



# BITTER NECTAR

- Yogabhikshu

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**Yogabhiḱṣhu**

**English Translation – Naishadh C Vyas**

## **Preface**

Some of the Articles authored by Reverend Shri Yogabhikshuji were published in the daily chronicle “Gujarat Samachar” under the weekly column namely “Preranabindu”, are compiled and published in a book “Preranasindhu”. As that book is received well by the readers, we are pleased to compile and publish some more articles in this book “Kadavun Amrut” i.e. “Bitter Nectar”. Many of the articles published in this book are also published in two magazines namely “Dharmadhara” and “Saagar”. We hope that the articles published in this book would be very helpful and beneficial to the society.

The sharpened, caustic and bitter language used occasionally in the articles not only discloses the compassion of saint’s heart but also incarnate and enliven the original issues which are necessary to be revealed. This is the peculiarity of the writings of saints.

Saints and sages do not write just for the sake of writing. But when their compassion cannot hold back within then it tries to come out in the form of letters, words and speech; their tears of compassion trickles like this. As the mother has to bear the responsibility to feed bitter medicine to her infant child, likewise the saints have to bear the responsibility of feeding “bitter nectar” to the society. This book is the best example of it.

We are really thankful to all of you for all your support.

**- Dr. SadguruSamarpanBhikshu**

## Dharmamegh

(Note: Sage Patanjali describes Dharmamegh Samadhi (trance) as the final state of concentration when the devotee becomes disinterested even in omniscience and omnipotence. Incidentally the name of the residence of Reverend Shri Yogabhikshuji is also “Dharmamegh”.)

प्रसंख्याने अप्य कुसीदस्य सर्वथा विवेकख्यातेर् धर्ममेघः समाधिः (Patanjal Yogadarshan – Kaivalyapaad – maxim 29) – Meaning: “The soul is different from internal organs and body” – the attainment of detachment from such understanding is called Dharmamegh Samadhi (trance).

तिष्ठते सोऽपि स देशः पुण्भाजनः (Gurugita – 169) – Meaning: That country-land is holy and sacred where they (Guru) resides.

After reaching to the highest state of Dharmamegh Samadhi, there is no downfall for Yogi. He attains Kaivalya i.e. solitude, detachment, isolation, Moksha. He becomes free from afflictions and Karma, which is the first identification of Godliness. Such a divine personality is incarnated in the form of Reverend Shri Yogabhikshuji and he has been roaming for the welfare, happiness and well-being of the people which is a sign of promising future ahead.

We used to visit temples and places of pilgrimage to worship God and for His devotion. We find idols of stone/metal or framed picture/painting of God. We are habituated and accustomed to worship the God in the forms of symbols and idols. Due to such habit we are not eligible and qualified to accept the fact that an ordinary person with his power of immense spiritual and Yoga practices can become God himself/herself. And once a person attains such state, his/her idols are installed in the temples, and worshipped as God. It is not my intention to stop you from going to temples. But the purpose is to understand that the idols of the Gods installed in the temples are of such great humans only who by virtue of their Yoga-practice have attained Kaivalya-Moksha. So the idols and symbols of the temples are for us to identify such great humans when they are alive and once identified, gain maximum learning from them.

We make vain efforts outside to find out God, but we forget that God lives inside us – He is before us. .

How can ordinary human beings like us with our very limited intellect know that the God like Guru, from the top of mountains of Himalayas, descends down just for the sake of welfare of ours? - Because, the path to attain the God starts, from where the boundaries of limited intellect end. There is an apt aphorism of Reverend Shri Yogabhiikshuji – Sit at the feet of Guru with intelligently pretending as ignorant i.e. ego of our intelligence must be absent.

Intellect is considered as one of the twenty four basic elements of the universe and it is a special formation produced from the primordial nature. Thus it is considered as in-animate like all other elements. All these twenty four in-animated elements are causes and actions-effects of each other. But the twenty fifth and twenty sixth elements are Drashta-Atma (soul) and Parmatma (Supreme Being), which are neither, the cause or action-effect OF any other element, nor is it a cause or action-effect FOR any other element. In this way an effort should be made to understand the eternal element Atma and Parmatma.

How can one explain with inanimate intellect, the power of Guru who has reached to the state of Godliness? Hence it is beneficial for us to be humble and courteous with Guru and not indulge into debate with Him to measure the greatness of Him. Such debate would prove futile in the end.

An ocean cannot be contained in a pot. Likewise, Guru, with the vastness and greatness like ocean, cannot be contained in a pot; they can only contain in a love of ocean.

When Supreme Being is incarnated on earth then how that incorporeal Brahman loves every living creature in His corporeal Avatar – that joy of love and compassion can be experienced by only those who have the experience of being in the privileged company of Reverend Guruji – Yogabhiikshuji. That infinite and limitless cannot be described with the help of letters and words which are limited. That is why while praising Supreme Being, even Vedas have to say Neti... Neti... Neti... (*neti neti* (नेति नेति) is a Sanskrit expression which means “not this, not this”, or “neither this, nor that” (*neti* is Sandhi from *na iti* ”not so”). This expression is used in Hinduism, mainly in Jnana yoga and in *Advaita Vedanta* (non-dualistic spiritual practice). Neti-neti is a form of analytical meditation that

helps the individual understand the nature of *brahman* (absolute reality) by first understanding what is not Brahman.) When that incorporeal Brahman incarnates in the form of corporeal Avatar then the life of such Avatar authenticates and certifies the Vedas and Upnishadas. With the help of life of such Avatar (Reverend Guru Yogabhikshuji) Vedas and Upnishads prove the truth of their content; and with the feeling of blessedness they roar “Come and experience the melody of life of Guruji, try to read the life of Guruji, you would get the proof of truth of our content.”

In the company of such Gurudev who have attained the Supreme Being, we can obtain the true understanding in life; we can attain the true perspective of life so as to enable us to live the life in harmony.

Come; let us pray to Gurudev to shower his grace and blessing so that we can become eligible to understand Him thoroughly.

There are millions of respectful bows by His followers to Gurudev (Shri Yogabhikshuji) who has been roaming for the welfare and benevolence of people.

**- GuruDhyanBhikshu**

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## **Let us understand sin and virtue with different viewpoints**

During holy month of Shravana (name of month in Indian calendar) Reverend Guruji Shri Yogabhikshuji had to stay in Dakor and Umreth for a week. During his stay in Umreth Guruji tried to explain sin and virtue, religion and irreligion with some examples in a very simple language so that such complex subjects can be understood easily. Let us try to present them here:

The definitions of sin-virtue, religion- irreligion is getting changed as per country, period, condition, individual, culture, etc., hence one is not benefitted by sticking to them crassly; he/she may be at loss instead. Let us try to understand it with different examples.

1. A person has a leukoderma on entire body. People say that he must have done many sins in his life. What sins did he do? He had done the sin of infringement of rule of keeping better health. He had a habit of eating cardamom in the night. One night a worm of cardamom was eaten along with cardamom by him. In Aayurveda it is mentioned that if cardamom is eaten in the night then a skin disease with belching is attracted. And if a worm of cardamom is eaten then a disease of leukoderma is attracted.

2. A person has a severe stomach pain. People say that he must have done sin. Now he should perform virtuous deeds. Which virtuous deed should he do out of Pilgrimage, donation, feeding sacred people etc.? But before doing holy deeds, he should find out that which sin has he performed? He ate excessive volume of field beans due to which he had a severe gastric trouble and hence the severe stomach pain. So to remove this sin he should perform fasting for a day so as to cure the stomach pain.

3. A person had his ear cut. Can someone tell about this fruit of which sin? A lady was harassed by some goons. When he saw it, he bravely fought with the goons to save the lady. During the fight he lost his ear. What should we call this benevolent deed of him – sin or virtue? What should we call about his look post losing one ear – disgraceful or decorative?

During a war with Jarasandh, Lord Shri Krishna left the battlefield many a time. This act of him was of disgrace. A kshtriya would prefer

to be martyr in the battlefield or win the war; he would never leave the battlefield. But for this act of disgrace Lord Krishna was applauded by giving a name “Ranchhod – means a person who leaves battlefield”. Why he was applauded for the disgraceful behaviour? For, his war was for the welfare of the people. Sometimes it may happen that a matter of condemnation may become matter of appreciation. Which Karma (deed) would be considered as a matter of condemnation or appreciation – would be considered sinful or sacred – would be called religious or irreligious; depends on country, time, situation or condition.

4. One wife, one promise and one arrow are described as ideals in Ramayana. At present “two child policy” is an ideal; but where there is less population, in such countries the parents are encouraged and facilitated to have more children.

Moreover, when numbers of men are reduced drastically post great wars or epidemic then it is considered sacred to have more wives and produce more children because under the circumstances a need is arise for such acts. During such situation, if one adheres to the ideals of one wife and fewer children then what would happen to the population of the nation? When can nation thrive?

5. Changdev wrote many questions on paper and sent them to Gyandev. In reply, Gyandev sent back blank paper, because it is advisable for a person like Changdev to be free from questions. But for others it is advisable to ask questions to satisfy their curiosity.

Muktabai was taking bath. Changdev, by mistake, entered that place and saw Muktabai taking bath. With the feeling of shyness he tried to move away from that place. At that time Muktabai rebuked and admonished him, “Hey Nugaraa (a person without Guru)!” After hearing this Changdev asked Muktabai, “Why did you call me Nugaro (a person without Guru)?” Muktabai replied, “You are of 1200 years of age; you have made Gyaneshwar a Guru; but still you could not remove from your mind the differentiation between man and woman or clothed and nude!! Such criticism can only be made by women like Muktabai and it can only be beneficial to the person like Changdev. The remaining rawness and immaturity of Changdev is removed and he could make himself stable in self-realization.

Though for people like Changdev the man-woman limitation is considered sinful, but for others the compliance of the modesty is sacred and virtuous.

6. A person had a disease of severe gastric trouble. He took many medicines but his disease was not cured. Can we guess that this is a fruit of which sin? Homeopathy doctor told him, “This is the side effect of quinine which was prescribed and consumed for the malaria disease.” So another question arose. What was the reason for malaria? He might have done some sins that is why he suffered from malaria. Yes, his disease of malaria is a fruit of the sin, but which sin? He had done sin of not using mosquito net while sleeping; a sin of laziness for not using mosquito net. The hard work or huge money was not required to arrange for mosquito net. What was required was to part with laziness. The laziness in the life is the biggest sin.

7. One person though adulterer is very healthy and another person though believes in one-wife ideal remains weak and very sick! Why so? Because adulterer does adultery for a few times in a year, whereas a person with one-wife vow lives unrestraint life and have sex on daily basis. Though adulterer, he wastes very less amount of semen whereas other one with one wife wastes semen a lot hence remains weak and sick forever. If the rule of health is broken even though with own wife then the damage is definitely be done.

An adulterer breaks the social rule hence he has to face the consequences of breaking social rule, but his infringement of health rule is very less so he remains healthy. Whereas another person follows the social rule properly hence he gets the due facilities for following social rule, but his infringement of health rule is very much so his deteriorates considerably.

By giving this example, my intention is not to justify the adultery but to show that if the rules of health are infringed then the damage would definitely be done. Let the wisdom prevail and let us be cautious – that is my insistence.

To attain the peace and happiness one has to be introvert and cultivate subtle and true understanding. The true peace and happiness are not the material objects.

We consider theft, adultery, murder, loot, etc. as sins and we don't

consider above mentioned examples as sins! For whatever sin, whichever penitence is required must be pursued to make ourselves free from it. A person must think very subtly about virtues and sins, for want of which we make wrong observations and judgments.

There is no religion like doing welfare for others and there is no irreligion like making people unhappy.

The definition made above looks very pointed, accurate and absolute for past, present and future, but there are chances of compromise in it if we analyze it subtly. When doctor performs an operation on patient, he gives lots of pain, but by doing that he tries to make patient free from disease hence his said action cannot be called irreligious. Parents or Guru, whatever they do, they do it so that their children or disciples like it. Though children or disciples feel good about it, in the longer run it is disadvantageous for them.

Thus sin-virtue, religion-irreligion should be thought with numerous viewpoints – should be reckoned with numerous perspectives; then only their true benefit can be attained; we can be saved from the illusions raised out of them.

The gist and essence of what is said above is to be understood and gained. Still we can understand above mentioned subtle definition with many more viewpoints but it is enough for those who are ardent to follow the same.

### **Easiest is realization**

If realization is of prime importance in life then it must be experienced inexpensively and with ease. And if it is not inexpensive and easy to feel, it must not be of vital necessity for life. This is a logically discernible fact. This law is sensed everywhere and it seems that the whole universe is governed by it. The elements and commodities which are vital for sustaining life are available without efforts and cost. Elements and commodities which are comparatively not of that vital necessity can be availed with higher cost and arduous efforts. This is the order prevailing in nature.

Clothes, food, water and air are of greater importance than each earlier and still however these are available with fewer efforts and less cost, respectively. Life is impossible without air. It is priceless and available everywhere without efforts. And that arrangement is

made by nature itself. How precious the air is for sustaining the life!

As the subtlety of element is comparatively higher, its essentiality and pervasiveness is greater. As the essentiality and pervasiveness is greater the scope of availability is the easiest. And as the availability is easier it is more precious. Preciousness simply means that its value cannot be estimated. Its value is immeasurable-inestimable and that is why it is available without cost.

Self realization is very much essential. But who has to experience it? Through which source should it be perceived? Atma-self is the essence of consciousness. It perceives inert objects. Then why should the essence of consciousness realise again the essence of consciousness? Through which way? That essence is well settled in itself.

The self-realization is always and forever perceivable. It is perpetual.

Realization is eternal, perpetual and easily experienced. Hence it gives an impression (illusion) that it is not attainable. Its surety is only possible if required necessary understanding is developed. Inert or material object is not useful to perceive.

In the state of dream, meditation or in any other state, the vision of deity, light (Jyoti) or different sounds can be heard or experienced, or mystic powers are attained. But what of that? What difference does it make in life? What specialty (characteristic) can it create? It gives pleasure for time being as if one sees the beautiful movie. But one remains the same as he was. It happens like that with above experiences. This is not real self-realization – Atma-Sakshatkar.

The realization envelops the entire life and changes the whole life. There is a compromise – all the disputes are settled – in life of realized soul. It becomes utmost satisfied.

To experience or to perceive things which are availed with many arduous efforts requires the help of other. Similarly that which is too easy to gain also cannot be understood or experienced without somebody's help. The perception of the same can be developed with the help of its experts only. **And one who bestows the blessing to perceive it is recognized as 'Sadguru'.**

One should not forget that the Atma Sakshatkar – realization of

self – is inestimably, immeasurably easy and hence it gives the impression that it is not possible. It is there. It is very much there.

### **What is creative work?**

We feel that any work we do is creative. We all have different definitions for creative work. Besides, we cannot adhere to one definition in our life. Definition varies in accordance with the place, time, situation, age and experience. Sometimes we do our work according to the accepted definition and sometimes we derive definition from the work done. We cannot help this.

We try to behave according to the truth of our own version. What else can we do? For, only the ‘Eternal Truth’ would know what truth is. The form of God has been described as ‘Neti... Neti...’ (Eternal). Truth also is His form. How can a mortal know or realize or relish that truth wholly? Like two sides of a coin *Asatya* (lie) rests on the other side of *Satya* (Truth). ‘*Asatya*’ is equally mysterious but the realization of one coincides with the knowledge of the other.

On what ground can we claim that since a work is creative, it is unique? Does the ‘uniqueness’ itself have any individual base? Creativity is the product of emotionality. Thought, conduct, propaganda and dissemination respectively are very important stages.

