powerful,  
They have the terrific force of flood waters. 13

While confronting and fighting such forces,  
What fierce battles and long wars  
have to be fought of 'nimitta'! 14

The seeker in his heart protects and guards himself by  
best conduct,  
He is not swallowed by nimitta, and so  
he likes to live alone! 15

There are some special types of 'nimitta' too,  
which inspire his heart, invigorate him

- and shower on him new zeal, inspiration,  
new power and strength! 16
- Such a 'nimitta' needs to be known as  
of the divine type, but that which  
brings obstacles, hardships and resistance  
is known as of the demonic type. 17
- How many and what different types of divine or  
devilish wars the seeker has to fight;  
He may admit defeat or be vanquished and  
fall along his path! 18
- And yet he rises again, though repeatedly he falls,  
So many innumerable 'nimittas'  
are trying to conquer him! 19
- While struggling on his way, when he  
happens to see some light, even dim,  
With the help of that little light,  
he continues to find his way! 20
- As the seeker's soul keeps learning through 'nimitta',  
The seeker's life is renewed by 'nimitta'.\* 21
- And as the battlefield expands in his subtle heart,  
'Nimittas' too will grow to be so subtle! 22
- How valiantly the soul has fought his endless battles,  
Its subtle knowledge sprouts in the seeker's  
'nimitta' consciousness! 23
- And as the seeker travels farther and deeper,  
(on his journey towards Truth),  
He grows inwardly, and is mellowed, softened  
in his 'prakriti', all along the way! 24

---

\* Thus the 'nimitta' becomes the instrument or source of his release.

<b>NIMITTA</b>	<b>35</b>
And as the instincts (natural tendencies) get softer, are mellowed, the seeker's latent sleeping powers, come up to the fore!	25
No one is able to eliminate, cast off the accumulated impressions formed long, from previous births, in one such lifetime alone!	26
The impressions augment and rise towards sublimity, if there have been struggles spread over countless previous births!	27
The soul has to pass through countless births, Keeping its aim constantly in view, alive, only then it wins.	28
The seeker comes to identify and own the subtle eternal nature of 'prakriti' that manifests itself through 'nimitta'.	29
He who continues fighting innumerable battles of this type - the subtlest of the subtle type- develops, wins and advances in 'nimitta'.	30
In the seeker's life how noble is 'nimitta'! It is the best and noblest instrument that takes him to the highest peak!	31
The seeker's soul is intent alone on only earning true feeling for God, That 'nimitta' is meant only for that – He grasps the gist of meaning of 'nimitta'.	32
And thus as noble impressions of sublime living accumulate in him, he pushes on; And from them the movement dynamic towards God is born.	33

The seeker's soul must have such intense  
 longing, feeling - the desire to obtain  
 total freedom from all types of tendencies  
 imposed by 'nimitta'.

34

However well-prepared  
 the Shreyartha (seeker's soul) might be,  
 but without becoming unattached, complete and  
 devoid of insistence or urges, he can never  
 become free from 'tendencies' of any type;  
 and that is why there is all the emphasis in the seeker's  
 mode of study, that is, becoming  
 devoid of insistence and remaining unattached.

35-36

हरिः ॐ  
HARIOM



## THE DISCRETION OF THE SEEKER AFTER TRUTH

The soul is subject to 'nimitta' of a permanent kind,  
No escape is possible from it, nor difference of any kind. 1

And so to welcome it easily, he's ever ready at heart,  
How aware and conscious he's at heart,  
at every moment of life! 2

The soul is subject to 'nimitta' and gets it so  
That life flourishes with its help, and hence  
the seeker remains aware of being moulded by it. 3

How deeply involved with 'nimitta' the seeker gets,  
and he lives so consciously,  
aware of duties bound with 'nimitta'! 4

A little flaw or breach in his awareness,  
Pains him so much, how endless is his pain!  
But he knows it right and so he struggles on! 5

Struggling with 'nimitta', the seeker has no equal,  
And how grateful he is, to the 'nimitta', for the struggle! 6



His heart becomes so purified through endless offerings and  
 continuous sacrifices,  
 to the flame and fire of 'Yajna'\*,  
 the holy sacrifice dictated by 'nimitta'. 16

And even in 'nimitta' there's indeed  
 such a mysterious tenderness,  
 that can certainly help in getting tendencies  
 changed from down to their roots. 17

