



One of the most difficult tasks in a Guru's life is converting a person steeped in mundaneness to someone light and airy in spirituality. The journey of ups and downs or snakes and ladders, if you may, requires constant effort from the Guru and faith from the disciple for the partnership to evolve northwards.

Often destiny provides a ladder that looks like a snake. Be it physical or any other kind of sorrow. Often a snake in life is required before the climb. Even thereafter, the Guru keeps testing to see the results.

SPIRITUAL SNAKES AND LADDERS

A man who knew in advance what marks we would score in the question paper did not need to take any test, and yet he did. Most of us failed most of his tests, but he used them to help us reflect, regroup, and reattempt!

Being a lethal fast bowler during his overs of spiritual training, Gurudev knew he could clean bowl us whenever he wanted, but he encouraged us to score a century before that eventuality. He wanted his disciples to soar higher than him spiritually. That explained his patience and persistence.

Sometimes the tests were so subtle that we were unaware that we were being tested. Once, Gurudev tested Rajpal ji in my presence. I was sitting with him on the first floor of his Curzon Road office when someone paid him a visit. Gurudev said to him, "Go and take Rajpal's car. You can use it and return it after having finished the job at hand."

Well, after the visitor had left the room to meet Rajpal ji, who was waiting on the ground floor, Gurudev said, "I have told Rajpal that he is not allowed to give his car to anyone, and now I have asked someone to take the car keys from him." He concluded with the words, "*Ab dekhte hai wo kya karta hai.* (Let me see what he does now)."

I was amused and eager to see how Rajpal ji would fare. Sure enough, he was a shrewd and clever man. He walked into Gurudev's office with his car keys, left them on the table, and quickly walked out saying, "Guruji, here are my car keys." When he left, Gurudev was in splits. He laughed and said, "Shrewd fellow, he has managed to outwit the test."

For Gurudev, there was always another day. He would not relent until he had pitched away the shortcomings of his disciples.

Rajpal ji was once again at the receiving end when Zorro rode again! Let's hear the story in Ravi Trehan ji's words.

Ravi ji: The ambience was such that it was Bada Guruvar and seva was going on at Sector 7 (Gurudev's home in Gurgaon). Some disciples were doing seva in the hall downstairs. Gurudev had set a system where after 5-6 disciples had done seva for 2-3 hours, they would be asked to take a break for half an hour and then return to their respective duties. So, in that rest period, a few disciples were sitting on the staircase, including Rajpal ji and I along with two other disciples. Rajpal ji loved singing. So, I told him, "Rajpal ji, you sing this ghazal very well, can you sing it for us?" Rajpal ji sang the ghazal. After a while, when the seva got over, Gurudev called him and said, "There was seva going on downstairs and you were singing songs upstairs. Is this the home of folk singers (Marasi) that you were busy singing?" From that day onwards, Rajpal ji lost his voice and couldn't speak properly. Gurudev said, "You didn't think about the patients who come here for seva. What message would they get when they hear singing?" Because of this, he lost his voice and it stayed like that for a long time. Then once Rajpal ji went on a camp with Gurudev which was in the hills. Here he requested Gurudev repeatedly to heal him. Then Gurudev gave him ice and told him to eat it and he would be fine. Imagine, a person suffering a loss of voice since months was cured through ice. I can't imagine any doctor healing a throat related problem that way. These were the powers that Gurudev had.

As many of us have opined, surrender to a Guru is key.

The power of the Guru is stem for the sake of necessity. His physical disposition may be kind and polite, but as his consciousness transits from the social to the divine, the power reflects those levels.

In the early days, the disciples weren't well trained in the art of discipleship, erring on several occasions. One such unfortunate incident occurred with Shambhu ji and is shared by his friend and colleague, Suresh Kohli.

Suresh ji: Shambhu was with me. So, he was suffering from cancer. It was noon in the month of May and Guruji was adamant that he wanted to heal Shambhu ji. At the time, Nagpal ji was also with him. We were sitting with him in the afternoon. Guruji prepared some jal, put it to his head and offered it to Shambhu ji and asked him to drink it. Shambhu, however, stated that the glass was full of worms and he couldn't drink it. Guruji told him that there were no worms inside and he must drink it. He even showed the glass to me and then to Nagpal ji but we just couldn't see any worms inside. When he offered it again to Shambhu ji, he refused to drink it once again. That is when Guruji told him that it was his loss, his destiny was not to heal, and offered it to Nagpal ji who drank it. Shambhu ji, however, was not able to drink it because perhaps, the jal was not meant for him.