One who is deeply absorbed in contemplation and meditation does not appear creative to a lay man. But the original source of creativity is, in fact, the meditator who outwardly appears inactive, can activate many people and can make them creative.

Those who become creative by practicing the principles which are drawn as a result of the (meditator’s) meditation and contemplation are reckoned prudent, though they once used to call the meditator mad and whimsical.

The meditators remain deeply immersed in doing the welfare of the whole universe, keeping their sight fixed on the goal. They never bother whether people call them creative or not, they may say whatever they like.

## Ashrama

In Indian culture the tradition of four Ashramas is prevalent since the time immemorial. The average life-span is divided into four phases (1) Brahmacharyashrama – during which phase a person acquires formal education, (2) Grahasthashrama – in which a person marries and forms his family, (3) Vanprasthashrama – in this phase the person retreats to forest and let his children handle the household, and the last phase (4) Sanyastashrama – symbolizes the culmination of his spiritual maturity. In this phase the person breaks all worldly relationships and lives as a Saint, offering himself to God completely.

Grahasthashrama means living steadily in a house as one lives in a hermitage. By beginning a house-holder's life one is to live such an ideal life that even the house turns into a hermitage.

Grahasthashrama is considered to be the best among the four-fold Ashramas, for it is the pivot of the other three Ashramas viz. Brahmacharyashrama, Vanprashtashrama, Sanyastashrama.

No householder can do without Shakti-strength (the Goddess – the wife of Lord Shiva is Shakti – and in Indian culture the husband and wife are the symbols of Shiva and Shakti respectively). Without Shakti even Shiva is like a corpse and with Shakti's entry even a corpse turns into Shiva. In Kaliyuga – which is an age of immortality and sin according to Hindu Mythology – Shakti abides in group or union. Union or group can be organized on the principle of unity. Unity can be formed with harmony and concord. And harmony prevails only there where tolerance prevails. Tolerance is useful to all but it is of utmost use to the house-holders.

In all Ashramas, 'Shramashakti' is inevitable. The word 'Shrama' is very meaningful in 'Ashrama'. 'Asrama' means full of 'Shrama' i.e. full of labor. The strength to labor (Sharamashakti) and the strength to tolerate (tolerance) are the core principles of all 'Ashramas'. Tolerance will nourish harmony and strengthen and spread unity. And Shramashakti (strength to labor) will purify body, mind and wealth, which will make 'Ashrama' hale and healthy.

'Ashrama' is that which offers shelter. Only he who can sustain the eternal sound of the Mantra (a spell) of tolerance and can accept Shramashakti as a great wealth and bestower of respect can give

shelter. Without the waves of Shramashakti and friendliness, theories become useless, null and void. They wither away without the source of tolerance. Then only fearful, ghostly, dull and rigid rules of conduct prevail in the 'Ashrama'.

### **The mouse speared the worship-seat**

The moment someone opens the door, the precious worship-seat was found speared by a mouse. Beholding this sight the disciple got irritated and expressed that the mouse must be killed.

Gurudev (Yogabhikshuji): Why should we kill it? Why should it be made a subject to fatal punishment for causing such a small damage? What an injustice? How would we feel if we are sentenced to death for this sort of crime? What do we do if the door would become obstacle and torn our clothes? Do we break it? What do we do if a boy, who is playing a ball, throws it and damages our crockery? Do we slap him? No, we would grumble for some time and then become silent.

All, we wish is that, a mouse does not spear our worship-seat. We can do it by trapping the mouse in the cage. But instead of doing this, we would like to kill it as we know that there is nobody who would defend it and offend us. Beware! It is a rule in the court of law that if there is nobody to defend someone, the government pleader pleads for that person. The same rule prevails in nature. The nature does take care of every living creature with complete proficiency. To sow a seed in the soil and get infinite fruits out of it is the law of nature. In the same manner, if you would make someone unhappy the nature would make you unhappy infinitely. That is the principle of Karma (an act done by body, mind or speech is covered under the word 'Karma'). Since the worship-seat is speared we get mercilessly angry because we are the owner of it. But have we ever thought how much the creator of the mouse – the God – would get angry upon the destroyer of the mouse?

A man who considers himself highly intellectual is indeed a damn fool. He cannot understand the principle of 'Karma', which is very easy like one plus one makes two. For a small damage to the worship-seat if we make the mouse suffer the calamity of death then how



terribly would the killer who has destroyed the creation of God suffer? Nobody can escape the bearing of 'Karma'.

The seed would blossom there only where we would sow it is a perceptible Law and hence easily understandable. But fruits like happiness or unhappiness may not be obtained from the place where the virtuous or sinful deed takes place. It may also be obtained from the other place. This imperceptible Law of 'Karma' does not come to our understanding easily, hence the negligence on our part.

We are sure that if we will hit someone with a stick once, he would hit us more than once and hence we keep control over the mind. But we would not hesitate to hurt small animals like a cat, dog, etc. and to make them lame. But after sometime when we slip by stepping on a banana-skin and get our leg fractured, we do not understand that this is the fruit of our 'Karma' making the animal lame. This is an example. Every occurrence in the life should be understood in this way.

The process of the 'Karma' is mysterious, which cannot and will not be totally understood. But if it can be observed so long as it is understood, then we may liberate ourselves a great deal of miseries.

By prayer and diligence let us understand more and more about the Law of 'Karma' and its fruits.

## **Yama (Self-control)**

Ahimsa (non-violence), Satya (truth), Asteya (abstention from stealing), Brahmacharya (celibacy) and Aparagraha (abstention from greed) are called Yama, which is the first fold of eight fold Yoga. One who observes these five constituents of Yama can keep away the Yamadev (God of death); one can die at will. Hence Yama is an appropriate and meaningful name. The observance of Yama is not only necessary for those who want to perform Sadhna (practice of Yoga), but it is of utmost importance for those who want to make this human birth meaningful and ultimately attain the eternal happiness and peace in their life. If the five constituents are taught to children in nursery, schools and high-schools respectively from the childhood, the uplift and the welfare of the mankind can easily be attained. With the result of it, the scene of jails, hospitals and lunatic asylums will be completely erased from the face of this earth. At present these

talks would appear exaggerative. But it is not exaggeration to say that if such divinely virtuous generation would come into existence the Mrityulok (earth) would turn into Divyalok (heaven).

### **If Guru is excluded, then we are excluded too!**

Some spiritual friends were discussing on the subject “The need of Guru in life”. Everyone in his own way were confirming that “Guru must be there” in life. One person told, “You all are stressing on the need of a Guru in life. But a saint came from Himalaya was telling that there was no need of Guru in life. By contemplating inwardly we can find all the solutions, explanations, clarifications.” One aged and wise person argued, “Even the information and knowledge about – there is no need of Guru in life – is received from other person only. Hence the person who has given this information can be called your Guru.”

Whatever we have today, they all are received from others only - from Gurus and saints only. When we were born, we had nothing – not even cloths; we were fully naked. After our birth we received infinite types of help from infinite number of people; then only we became learned and started living in etiquette. Who-so-ever have removed our inferiority in whichever fields are called our Guru of that field. However ‘Guru’ and ‘Sadguru’ words are used only for those who impart spiritual education and knowledge, for all education and knowledge are inferior and the spiritual education and knowledge is considered superior.

An ignorant and envious towards Guru-saint says that if he is has to accept the Guru then he would give back everything that has received from others. Thus he gives everything back so he is left with only tiny little naked body. And that body was also given by his parents, so if he gives the body back to his parents he would become null and void only – he is excluded, subtracted! Nobody likes to be excluded, to become null and void. And hence he starts accepting everything and gets included – gets importance.

Mother, father, brother, sister, son, daughter, etc. are close relatives. Very much love and affection are received from them. Mother gives us birth by putting her life in danger. From where the field of mother

is completed, the field of father starts. Father nurtures and prepares us to sustain in the storms of life. But how can mother, father and others give, which is not there with them? The highest degree of benefaction is salvation, which can be given only by the Guru. In other words, we can say that whoever gives salvation, he only can be called Guru.

A human being is scared-afraid of many fears due to lack of true understanding. He makes vain efforts impatiently and also follows corrupt practices to satisfy the desires of getting offspring, wealth and fame-popularity. The fear of whether these desires will be fulfilled or not would always ride on him. Nobody except Guru-saint can make him free from the said shadow of fears. Only from the Guru, a human being can learn the lessons of what is good and bad, what is sin and virtue, what is eternal and perishable and ultimately attain contentment and salvation.

In the continuous company of Guru – sitting at the feet of Guru every day, a human being can be fearless. ‘Sitting at the feet of Guru every day’ – means memorize the sermons forever which is given by Guru and put them into practice in life. The biggest fear in human being is of losing what is gained. But when he comes into contact of true saint or Guru he gets true understanding and thus philosophically understands about the gain and loss and make him free from the dual of gain and loss. Then he thinks, “I am not body, I am soul.” How can feeling of gain or loss touch someone who has attained true understanding of soul, contentment, salvation?!

Where to find a Guru who can impart true knowledge and wisdom so as to enable us to make ourselves free from the dual of gain and loss?

## **Search of Guru**

Those who are in search of Guru would also think that where to find Guru?

We want to make somebody our Guru but to whom? What to do if we don't find competent Guru – the competence about which we have read in scriptures? Such confusing questions are risen is but natural. But simultaneously we have also to think that if we find

qualified and competent person then can we identify him – recognize him? Are we competent enough to identify such person? What can we learn about person who is not closely acquainted and we are meeting him for the first time? Moreover, intelligent people, if they wish, would never let us know about their true identity. They may pretend to be good or bad than what they are!

The easiest remedy for that is – if we find someone who is somewhat competent then we can make him our Guru, we can have feeling of Guru in him. He, as per his competence, may help us progress in our spiritual endeavor. During our spiritual progress if we find more competent person then we can consider him as our Guru too. “If I drink then I would drink only Ganges’s water; or else I would remain thirsty” – the one who has desire for salvation cannot have such adamant insistence in the path of salvation. He should have the appreciative approach towards merits and virtues and attain what is meritorious and virtuous from everywhere.

There is rarity of true and completely competent Guru and hardly a few would be able to get such Guru, who can take the disciple from scratch to fully skilled – who can take the disciple from first step of the ladder to the top of ladder meaning who can clear all the raised queries-doubts, be it material and physical or subtle and spiritual, and who can let the disciple bathe in the pond of liberation. Even if we get such Guru we lose them due to our ignorance, ego and mischievous behavior; we cry after losing such diamond.

It is also very difficult to identify and recognize true and perfectly competent Guru because apparently their life looks live very simple, ordinary and common; hence we are deceived in recognizing them because we have many illusions such as —

Competent Guru must be emperor like pompous, or they must be living very luxurious life, or he must be possessing huge monastery, or he must be wearing a special kind of uniform, or he must be of a specific sect or religion, or he must be talismanic, etc., etc., etc. It is not very easy to remain free from such prejudices and biases; and if one can remain free from such prejudices it would be very easy for him to attain competent Guru.

How much weird and awful is the assessment of common people

about competent Guru-saint! What can one do for those who are satisfied only if they stay in a queue for hours together to have a glimpse and pay huge sum to get the answer of their queries? Their mischievous and odd nature would suggest – “If river Ganges come to my home then only I would bathe in it.” And if river Ganges come to his home then he would say – “How can I call it river Ganges who has come to my home? River Ganges must only be located in Rishikesh-Haridwar!” Due to such mischievous nature competent Gurus are not identified and recognized and hence benefits of their grace and wisdom are deprived. The sun will never tell that it is a sun. It is endlessly performing its duties so neither there is a need for it to say about itself nor it has a time to do so. It is we who have to develop enough understanding to identify the sun as a sun.

There are very few practitioners-disciples who have attained the competent Guru in their initial search and they understand that now they don't need to go to anywhere else in search of competent Guru. Out of these very few practitioners-disciples, only a few can leave their laziness and gain absolute benefits of their Gurus. The others think – “What is hurry? We have searched competent Guru and they are very close now. So at times we would take benefit of our competent Guru!” In such procrastination they spoil the precious time.

Some work tirelessly to find the competent Guru whereas someone is searched by Guru himself! Despite such fantastically strange happenings, one thing is sure that those who have started searching competent Guru they are on right path. Sooner or later they will definitely reach to their destination.

Those who do not get competent Guru should not get frustrated and sit idle waiting for Him. Whatever virtuous they get from wherever, they should start collecting it. Drop by drop a pond is filled. From successive Guru-tradition also one can progress. If disciple feels that under present Guru it is not possible to progress which was achieved under previous Guru then he should not feel shy or humiliated to go back to previous Guru; then only progress can be achieved.

Those who remove our Laghuta (smallness) and ignorance are all called Gurus. Those who remove as much as our Laghuta are called

Guru in that much proportion; as well as whatever kind of Laghuta are called Guru of that kind. After removal of ignorance and smallness whatever greatness, knowledge, information, understanding is achieved must be of virtue in nature then only it is called Guruta (greatness), and the one who has given it is called Guru.

Looking in this way, whatever abilities knowingly or unknowingly we have gained, are gained from others only – be it material or spiritual, be it of self-interest or welfare, be it of practicing Yoga or removal of disease, be it related to education or training related to other skills. That means we are so much of debtors of other that if we start giving back to them we end up with nothing left with us! What can we give to all those who have given us so much? How can we give them back? We can only give tribute to entire Guru-community.

Our millions and millions of obeisance to extremely holy, heavenly-minded and sacred saints, sages, Gurus, etc., who have put society on the upward path by pronouncing fearless and enthusiastic speeches due to which the divinity spread in the society.

**Tulasidas says –**

**Sharp edge, striking power, shape; three did not vanish!**

**पारसमणि के स्पर्शसे, कंचन भई तलवार;  
तुलसी तीनों ना गये; धार, मार, आकार.**

Parasmani ke sparsh se, kanchan bhayi talwar;  
Tulasi tino na gaye; dhaar, maar, aakaar.

Saint Tulasidasji says – with the touch of Parasmani (i.e. “Philosopher’s stone” or gem that converts iron into gold) though the iron sword is converted into gold sword but its sharp edge, striking power, and shape; three do not vanish.

The Parasmani shows its effectiveness, it has converted iron sword into gold sword; but sword does not leave its characteristics of sharp edge, striking power and shape. It is rightly said that natural traits never change.

During our life span we come into contacts of many sacred people for many times, we listen to the discourse of many saints and are in touch with them, we keep faith in reverend people; but our traits are

never changed! Though we are affected by the virtues of such people effortlessly but under the adverse circumstances our behavior takes the path of our original and natural traits – means ‘sharp edge, striking power and shape’ raise their ugly faces again.

As iron sword is turned into golden sword its value is definitely increased but unless and until its sharp edge, striking power and shape are vanished, its development is incomplete. Likewise if the violence, crookedness, hatred, intolerance like bad traits is not vanished from human being then his spiritual development is incomplete, the significance of his human birth is pending, he has to remain in the cycle of 84 lakhs births. Coincidentally, suddenly, effortlessly he comes into contact of Parasmani and turns into gold. But what happens next? Unless and until simplicity, modesty, humility, tolerance remain eternally what is the use of superficial physical change! How can virtuous life remain eternally without the establishment of true understanding?

Who can remove sharp edge, striking power and shape? How can they be removed?

**हरदम हथोडी हाथ धरी, सद्गुरु मिला सुनार;  
धार, मार सब मिटा दिया, कर दिया आप समान.**

Hardam hathodi haath dhari, sadguru mila sunaar;  
Dhaa, maar sab mita diya, kar diya aap samaan.