When the seeker struggles continuously, steadfastly,  
 being tuned in with his aim,  
 He can also succeed in changing even 'nimitta'  
 from its roots. 18

The seeker will not act according to his 'nimitta'-  
 related tendencies,  
 but to achieve his aim through  
 'nimitta' again will he struggle endlessly. 19

And how very modestly, in all humility at heart,  
 Working with 'nimitta' patiently,  
 The seeker awaits, abiding by 'nimitta',  
 to achieve his noble aim. 20

The 'nimitta' tendencies, at roots,  
 however strong by nature, get softened and  
 mellowed when the objective (aim) is achieved and  
 fulfilled with the help of 'nimitta'. 21

And in 'nimitta' at times how knotty complications do arise,  
 The disheartened will then  
 turn back and beat retreat! 22

But the seeker's intellect keeps concentrating on its aim,  
 Fixed on 'nimitta', it remains alert and alive as ever! 23

---

\* 'Yajna' means 'sacrifice' or offerings to the holy fire with chanting of Vedic 'mantras'. It also means a difficult course of study, hard exercise, even social service etc.

- Its competence in solving problems is mature, and hence  
the intellect so sharpened can cut through  
all mischievous irregularities at once! 24
- The seeker after Truth never accepts  
Whatever falls to his lot,  
The form of being as manifest in 'nimitta', to the soul. 25
- In spite of various adverse forms of  
'nimitta', deep in his heart,  
The seeker never loses sight of his aim.  
It remains oozing in his Consciousness! 26
- May be, at times, the nimitta may be such that  
throws him back, defeating him,  
yet the seeker in his heart – "never say die" –  
gets ready to fight it to the last. 27
- What different tendencies, forms and facets of 'nimitta',  
He by nature, easily identifies, so that  
He can avoid and be back on the track. 28
- On his path there may also be  
'nimittas' of such terrible types,  
he may be even on the verge of collapse,  
yet he will never budge! 29
- Defeated, he may fall, yet will continue to flight, on track,  
What eagerness and valour are in him –  
Gets stronger as he fights on and on! 30
- Intently aims he at his goal, yet he suffers many a lapse;  
In the stream of 'nimitta' he falls, it forces his collapse,  
And yet within no time he regains  
his consciousness, is up again;  
So accustomed he is to learn wisdom from 'nimitta'. 31-32

The seeker may be easily deceived  
by wolves in sheep's clothing,  
When demons come disguised as angels,  
There are 'nimittas' of such types,  
which manifest so secretly!

33

When the seeker is so deceived  
on his path in the course of 'nimitta',  
He awakens himself, self-warned,  
When evil thoughts and tendencies arise;  
and then his soul seeks and obtains a nectar-dose  
to drink and regains his strength and  
zeal to pursue on to his goal.

34-35

हरिः ॐ  
HARIOM



## THE SEEKER AND THE EXPERIENCED

Each soul is subject to 'nimitta', no one is free from it;  
'Nimitta' itself is conducive to achieving the aim and  
ripening the fruit of action.

But the seeker who never loses sight of his goal,  
is true to it till the end, by keeping it in front,  
becomes all bright and retains his lustre! 1-2

How varied types of 'nimitta', the soul is subject to  
And hence the knowledge to be derived is goal-oriented,  
Rare and very rare be such brave souls, at heart,  
who by luck succeed;  
and such have truly lived! 3-4

If 'nimitta' be not matured, be ripe and bear its fruit;  
Whatever other efforts to reach the goal,  
'nimitta' – oriented,  
made by the soul will be in vain!  
Who can decide and know that?  
Whatever be the action caused by 'nimitta',  
topsy-turvy or crisscross,  
but that also contains and bears the germ of  
knowledge and awareness of the aim! 5-6