Shambhu ji saw worms in the jal Gurudev had made for him which were not actually there. All the others in the room verified that. Unfortunately, he trusted the delusion of his eyes rather than have faith in the words of his Guru. The price-Death.

Discipleship is not an easy business. Dealing with the subconscious power of a *siddh guru* needs tact and practice. One needs to learn the meaning of surrender and follow it. Often, due to familiarity and the casual behaviour of the Guru, one can falter and indulge in *Guru Avhelna*. The power of Shiv does not easily forget that, and it ensures a lesson is learnt.

Bade Jain Saab, a disciple, erred gravely and paid the price. He lost his mental stability, and even after having received the forgiveness of Gurudev, he was not easily forgiven by some of the disciples who stopped respecting him. Bittu ji narrates a part of the story.

Q: Bittu ji, one question is Gurudev used to teach a lesson to his disciples, do you remember any story relating to this as I have seen a lot?

Bittu ji: Whenever a disciple shared something with Guruji, he would keep it confidential. If guruji told me something, it was certain to remain between Guruji and me. No third party would ever find out what was said. The reason Guruji would not disclose it publicly is because he knew people have a tendency to blow things out of proportion and indulge in idle gossip.

The biggest example of this was SK Jain Saab. Jain Saab, who was once worshipped, became the focus of mockery of his younger guru bhais who would make fun of him and call him bald, or speak to him quite disrespectfully, like “Jain, what is it?” They would publicly mock him. Everybody knew about this incident involving SK Jain Saab. There was a person named Mr. Chira who used to work with SK Jain Saab in Guruji’s office. Guruji, Chira Saab and I were having dinner at the same table. It was then that Chira Saab asked, “Guruji, can I ask you something?” Guruji replied, “Sure.” Chira ji said “Guruji, Jain Saab was a very respected disciple. People used to respect him a lot and I have seen that if they couldn’t meet you then they would meet Jain Saab” --Jain Saab was elder to Chira Saab--“but today I feel bad seeing how people, who are your disciples, are calling him bald and other disrespectful names. Today, anyone insults him on an impulse.”

Like Mr Chira, I too was concerned about Bade Jain Saab and how he was being treated. When I posed a similar question to Gurudev, he secretly told me that the insults directed towards Jain Saab would make him a creditor to those treating him poorly, and that would wash away his sins, so to speak.

Sometimes it was hard to give explanations because it brought out too many secrets. Jain Saab had come under the influence of a power that gave him darshan in the form of Shiv. Jain Saab also realised that he himself was Shiv. And that was hard for him to digest. He lost the balance of his mind and threatened to even destroy Gurudev. This was

due to the instability that his mind was going through. His own *aatma* made him suffer a bout of insanity and, thereafter, a fall from grace publicly. His destiny was not to progress more than what he already had.

Now let's move forward in a different direction.

One of Gurudev's teaching techniques was the use of reverse psychology. He often egged us on while saying things opposite to what he believed. The idea was to see who fell into the trap, and who didn't. Gurudev said in passing that he wanted to see how fickle his disciples were, so he encouraged their superficialities to that end. Many got caught in the trap that he had set. He assessed these failings and changed the spiritual curriculum to fill the gaps. Even though mending his disciples was the battle of the decade, he never gave up on them.

Puran ji recalls a few more incidents involving disciples who were tested by Gurudev.

Q: Did he take a lot of tests of his disciples?

Puran ji: Yes.

Q: Are you conscious of any of those tests that he took?

Puran ji: Captain Sharma.

Q: What was that?

Puran ji: Captain Sharma demanded desi ghee in his food. He would refuse to eat the langar food saying, "I am a Brahman and I will only have food cooked in desi ghee." He was taught quite a lesson. He couldn't eat properly after this. He fell ill. He was so sick. He couldn't eat anything.

Q: For how long? For years?

Puran ji: Almost a year or maybe more than that.

Q: More than a year?

Puran ji: Yes, yes.

This was not a punishment meant for demanding Desi Ghee. It was to discipline a disciple who fussed a lot, acted tough with those serving him, and asked for too much attention.

Santlal ji got into double trouble in his initial days. He lied to Gurudev and so received his punishment. The unresolvable itch. The hindi word for it is '*Khaarishh*'. The punishment got him into further trouble with a lady senior. Amidst awkwardness and embarrassment, he had guts to tell the tale.