Explanation: Only Guru can remove sharp edge, striking power and shape. Or who so ever removes sharp edge, striking power and shape can be called Guru. How does Guru remove these three? He removes them with continuous hammering. The superficial look is attained coincidentally because of the touch of Parasmani. But now the thing is different. Now, Guru in the role of goldsmith hammers us with their sermons on regular basis. As the goldsmith keeps the gold on anvil and hit it with hammer to give the shape, likewise the Guru keeps his disciple on the anvil and hits him with hammer of sermons and gives his disciple a proper shape. At that time the disciple must show his endurance, humility, humbleness and ensures that he keeps himself on anvil to allow Guru to give him shape as desired by Guru. The disciple should let his Guru give him a shape as wanted by his Guru. The disciple has to leave his intellect aside and allow his Guru

to impart true understanding and wisdom to him.

River Ganges is far away so we cannot visit Ganges on regular basis. But if Ganges comes to our house to bathe us, our mischievous nature says, “How can I call it river Ganges which has come to my home? River Ganges must only be located in Rishikesh-Haridwar!” It is necessary for us to go to hospital to undergo an operation; but as an exception it may happen that a doctor comes to our house and operate on us! Likewise some Gurus are such that they do welfare of mischievous people too! Take the example of a mother – to cure the stomach pain of her child she forcefully gives bitter medicine to child. At that time the child does not like her mother. Likewise the disciple does not like such Gurus-saints, but Gurus and saints ensure the welfare of even mischievous disciples too. Guru never bothers about taking credit of their sacred efforts; if someone else is taking credit of Guru’s efforts, Guru never cares for it. Guru has satisfaction of the welfare of his disciple.

Parasmani can turn only iron into gold; but it cannot influence any other metal or substance. But Gurus and saints can do welfare of anyone; the only condition is that the person should be under aura of them. Moreover Parasmani can convert iron into gold but it cannot make iron a Parasmani; whereas Guru can make an ignorant person, a wise person – a person with true understanding and knowledge.

Experienced people have sung the glory of Guru limitlessly. It is said –

**એક લોહા પૂજા મેં રાખત, એક બધિક ઘર પરો;  
યહ દુવિધા પારસ નહીં જાનત, કંચન કરત ખરો.**

Ek loha puja me rakhat, ek badhir ghar paro;  
Yah duvidha paras nahi jaanat, kanchan karat kharo.

Explanation: One piece of iron is kept in the form of idol for worship in the worship-room and the other piece of iron is kept in the form of hunting weapon in the hunter’s house. Parasmani can never differentiate between two i.e. idol for worship and weapon for hunting – it would turn both of them into gold.

**એક દીપસે જલે દૂસરા, ઉજિયાલા ચહું ઓર;  
ભેદ ન પાચે જલે હુએ મેં, પહેલા-દૂસરા કૌન ?**



Ek dipse jale dusaraa, ujjialaa chahu or;

Bhed na paaye jale hue me, pahela dusaraa kaun?

Explanation: A lamp lit another lamp and both lamps spread light in all corners. Those who see both the lamps will not be able to tell that which one has lit another lamp. That secret is known to the lamps only. However the lamp which has lit another lamp is not supposed to remember that it has lit another lamp. But sometimes a lamp which was lit by another lamp let this story forget which is not appropriate for it. The lamp which was lit by another lamp can also light infinite lamps.

There is total darkness in a room since last hundred years; to remove that darkness it is not necessary to keep the lamp for hundred years. As soon as the lamp lit the darkness of hundred years is eradicated and entire room is filled with light. Likewise, the ignorance of years and births is eradicated as soon as the true understanding, knowledge and wisdom imparted by Guru are attained.

### **True kindness**

All disciples are hearing it attentively and Reverend Gurudev (spiritual master) is explaining with many examples and arguments -

God is omnipresent. Thou are present in every human, animal, bird, sky, abysm, ocean; it is pervasive in every living creature and each and every atom. There is not a single molecule without Him. Hence whatever sinful or virtuous deeds we perform are known to Him and we receive their fruits accordingly. Thus Gurudev explained thoroughly the omnipresence of God with many examples.

After listening about the omnipresence of God, all disciples were thoroughly joyful; they started moving for their homes. Among them there was one disciple namely Guruprasad. As his name suggests, he was an owner of virtuous traits. After listening to the speech of Gurudev, Guruprasad had a hangover - each and every pore of his body had a sound - "God is omnipresent, God is all pervasive, God is present in all living creatures." As he was moving ahead in a joyful condition, there was uproar. The crowd was yelling at Guruprasad – "Hey man! Don't go ahead, there is a mad elephant." Guruprasad ignored the sound and keep moving. By seeing this 2-3 persons held

him tight and tried to persuade him – “Brother! The mad elephant has injured many people. If you go there the elephant may hurt you fatally.” Guruprasad ignored them too and keep shouting - “God is all pervasive, Gurudev can’t tell lie, and I would go there.” He kept moving ahead and people had their hearts in their mouths. Guruprasad was moving ahead screaming – “God is there in mad elephant too...” Before Guruprasad and crowd think anything more, the elephant rushed to Guruprasad, it caught him in its trunk and threw him away. He got injury. He stayed there for some time. Then he left for Guruhermitage uttering bad words for Gurudev – “Gurudev was telling that God is all pervasive, omnipresent. But He was not there in mad elephant! Otherwise it would not have injured me.” As the saying goes – spectacle doesn’t need invitation – gathered crowd too accompanied Guruprasad to hermitage. Gurudev heard the noise and came out from his room and asked – “what is all these about?” Guruprasad replied – “These are all your feats. I believe in your sermon that God is omnipresent and all pervasive and went near the mad elephant. Though I was stopped by the crowd I did not hear them because I had full faith in your sermon. If God is all pervasive then why can’t He be in the mad elephant too? Now look at my injuries done by mad elephant. Why did you give me wrong sermon? Now I would also injure you.” Everyone in the crowd shocked and started thinking that what would happen now? But they heard the peaceful speech of Gurudev:

“Dear Son! Be calm. I had given right sermon that God is all pervasive and omnipresent; He is in mad elephant too...” Guruprasad argued – “Then why mad elephant had injured me? Gurudev explained him – “God is in mad elephant as well as in these people too. Though these people had prevented you to go to elephant, you went there. The God in elephant was not calling you and the God in these people was preventing you! Despite of this, you ignored the God remained in these people and went near elephant! Though I had told you that God is in every living creature you did not see the God in these people. Though God remained in these people were stopping you, you did not believe Him! Hence you suffered injuries and resultant pain.”

We too are sailing in the same boat. Without hearing or

understanding the essence of the sermons preached by Guru or misinterpreting the sermons as per our requirement and wish, we behave and then we become unhappy.

In life, we have to observe each field thoroughly and then behave accordingly. We would never get success if we try to find mistakes of others to save ourselves. We will have to be enough skillful to understand our mistake as mistake. We will have to be enough generous and kind so that the reverends and our well-wishers can dare to show us our mistakes. Perhaps we may not be generous in other matters then we would not be at much loss but if we do not possess enough generosity and kindness to rectify our errors and mistakes then we would be at great loss. We become cautious before we form habit of defending our mistakes; so that there may not be mountain of mistakes.

## **How did Kumaril Bhatt repent the betrayal of his Guru?**

Indian culture is considered great due to Gurus (spiritual masters) and saints and every field can be known and learned from the scholars (Gurus) of their field. Whether we believe it or not but if we exclude Guru then we too are excluded, we become zero. Whatever we have today, all are received from others. Even our body is instrumented by our parents. Thus we don't have anything of our own. Hence sages and saints said in Ishopanishada - 'तेन त्यक्तेन भुञ्जथाः' means enjoy and cherish by sacrificing! This maxim is the heart of sage-culture. Due to such maxim Indian culture is titled as the great culture. Sage culture, Guru Culture never dies – below lines are the testimony of that –

**युनानो मिसरो रुमा, सल मिट गये जहांसे;  
अल तक मगर हे जाडी, नामोनिशां हमारा.**

Meaning: Rome, Misser (Egypt), and Russia; all extinguished; but still we have our name (India) intact. Something is there, for which our personality is not extinguished, though for centuries we are attacked by our enemies.

As Guru Culture believes Guru everything, it considers the betrayal of Guru as a sin, as a inexcusable crime. That is why in Guru-Gita it

is said - 'शिवे दुष्टे गुरुस्त्राता गुरो दुष्टे न कश्चन' - means Guru can relieve the offender of God but offender of Guru cannot be relieved even by God or nature. And it is very true too. From tribulation received due to offending God or nature, a Guru can save you by showing you a remedy; but you cannot go to nature or God for taking advise that how you can be saved from tribulation received due to offending the human made law.

Those who don't believe in Gurus directly, would accept them indirectly i.e. as sir, as master, as teacher, as elder, as dear friend, etc. As it is very much certain that if we exist, our father is sure to be there; likewise it is also certain that our Guru exists too. How inferior the position of those who do not know about their fathers? To identify, recognize and accept Guru is ornamental; it is an acceptance of the fact that we are indebted to Guru. By accepting this fact we can be a little debt free.

Let us see the unrivaled example of human-jewel who could give the huge sacrifice to free himself from the betrayal of his Guru. Its gist is like this:

Reverend Adi Shankaracharya Maharaj goes to the village of Kumaril Bhatt to meet and have debate on scriptures. At the outskirts of village Shankaracharya comes to know that Kumaril Bhatt has been ready to sacrifice his life by burning him in the fire of husk to as a mark of repent for the betrayal of his Guru. Shankaracharya inquires in details and comes to know the following facts. Kumaril Bhatt found the other religion as obstacle in propagating his religion. Hence he felt - if he studies the other religion in depth then he can refute it properly and approve and propagate his religion in a better way. So he went to the religious Guru of other religion and formally became the disciple and studied and learned about all the scriptures related to that religion. Then he left that religion and Guru and came back to his religion. After that he tactfully refuted the other religion and also propagated his religion to his best. Then he thought that – my religion suggests “who so ever betrays his/her Guru has to repent by burning himself/herself in the fire of husk.” As I had become the disciple of religious Guru of other religion and after studying and learning from him, I started refuting the other religion and in doing so I had opposed

my Guru like anything. Hence it is said to be the betrayal of my Guru. So I have to burn myself in the fire of husk and thus repent and I should liberate myself from the betrayal of my Guru.

When Shankaracharya came to meet him he found that Kumaril Bhatt was repenting the betrayal of his Guru by burning himself in the fire of husk. Hats off to such blessed, die hard follower of religion, and devotee of Guru!

There is indeed a big question whether to consider the act of Kumaril Bhatt to propagate his religion as a betrayal of Guru? But it is our perspective. For Kumaril Bhatt his was an act of betrayal of his Guru. He did not encourage public-exception for the matter related to significance of religion.

The repent for betrayal of Guru is suggested as burning self in the fire of husk. It is extremely terrible and awfully painful. Hats off to the culture that has given such statement for the betrayal of Guru and also to the brave hearts that follow such statement with a smiling faces. How can such stories look like true for the people of Kaliyuga like us?

That era is different, those scriptures are different as well as those great people are different too. Though in the present era we cannot give sacrifice like them, but indeed we can behave as per current era. The betrayal and other mistakes can be repented by asking for forgiveness and by taking volition, “I will not allow such mistake to happen next time.” But for those who don’t consider their mistakes as mistakes, everything which is discussed above is like water on the stone. What can even God do for such people? In our scriptures Gurusaints are considered above God. By the inspiration of Guru only, such contents can be written, read and thought over. In the present time it is rare to read and think true.

In Kaliyuga, ‘greedy Guru and covetous disciple’ are available like an ant-hill, and then hell for such guru-disciple is obvious. Savaji Das has sung – “even mother, father, son or brother cannot be a better giver than what Guru gives!” Where do we find such giver-Guru?! Currently Guru and disciple keep themselves busy in playing the game of selfishness with each other. Guru assumes - ‘I deceive my disciple’ and disciple imagines - ‘let me defeat my Guru’; Guru aims to suck

the female disciple whereas female disciple thinks to screw up the Guru!

Mister himself, due to his characterless nature, immorality and incurable disease, is not capable (of having sex with mistress) hence inspires his mistress directly or indirectly to go to sucker Guru and then by arranging trap tries to blackmail him and loots his wealth – hunting two birds with one arrow!

Hypocrites are valiant in prostrating. But their prostrate are like Cheetah, thief and arch – when these three bend or bow more, it is for hunting. And Swamijis are like – could not find woman hence remain celibate. So they find beautiful lady even in harsh and ugly woman and become immoral and pervert after finding such women. They stoop to so low level that not only they themselves fall, but they become instrument to ensure the fall of many innocent people too. It is rightly said in Sanskrit verse that perverts don't have fear or shame.

As the saying goes 'spectacle does not need invitation', there are people who are always ready and prepared to propagate and spread such bawdy, barbaric and evil news. In daily chronicles, periodicals and magazines such news are published with grandeur and read by masses. Those periodicals that are honest, cultured, holy and of repute; too come forward and publish such immoral news. Moreover bawdy and sensuous photos related to such news would take their place on the first page. If a decent and cultured person of civilized society is reading such news in his house and another family member comes then he has to close or alter that page with a feeling of shyness; just to show that he/she is not reading such sensuous news.

In the disguise of "caution the society" the sensuous and pervert content is served to the society which is financially and commercially beneficial to the owners of such publications. At that time quality and merit would take back seat! And how surprising people's inclination! People would show their laziness in finding in the newspapers the sermons given by true saints; instead they would be more curious to find out about the progress of the adulterous chapter of pervert and impostor saint!

If there is positive impact on the society when the good, positive and inspirational content is served by all types' media then why can't

there be negative impact on society when media serve bad, immoral and negative content in the guise of providing information and news?! The sieve clears quintals of food grains and the waste and small gravels remain in the sieve. If we don't clean the sieve then the holes of sieve would be sealed with the waste and hence the work of cleaning food grains is hampered. Likewise, if reformer is not attentive then vices of immoral people would affect them in their reform activities.

Guru exists ceaselessly in the form of person, congregation and element. With a small understanding one can become small and with a greater understanding one can become great. Betrayal of Guru means betrayal of self. How can peace be attained by the betrayal of self? He keeps burning himself forever in the husk-fire of unrest and dissatisfaction. Hey extremely gracious, the greatest Guru, the Supreme Being God! Please give us true understanding.

### **Selfishness entraps all**

Occasionally it is heard or got to read in newspaper, “lustful and salacious Swami has trapped a woman with the help of hypnosis and bewitchment – and – entraps a politician or minister with witch-craft so that the politician-minister sees with the eyes of Swami.”

Whatever truth element is there in such news but it definitely gives an opportunity and to introspect neutrally. Such as —

Does Swamis entrap somebody? Or opportunists, to exploit and suck Swamis by applying their body, mind and wealth, would like to get entrapped themselves to ensure that Swami is entrapped subsequently. Whether a question is raised ever in our mind or whether we feel it true that our daughter-sister has entrapped some Swami or our son-brother has entrapped Swamini (a woman-Swami)? Though unpleasant and repulsive but this secret is to be thought upon. If Swami indeed knows hypnosis and bewitchment then why does he let his own disgrace happen, then why does he let his own reputation spoil, and why does he let the news of infringement of his self-respect to reach newspapers???. If Swami truly knows about the witch-craft then why does not he impresses upon the owners of newspapers, police officers and his adversaries by using witch-craft upon them? Such talks are to be thought upon by becoming a little cautious.