- As relations develop at heart, by contact,  
     by awareness of aim,  
 When touched by consciousness, then enter deeper and  
     though the 'nimittas' be of any type,  
     the seeker, deep at heart,  
     never loses sight of aim or purpose. 7-8
- The seeker in his restrained and upright worldly conduct,  
     ideal to the core,  
 And eager to achieve his aim to be mature to fructify,  
 He conducts himself ideally, in consultation with his soul,  
 But the truly experienced one (soul)  
     has to do nothing of that kind. 9-10
- In relation to 'nimitta' the Seeker's life is ideal,  
     leading by example,  
 His conduct is allied with the sense of being ('bhava'),  
     united with merit('guna') and discretion('vivek')!  
 Whereas in the case of the truly experienced  
     though his conduct is allied with merit  
     and discretion, it is never  
     found, nor judged, to be appropriate. 11-12
- About the truly Experienced Soul in relation to 'nimitta',  
 You're never sure of his wavering conduct,  
     his behaviour is entirely unpredictable. 13
- Whereas, the seeker's conduct is  
     always appropriate in relation to 'nimitta',  
 He is ever aiming towards making his life sublime. 14
- His norms or standards may also differ,  
     but as to his manner of conduct,  
 He too is unpredictable,  
     We are never sure of him, as of ourselves! 15
- The seeker is thus proportionately so fit,  
     so perfect in his life,  
 But he can never compete with or try to be equal to  
     the truly Experienced soul. 16

हरिः ॐ  
HARIOM



## THE EXPERIENCED IN 'NIMITTA'

'Nimittas' are of three different types :  
The 'nimitta' of the worldly being,  
The 'nimitta' of the Seeker after Truth;  
and the 'nimitta' of the truly Experienced. 1

There's only one in the world,  
the truly Experienced,  
Who have obtained true knowledge, full and deep,  
about 'nimitta'. 2

How the ignorant, poor souls are bound,  
so tightly by 'nimitta',  
The experienced are free from it,  
They are unaffected by its rise or fall. 3

The 'nimitta' of the Experienced is really, quite different  
from that of the Seeker after Truth,  
The 'nimitta' of the Experienced cannot be compared with  
that of the seeker after Truth. 4

How without a beginning is Nimitta!  
How without a beginning is Nature!

How nature in a latent, minor form  
     is also present in the Experienced!  
 So the Experienced is subject to Nature,  
     but in his own way, by nature he is  
     not bound in 'Nimitta' in any way. 5-6

The duty of the Experienced is, with the help of 'Nimitta',  
     to enlighten the soul,  
     to enrich it with the love of God,  
     to help it realize the greatness of God!  
 By nature it is done; the medium  
     is the Experienced, depending on 'nimitta',  
     and yet at heart he is ever unique! 7-8

He (God) is the master of nature,  
     It is but an instrument;  
 And there, nature is fully controlled, (a fact,)  
     by 'Purusha', the Perfect One, that is God! 9

And as nature in its manifest form,  
 (the Cause) is at the root of 'nimitta',  
 So also is 'nimitta' in control of  
     the Experienced! 10

And so in the mind and consciousness of  
     the Experienced, no impressions are made  
     or imprinted by 'nimitta', of any type  
     related with the 'nimitta'. 11

And to the Experienced Soul dawns  
     the knowledge of all his previous births,  
     clear before his eyes, as 'nimitta' grows  
     and rises in his heart. 12

To the Experienced dawns the perfect picture  
     of all that is gone,  
     the perfect past in all its aspects,  
     as a result of 'nimitta'. 13

- All the imprints (cultural impressions) of  
the Experienced; but all those mellowed ones,  
softened, fully burnt like seeds. 14
- All the imprints lying in his heart  
as a result of his past, but  
such as cannot find him at all. 15
- All those cultural imprints ('sanskaras') of  
the Experienced Soul, taken together, are all  
indeed of the type or level that  
transcends the 'gunas' and the 'dualities'. 16
- Do not regard or consider them as the imprints  
of the worldly soul ('Jivadasha'),  
But accept and certify them as the imprints  
which cut through and go beyond nature. 17
- What a deep devotion to Hari is needed,  
in His presence, face to face, at heart,  
For such imprints to be formulated,  
Such imprints of Supreme Consciousness! 18
- In them there is no worldliness,  
the state of the worldly soul,  
But the power and quality of Consciousness  
the power of God is felt! 19
- And so it seems, in the manner of worldliness,  
Though it appears to live like that,  
the worldly soul, is not at all like that. 20
- But because of 'nimitta', and by 'nimitta' bound  
with whatever object –  
He (the Soul) has the sole object or aim  
of getting entry and being involved. 21
- The soul of the Experienced,  
because of 'nimitta' alone is subject to such  
manoeuver, all movements,  
otherwise it is still and motionless. 22

Though 'nimitta' is its life,  
     It's independent of 'nimitta';  
 And yet how much in accordance with 'nimitta'  
     lives the soul. 23