The tiger of Sonipat showcases a broken tooth.

Santlal ji: I was posted once in Rohtak and my boss was a woman from Bengal. I had an itch. So, she complained about me to a person named Dr Sikka, our district-in-charge. She complained that I was an uncouth man. I used to scratch myself around her owing to my itch. I went to Guruji for help. I said, “Maharaj, please shower your grace on me.” I told him about the itch and begged him to remedy it. You will find this hard to believe but I would scratch the itchy areas with an iron rod till blood would ooze out. I had to change my white shirts twice a day because of the blood. As well as my vest. I told Guruji, “The lady doctor, who also comes to the sthan, has accused me of being uncouth. You tell me if I am like this then I will...” He laughed a lot hearing this. He laughed a lot and said, “It is nothing like that. Don’t worry.” Then Guruji did something at a spiritual level where every morning at 9 sharp, my itch would stop troubling me.

Q: 9 pm at night?

Santlal ji: No, 9 in the morning, just before I left for office, my itch would stop. However, at 5 in the evening, after leaving from work, it would resurface!

Q: (Laughs) Means by the clock.

Santlal ji: (Laughs) Yes, you could set your clock. As soon as the itch would start, I knew it was 5 pm. It’s started.

Q: (Laughs)

And Santlal ji was also an arrogant public servant who used his bureaucratic powers to the hilt. Gurudev worked his magic and turned this tiger into a saint – one who was empathetic, considerate, of service to many, and a little arrogant still. Santlal ji’s progress was quickfire, and Gurudev taught him many secrets, one of which he shares openly.

Santlal ji: I’d like to talk about a simple subject – I won’t be able to elaborate. I used to be at a good post and then I took VRS (voluntary retirement scheme). Back then, people would come in lakhs to eat langar, so we had leaf plates on which food was served. After they were done eating, we had to collect the plates and dispose of them. I was at such a high post that doing such a thing, like collecting the plates, was not something I would even consider doing. However, when Guruji assigned me this duty, I did it willingly. Then I realized I was engulfed by my ego, so much so that I could not even consider doing something like this. Forget doing it, I couldn’t even consider doing so. Since it was Gurudev, and I had regarded as my Guruji from the heart, his every request would be my order. That’s how he helped me defeat pride.

Q: Did he completely rid you of your pride from that day onwards?

Santlal ji: Things like pride never leave you completely. However, they can be minimized. There are no two ways about that. He had to give me seva, so before doing so, he had to

test me and also save me from a feeling of humiliation. His aim was that one should not feel bad and the work should be done. That was his way. Back then, I wouldn't listen to anyone as I was quite young. Also, due to the nature of my job and the stature that came with it, I was used to people bowing before me. So, pride was a natural by-product. However, after that day, I realized my folly.

I had a wonderful relationship with Santlal ji. In fact, both of us attained the *prapti of gurucharan*, simultaneously. Though religious sounding this, the attainment of *gurucharan* means the activation of that chakra in your head and beyond. When consciousness can traverse to that level of the forehead chakra, can one qualify for this attainment.

Some of the stories cited in this podcast point the arrow towards the concept of *Guru Avhelna*, a subject hardly understood by most. It is neither the annoyance of the Guru nor an insult towards him. It is neither disobedience to him, nor engaging in lies to him. It is probably a combination of all the above. The result is punishment to square it off so that it does not remain a stock-in-trade. Punishment, therefore, is a backhanded act of grace by the guru, one that I shared the privilege of receiving along with Rajpal ji, Sant Lal ji, Bade Jain Saab, Malhotra ji, and others.

Sometimes, punishment for *Guru avhelna* can be awarded, if I am allowed to use the oxymoron, either directly or by the *jivatma* of the person not wanting to carry forward accounts. Roshini cites an example of *Guru Avhelna* that clearly shows it was a punishment she had awarded herself. She took her own sweet time of course but then she is a laid-back person. Gurudev responded and nullified that *avhelna*. And unlike her, he hardly took time to respond.

Do you think he possibly knew that one day she would be his biographer? I wonder.

Q: So, according to you what exactly is *Guru Avhelna*?