As the saying goes - One who puts the blame on someone else who points out the misdeed – greed results into loosing character and integrity; we entrap ourselves when we try to entrap others and after getting entrapped we are forced to speak thousands of lies to get ourselves free from the entrapment.

Though such news of entrapment and getting entrapped serve the entertainment for common people but for those who want to be cautious, such news is an instrument to become cautious.

Saint Kabir says – despite being a pundit, if someone is full of taints (Shadripu – the six internal enemies) then there is no difference between him and a stupid.

Nobody can entrap us except our taints (Shadripu – the six internal enemies). Though we are rich, strong, or from respected family-tree; though we are minister, distinguished persons or holding power; though we are great donor, virtuous or highly religious; but it is useless till we are controlled by Shadripu - the six internal enemies (taints); for, the taints would ensure that we are entrapped by them and thus they would rip apart our status and reputation.

Veterans consider simple living, high thinking and kind speech as hypnosis. That is true hypnosis, charm, and fascination. With such traits this birth and upcoming births are improved. Those who have adopted the great infallible mantra of ‘welfare’ before them all types of black arts and witchcrafts prostrate. But we are so indecent that we leave aside the true virtues-traits and run after the useless practices. Then what happens? Where there are greedy, the cons, cheats and deceits flourish.

What is the fault of lamp if butterfly jumps on it and dies or sometimes extinguishes lamp? The lamp burns itself and gives light to many. Should it not spread light if a few crazy guys jump on to it? Should others be kept in dark because of fear of some crazy people?

Who is at loss if corn insects are grinded along with the food grains, if green grass is burnt with dry grass? Likewise who is at loss if true people are counted as liars? If true people are counted as liars then true people are not at loss but we are deprived of the benefit of theirs; hence we are at a bigger loss. So if we do not want to be deprived of benefit of true people then do not count them as liars. If due to lack of



proper verification a liar is counted as truthful person then let it be, but never make mistake of counting true person as liar.

‘Clapping cannot be done with single hand.’ All those are considered offenders who write, publish, and read the obscene, sensuous and lustful news. If we do not extinguish fire of adjacent house but stare it as a spectacle then the fire surely reach to our house too. If we want to keep our house completely safe of fire then without asking anything we should rush to douse the fire of neighbor’s house. When we sense that something improper is going to happen very far from our house we stay passive by saying “what to do?” But when slowly it reaches near us we get shattered. As saying goes – what is in repenting when birds spoil the crop?

Though our own son is worthless and rotten, and when he spoils other boys; we always feel that other boys are spoiling our son! And hence with the might of our influence and wealth the innocents are harmed. When innocent is punished then there raises an invincible shrill tragic cry in his heart which converts him into a big criminal. And our ‘so-called wise son’ treats us very rudely and badly in our old age!

As the saying goes – “people lose their propriety due to their greed” – we too, to satisfy our ill will, allow our dependants to behave with impropriety. Initially we feel grip over such matters of impropriety but when we come to know that things go out of our control then we start hitting our heads in the wall, many people have to be involved into such matters and in the end we have to lose our son-daughter. It is called – loosing propriety due to greed.

Whether crook and hypocrites get success in entrapping someone or the greed and dissatisfied life of a person helps crook to get success in entrapping him? Dissatisfied emotional person craves for somewhat compassionate speech, so when he gets compassion and much more other things, he crosses all the limits and looses all his wisdom; and he starts behaving inappropriately and thus becomes careless of all upcoming sufferings! Under such conditions and circumstances, there should not be any surprise if the opportunists get success in their deceitful intentions! Truly this chapter is pertained to internal quest.

Though law and order takes care of punishing crooks and criminals

but only law and order is not enough. The efforts must be made to address dissatisfaction and emotions of the people before they are entrapped. The huge sum of money is spent and maximum efforts are made only after the people are entrapped by the crooks and cons. If we become kind and compassionate and spent even one fourth of the money to address this issues before such incidents take place then we could have saved many from such danger.

Such talks are easy to say and write but to put them into practice is not at all easy. It is very easy to say then done. Those who act as per their talks are rarely found. However such talks are useful for those who introspect. And if Swamis and Gurus and saints are truly loyal and stick firmly to prescribed rules and principles then there remain the peace and happiness on both sides.

Such episodes make them aware and cautious, those who want to remain attentive. For changing of hearts, law only would not be successful.

Though true saints are not identified by us due to their simplicity, even though they stay nearby to us; it is the duty of reporters, journalists, authors, knowledgeable and all types of media to identify and introduce true saints to the society, this way they can be helpful to the society. To introspect and become introvert too is equivalent to find-meet true saints. Saint Kabir rightly said – Pray to God and feed hungry; if we can't do go more but follow this sermon of Kabir then it more than enough.

As individual's body is made with many limbs; likewise the enormous universal body is made of bodies of individuals and other living creatures. The way individual body experiences the joy and sorrow of each limb, likewise the feeling of joy and sorrow of each individual more or less impacts the society and subsequently impacts the universe. As per this rule our joy and sorrow impacts others and vice versa. Hence behave and live cautiously. Leave to peep into others' sins-VICES and do soul-searching by becoming more and more introvert.

## **Are Indian saints not needed in India?**

Sister! You are regular reader of our column “Preranabindu” and in your letter (without name and address) you write that - “please reply to my question which confuses me a lot.” But you have to understand one thing that neither I am an owner nor an editor. It is because of the welfare policy of ‘Gujarat Samachar’ that you can read the articles written by Yogabhikshu. As your questions are not only of yours but they are of others too, let me reply them as per my understanding. Your first question is –

**Question-1:** Every Indian saint would like propagate religion in abroad countries and subsequently would like to settle there permanently. My queries are – don’t we, the people of India require saints? Or don’t we have a spiritually curious people in India?? Or do people living abroad are better qualified, eligible and meritorious than the people of India???

**Answer-1:** Every saint of India does not like to propagate religion abroad or does not like to settle there permanently but some saints have done so and have been doing so. Media focus more on those saints who go abroad hence people come to know more about them. But we do not come to know about those saints who stay in India and their names and activities are never published by Indian media. In fact, we have never bothered about the saints who stay in India. We never try to identify and recognize the saints who live in India. We keep note of saints who visit abroad or stay abroad but we don’t know anything about the saints who stay in India. Why so?! Would such questions arise, had we been aware of them? We do not know or take care to know about those saints who are so thoroughly engrossed in the spiritual and welfare activities that their separate existence doesn’t visible. Why so!?! Due to our crass and laziness we don’t need Indian saint if we get overseas saint; we don’t need saint from Himalaya if we get foreign return saint; and we don’t need saint of Mount Abu if we get saint of Himalaya; and we don’t need saint of Ahmedabad, if we get saint of Mount Abu; and we don’t need saint of Maninagar (suburb of Ahmedabad) if we get saint of Ahmedabad; and we don’t need.....Such is the deterioration of our mind! Such is the poor state of our intellect!! We don’t allow those saints who on

their own come to us for our welfare; but when the same saints come with a foreign return labels and certificates received from abroad countries then we would be ready to stand in a queue for hours with offerings in our hands for their glimpse! So the saints who want all these should at least make one foreign visit, even by borrowing money; for later on they are going to earn huge sum of money and wealth from the people with poor state of intellect. But the saints who do not want all these but who want our spiritual progress and welfare, too are forced to take one foreign trip with a feeling that - "If I don't have a 'foreign return' label then this big long row of caravan of intellectually bankrupt people would never value my sainthood and would never come near me; then how would I give them sermons?" Let me share an experience of mine with you to explain what I have mentioned above.

During my 10 months' stay in USA I had so much spiritual communication with an American Yogi of Wyoming State. In one of his letters he had written – "As there are some people in India who are very intelligent, likewise we do have such people in USA too. As there are many people here who have knowingly or unknowingly forgotten their spiritual path, likewise there are many such people in India too. Hence it is the duty and work of Indian saints to salvage and uplift such people in India. Despite there is such huge work pending in India, why should Indian saints come to USA?" I had given him the below mentioned reply –

"Indian saints visit USA to salvage and uplift Indian people only. Unless and until the patient has trust in the doctor he does not follow the prescriptions of doctor; then how can his disease be cured! Likewise the people in India who are needed to be uplift don't believe in Indian saints. But if saints make a visit of foreign country and come back to India then people start believing him. Due to such reasons some saints prefer to visit abroad at least for one time. Thus, the people themselves indirectly inspire Indian saints to make an abroad trip. As the overseas work-field is destined for some saints, then they too go to abroad countries. Then as per the situation, circumstances and nature's inspiration they may come back, or they permanently settle there or they make up and down.

India is a land of saints. There can never be scarcity of saints in India. But our curiosity is incomplete, our efforts are crippled and our ignorance of true value so we do not try to find saints, and if saints meet us we never recognize them, and if we recognize them then we never welcome them. The efforts we make to get one month salary, do we make even that many efforts for saints? Firstly, our definition about saints itself is illusionary. Even we don't know about what to attain from the saints! Our understanding about saints is so shabby and tattered that we believe that saints must be talismanic; and talismanic for us means saints must fulfill our desires. Though we address our Guru-saint with revered but our behavior and emotions are such, as we are their masters.

Sainthood is not an ascribed thing. Sainthood is a life style. Saint means whose illusory understanding is thoroughly ended. The saint is neither benefitted nor at loss, if we recognize saint or not.

We know about the saints who travel abroad but we don't know anything about saints who are settled in India. There must be something in those saints who have travelled abroad and settled there or people there are successful in convincing saints to settle there. As there is certain praise worthy things in India, likewise why can't such praise worthy things be there? If all the people in India are lovers and admirers of saints then how can saints get chance to leave their lovers and admirers and go abroad. There is nothing like that, that all Indians are saint-lovers. On the contrary some people are flared up if they hear about saints! As India has some saints, curious and inquisitive people proportionately; other countries too have such people in proportion.

The appearance of saints may vary according to country, time, situation, culture, suitability, etc. The true sainthood is concerned with heart and hence it is inevitable that we recognize them with our heart only; not with our intellect.

Saints feel every land as a land of God and every curious is eligible. But we, due to our ego and less intellect, start believing that - "no other person should get a great benefit so easily from the saint; we are the only eligible!" What is it to do with the lake which is full of water and an envious bird like us thinks - "If other birds drink water

from the lake, I would not drink!” The lake does not call anybody, nor does it deny water. It has left its discriminative nature. Saint is like such lake whose union is done with Supreme Being Lake whose stock of water remains as it is for time immemorial. Hence even if innumerable birds drink water from it, there would be no shortage of water.

People get the saint as per their curiosity and eligibility. Hence instead of making doubts or asking questions one should try to raise his bar of eligibility which is more beneficial for him. Though it is obvious that curious person will have more questions but it is better for him to restrain himself as soon as possible.

### **I bring Bapu (Guru) to light!**

One spiritually curious person came and started talking about great souls (Mahatma) in some harsh language –

“Recently Nijanand Bapu is very much famous in all corners of the country but before a few years nobody even recognized him. We brought him to light by giving him space in our magazine on regular basis. However he would not remember that!”

He also boasted enthusiastically about bringing to light other Mahatmas, saints, Yogis, Bapus, devotees, etc. After talking about other matters too, he went.

Hearing his talks I become happy as well as surprised. His particular words “Bring Bapu (Guru) to light” have started glistened in my thought process. Those words had miraculous impact on me. My series of thoughts continue...

Though we don’t know the true meaning of ‘glisten’ and ‘bring to light’, we keep remembering that we have brought somebody to light. We don’t know that post our birth we are glistened by somebody else, up till now. If we don’t know that fact then how can we keep note of it?

Was it not a true pearl when it had lied in the bottom of sea? Was it not worth a million rupees? Whether somebody who decides its true price is present or absent but true pearl remains true pearl. And if it is a bogus pearl then what if thousands of jewelers count it a precious

one? The fake and bogus pearl would remain fake and bogus only; it would be easily broken if it is kept on anvil and hit with a hammer.

A title of jeweler is attained only if one gets more and more chances to ascertain the worth of it. What is the need of jewelers if the true diamonds and pearls don't exist? Who needs the jewelers then? How can one test the ability of a person who can examine the diamonds if they don't exist? If we clear the test then only we get the degree of appraiser; and then only people can have trust in us and believe that we appraise the value of things correctly.

Whether true pearl lied in the bottom of the sea, or in the hands of jeweler, or with beggar; it remains what it is. It is not getting changed by moving from one person to another or by moving from one place to another. The fluctuation in the value of true pearl depends upon the changing attraction of a person and attraction doesn't be the same forever.

If you get a true pearl then it depends upon you that whether you want to get full benefit, more benefit, less benefit or no benefit at all from it. The pearl has nothing to do with that; it remains in immutable state.

Nijanand Babu always remains care-free and in his joyful state. He remains free from the dual of happiness-unhappiness and would not bother about who bring him to light, who threatens him, who brings him to light for wrong reasons, or who bring themselves in the name of him. A philosopher's stone would never raise a query – "Why an iron does not become gold after touching me? Is it a stone?" It depends upon the competence and eligibility of one who wants to become gold after touching philosopher's stone. If stone tells that – "Though I was iron I don't become gold even after touching philosopher's stone, hence philosopher's stone is not philosopher's stone but it is an ordinary piece of glass." – That does not make any difference to philosopher's stone.

Let us put the topic of "who brings whom to light" aside for a while, let us come out of unnecessary emotions and think as mentioned below; so that all are benefitted:

The responsibility is on a shoulder of jeweler to find out true pearls which are there in the bottom of sea, mark their value, and deliver

them to their true lovers; that only is his pleasure and attainment.

It is the duty of gentlemen who have vowed for “welfare to all, happiness to all” motto, to find out true saints from the secret places, put them before the society so as to enable society to take benefit of them; thus everybody would be benefitted.

Editors, secretaries, administrators, reporters, authors, publishers, etc; they all are core parts of the “welfare for all – happiness for all – benefit for all” movement run by associations. They all are integral link which firmly connect the saints and society. They all are like those who point fingers to the places where a hungry can get the food. They all are like attendants of God who find out divine saints for the sake of society and put them before public. More they understand their responsibilities and duties, better their position is.

Who is shined by whom? Those who understand their duties are already shined. Some are such who are dismayed of shining! And some are such who bring to light those who don't wish to be in limelight and thus shine themselves!

There is no less responsibility of authors. It is said that the type of author community a nation has, the citizens would become like that. In other way we may say that the citizens of the nation are the reflection of author community. The true author would ensure that the intuitive and inspirational content he prepares to raise the level of society must be prepared in the simplest of form so as to enable masses to take benefit of it. Such authors can only be called true authors. As water flows in the slop without making any efforts, the efforts are only to be made to bring it up; likewise no efforts are needed for the instincts to be pervert, efforts are only needed for instinct to be sacred, pious and virtuous. What is the significance of an article or content of literature which does not present the highest moral values and ideals? There are many places for releasing the garbage of mind and the outburst of it. Why should an ideal practice be desecrated? Such talks are for the intelligent and prudent gentlemen, not for ignorant and perverts.

One affectionate said: Yogabhikshuji! You write articles. But in today's times there is no dearth of authors, blindly you pick up a person and he would be an author.



I asked: Then as per your opinion what should I do?

He said: Occasionally we hear a few sermons from you and we are satisfied. It is more than enough for you.

I said: Do you like to hear my talks? Are you satisfied with that? But how many people are there like you, who can come to me in person and have a time to sit with me? There are many admirers and affectionate people who want to listen to the spiritual discourses delivered by me. For them this is the only remedy to write articles and get them published. And why do you consider my articles as an article? If you consider them as written spiritual discourse, then? Those who help in various ways to deliver the said discourses to many people are doing a great job of people's welfare.