And yet the Experienced Soul  
     spontaneously knows at heart,  
 What purpose binds the soul in respect of 'nimitta',  
     determining its conduct and its course. 24

The hidden hand of nature controlling 'nimitta',  
 How mysteriously well understands it all  
     the Experienced! 25

Whatever be the nature of 'nimitta'  
 The truly Experienced, enjoying being one,  
     plays to the end, how well,  
     the game of 'nimitta'. 26

Whatever be the 'nimitta', however limited,  
 Still the Experienced plays it well, in 'nimitta'  
     observing all the rules of Consciousness. 27

How for the Experienced, the 'nimitta' is  
     the instrument, the means to God;  
 His heart is so ordained, pre-programmed  
     in tune with his attitude to action! 28

'Nimitta' is like a lock secured,  
     the treasure-box is intact and untouched,  
 Cash-deposits keep coming in, of various types,  
 He alone who has the right key can open it;  
 The Experienced alone is duly qualified. 29-30

'Nimitta' like the solid wooden door-frame  
     fixed tight in anyway,  
 Cannot be turned or changed,  
     except by the strong-willed alone. 31

- Interested and disinterested, both being in one,  
How efficient, alert in 'nimitta' is the Experienced. 32
- What vigilance, perfect control and poise  
    belong to the soul of the Experienced!  
The Experienced is ever upright, unbent and proud. 33
- The worldly soul can't appreciate appropriately  
self-righteousness and pride of the Experienced,  
    their intoxicated state in 'nimitta'. 34\*
- The worldly people would call him arrogant indeed,  
And putting to disadvantage, cause him harm,  
    instead of benefiting from his experience. 35
- The virtue of the Experienced is in identification,  
    in being one with self,  
And so it remains identified, perfectly attuned  
    with 'nimitta', or one with self. 36
- When the heart becomes the humblest,  
    perfect to the limit,  
One achieves the power to enter  
    the heart of 'nimitta'. 37
- And then in accordance with 'nimitta',  
    what wonderful feeling of being one,  
mutually being involved or tied with one another,  
    comes to be expressed! 38
- The underlying reason at the root,  
    which no one knows, how  
Only the Experienced is fit to know. 39

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\* By 'self-righteousness and pride' is meant a state of being pleased with what you are, as you are.



## THE GAME OF THE EXPERIENCED

- Imbued with 'Hari-bhava', the love of God,  
     is the nature of the 'nimitta',  
 It's so with the Experienced also,  
     but not so with the worldly soul. 1
- The nature or disposition of the worldly soul is also  
     just like that of the Experienced –  
 Yet how different both of them are –  
     as different as the earth is from the sky! 2
- One's nature acts as a bond,  
     keeping in bondage,  
 The other is free;  
 The nature of the Experienced is set  
     to make him free from life's bondage. 3
- The Experienced will act and prevail  
     in accordance to the 'nimitta',  
 And even if it is full of obvious faults,  
     inspite of flaws and faults,  
     it remains quite innocent,  
     how unsullied and pure it remains!  
 The faults remain, lets them be as they are,  
     It makes no difference at all! 4-5

- Whatever is apparently improper or  
     so it seems, as seen, or judged,  
 It remains just as it is, a part of it all,  
     in accordance to 'nimitta'. 6
- But if such be the 'nimitta' of the soul, even of  
     the Experienced, the 'nature' of the soul  
     at times is subject to greed, fascination,  
     and so on. 7
- The Experienced is perfectly the master  
     of Truth, untruth !  
 He is just like God, who is omnipresent,  
     in Truth, Untruth and all !  
 What type of duality, it embodies,  
     of morality, immorality !  
 Though being in such 'nimitta'  
     it remains untouched by it. 8-9
- The Experienced thus wonderfully remains afloat,  
     Devoid of greed, of fascination,  
 Despite such types of 'nimitta', affected by  
     greed and fascination! 10
- The Experienced, at heart,  
     is not unacquainted with 'nimitta' apparently  
 And yet apparently he lives in the world,  
     as if it were all unknown,  
 And still there is no pretence, because, how  
     naturally he lives! He is so true to himself! 11-12
- It is like hunger - how naturally it is felt!  
 It is just an act of nature, operating internally. 13
- And so it is, also true of naturalness, operating within,  
 It is the manifest quality or nature of the soul. 14
- Like respiration - how it works automatically,  
 Such is also the norm, of naturalness,  
     by nature, naturally! 15
- Just as air exists in nature, by itself; so also,  
 know that Naturalness (simplicity)  
     is the nature of the soul. 16