Roshini ji: Let me explain what *Guru Avhelna* is through my own example. Many years back, I was going through a period of intense negativity and had a crisis of faith during this period. Now I don't know what I said or did that would qualify as *Guru Avhelna* during this period, but interestingly after this period of negativity ended, I think a few weeks or a month or so after it, I saw myself in a dream tell somebody that I had committed *Guru Avhelna* during that period of negativity that I had just come out of.

So, a few years passed after this dream experience and sometime I think in the summer of 2015, I woke up one morning with very intense pain on the left side of my body. So, I went to a doctor to get it checked after a few days of waiting to see whether the pain would abate. And when I went to the doctor, the doctor said that I was suffering from colitis and he prescribed the medication to me. Now despite taking the medication, my condition did not get better. And you know strangely enough, all through this ordeal, I almost intuitively knew that I was being punished for the *Guru Avhelna* that I had

committed many years before. In fact, you know, no medicine helped me. My condition kept getting worse. It came to a point where I couldn't sleep properly at night. I couldn't consume food other than rice and dal. Then after 3 and half months of being in this condition, I was very, very disturbed one night and very depressed as well, and I requested Gurudev mentally and I said, "I'm requesting you to come and help me." So, about 2 or 3 days after I had mentally requested him, he came in a dream and when I woke up the next morning the pain that I was suffering from for 3 and half months before this dream experience happened had just completely vanished and I was back to normalcy. So, I have seen the impact of Guru Avhelna and then I have seen the Guru Kripa manifest as well.

Q: So, in effect it was the *Guru's Kripa* that helped you tide over *Guru Avhelna*? Isn't it?

Roshini ji: Yes, it was

Gurudev was generous even in punishment as he let us get away with a few physical strains. I got a sprain, painful no doubt, but it was a three-day affair.

Rajpal Sekhri got away with a couple of months of sore throat, Santlal ji with some itch here and there but Jain Saab got a little bonus. In fact, more than just a little.

All these were nothing in comparison to the punishment meted out by some other gurus...vengeful ones. I am aware of a guru who on multiple occasions, would not allow a lady's pregnancy to last beyond four months due to *avhelna*. Eventually she came for help to Gurudev and was one of the first patients when Gurudev started a sthan at Shivpuri in Gurgaon. I have dealt with a family that visits Lal ji's sthan in Toronto whose ex-guru and his disciple have been constantly attacking them in the dream state, hindering their well-being. Unfortunately, *Guru avhelna* is not easy to wish away, and its consequences need to be borne.

Here is another thought.

So, Gurudev was hardly interested in studies at school. Correct?

Therefore, he must have hated tests and exams. Correct.

But he loved to take tests of all his disciples. Correct!

Therefore, is that a sign of fair play? Ha ha.

His tests were wild and whacky and they continue in his afterlife. There is no way to escape his scrutiny.

Dr Shankar Narayan joins in. Gurudev probably wanted to test his levels of pride and egotism. He asked him to take a mantra from Malhotra ji, clearly establishing the spiritual hierarchy. But after a couple of days, told him that he does not need to touch Malhotra ji's feet as a sign of respect. Then he waited to see the reaction. But the simple

doctor still went and showed respect to his office junior and spiritual senior, and accidentally pleased the Mahaguru.

Dr Shankamarayan ji: Once, while talking to me, he said, “Malhotra ji is nobody. There is no need to touch his feet.” However, I have to tell you, that after the 2 mantras he gave me, he asked me to go to Malhotra ji to get the Maha Mritunjay Mantra. Malhotra ji was a technical assistant in my office (a junior) but I still went in morning and took it from him. So that’s why I always respected Malhotra ji very much. However, on that particular day, Guruji told me that he was nothing and that there was no need to touch his feet. I didn’t respond to his comment with either a yes or a no. Then, the next morning, Malhotraji arrived at my house unexpectedly in the morning. I opened the door and saw him. He never came to my house in the morning. So, I was surprised about how that had happened. On seeing him, I touched his feet. Malhotra ji didn’t stay even for few minutes. He went back. Then I left for the office. When I remembered that Guruji had asked me not to touch his feet, I grew afraid as I had disobeyed him. I felt something would happen due to this. I went to the office and as usual Guruji was sitting in the soil sample room. When I went inside, he said, “You have purchased me today. *Tumne mujhe khareed liya hai* (You’ve made me very happy)” That made me happy because I realized he had tested me and that I had passed the test. (laughs)

I must be Mr Envy himself because I can’t understand how Dr Shankar Narayan claims to have passed so many tests! I failed almost all. Do you think because he was a senior in office, he was secretly handed over the question papers before the answer sheets? I wonder!