Hey Almighty God! Please give me wisdom.

### **“I do – I do” – Come down from the elephant of ego!**

There has been an old, well-known and very useful storyline – Bahubaliji had done formidable penance, but for the sake of his ego. At that time his sisters had warned him, “My dear brother! Come down from the elephant.” He understood the warning and came down from the elephant of ego. And then only he could become Bahubali (a man with huge physical strength) in true sense.

As such this storyline is an ancient one but observing it minutely we may find it contemporary. This has been happening daily in our life. Knowingly or unknowingly, by hook or crook, we drag ancient Bahubali in present-day time and then we don't let him come down from the elephant of ego. Hence the nectar of joy and happiness which is attained effortlessly is converted into poison of sorrow and unhappiness; thus the pleasure of life is ruined.

How good is it for us to become alert when a sister who may come into different forms to warn us about this i.e. to convert this poison again into nectar?! But we don't want to be warned or become alert however prefer to feed our stomach by keeping on talking about ancient Bahubali! Can our hunger be satisfied like this?

It is true that it is easy to talk about such talks but it is very difficult to put them into practice. But the fruits of virtues and sacred conduct are extremely great though we have to face great difficulties in

practicing them. Comparatively there is no great difficulty in practicing good and sacred conduct looking to the extremely great fruits of such conduct; actually the great difficulty is nothing but the hallucination. The writer or the readers, who so ever practice the sacred and virtuous conduct, would be living extremely happy life forever.

There is great impact of “I do – I do” in life. And it is very difficult to identify that, for, assuming so many ways and infinite forms it penetrates in mind. Let us understand that with an example –

In small villages, in the morning, a few beggars would go home to home asking for the food grain or flour. While begging they stop at each house and shout “Siya-Ram” and wait outside for a few minutes in expectation that somebody from the house would give a fistful of flour or grain. They would get the food from some homes but there may be a few homes, the persons living there would deny giving food.

One day such beggar stopped at such home, shouts “Siya-Ram” and waited for the food. Everyday a mother-in-law of the home who denies regularly giving food to the beggar had gone out. Hence beggar was hopeful that the daughter-in-law would give him some food. But daughter-in-law too denied due to fear of her mother-in-law. So beggar started mumbling and going to the nearby home. While going to nearby home, he met mother-in-law. The mother-in-law asked him, “What did daughter-in-law give you?” He replied, “Nothing.” So mother-in-law told him, “Come back. How can daughter-in-law deny?” Hearing this beggar was happy and thought the today he might get something from this home. When both came to home, mother-in-law asked him to shout ‘Siya-Ram’. So beggar enthusiastically shouted loudly ‘Siya-Ram...’ Immediately mother-in-law scolded him by saying, “Aren’t you shameful in begging though you are denied daily?” The beggar was shocked to hear this and asked her, “Your daughter-in-law had already denied then why did you call me back?” Mother-in-law replied, “The right to deny is also mine; then how can daughter-in-law deny? How can she snatch my right? So go to other home without arguing much.”

Though many a times such episodes of “I do – I do” made us immoral and thus cause a great damage, we don’t become alert and

instead of extinguishing fire of our own life we rush to douse the fire of others just to satisfy our ego.

Since time immemorial such episodes have been happening. Sometimes we feel sorry about it and whereas sometimes it is felt as part of human nature.

Without true understanding we can never come down from the elephant of the ego. The denial to give food to the beggar by daughter-in-law assumes to be a wish of mother-in-law however mother-in-law was not satisfied! This is called the pinnacle of ignorance. How can one make such people happy?

The episode of mother-in-law and daughter-in-law is just an example. Such things happen in our daily life but we don't see it; as eye can see the whole world but can't see itself.

**એક લોહા પૂજા મેં રાખતા, એક બધીક ઘર પરો;  
યહ દુવિધા પારસ નહીં જાનતા, કંચન કરતા ખરો.**

Ek loha puja me rakhat, ek badhir ghar paro;

Yah duvidha paras nahi jaanat, kanchan karat kharo.

Explanation: One piece of iron is kept in the form of idol for worship in the worship-room and the other piece of iron is kept in the form of hunting weapon in the hunter's house. Parasmani (philosopher's stone) can never differentiate between two i.e. idol for worship and weapon for hunting – it would turn both of them into gold.

Saints and sages would always impart everlasting wealth of happiness, peace, true understanding and wisdom to all those who are in touch with them either with thoughts-speech-conduct or with body-mind-wealth or with the literature-sermons.

Prayers to God that let the shield of true understanding and wisdom protect us throughout our life!

### **Dominance of ego!**

An ego, taking the most subtle and different enticing and fascinating forms, penetrates the human mind and knocks down him. Let us understand that how an ego assumes different guises –

Everyone should believe my Guru as their Guru – such is our

obduracy and wrong insistence. When such obduracy and adamancy is not fulfilled then we become very unhappy and the person who does not fulfill our obduracy would look like an enemy to us. Though we have all other happiness, such ignorance and obduracy keep increasing our unhappiness and enemies. At this crucial juncture if somebody tries to remove our ignorance then we start hating him and discard him at once. Even we are not ready to hear those whom we believe our Guru or saints! And thus, knowingly, we suffer the pain of unhappiness!

The reason to enter into the spiritual world is to develop subtle understanding and to identify subtle ego with that understanding so as to enable us to save ourselves from that ego. But there too our ego prospers, for we bring our ego in our journey of spiritual world too!

The meaning of obeisance to Guru is that we have bowed our head at your feet i.e. we have put our ego at your feet; now onwards we would live our life as directed by you. As we don't understand this talk in its true sense we bow our head for senseless imitation and even in spiritual field, by misusing our intellect, we prostrate such as-

**नमन-नमन में डेर है, बहुत नमे नादान;  
दगलबाज दौटा नमे, चित्ता, चोर, कमान.**

Naman-naman me fer hai, bahut name nadan;  
Dagalbaz Dodha name, Chitta, chor, Kaman.

Hypocrites are valiant in prostrating. But their prostrate are like Cheetah, thief and arch – when these three bend or bow more, it is for hunting, stealing or killing respectively. Thus there is difference in the bow down process of each one. The only obeisance which is considered virtuous and sacred and proved to be for own's welfare is the obeisance which is done with the understanding to dissolve the ego.

**तीन टुक कौपीनको, अरु बिन भाजु लोन;  
तुलसी रघुवर उर जैसे, धन्द्र बापडो कौन ?**

Tin tuk kaupinko, aru bin bhaji lon;  
Tulasi Raghuvar ur base, indra Bapdo kaun!

Explanation: The Guru-saints who put on clothes for the sake of modesty and not for fashion or show-off, who eat not for the taste but to sustain the life, and who constantly worship the Supreme Being; even the Indra-God (the king of Gods) is powerless before such Guru-saints i.e. such Guru-saints don't need to dance to the tune of wealthy and rich people.

After spending some body-mind-wealth for Guru-saint if we wish that they do according to our say then it is considered as sheer foolishness of ours! Those who have not increased their worldly affairs, those who have left the affection of their parents to move forward in the path of welfare and salvation; why should they perform as per our say? But our ego never let us understand such simple matter! And with our obduracy towards Guru-saint we suffer a lot and make others suffer too.

When mango-tree has fruits they bend downward so as to enable others to eat very sweet and tasty fruits of it; whereas when palm-tree has fruits it gains more and more height. When mango-tree like philanthropically inclined people become very wealthy then they become more and more humble; and when palm-tree like egoistic persons increase their wealth then they trap others so that others perform as per their wish.

When boat starts filling up with water, then one should draw water out of the boat or else a boat would drown; likewise when more than required wealth is accumulated in the house then gentlemen use them for welfare or else the house would drown i.e. the family would shift to a wrong path.

We have to bow at the feet of Guru so as to enable us to eradicate our ego, not to nurse our ego. This talk must not be forgotten.

### **Not to accept help in need is subtle form of ego**

Shri Premchandji says – I don't have trust in those who don't laugh at the time of happiness and don't cry at the time of unhappiness. By saying this he is praising simplicity and naturalism.

Human being is a social animal. He can't stay without society, though everyone has his own society. Why does human being prefer to stay in society? For, whether he wishes or not, he needs help of

others to live his life. It is a common nature of human being that when others need his help, he offers his help and when he needs help of others, he takes help of others.

There are exceptions too. A few individuals are such that they sacrifice everything they have for the society but never take a single penny from society. There are a few people who are too much obsessed with self-respect that when bad times come and they feel that they would be a burden for the society they commit suicide. Philosophically this is less understanding. In such cases the hidden ego takes the form of self-respect and misguides them. “I help everyone but I don’t take help of anyone” – such feelings and emotions are the forms of obduracy and cussedness. Our body is also a wealth of society hence we don’t have a right to destroy it by not taking care of it, or by committing suicide. As, willingly we help others, in case of need we should not feel shy to take help from the society. As our own body is a part of society, to take care of it is not an infatuation but it is a part of service to the society. As not to help needy is a moral crime, likewise in case of our need not to take help from the society is also a moral crime. Thought one should not ask for the help forcefully but it is not proper to deny if somebody offers help willingly. It is necessary and useful to understand this secret for social workers and for all. I remember one episode which I would like to share here –

Many years ago I stayed at Naturopathy Ashram in Urulikanchan. On one day during my stay I went to meet Shri Balkoba Bhave (a brother of Shri Vinoba Bhave) in his room. I prostrate and sit. He was writing something. I observed that he was writing on the blank sides of the posts he received. After some time he looked at me. His left eye was closed. I had never seen him before. So I thought he might have lost his left eye. He talked with me for a while. He mentioned that national must be used very economically. He was referring to his writing on the blank sides of the posts. After routine talks I asked his permission for meeting in the evening and left his room.

When I met him in the evening I was very surprised looking at his face! Currently his left eye was open and right eye was closed. I started thinking hard with the feeling that I might have made a mistake seeing him during morning. As our meeting concluded, to clear my doubts I

asked him, “In the morning your left eye was closed, and now...” Before I had finished my query his reply was short and simple – “Why should one use two eyes when he is able to do his work with one eye?” For me it was shockingly happy reply. Even while writing this article I visualize that episode before my eyes.

It is demonic to take help from all but not to help anybody; it is humane to help needy people and to take help from others if needed; it is Godly to help all but never take help from any one. Earth, water, fire, air, and space – these five basic elements are called deities by scriptures. We are humans. Hence if we would behave like human then we along with all others would be happy and peaceful.

The subtle ego come in a different ways and forms and causes our downfall by deceiving us. Let us identify the multifaceted subtle ego by the grace Guru-saints and with the help of skillful intellect.

## **It is a great misery that God of death has seen the house**

Let us not forget that –

**(੧) ਆਪ ਮੇਂ ਅਪੀ ਜਾਨਾ ਰੇ ਭੰਡਾ ਪਵਨ ਸੇ ਊਡੀ ਜਾਨਾ**

**ਤਮੇ ਥੋਡਾ ਕਰੋ ਅਭਿਮਾਨਾ, ਏਕ ਦਿਨ ਮਿਟੀ ਮੇਂ ਮਿਲ ਜਾਨਾ...**

**(੨) ਸੋਨਾ ਰੇ ਪਹੇਨੋ, ਰੁਪਾ ਰੇ ਪਹੇਨੋ, ਪਹੇਨੋ ਫੀਰਲਾ ਸਾਚਾ;**

**ਰੁਪਿਆਨਾ ਗਜ ਮਸ਼ਰੂ ਰੇ ਪਹੇਨੋ, ਤੋਯੇ ਮਰਠਾ ਕੇਰੀ ਆਸ਼ਾ.**

(1) Khakh me khapi jana re banda, pavan se udi jaana

Tame thoda karo abhimana, ek din mitti me mil jaana...

(2) Sona re paheno, rupa re paheno, paheno hirala saach;

Rupiyana gaj mashru re paheno, toye maran kerī aasha.

Explanation:

(1) Our body has to immerse into ash and fly with the wind; hence let us not have ego because one day we have to merge with the soil.

(2) Even if we wear costly ornaments made of precious metals and diamonds, even if we are among very few riches, death is inevitable for all who have born.

Such ancient hymns are like a ocean in the post which make all of us aware of the reality of human life. If we continuously keep in mind the above mentioned explanations then would we do futile practice of pampering our body? Do we resort to fraud, lies or violence

for pampering the body or for the taste of the tongue? Never.

Some people scare the society that by serving and propagating the literature related to renunciation and detachment towards worldly pleasure would stop the progress of society; or by adopting the means related to worldly pleasure society would progress more and those who don't adopt them would lose the race towards modernity, etc. etc. It is totally a lame scare. How much progress is made in the lives of those who make scientific inventions and those who are using such inventions in their routine lives? If we try to reach to their hearts and try to find out this secret we would come to know that they are bankrupt so far as attaining true happiness, peace and content! Even they have lost the etiquette of recognizing what is good and what is bad! Even there is deterioration in their definition and understanding of "what is true progress"!

Would we call it a progress when we find people wearing leather shoes or carrying purse made out of the leather of endangered species or innocent animals-birds and eating stale Pani-puri (an Indian snack which consists of a round, hollow puri, deep-fried crisp crepe and filled with a mixture of flavored water (known as *imli pani*), tamarind chutney, chili, chaat masala, potato, onion or chickpeas.) or stinking Ragda-Pattice ( This Indian dish is a popular street food offering, and also served at restaurants that offer Indian fast food. "Pattice" may be a localization of the English word "patties," and refers to the potato cakes at the heart of the dish.)?

While attending our diseased parents, relatives and friends we keep ourselves away due to the fear of infection or keep a cloth on our nose when we go to meet them in hospital room; we consider them unholy who takes tea in the morning without taking bath; we treat them unclean who don't wash their hands post latrine; such are we, who, in highly unhygienic place and under acute unhygienic conditions, very affectionately eat Pani-puri and Ragda-pattice!!! And that too from whom – who takes bath only once in a week, who even does not know that after latrine one should clean the hands; we eat Pani-puri which is made by such one's hands!! If we consider this as a progress and advancement then who can save us from the consequences?



Would we call it a model which would compel us to leave the highly nutritious and vigorous vegetarian food and tempt us to opt for stale and stinking non-vegetarian food and alcohol? Would we call it a glory to leave aside the food prepared with love and affection by our family members and would stand in queues to eat food prepared by those who may not follow rules of hygiene while preparing the food and who are paid cooks?? Is it an adverse intellect at the time of destruction or vice versa???

Those who are intellectually bankrupt hence can't understand the ethical code; those who don't even understand that how much hazardous the non-vegetarian food to the body is; should we call their crass a way to progress?

While slaughtered the animals are so scared that whole bodies of theirs become poisonous. Due to this their blood-meat also contains poison. Without knowing all these, people eat meat and other non-vegetarian foods; should we believe that such people moving ahead towards progress or they are very advanced?

“Bigger animals eat smaller one” – this rule is prevailed in wild animals. Those who forcefully insinuate that the said rule is applied to all creatures; should we call that they are moving ahead in the path of welfare?

Parents, in the presence of their children, behave with modesty and etiquette so that the children can be impressed upon positively and become polite and modest. A few decades back when parents go to watch a movie they don't bring their children for a movie though the movies were more social and free of vulgarity. But the invention of TV has facilitated to watch all kinds of movies sitting at home only. Due to this, now small aged, middle aged and older aged people would watch even vulgar movies sitting together. Did the scientific inventions mean for such progress and advancement?