- The soul thus gets or is endowed with  
 'Nimitta', so perfect, whole and endless,  
     all consistent, complete! 28
- Besmearred with mud may well be  
     the Experienced,  
 Apparently dirty though he looks,  
     How matchless is he at heart!  
     How peerless indeed! 29
- The soul is subject to 'nimitta' of  
     both the types – good and evil,  
 But he denies nothing,  
     so true is the really Experienced! 30
- Whatever type of 'nimitta', designed or  
     destined by nature,  
 'Nimitta' is but an instrument  
     to sublimate and illuminate! 31
- And what identification with  
     'nimitta' the Experienced undergoes,  
 With such properties or qualities,  
     of identification – by nature  
     the Experienced is such a one! 32
- Absorbed in identification perfectly  
     is he, in all manners and still,  
 The Experienced is unique, separate  
     and different in 'nimitta'. 33
- Though he has nothing to give and take,  
     expecting or receive,  
     nothing from 'nimitta', still.  
 How absorbed and engrossed  
     is he in 'nimitta'! 34
- How the soul is self-manifest, self-identified,  
 The Experienced too similarly is,  
     manifest, self-expressed in 'nimitta'! 35

- Caused by Nimitta,  
     the identification with Guna (Qualities)  
 arising (emerge) in the Experienced,  
     is self directly the manifested,  
     result (consequence) of Nimitta! 36
- Though the Experienced is all absorbed in  
     and one with the 'nimitta',  
 Yet, independent, witness-like  
     is he all different from it! 37
- Though many different types of  
     'nimitta' have come to be known,  
     a vast variety, almost all;  
 Yet a large number of them remains unknown and  
     their list is endless! 38
- Those which are known are easily countable,  
 But those that are unknown –  
     are infinite, uncountable! 39
- By remaining in contact with many such types,  
     at a single time,  
 Even as a witness, he remains involved. 40
- And on account of his perfect  
     identification, he seems to remain completely  
     in touch with 'nimitta', at all times. 41
- The soul has such myriad 'nimitta' forms,  
 And yet with all of them at one  
     and the same time,  
     how cleverly he plays and enjoys! 42
- How occult and mysterious  
     is the subtle game of 'nimitta'!  
 Who can fully judge and fathom  
     the science of 'nimitta'? 43
- In such a 'nimitta' He (God),  
     in many ways and in different forms,  
     by heart, is indeed involved. 44



<b>NIMITTA</b>	<b>55</b>
Whatever is, for the Experienced, is God's alone, And hence 'nimitta' too, for him is God's own reflection or presence!	54
God's realization, at heart, is possible to him, through 'nimitta', yet in it the Experienced sees God's own playfulness.	55
How mysterious or playful is 'Hari-leela'*! His 'maya'** is subtle and unimaginable, But the Experienced all understands the form of 'nimitta', cleverly at heart.	56
The Experienced sees as realized in 'nimitta', the love of God or God-head as manifest, brilliant and aflame; By 'nimitta' he understands, at heart, the sign, image or invisible call of God.	57
'Nimitta' is a mere spark of the fire of God, It is not 'nimitta', that binds the Experienced at all!	58
What Nature is in 'Nimitta' is but the presence of God, It is his body, or being, And hence how delightfully does the Experienced enjoy it, in 'nimitta' being one with God!	59
He will not see anything but God in the heart of everything, How for the Experienced all things, are lived-in by God.	60
Nature we see in 'nimitta' is Hari's own reflection, Hari is dancing everywhere, enjoying delightfully!	61

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\* God's mysterious acts

\*\* the unreal world or the world of illusion



## THE PRE-ORDAINED DUTY OF THE EXPERIENCED!

- How the 'Nimitta' touch is felt where 'nimitta' is related!  
Without the relationship,  
    Nothing can cling to it! 1
- And how the result is automatically obtained!  
That those who were related with  
    the Experienced in 'nimitta'  
Are found alive or born again, living in  
    heart-to-heart relationships,  
    with the Experienced. 2-3
- And those who are so bound by 'nimitta'  
    related or so previously invovled,  
    even though, not positively inclined,  
    or favourably accepting their lot,  
Yet the cultural impact of the Experienced will enter them,  
    and God (the Supreme Soul) will ensure  
    their long-lasting relationship. 4-5
- And so, our own 'nimitta', if it be bound by—  
    or related with that of the Experienced,  
a new base-plan will come to be created. 6