Rajeev ji, who has been doing seva for close to 30 years, has an insightful story of a disciple being put through a gauntlet of fire just to test his or her capabilities.

Rajeev Hazarat ji: There’s this case which comes to mind of a person who came to the sthan and it really puts this phrase in the front of my mind, you know, the phrase is “He moves in mysterious ways, his wonders to perform”. And just listen to this, it’s quite an amazing thing. So, there’s this person who came to the sthan and he had really an incurable and life-threatening disease. And, you know, he was put under treatment. But normal treatment techniques were hardly used on him. You know, he was just asked to sit around, talk to different people visiting the sthan and sure his photo was put under remote treatment group. But there were only marginal results. And then the message came from the Guru to think outside the box. And so, this guy was made to do many different types of things. He’d be spoken to extremely curtly and sometimes even rudely. And he was made to do menial tasks like sweeping the floor of the sthan before and after seva and there was certainly no politeness in the way he was dealt with. Got to hand it to the guy, he did this without a murmur. And just with this strange type of treatment, he is

today 85% to 90% cured and he is doing seva at the sthan. So that out of the box thinking really worked.

Let's shift gears to something else.

What Sant Lal ji and most of us also experienced on several occasions was *Guru Kripa*. Kripa sounds like a word that is small, but it has a meaning that is large. *Guru kripa* signifies the grace to fulfil life's purpose, to be protected, to be corrected, punished if required, but finally to be freed from the tentacles of karma, senses, attachments and the bouquet that goes along.

It was Gurudev's mission to help us see ourselves as divinity personified. He said, "I have traversed the universe or the *Brahmaand* but I have not seen God. Whatever that is, it is inside you."

We never referenced the scriptures or concepts like *Advaita* etc. He never used terms like *Aham Brahmasmi*. He shared such cosmic realities in simple terms, in *ek vakhyas*.

Sumanth interviews Aditya, once patient, later follower, and now a sevadaar who gives back by healing others.

Q: Aditya, please tell me what first brought you to the sthan in Bombay? And what was it that brought you there and what was it that made you keep coming back because you have been a visitor to the sthan for many years as I understand.

Aditya ji: In 2006, I was going through my own personal issues in life and my mother's very close friend told my mom about the sthan and my mother got me along once to the sthan. I had gone through my divorce at that time and I was not very, and I had gone through a brain stroke regarding that. And I was not in my senses when, emotionally I was very disturbed, when I came there. And I had got a 101% relief from the sthan. Completely. And that's how my faith also kept growing with the sthan.

Q: You were at that point in time certain that it was a sthan that helped you and not some medical intervention by doctors.

Aditya ji: I would just say that, you come to the sthan, the sthan does healing there, it gives you a guidance, but the episode that happens after--meeting the right doctor, the right time--things start falling in their place. So, I just believe that there is a grace from your Guru, from the sthan, that makes things happen.

The grace of the Guru often has a multiplier effect. Guddan ji went from a serious patient to a serious saint in just a few months, and Gurudev's first outstation sthan came up at Kanpur at her home. Her brother, Surender ji, narrates this tale of grace.

Q: Surender ji, tell me how did you come in contact with Gurudev?

Surender ji: All the credit goes to Gurudev, meaning he called us—there isn't much contribution of ours in this. But, if you see it differently, the reason, the person because of whom we came into contact with Gurudev is Guddan. She is the reason we met him. She was very ill and in a lot of pain—and this was her condition since she was 5 years old. She was afflicted with severe arthritis. Her hands, feet and joints used to swell a lot. She got a lot of treatment done but no real benefit came out of it. We met Gurudev because of this when we found out that such a Guruji exists—We had heard that Guruji did not use any medicines. This was hearsay, but accordingly, we stopped her medicines because we thought that if we were taking her to Guruji, she could not consume any medicines.

Q: How many years was Guddan ji in pain?

Surender ji: It must have been more than 14 years. There was no indication that leaving the medication would do any good—there was no question of leaving the medication suddenly. But it was Guruji's inspiration, it was Guruji's way. Guruji hadn't told us to leave the medicines early on, we left the medicines based on what we had heard about Guruji's treatment, we said fine and she got it in her head that only Guruji could cure her.