There is a local saying in Gujarati - It is a greater misery that God of death has seen the house than the misery of death of an old woman. There is less distress that we get down one step of the ladder, but the fears of reaching to the bottom by getting down the steps of ladder now and then shiver the heart. Years back when we were ruled by the British Government the experienced poet had expressed his pain and

distress sarcastically and tactically to make people aware of the wrong policies of government like this –

संतान में बू आये क्या माबाप के धतकार की,  
दूध तो है डिब्बे का, तालीम है सरकार की.

Santan me bu aaye kya, mabaap ke itabaar ki,  
Dudh to hai dibbe ka, talim hai sarkar ki.

**Explanation** – How can children inherit the lifestyle and culture of their parents? For they are imparted overseas learning by overseas government and they are fed milk of milk-powder stored in tins. Had they been fed with mother's breast-feeding and imparted education by their own Guru-saints then they were nurtured according to the faith and belief of their parents.

Currently we are independent and we have our own government. Do we feel that the above mentioned distress is reduced or removed under our own government? If we don't feel that the distress is reduced then would we sit scolding the government??

For moving upward we need efforts and hard work; for going downwards we don't need efforts and hard work. The gravitational force would pull you down, on slop the water would flow naturally; the lust and desires would result into your downfall.

If we aim at the top of the tree the at least we would reach to the middle of the tree but if we aim at the middle of the tree then we would remain on the ground only.

When there would be a flurry of literature by the Guru-saints which is full of renunciation thoughts, sacred and virtuous subjects then under the warmth of such literature we may cover half of the distance of our spiritual journey. After reading such literature the whole world would not become ascetic. And those who are saintly people, who are born eligible to become ascetic; nobody can dare to hold them in the bonds of worldly pleasures. The saint would carry a person who has come to knock him down, to the path of salvation along with him.

How poor is our definition of happiness and unhappiness! We consider ourselves happy by taking daily doses of injections, eating-drinking medicines which have many side effects and having operations on our body either to remove diseased limbs or for cosmetic

purposes. And we consider people unhappy who eat onion-bread, live happily in their huts, have non-greedy nature, and remain healthy and joyful! Moreover we take challenge of letting these happy people to realize that they are unhappy and for that we take proud that we have done the work of philanthropy!! We lose our sense of making true judgment that by doing such things whether we have made them happy or unhappy; such is the dolt we have become.

A true happiness and peace is not in innumerable types of material and physical things, but it is in the satisfaction and content. But we are so unfortunate that those who tell rightly us that “true happiness and peace is in self-satisfaction and self-content” are considered lazy and hypocrites! Only God knows where such progress and advancement lead us to?

At present, there has been a race of telling different than what the masses are telling. “When everyone says ‘Yes’, then I say ‘No’; and when everyone says ‘No’ then I say ‘Yes’” – people are addicted of doing so.

We should not forget that we have to work in the age where values and ethics are changed hence we have to be ready for ill-fame and stones instead of praise and appreciation.

Jesus Christ prayed even for those who had crucified him. What did he say? “Father, forgive them, for they know not what they do.” Those who are on the path of salvation will have to be prepared to say such things during the course of their journey.

How deteriorated the definition of progress and advancement! We have given only a few examples of that which occur in our daily lives. There is no end to such examples and episodes.

### **When is it called that we are defiled?**

Dayanand Saraswati was taking his meal. At that time his disciple had said, “Swamiji! You are eating cobbler’s Roti (bread)!” Swamiji replied, “No, I am eating wheat’s bread!” Swamiji used to say, “Food is considered impure in two ways – 1) if it is purchased with corrupt money, and 2) if there is a poisonous substance in it.”

Swamiji had told the above mentioned episode to break the conservative belief. During his time the root elements of virtues and

sacredness were perverted and wrong belief of “untouchables and untochability” had taken centre stage. So for simplicity the direct and plain definition was needed. Sage Patanjali too has given more importance to internal purity and cleanliness than the external one. But the rules for hygiene and securing health framed by visionaries are not of less importance. Religious and spiritual activities too are done with the medium of body only. Hence health is of utmost importance. The breach of hygienic rules of better health is like subtle sins and one has to bear its fruits in the form of pain and sufferings. Such minute things are not understood easily hence the human being remains careless and neglects them.

In the past people boycott the one who eats the food made in the house of different caste for they consider him as defiled; all transactions with him would be banned. At present we feel all such talks as weird and unwanted. But in such rules there is hidden mystery of health and hygiene. If common person are not feared or shown greed then they would not be ready to comply with the rules framed to achieve happiness and peace. Hence they are ordered to comply with the said rules by showing them fear and greed. Less intelligent person cannot understand such rules scientifically so they are enticed in the name of religion and heaven to comply with such rules. Egoistic and stubborn person would not believe in such rules hence he is made to scare that he will be boycotted by his own caste and is treated as defiled. Such effort should be appreciated.

At present we immediately believe about the spreading of infectious diseases. If somebody in our house suffers from TB then doctors advice us to keep cloths and utensils separate which are used by the TB patient; and also advise all family members not to be in the contact of patient or else other members of the house would be infected with the disease.

As long as somebody in our house or from our caste suffers from infectious disease we may be aware of that, hence we are alert, take care of hygiene and ensure that we are not infected. But how can we know about the diseased people of the world whose diseases are infectious? We have started taking food either made by or made in houses of diseased-perverts, known-unknown, hotel-lodge, thieves-

dacoits, drug-addicts, violent-adulteries, etc.! What would be our condition? Furthermore, to defend ourselves, we argue, “Everything including even stones is digested in our stomach!” But when age peaks up then we come to know that even a water of green gram cannot be digested by us!

Though we like the taste of food prepared by others but do we know that under what hygienic conditions that food is prepared or by witch skin diseases or other infectious diseases the person who has prepared the food suffers? Each body has different type of metabolism that is why the stink of perspiration of each body is different. Those who firmly believe in hygiene and health should also insist on using their own things.

When family members prepare food then their emotions and affections are also attached with it. Do the servants or unknown people have such emotions and affection? At the time of cooking the rules of cleanliness and hygiene must be observed. How can we expect the observance of hygiene from the cook who, while cooking; eats tobacco, smokes cigarette and every fifteen minutes needs tea; whose cloths are very dirty and keeps on cleaning his leaked nose and stinking sweat with the dirty clothes?? If, to enhance the taste, he uses more spices and ingredients like jiggery, tamarinds, etc.; prepares food which is liked by our tongue then we keep on praising him like anything; though after eating such food, next day we suffer from acute stomach pain or pass blood in stool!!

Though we read daily in the newspapers that how fraudulent, deceitful and treacherous people let us eat butter-paper in the name of crème, unhygienic fat in the name of clarified butter and ice-cream and nuclear affected butter; we don't want to leave the habit of eating outside food no matter after eating such food we suffer terminal diseases or we have to die!!

One should prepare food after taking bath and wearing specific cloths – such insistence has a valid reason to maintain cleanliness and hygienic condition at the time of cooking food. Reformists, in the name of reform, have ruined the rules of hygiene. After breaching such sacred rules a human being is defiled in such a way that untimely he becomes skeleton or obese and thus becomes victim of incurable

terminal diseases!

Scripture of cookery is not inferior to scripture of Vedas. Expertise in preparing food in such a way that the nutritional values of food are maintained is also an art and attainment. Such cooks are called ‘Maharaj’ (it is a Gujarati word used for the cook of the house – here its meaning is “the one who gives great kingdom of perfect health”); other cooks are called ‘Maraj’ (here its meaning is – “the one who leads to incurable diseases.”)

Contemporary science believes in the ‘theory of germs’. While operating the patients surgeons wear sterilized masks to avoid germs. These all are rules of cleanliness, hygiene and purity so they must be complied with. If we are careless and negligent in complying with such rules then we would be defiled – we would be down with bad health and incurable diseases. In certain houses there are people who do all their work on their own – even cooking too. Such vows are also considered as excellent practice in the journey of getting better health.

Such secret may be there in following the practice of untouchability. In the ancient age it was considered sin to touch the person who involves in many sins and criminal activities. He was forced to stay outside the village so that he could not spoil others. Due to crass mentality of people even small children became victims of such punishments. Perhaps in this way the society of untouchables came into existence. At present too, such practice is in existence but in different forms – like criminals are kept in jails. It is one kind of boycott. If criminals are kept in jail, away from the society then others are saved from spoiling by criminals. Thus the original practice may be for the purpose of welfare but by passing of time it becomes conservative and disadvantageous. Hence from time to time some people come forward to make changes in them or alter them completely.

In general we believe that the skin of residents of hot land-region is black whereas the skin of residents of cold land-region is white. But since many generations Negroes of Africa staying in USA have the black skin and there is no change in their lips, hair, nose and face and the Americans live in India remain the white-skinned only. Why

is it so? Why there is no impact of region on them? With such examples one has to think subtly about the mysterious independent power of root and seed.

If rules of hygiene and health are not maintained then too one is defiled. If the reforms are not done in conservative practices then too one is defile. If one desires to enjoy happiness and pleasure all alone then too one is defiled. And if one is not compassionate towards the unhappy people then too one is defiled.

When human being is full of anger and appetite then he becomes untouchable. At that time he should take bath so that he is cooled down. At the time of the birth of a child and at the time of death family members observe ceremonial untouchability for stipulated time; in that practice too, the rules of hygiene are followed indirectly. Wise people say, “human being is permanently ceremonial untouchable, for, daily, a baby boy takes birth in the form of his fascination and a baby girl dies in the form of his compassion.

Unless and until the true understanding and wisdom is attained we would remain defiled only. We have to be sacred by taking bath with the water of true understanding and wisdom.

## **The importance of internal-purification and sagacity**

According to Sage Patanjali there are 8 Limbs of Yoga - YAMA - Restraints, moral, disciplines or moral vows, NIYAMA - Positive duties or observances, AASANA – Posture, PRANAYAMA - Breathing techniques, PRATYAHARA - Sense withdrawal, DHAARANA - Focused concentration, DHYANA - Meditative absorption, SAMADHI - Bliss or enlightenment. The first two limbs Yama and Niyama have five sub folds each. Ahimsa (nonviolence), Satya (truthfulness), Asteya (not stealing), Brahmacharya (chastity, celibacy, sexual restraint) and Aparigraha (non-avarice, non-possessiveness) are called Yama (Restraints, moral disciplines or moral vows). Shaucha (Self-Purification), Santosha (Contentment), Tapa (Self-Discipline or penance), Svadhyaya (Self-Study), Ishvara Pranidhana (Self-Surrender or surrender to Supreme Being) are called Niyama i.e. Positive duties or observances. All these ten sub folds are very important in life. Let us understand Shaucha (Self-

Purification).

Patanjali says - By observing rule of Shaucha (self purification) one feels nauseating in the limbs of his own body and other bodies; and the benefits of self-purification, simplicity, concentration, control over senses, and self-realization are attained.

Shaucha means sanctity, purification, cleanliness. There are two parts of Shaucha viz. Aantarshauch i.e. internal purification and Bahyashaucha i.e. external purification. Compliance of both is beneficial. But internal purification is primary and external purification is secondary. If both are practiced then it is better. But due to external circumstances if external purification is not observed properly then it is okay. However insistence must be necessary to observe internal purification. Then only true benefits are achieved.

Take bath every day, wear washed cloths, wash and clean hands-feet after going to toilet, keep hair oiled and combed, light lamp and incense in the house, keep house clean, exercise regularly in the early morning, keep adequate and healthy diet; keep body pure, clean and healthy by performing Shatkarma (literally *six actions*), also known as Shatkriya, refers to Yogic practices involving purification of the body; these all are included in external purification.

Enhance virtues; cultivate abstinence, sacrifice, and endurance; sacrifice something for society, keep rule to do something for others, avoid sinful activities, enhance righteousness, and by many other means enhance sacredness and internal property are called the internal purification. The downfall is inevitable if we keep busy in external conducts and don't focus at all on internal purification. If internal purification is complied properly but out of circumstances external purification is not complied properly then there is not much damage. One should try to comply internal and external purification properly but more insistence should be on complying internal purification. In scriptures too, internal purification is compared to Bhaagvata Dharma - means relationship with God and execution of our duties in that relationship.

If every conduct is observed with prudence and philosophically then only true benefit and true happiness-peace can be attained; senseless observance of any action can become futile burden. The



external cleanliness must be observed with true understanding. Let us understand it in detail.

In many families there is a custom to wash hands many a times or taking a bath or changing all the cloths after going to toilet and it is being observed very strictly. So far as cleanliness and hygiene are concerned it is a very good custom but if its original intention is not understood then such custom can be uncomfortable and dreadful.

The non-digested food is converted into excretion and it is passed out periodically from the body. That excretion is considered very impure and creates stinking air. To get rid of such stinking and impure air the above mentioned custom comes into existence. If we don't pass out such impurities from the body then the body becomes very impure and dirty. Hence excretion must not be kept in the body. Periodically it must be disposed. But if somebody is not aware about this and only adhered to senseless observance of the custom then in certain circumstances he would keep these impurities in the body and make the body impure and diseased. Let us understand it with an example of one such circumstance.

A person who is a strong believer of such custom has to go to village for an occasion. There is an acute shortage of water in that village. From early morning the host family works hard to collect water from various resources for their daily usage. The guest used to follow the custom of taking bath after going to toilet. As the place, atmosphere and routine are changed the guest has a feeling of natural call twice in a day. Due to shortage of water for taking bath he avoids a second natural call. Because the excretion remains in the body for a few days he fell terribly sick and he has to undergo medication for a very long time.

All these have happened due to senseless observance of custom. If the guest would have true understanding of observance of custom then he would have forgone the external cleanliness of taking bath after going to toilet and would have been healthy by maintaining the internal cleanliness by disposing the excretion from the body.

By misusing the intelligence, how a human being does self-deception in complying pledge?! Let us understand it with an example.

A miserly businessman was on a death bed. He was not able to die

peacefully. During his whole life he had observed many ill practices and corruption. Hence he made up his mind to do some charity-virtues. He thought, “After my death my horse would be useless hence let me donate it.” But his wife was more miserly. So businessman decided that his wife should take pledge to donate horse after his death. When his wife asked, “You seem to be very unhappy. Do you want to say something?” He replied, “If you take pledge to donate my horse after my death then I may die peacefully.” Immediately his wife took pledge and after some time businessman died. Time has come for wife to comply her pledge. She was very miserly hence she started thinking, “How can I donate a horse worth thousand rupees?” So she misused her intellect and went to market with a horse and a pet cat to sell them. Who so ever asks the price she said, “The price of horse is ten rupees and the price of cat is nine hundred ninety rupees but there is a condition – I would sell the horse only to the one who purchases the cat too.” After hearing the condition many people denied to buy the animals. But one truly intelligent man bought both the animals and let the cat go. He was only interested in buying the horse. Miserly wife, by donating ten rupees, complied with the pledge.

This is not the way to comply with the pledge. This is self-deception. In this way, though the words are followed and observed but the essence behind those words is breached. Had she donated thousand rupees then only it would have been called true compliance of pledge taken before death of her husband. Let us see another example.

One old-aged man was on death bed but he was not able to die peacefully. His son said, “Tell me about whatever wish you have. I take the pledge to fulfill it.” Dying man said, “Son! Our servant had harassed me a lot so I had taken a pledge to tear apart his mouth. As I could not comply with my pledge I tell you to fulfill my pledge.” Son said, “I promise you to do what you say.” And immediately old man died.