And so those many other souls (who are)  
     bound similarly by 'nimitta',  
 will also be so automatically touched  
     and influenced by Bhava or being. 7

If their co-operation with the so-favoured  
     be conscientious and complete –  
 it will never be in vain! 8

The Experienced who is, in 'nimitta',  
     so closely related and involved,  
 Will just play on - enjoying the game  
     with all such related souls! 9

And though He may just play on  
     like that with so many others,  
 at heart, He is, in spite of all 'nimittas',  
     always attuned with God. 10

He (the Experienced) will do his  
     duties ('nimitta'-bound),  
 all regularly for those bound by 'nimitta' with him,  
 by entering their hearts. 11

And how the Experienced will leave his invisible  
 mark on the soft and subtle hearts of  
 those encountered by 'nimitta'! 12

And how the touch of the Experienced  
     brings exultation to the heart and  
     soul of the one so awakened by 'nimitta'! 13

The Experienced may strive and  
     struggle to uplift the 'nimitta'  
     (& sublimate the soul) of one,  
     but if the one be all insensitive,  
     (if the 'nimitta' refuses to budge),  
 What can one do? 14

- And yet when the soul keeps in touch,  
in contact with the Experienced  
for long, it surely benefits in 'nimitta'. 15
- How it's the duty of the Experienced,  
to imprint and fill one's heart,  
with the love of God, turn it to God;  
then devotion and the love of God,  
arise and grow in the heart of the 'nimitta'! 16
- By 'nimitta' it remains untouched,  
and uninvolved, all aloof, even  
though it plays with 'nimitta',  
such is the heart of the Experienced! 17
- What rules govern the conduct  
of the Experienced  
in relation to the 'nimitta', at heart;  
There are no norms or standards  
at all, affecting that! 18
- And with 'nimitta' of many a type  
he mixes heartily,  
And how wonderfully or artfully  
he touches each one respectively! 19
- And by the touch of the Experienced  
are easily imprinted culture-marks  
deep in the heart of the subtle frame  
of the 'nimitta'. 20
- And it is by itself manifest, how easily revealed, that in  
'nimitta' what expands is all caused by the spirit,  
The intellect, the mind, the ego, and the Consciousness. 21
- The Experienced expands in 'nimitta'  
with his love of God ('Hari-bhava')  
And yet the forms of each and every one  
are so different from one another! 22





## THE 'NIMITTA' PROCESS OF THE EXPERIENCED

- With all the three levels (stages) of  
the 'Nimitta' – the subtle, gross and causal -  
how the Experienced will act fully in  
accordance with 'nimitta'! 1
- Sometimes with gross, or physical  
sometimes with the subtle, he acts;  
But rarely with the causal also,  
Of these there are no rules! 2
- The worldly soul is bound by only  
the gross kind of 'nimitta',  
And he gets bound by it, as ever,  
more and more, in its bondage! 3
- The Seeker after Truth, called 'Shreyarathi',  
is also bound by the same,  
the gross kind of 'nimitta',  
But how active he is, as ever, trying  
to enter the subtle from the gross! 4

And having achieved it, his entry,  
 his main tool-cum-target is 'bhava',  
 To promote the accelerated 'bhava'\*,  
 is his arduous daily exercise,  
 his regular rigorous study! 5

For the Experienced, the 'nimittas'  
     are of dual kind, the subtle and  
     the Causational (no gross),  
 how the root or origin of the element  
     of Consciousness is only  
     in the Causational! 6

And in how many different forms and styles,  
     That 'nimitta' emerges in one,  
 Who can know it (Him)?  
     How profound is its Science, too! 7

Only (He) the Experienced can  
     appropriately enter each type of 'nimitta'-  
     the Gross, subtle and causational-  
     respectively; none other can! 8

As the Causational lies in 'nimitta',  
 What is the 'nimitta' of the 'nimitta'  
     of the subtle and the gross?  
 How the trio lives - so subtly, and  
     concealed - together all in one! 9

The element of space constitutes the  
     'nimitta' of the Causational\*\* alone;  
 And hence how wonderfully the Experienced expands  
     infinitely in eternity! 10

In the 'nimitta' of the subtle,  
     we have Space, Light and Air, and yet  
 there are Water and the Earth also,  
     at a subsidiary (secondary) level  
     in the subtle form. 11

---

\* on 'bhava' the Being; full of good feelings.