Q: What was the first conversation you had with Gurudev on the first meeting?

Surender ji: See, we didn't have any prolonged conversation with Guruji, because at the time Guruji used to reside in Shivpuri, and it was a very small apartment. There were two rooms. One room was his living quarter, the other was the sthan. Guruji saw her at the time, her right foot was bent from here—meaning the big toe was on one side, the other toes were on the other.

Q: That means the whole foot had twisted?

Surender ji: Absolutely. Her foot had become like this. Big toe here....and the other toes the other side at 180 degrees. Now when the foot had twisted like this, and the knees were swollen—how could she get off the bed?

Rajlakshmi ji (Guddan): Even if I was touched with a cloth, I would scream in pain. The pain was that acute.

Surender ji: So Guruji came to the sthan—the sthan was also quite small. There was a divan on the side—Guruji came and sat down on it. She was on the ground. Guruji saw her for 2 to 3 minutes, and then asked her to stand up. Where the joint was turned, he kept his hand on it and within 2 to 3 minutes slowly, slowly, he straightened her leg. Guruji asked her “Is it paining now?” she said “No.”

Q: So Gurudev straightened the foot in two minutes?

Surender ji: I think 2 minutes is also an exaggeration.

Q: So, when you were seeing this, did you get amazed? What feelings were going on in your mind?

Surender ji: At that time, we felt something more than amazement. We were seeing a miracle.

Faith is one of the ways a person can jump off the snake and onto a ladder. The result could be an improvement in physical, commercial or spiritual pursuits. Lack of faith could facilitate one's descent.

Ravi Trehan ji, a disciple, has written an Urdu couplet in praise of the mahaguru.

*Apne Guru ka haath bas befikre hoke tham le.
Apne Guru ka haath bas befikre hoke tham le.
Kehde teri marzi mujhe har haal mein manzur hai.
Kehde teri marzi mujhe har haal mein manzur hai.*

The grace of the Guru shows itself in multiple ways. Protection is one of them. One of the forms of protection is from yourself, your temptations, senses and other such pitfalls as the snakes and ladders take over!

Another form of protection is how so many accidents were either averted or diluted, thanks to his grace or *kripa*. An example of this is cited by Giri ji.

Giri ji: Once I was coming from Nasik to Mumbai by road, with my wife, daughter and driver. We were just getting down from the last ghat of Kasara Ghats, when you come to Bombay from Nasik, and my wife said, "Be careful, drive carefully here or else we might have an accident." Within 2 minutes of that, we met with a major accident of my life, the car fell down the ditch, it fell down a 20 feet ditch, but nothing happened. The car was totally scrapped. It overturned. And nothing happened to my driver, my wife, me, my daughter or my driver. We were untouched, completely untouched and we came out from the car.

As we believe in family ties, Giri ji's sister-in-law, Punchoo, features next.

Punchoo ji: I remember when my mother passed away, she passed away so nicely, you know. It seems she was sitting on her bed, and my father came in the room and he saw her fold her hands in front of Guruji's photograph. He went out and after half an hour he came in the room and she was already gone.

In the morning, Surender ji from Chicago had called my father and asked him whether she had passed away. My father asked how he knew. He said in the morning, he had a dream that Guruji was coming from Punjabi Bagh, and when he asked him why he went there so early in the morning, Guruji said he had to go for Gulshan. That's how he came to know that my mother had passed away.

I have half a thought that all Gurudev's disciples and devotees who have passed on, probably spend time with him and assist him in his mission from the beyond. I'm not going to call this an afterlife party because it may not be the right thing to say in a serious podcast like this one. Personally, I await joining this gang that serves ethereally.

To sign off, I would say that the moral of this story is even the mighty can fall, even the mediocre can rise. But after every rise there is a fall and vice-a-versa. The ability of consciousness to oscillate ensures this up down movement. Our recommendation is do not let the snakes scare you or the ladders make you walk on the clouds. By observing what is happening to you, your thoughts and other forms of self-reflection, the rise and falls will shift upwards from the equator to higher latitudes.

Faith becomes a tool for such an ascent. Faith allows destiny but shields the impact. So be it.

Urdu Poetry sometimes says it with greater flair. Faizan, an Urdu poet has this to say:

Sunte hai tere dar par badalti hai kismatein
Sunte hai tere dar par badalti hai kismatein
Hazir hai apna bhi muqaddar liye hue
Apna bhi muqaddar liye hue