After completion of obsequies and post-death rituals the son remembered his promise. He thought, “How can I do wrong thing though I had given promise?” He found the way intelligently. He invited the servant for dinner. As the dinner is completed he told the

servant, “Uncle! Today I have decided to give you mouthful of rupees.” He put before the servant a tray full of rupee coins. The servant, in greed to take more rupees, filled his mouth to its utmost capacity as if the next coin may tear his mouth apart. The son said, “Okay uncle! All those rupee coins are yours. Take them and go to your home.”

At the time of death an old-aged man had lost his intellect but the son was very intelligent hence he complied with the wrong pledge with true understanding. This is also a type of compliance of pledge. In this example, instead of the essence of the pledge, the compliance of the literal words of the pledge was considered excellent. Every matter must be observed with sagacity, and then only it can be proved propitious. Let us have the third example.

We have taken pledge to feed the birds at the platform raised for feeding the grain to the birds. Winter, summer or monsoon; we follow this rule ceaselessly. After some days we come to know that rascals kill birds which used to come to eat the food grains. Now either we should stop the rascals who are killing the birds or if we are not capable to do so then we should stop feeding the birds and forget our pledge. For our pledge was to make the birds happy but if the birds would become unhappy then there is no breach of pledge in not complying with the pledge.

We have given some examples of practicing pledges with sagacity but if we live our whole life with such sagacity then only we can be happy and make others happy. We should not forget that sagacity is of the prime importance in practicing the sacred deeds.

### **Our boat too is in ocean, we never know what would happen to it?**

After seeing a boat drowning and after seeing the passengers of the dipping, drowning and making vain efforts to save their lives; the passenger of other boat is laughing! Actually speaking, one should be unhappy while seeing the people drowned and try to help them saving their lives. Saint Kabir who was in the third boat could not tolerate people of another boat laughing at drowning people and spoke out –

और को डूबत देखके, कबीर न हंसीये कोय;  
अपनी नाव समुद्र में, ना जाने क्या होय ?

Aur ko dubat dekhke, Kabir na hansie koi;

Apni nav samudra me, na jane kya hoi.

**Meaning:** One should not laugh at the people who are drowning. We don't know what would happen to our boat which too is in an ocean.

Except for the gentlemen who would like the unwanted sermon of saint? After hearing the sermons from saint Kabir the people started jumping in their boat in anger and then started shouting abusive language at Kabir. Due to their jumping a small boat lost its balance and turned upside down. All started dipping and drowning. Seeing this Kabirji took his boat towards them and saved all. As the anger of the people calmed down they prostrated to Kabirji.

As Kabirji said, the boat of all of us is in the middle of the ocean. We don't know whether we would be able to reach to the coast. At the middle of the ocean if we do mischief or go astray then our small boat would not survive and we too.

At present we are happy by all means, there is no unhappiness of any sort. But who knows, how the coming moments would be? When would we become bankrupt by body, mind or wealth?! At present if we ask for milk we get nectar, we don't get fatigue even if we walk for five miles, and our mind is so unswerving that others get inspiration from it. But tomorrow it may happen that we would be bed-ridden; forget about milk, we don't get even water; and mind may lead us to disgrace after disgrace!!! That is why Kabirji says – “Kabir na hansie koi” i.e. don't laugh at others.

Veterans persuade us often but we ignore them and would try to test the poison, play with fire. And later on request them to save us!

बुरा खोजन में चला, बुरा न मिलिया कोय;

ज्यों दिल खोज आपना, मुझसे बुरा न कोय.

Bura khojan main chala, bur na miliya koi;

Jyon dil khoja aapnaa, mujse bura na koi.

**Meaning:** I try to search bad people at all places but I can't find one; at last I become introvert and try to search him in my heart and

I find that no one is as bad as me. Duryodhana (one of the Kauravas) tried to look for good person but he could not find one in the city; whereas Yudhisthir (one of the Pandavas) tried to look for the bad person but he could not find one.

The above mentioned sermons of saint are the substance of the experience. If we vouch in the name of God then we find that we are full of evils. If we try to cover the excreta of evils with the cloth then the cloth will be decomposed and start stinking.

Though we should try to improve others but the main efforts must be to improve ourselves, for it is in our control. Let us understand one inspiring example.

Akbar asked: “How much milk is required to fill a pool?” Birbal replied: “Only one pot! You issue a mandate that everyone in the city has to pour one pot of milk in the pool.” Akbar issued a mandate. But to his surprise they found the pool empty! Birbal explained: “Oh Emperor! Everyone heard about the mandate but each one thought - ‘everybody is going to pour one pot of milk in the pool, what does it make difference if I would not pour the milk? Who would come to know that I have not poured the milk?’ If all of them would have thought – ‘whether others pour the milk or not, I have to perform my duty’ - then even the huge pool would have been fully filled. But all of them have insisted that others should perform their duties but not me. Hence the pool remained empty.”

Thus instead of insisting others to perform their duties everyone must focus on performing their duties then the society would be benefitted more.

The renowned Gujarati poet Akha Bhagat has described the impact of illusion and infatuation in following lines –

ઝીણી માયા છાની છરી, મીઠી થઈને મારે ખરી;  
વળગી પછી અળગી ન થાય, જ્ઞાની પંડિતને માંહથી ખાય.  
અનેક રૂપે માયા રમે, જ્યાં જેવું, ત્યાં તેવું ગમે;  
અખા માયાના ઘણા છે ઘાટ, જ્યાં જુઓ, ત્યાં માયાનાં જ હાટ.

Zini maya chhani chhari, mithi thaine mare khari;  
Valgi pachhi alagi na thay, gyani panditne mahyithi khay.  
Anek rupe maya rame, jyan jevu, tyan tevu game;  
Akha mayana Ghana chhe ghat, jyan juo tyan mayana j haat.

How much a human being remains alert, sooner or later he would be the victim of sins and weaknesses in his life. If he is able to remain absolutely faultless then how can he be called human being? Weaknesses, in the form of sweet knife, cut the throat. Once entrapped in the weaknesses then it is very difficult to come out of it, one is addicted to them. If one tries to come out of it, then he would be further trapped like the one who is trapped in a mud; at that time only with the help of philanthropist who has stood away from mud one can come out of it. Multi-faceted weaknesses, with their different forms deceive us in many ways. Many wise people and veterans are deceived by the illusion which takes the form of knowledge and wisdom. Illusions take the form of things in which we are very much interested, and wherever we go they would come there before us. How to save ourselves from such omnipresent illusions? Saint Kabir says-

**चलती चक्की देखकर, दिया कबीरा रोई;  
 दो पड़न के बीच में, साबूत बचा न कोई.**

Chalti chakki dekhkar, diya kabira roi;  
 Do paddan ke bich me, sabut bacha na koi.

Between two round stones of a mill food grains are grinded. The grains which are resorted to the rod which is located in the middle of the mill are saved from grinding. Hence condemn and hate the weaknesses but not to the weak who succumb to the weaknesses. The weak must be given chance to the resort of the rod.

If crow imitates the walk of swan then it forgets its own walk. A bird flies over pond to catch fish; as soon as it sees fish it dives in water catches the fish and flies away. A crow was watching the activity of bird. It has water in mouth watching a bird catching fish like this. It too dives after seeing a fish in the water. But that part of the water was full of algae. Hence it could not come out of water; its head is trapped in algae in the water and its legs remain outside water – an upside down position as if Shirshasana is performed. Watching a crow in upside down position, an experienced person who was standing on the bank of pond utters a few lines –

**करता होय ते कीजिये, और न कीजिये कग;  
माथुं रहे शेवाणमां, ने ठियां रहे जे पग !**

Meaning: Hey crow! You do whatever you are mastered to do; don't try to imitate the activity of other birds. Or else your head would be trapped in algae of the water and your legs would be out of water – in the position of Shirshasan. You may lose your life too in imitating other bird.

Poet Shri Shanker has beautifully described how the illusions and weaknesses take the different forms and deceive even the most intellectual and wisest persons –

**त्यागी थया तेने तरुणी इपे सेवा करवा तैयार;  
'समर्थने कोई दोष न लागे' आपे जेवो विचार.  
धन इपे तेणे साधुने लूंट्या, लूंट्या मोटा आचार्य;  
गाडी, घोडा ने मोटरो आपी, जंगला तणो नहीं पार.  
सिद्धजनोनी सन्मुख आवे, सेवक थई दसजार;  
मान दईने मोटो जनावे, उपजवे अहंकार.  
प्रभु तारी मायाने तुं वाळ्ये, मुजने दुःख दीजे छे अपार.**

Meaning – Oh God! Save me from the illusions and weaknesses for they give me immense sufferings. They take following forms and cause us to suffer: To the ascetic who has renounced all worldly pleasures, it comes in the form of a beautiful young girl who is ready to serve him. And the ascetic would think that I have renounced everything so the young girl would not cause the taint to me. To the monks and the preceptors it comes in the form of wealth. It has given cars, horses, building and all other amenities and thus looted them. To the accomplished Yogi it comes in the form of many followers. Followers respect the Yogi, serve him with their body, mind and wealth and thus yield the ego which ultimately results into the downfall of Yogi. Such is the power of illusions, infatuation and weaknesses.

To save ourselves from such powerful illusions, infatuation and weaknesses which can assume many forms, we will have to go to the refuge of Supreme Being or else it would be like – it is very

easy to give sermons to others but only a few put them into practice in their lives which they preach!

## **True understanding is the root of all public charitable water-houses**

**પાણી પાચે પાંચ પુણ્ય, છાશ પાચે પુણ્ય સો;  
અન્ન ખવરાવ્યે અનેક પુણ્ય, જો મન કચવાય નહીં તો.**

Meaning – If you do the charity of offering water then you earn five virtues; if you do the charity of offering butter-milk then you earn hundred virtues; if you do the charity of offering food then you earn many virtues – but there is a condition that all the said charities must be done without grumble and displeasure; they must be offered selflessly.

We get the information of earning virtues from various charities, but from where the information is received? After hearing from somebody or by reading the sacred literature we come to know about this information. So, if we can understand the true and right value of those from whom we have received this information then we earn infinite virtues!

They deserve thanks and appreciation who offer charity by establishing charity houses of water, buttermilk, juices etc. But such inspiration is provided by true understanding. Hence the root of all such charity houses is the true understanding. Hence the true value of the sacred literature which gives true understanding should be understood and acknowledged by the people who have taken pledge for selfless public service. If proper encouragement and priority is given to propagate and spread such sacred literature then only it is said that the true value of such literature is rightly understood.

How crass we are if we don't understand the value of the sacred literature that inspires others to establish charity houses but only understands the importance of such houses?! If either due to our crassness or our self-deception we remained indifferent in establishing the mother of all charity houses then sooner or later all other charity houses would dry down. Hence beware in time. Otherwise there is no point in repenting after losing the crop to the birds.



Though the administrators of the celebration committees of sacred-religious festivals may levy charges or ask for the donation to provide space for the general stalls installed for commercial purpose but if required, they should give donation and ensure that the stalls are allotted for those who offer the sacred literature which impart true understanding. Those administrators, who have original and pure understanding and are ready to sacrifice a few rupees, only can make the objectives of celebrating such sacred-religious festivals fruitful.

Selfishness takes different forms, bewilders the human mind and forces him to give priority to the commercialism even in the name of religion. This is a huge self-deception.

How astonishing it is that without making efforts in right direction we want to be happy!

## **The importance of silent-discourse**

**चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा**

**गुरुस्तो मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः**

Chitram vattarormule vriddhah shishya gururyuva

Gurusto maunam vyakhyanam shishyastuchhinnsamshayah

Meaning - Underneath a banyan tree, adjacent to the stem, one young Guru and an old pupil were sitting side by side. The Guruji was commenting silently to the queries of his disciple.

In Mahabharata there is an episode – Kauravas and Pandavas went to Guru Drona for study. On day one Guru Drona gave them a lesson “Speak the truth”. On subsequent days all students came to get other lessons but Yudhishtir never came back for other lessons. He lived his entire life putting into practice the first lesson i.e. “Speak the truth” and that is why he got the title of “Dharma-Raja” (i.e. a king who followed the religion thoroughly).

The one who had lived his whole life in silently observing the first lesson given by his guru; to present his stories, religious narrators has to shout from the rooftop for eight-eight days, that to keeping sound of loudspeakers to full volume; they have to wander village to village for recitation of the story for a whole week! How strange it is!  
And –

After hearing such recitation from the mouths of religious narrators - devotional singers; after bathing in the Ganges of scripture-masters; after drinking from the ocean of Veda-scholars, experts of six- scriptures, and veteran pundits; if the hunger of majority of the listeners is not satisfied, their first lesson is never completed then how sad and heart-splitting surprise it is!

The religious narrators ruminates the principles established by the great sages who remain silent forever and practice deep thinking, contemplation and regular meditation ceaselessly. How surprising it is for us that we don't know that the true Mauni - i.e. observer of silence - is infinite times more active than innumerable religious narrators!!

### **Non-prevalent rules of science are considered as miracles**

The sound (speech) has four divisions: Para which finds manifestation only in Prana, Pashyanti which finds manifestation in the mind, Madhyama which finds manifestation in the senses, and Vaikhari which finds manifestation in articulate expression. These four are the various gradations of sound. They are the gradual and materialized expressions of the transcendental voice.

Para and Pashyanti sound can't be experienced by ordinary people, but Madhyama and Vaikhari sound can be experienced, known and understood by all. Thoughts, resolves and choices are the Madhyama sound. When internal thoughts and resolves took the form of words and come out and spread as a speech with the help of one of the physical senses tongue through mouth then it is called Vaikhari.

The highest - forth - level of speech is Para, the transcendent sound, which is beyond the perception of the senses. It is un-manifest. It is the speech that flows directly from the cosmic creator. The third level of speech Pashyanti is where it is a state of visual imagery. Here sound leaves its audible nature and manifests as feeling. The second level of speech is Madhyama which corresponds to the subtle body. Madhyama exists in between the formation of thoughts and their expression in words and deeds. Vaikhari is the grossest level of speech, the speech of a physical tongue which is heard through physical senses.

Individual(Vyashti)-Para which finds manifestation in individual Prana and which is transformed in the above mentioned descending order towards the grossest form of sound, lies in very subtle form in the universal(Samashti)-cosmic Para. As Individual speech-sound has four divisions, likewise cosmic speech-sound too has four divisions. The Vaikhari of Samashti speech is the Para of Vyashti speech. To know about Para-Pashyanti speech of Vyashti thoroughly is the subject of long time practice (Sadhanaa) and to know thoroughly about the all four divisions of Samashti speech is the subject of accomplished emancipated Yogis. Such Yogis, if they wish, can tell that after home much time the Para of Samashti would be transformed into Vaikhari of Vyashti. The root seed of each individual's Vaikhari speech already lies in the Para speech of Samashti.

When accomplished Yogi who has mastered the knowledge of all divisions of Samashti speech tells someone that he, after certain period, would be a minister, or tells other one that after certain period he would go to jail; and when all these would prove correct then ordinary people would feel that it is miracle. But for the accomplished Yogis there is nothing like miracles. As per his mathematics it seems like one plus one equals to two – a sheer counting.

How can accomplished Yogi who has mastered the divisions of speech of Vyashti and Samashti predict such things? In this way they can predict about the future incidents –

Yogi can see and know the Vaikhari of an individual to be uttered in future, for they can see the seed of that Vaikhari which lies currently in the form of Para speech of Samashti. After how much time this Para of Samashti would be expressed in the form of Vaikhari after getting sequentially transformed into the subtlest form of Samashti to the grossest form of Samashti and then from the subtlest form of Vyashti to the grossest form i.e. Vaikhari of Vyashti (individual) – this time is counted by Yogi and thus he can predict the future incidents correctly. For accomplished yogi making such predictions are common matters but for ordinary people they are like miracles.