\*\* Causational = Casual, Gross = Physical. Subtle comes in  
 between the Gross and the Causal.

In the gross kind of 'nimitta'  
     you find them all - but water  
     and the earth to a large degree -  
     how prevalent they are, and  
     in what importance! 12

Our intellect arises in 'nimitta',  
 Our knowledge too arises in it,  
 And the World unfolds itself, the secret of it all -  
 What power lies in the 'Nimitta'! 13

Whatever all there is, that is expressed,  
 and comes to be manifest,  
 is only on account of 'nimitta',  
 in relation to Causation,  
 This truth\* applies solely and equally to everything. 14

Causation is the basis of the 'nimitta',  
 It is formless as 'nimitta',  
 How subtlest of the subtle it is,  
     in the form of a seed, the origin,  
 helping to gauge or fathom,  
 truly the Impossible! 15

The base is all void or zero  
 And the void or nothingness it is,  
     The void is endless and eternal,  
 The more we learn to live,  
     the more to nothingness we reach,  
 Descending to zero, or the Void,  
     and so come down to be reborn. 16

What is brought forth from nothingness,  
 And experienced also as void,  
 Just comes to be expressed  
     or manifest on account of  
 Nimitta, the Law of Causation! 17

---

\* Here 'This truth' means the Voice of God.



He is One who is disintegrated,  
     melted and merged into the state of  
     godhead, the Sole Being,  
 Whose attitudes, instincts are one with the Endless,  
     always whole,  
 Delightfully absorbed and  
     completely engrossed in God alone,  
 Such a One alone is fully qualified  
     and called 'Nimitta-alone'. 6-7

He is totally desireless, at heart,  
 completey unattached in life,  
     though living in 'nimitta',  
 Such a one alone can live,  
     freed from the bond of 'nimitta'. 8

His mind is permanently  
     in tune with devotion to and  
     worship of the feet of God,  
 Such a one alone be known,  
 in truth, as a devotee or worshipper of God! 9

One whose soul is perfectly imbued  
 With non-attachment,  
 One who has become totally detached,  
 To such a one all action is Nimitta! 10

The clearest, specific meaning  
     of 'Nimitta-alone' is only this;  
 That one's self is now totally  
     an instrument in the hands of God. 11

The one who has attained  
     the state of 'Nimitta-alone'  
     knows no bondage at all,  
 What the Lord has said in the 'Geeta'  
     is clearly understood by heart,  
 and interpreted this way! 12

And the One who has attained  
that state of 'Nimitta-alone'  
remains untouched by all,  
by Space & Time and the Dualities,  
the Duality of Gunas (Good & Evil)  
Though he apparently lives in,  
seems to exist in  
Space and Time, and the Dualities,  
He is above them all,  
contrary to such things,  
And above 'nimitta' itself!

13-14



## NIMITTA'S GRACIOUS BLESSING

- What blessings of 'Nimitta' with its Grace,  
   are bestowed on me!  
 What graciousness indeed –  
   that in my heart,  
 It strengthened true feeling –  
 The true sense of Being in 'Nimitta'! 1
- 'Nimitta' is for me the memory of God!  
 It is the vision in front of eyes,  
 all clear and manifest of, Hari-Leela!  
 The mysterious play of Invisible He! 2
- The fire-like curiosity intense, unquenchable,  
 was pacified and tranquillized by 'nimitta',  
 The intense desire of the heart,  
 activated by 'nimitta'! 3
- How the soul has had to struggle  
   severely on 'Nimitta's' account!  
 All internal wars and conflicts  
   were also fought by me.  
 ('Nimitta' forced me to fight.) 4



With how many various, countless souls  
Are we connected!

That is because of 'Nimitta'.  
Once you are involved in 'Nimitta',  
There's no limit to expansion! 12

Recognizing me as one of yours,  
Accepting as related with you,  
by heart, (someone or anyone),  
Nourish it with love, with devotion,  
giving it what you can! 13

My prayer to you is this:  
'Allow me to enter your hearts as we are also  
brought together by 'Nimitta'\*!' 14

You have, in all manners, been  
co-operating thoroughly with me  
by providing easy entry into your hearts so perfectly!  
That only helps in achieving duly  
the proper aim of 'nimitta',  
Despite all obstruction caused by itself!  
or Whatever hindrances it might just cause! 15-16

The perfect co-operation from heart to heart,  
arising as a result of  
Knowledge and devotion, sincere,  
is acknowledged by 'nimitta' in action. 17

Whatever little experience, the soul has  
obtained, by its great power and potency,  
this conclusion is derived. 18

A fool has tried or made this silly effort,  
with whatever effect, to make  
'Nimitta' well-explained; but the true teacher,  
Well-qualified is God alone! 19

No deep or careful thought has  
gone into my writing of 'Nimitta',  
It was all finished abruptly,  
as it were, almost in a flash! 20

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\* Nimitta has closed in on us. Here 'Nimitta' means God.

And those who encouraged, inspired me,  
 How shall I thank them all?  
 My earnest prayer to those

united in 'nimitta' is this :

'Lest they, even by error, attempt  
 to murder me, in case!

All this I have written, like a prayer  
 from my heart, for your well-being  
 and interest.'

21-22

If you well draw out love, from heart,  
 sincere good feeling, love of God,  
 Then be assured, in truth, at heart,  
 well-being is all certain,

"Deliverance in 'nimitta' well-obtained"

23

I dedicate with love what is here  
 written by the grace of God;

What kind of dedication can I write?

This verse must suffice!

This verse is all I can!

24

And how unexpectedly by 'nimitta'  
 was I chosen to write on 'nimitta'!

That is how I have been able to write

'Nimitta' by the grace of God!

25

All this is not at all in my power,

I'm just a simple fool or idiot,

But how powerful one grows, better than self,  
 when involved in 'nimitta'!

26

Errors or flaws, if any, which you see,  
 must all be mine,

In essence, what's good or worth,

if at all, it must be by the grace of God!

27

There's nothing perfect in all this,

I say it's all inadequate;

God alone is competent and

qualified to write about it perfectly.

28



- My heart is now truly filled and  
     inspired with the knowledge of 'nimitta',  
     by 'nimitta';  
 Without it all, I am empty, unfulfilled,  
 Worthless, alone and insignificant! 38
- How greatly significant is 'nimitta' to the soul,  
 This writing clarifies and proves it all! 39
- Rare is he, whose heart can see and experience  
     the clear vision of 'nimitta',  
 He alone can strengthen true feeling,  
     can strengthen 'nimitta'. 40
- All this knowledge, so subtle and so deep –  
 I lack the complectence, true worth,  
 to expound and expose it –  
 I must admit my inadequacy! 41
- This is all just like A, B, C  
 The fundamental beginning!  
 But that truly is zero or cypher.  
 One who understands cypher,  
 Will understand This truly! 42
- This soul is not fully qualified  
     to express it well, truly;  
 But how the grace of God through  
     'nimitta' has transformed  
     this fool into a learned man! 43
- How well in 'nimitta', manifest,  
     God's art is best expressed!  
 This fool is just an example  
     before you, still alive! 44

## THE LIFE OF THE EXPERIENCED

- The life of the Experienced –  
     how it is allied with ‘nimitta’!  
 There is nothing in it as  
     considered, either good or evil,  
     as in ‘nimitta’. 1
- There is no base or foundation  
     of the worldly soul, called ‘Jivadasha’;  
 ‘Nimitta’ is ordained for all  
     only to experience the true duty,  
     good feeling, the duty of the love of God! 2
- ‘Nimitta’ is a medium of Nature,  
 The Experienced is the master of Nature,  
     with full authority –  
 So he is immune,  
     He is not subject to any obstruction. 3
- No limits apply to the Experienced,  
     it only applies to the life of ‘Nimitta’,  
 But ‘nimitta’ gets illumined,  
     all bright, through devotion, faith and  
     the perfect praise of God! 4
- Without ‘nimitta’, the Experienced can’t move a step,  
 In absence of ‘nimitta’, the Witness (soul)  
     is quite inactive and inefficient. 5
- How the Experienced Himself,  
     is all in one - He is  
     the Creator, Controller and Consumer!  
 How the life of the Experienced is  
     all imbued with self –  
     the Supreme Self! 6