There is no permanent destruction of the substances of universe. In our belief whatever is destroyed, is actually transformed into another form of substance but it exists. To know and understand the existence

of such transformed forms of substances, different means are needed as per the regions and times. The present time sophisticated science has also helped a lot to understand the matters practically which were proved theoretically and principally in the past.

My spiritual discourse was going on in a small village. In the beginning volunteers have started playing hymns. After some time tape-recorder stopped functioning. When I checked the tape-recorder I found the tape of cassette jumbled so very carefully I remove the part of jumbled tape by cutting it, which was approximately 15 feet long. After removing jumbled tape I joined the tape, put the cassette in the tape-recorder and started playing hymns again. After eight days again we met at the same place for the discourse. Suddenly I saw a removed piece of tape on the basil plant. I took that piece of tape and asked the audience, “Do you know what is there in the piece of tape? There are four-five lines of a hymn in this tape. Though we are not able to read or hear those lines but they are definitely there. If this piece is joined with the tape of cassette and play in the tape-recorder then we can hear those lines. The eyes and ears are not able to see or hear the lines of hymns which are stored in the piece of tape. To record or remove the hymns on tape we need a tape recorder. Likewise -

Common people don't have knowledge and understanding of the infinite substances which exist in Samashti – i.e. cosmic universe. But accomplished Yogis are able to know and understand those invisible substances which exist in Samashti, due to their powered centers of the internal body which are charged because of their long and consistent Yoga-practice. Common people consider this as miracle but for masters of divisions of Samashti speech these are non-prevalent rules of the subtlest science. Such masters are found in rarity. Otherwise majority numbers of charlatan cons and cheaters who pretend to be accomplished Yogi, cheat the people. But how can we call such cheaters guiltier when the common people out of their greed would let the cheaters cheat them? Those who are capable of intervention in the cosmic universe are so kind, compassionate and efficient that they don't need to cheat anyone.

We consider them great miracle who can tell us correctly about

our past and future incidents, but for knowledgeable people they are not miracles. For, past and future are lied in present in the form of seed. However spiritually and philosophically there is nothing like past-future because neither Kaal (period-time) comes from anywhere nor it goes anywhere. These are names given for the convenience of common people; hence currently we too talk in the language of common people.

The whole banyan tree of future is remained as a seed at present. After seeing that seed we know that in this seed the huge banyan tree of future is hidden. Thus we can predict the future of the present day seed. Despite such prediction we don't call it miracle. For this matter is of our daily experience, hence normal. Likewise for accomplished Yogi prediction of future incidents in the life of a human being is normal for it is a matter of their experience and mastery but for common people like us they are miracles.

As in seed the future tree is hidden, likewise in present day tree the seed is hidden as a past. Thus the past and future of an individual is contained-remained in present time. Looking it with this perception there is nothing like miracle in this world. And even if we consider miracle as valid then though it is a great miracle it does not look like miracle for it is a matter of our daily experience.

A human being loves miracle for he believes that he attains happiness with the help of miracle. There is no bigger miracle than the attainment of eternal peace and happiness. Veterans have reached to conclusion that only in state of salvation one gets the ceaseless eternal peace and happiness hence a human being should try hardest to attain salvation. All other attainments are like taking glass instead of gold – i.e. much inferior to attainment of salvation.

The word for miracle in Gujarati language is 'Chamatkar' – Cha+mat+kar i.e. don't do miracle. This meaning is very propitious. What is prohibited would never be desirous. Hence don't do miracle, don't desire for miracle.

## Water the root and leaves-branches -flowers-fruits flourish

એક સાધે સબ સાધે, સબ સાધે સબ જાય;

જો તૂ સેવે મૂલકો, ફૂલે, ફૂલે, અઘાય.

Ek saadhe sab sadhe, sab saadhe sab jay;

Jo tu seve mul ko, ful, fale, aghay.

Explanation: To send the water to branches and leaves of a tree, a root of the tree should be watered; not each branch and leaf of a tree. Firstly it is impossible to water all the leaves but if an ignorant after making herculean efforts water some leaves then also it is fruitless; for the leaves of a tree don't get nursed by it but they start rotting. The easiest way of watering all the leaves is to water the root.

To live happy and peaceful life too, one has to water the root of life. The root of life is true understanding about the philosophy of life.

“Ek sadhe sab sadhe” – With the attainment of true understanding all other accomplishments are achieved. By knowing the properties of a drop of sea-water, one is well-informed about the properties of entire sea-water; after that the analysis of entire sea-water is not required.

“Sab saadhe san jay” – What would be there in bodies of some of the women – how the different women bodies would be?? Or what would be there in the bodies of some men - how the different men bodies would be?? – Just to satisfy that curiosity if we keep on our perverted desires and lust then there is no end to it. But by analyzing only one body we should understand and come to the conclusion that body of all living creatures are made of five basic elements (i.e. Panchmahabhut). With such knowledge and understanding it is not difficult to become free from lust and desires.

In the hands of seven blind men there were limbs of an elephant. The one who had trunk in his hand, for him elephant was like a wooden pestle; the one who had leg in his hand, for him elephant was like a pillar; the one who had tail in his hand, for him elephant was like a rope. Thus all seven blind men gave different opinions about elephant but all opinions were wrong. But opinion given by a man who had

perfectly working eyes was correct that elephant is like an elephant. In comparison with one non-blind person all seven blind men were wrong.

“Brahma satyam jagat mithya” – ‘Brahman is the only real, the Jagat i.e. universe is illusory’. Means Brahman is uniform and ceaseless whereas universe is variable. As the whole universe and the substances of universe are variables they vary from moment to moment. Moreover entire universe can be sensed and experienced with the senses. But how much capacity the senses have? For senses also are variable.

If one eye is pressed for some time and after releasing it one tries to look at moon then moon appears to be two. Those who have such abnormality, for them too moon appears to be two. For people with abnormality there are two moons and for normal people there is only one moon. Out of hundred people if ninety nine say that there is one moon and one person say there are two moons then who is right? Ninety nine persons are right. But out of hundred people ninety nine people are with abnormalities and only one person is normal then who is right? If moon appears to be one to us then what is the guarantee that it is the not the result of our abnormal sight? Hence the universe experienced with limited power of senses is illusory; means it is not like the one which is experienced. Sitting on the land if we see than we can't see the insects but if we see with microscope then we find many insects moving. Whose eyes have capability of microscope can see many things which a person with normal eyes can't see. Lavishly we eat curd which is full of bacteria but a few exceptions can see the bacteria in curd hence don't eat it. The eyes of Sampati - brother of Jatayu - were so powerful that standing thousands of miles away, he could see Sitaji sitting in Ashoka-Vatika of Ravana. At that time even Lord Rama and his brother Laxman were not able to see Sitaji (story of epic Ramayana). Sanjay too sitting hundreds of miles away could narrate the war of Kurukshetra to Dhritrashtra (story of epic Mahabharata).

With the help of extremely powerful senses or physical devices an inaccessible thing can be accessed, unseen thing can be seen; one can experience many where there seems to be one and experience one

where apparently there are many. The universe can be experienced with senses and the power of senses is limited hence the universe experienced with senses is illusory. The philosophical meaning of - 'jo tu seve mul ko fule fale aghay i.e. if you water the root then branches, leaves and fruits are not to be watered separately' - is that the 'Brahman is the only real' and ceaseless understanding of it help us coming out of all illusions and be self-content.

When Brahman and universe is understood thoroughly then there remains no stubbornness; the duals like black-white, round-long, sweet-bitter, long-short, sin-virtue, female-male, etc. are present due to the ignorance and stubbornness. When one becomes free from all duals then he would be happy, peaceful and self-contented.

In some photos of God's incarnations their one hand is shown in the form of Gyan Mudra (gesture of consciousness). Bring the tips of the thumb and index fingers together and form a circle. Keep the remaining three fingers stretched – it is called Gyan Mudra. There are many secrets hidden in this Mudra. If, out of three stretched fingers, we show a ring finger and ask the audience – “whether the ring finger is long or short?” Then half of the audience would say that it was short and others would say that it was long. Then to prove their contention they quarrel with each other. At that time a saint persuades them – “Brothers! In a way both of your contentions are correct. In comparison with the smallest finger the ring finger is bigger but in comparison with middle finger the ring finger is shorter. If we think vice versa then both groups are wrong.” To understand the theory of relativity the simplest and unfailing mean is Gyan Mudra. Where we are not right and/or wrong for the said matter then why should there be a quarrel and unrest?

The saints and sages have filled the pools of nectar of true understanding and wisdom. Whether we want to drown into them, or jump into them, or drink it with a pot, or drink it with a spoon, or keep ourselves far away from the pools? Or whether are we aware that what we want to do with it?

Why should there be bias or insistence for one of the different schools and sub-schools of Vedanta philosophies viz. Advait, Dvait, Traeit, Vishishtadvait, kevaladvait, shuddhadvait, dvaitadvait, etc.?



For the one who has seen whole elephant, the limbs of it like trunk, legs, ears, tail, etc. are of elephant only – all the limbs contained together is also an elephant only. If we are entrapped in the cyclone of misunderstanding by all the means provided for true understanding then what can a provider of these means do? Where there is everything “Neti...Neti...” i.e. ‘not this, not that’ or ‘neither this, nor that’ then how can one conclude with just one school of Vedanta philosophy?

Who so ever have expressed the school of thoughts; have expressed them after churning their minds and after doing huge psychoanalysis hence there must be some useful elements in each school of thought but each school of thought is not the final conclusion. All schools and sub-schools of Vedanta philosophies ultimately lead us to say Neti... Neti... only.

With the help of prayers and efforts, worship-accomplish the one i.e. Brahman so that we can be frees from illusions of universe and we can be eternally happy, peaceful and self-contented.

### **A dog roams house to house for a piece of bread**

**रहीमन धीरज के धरे, हाथी मन भर खात;**

**एक टुक के कारने, श्वान घरोगर जात !**

Rahiman dhiraj ke dhare, hathi man bhar khat;

Ek Tuk ke kaarne, shvan gharoghar jaat!

Poet Shri Rahimji, in these two lines, fills an entire ocean in a pot – expresses the maximum in the minimum words; he has presented the gist of all scriptures in these two lines; he has showed the path regarding how to live life happily and peacefully.

**Meaning:** Though an elephant needs kilograms of food it gets it without roaming. In contrast, though a dog needs only a few pieces of bread, it roams house to house for them! Such are the traits of patience and impatience – faith and disbelief!!

A human is an intellectual animal. He wishes to do everything with the help of intellect only. But intellect is not everything. Intellect also has a limit. Principle of Karma (action) is above the intellect, impetus of nature is above principle of Karma, and impetus of grace-blessing is above impetus of nature.

The head of the family believes that he maintains family; the administrators of institute believe that the institute runs because of their cleverness; political leaders believe that the prosperity of the nation is because of their discreetness; this is very less understanding of theirs.

In the smooth functioning of the universe above mentioned four factors viz. intellect, principle of Karma, impetus of nature and impetus of grace-blessing; more or less play their roles. Ordinary people would not be able to understand about whether the final outcome-result is due to the fate and/or hard work; for impetus of all four factors are deeply profound.

If we run even a small organization we have to go to many people for funds to run it. And in the ancient days there were huge monasteries run by sages but they had not to roam around asking for funds and donations; they get required things at their feet. What was the reason behind it? Because saints' and sages' true wealth was penance. We don't have the wealth of penance that is why we have to roam around for contributions, funds and donations to run organizations. The difference in the aura between the monasteries run by the wealth of penance and organizations run by begging the funds-donations can easily be seen. We are aware of the difference in the brightness and radiance in the students of monasteries run by the saints and sages and of the ordinary educational institutes.

Though we would be able to accumulate huge wealth with the help of funds and donations but we would not be able to produce the Avatar of an era; the history till date is the witness of it.

The wealth received through the begged funds-donations is not contributed or donated out of understanding, compassion and generosity. Mostly they are contributed and donated to maintain relations; out of shame, rivalry, showmanship; to display status, to enhance reputation, as a mutual transaction, to insult the rivals, etc. etc.

Gorakhnath says – What is received naturally is like milk, what is received after asking for it is like water, and what is received by taking away forcefully is like blood.

Before the wealth of content all other precious wealth is like a dust.

Sudama who vowed not to ask or beg for whole life is truly an idol of patience! Who can be more equipped with the wealth of penance, though whose classmate and close friend (Lord Krishna) has Ashta-Siddhi i.e. eight divine powers and Nav-nidhi i.e. nine types of treasures whereas in his (Sudama's) own house hardly anything to eat and severe poverty prevails however he keeps his vow of not asking anything from anybody in tact? Hats off to such a great person like Sudama who is an example of epitome of self-contention! We prostrate and worship such great personality. Let there be incarnation of infinite number of Sudamas to transform the prevalent era.

Before the birth of an infant a care is taken very proficiently. The produce of milk in the breast of mother is the best and accurate example of it. Neither infant can walk nor it has teeth in its mouth hence the arrangement of the nutritious liquid is made to the nearest to it. How is the color of it? Auspicious white! How is the taste of it? Not a single taste of well-known seven tastes however contains unique taste with full of nutritious values! Thus the highest and noble care is taken regarding the look, color, taste and nutritional values! Mother keeps her infant nearest to her breast hence arrangement is made to produce the milk in the breasts only so that the infant who has tender eyes and legs need not grope around for the food. Among all juices the taste of mango juice and milk produced by breasts of mother is considered the best.

Thus, the authority (Supreme Being) who takes care with the utmost proficiency even before the birth of ours, would that authority neglects us after our birth? Never; but human being loses his patience and suffers with pain and torture during his whole life.

There are bitter incidents come in our life when we feel the maxims like “milk is produced before our birth” and “if we are given teeth then the food would also be served” are not true; there is nobody to take our care during our bad days. But it is a less understanding. When things happen according to our wish and desire then only we believe that we are being taken care of. But by slapping us or by serving bitter food too, we are being taken care of. But we can think only according to the limits of our senses hence we can't understand the deepest secrets of life.

What can't be received by asking or begging? But wise and experienced people say that though we get pearls by begging but fie upon the begging; begging is shameful. If we are going to get without asking, still we become impatient then why can't we ask from the Supreme Being?

## **For the woman who is free from the responsibility of her husband and children - How to attain own welfare?**

Firstly, it is necessary to understand – what does it mean to be free from the responsibility of husband and children? In such state there can be celibate or widow since adulthood, or childless abandoned woman. Hence there can be some differences in their practice-worship. Here, we would discuss the talks which relate to all common persons.

It is better to be solitary but it is also necessary to understand about solitude and togetherness. Though after leaving all frauds we close ourselves in a cellar, we may be in togetherness. There too, tendencies of mind remain hyper active. If we cultivate our mind to keep ourselves away from routine dealings and frauds of life then we can enjoy the solitude though we live among the society. Above said test is useful to know how much someone is freed from the responsibility of her husband and children. Though a query is raised in our mind that what to do to attain welfare however we actually don't know much about welfare and un-welfare. Mostly due to our prejudice and bias we utter such statements. It is very much true that after getting human birth if we don't make it worthwhile then we are at great loss; but it is also necessary to understand about the welfare and how to attain it. If we ask those who roam around from one place to another to attain welfare that what do they actually want then they don't have answer for it, they don't have clear picture about it. And if such is the case then even if welfare is at their feet then how would they know that it is welfare?

Sage Patanjali has said - Tada drashtuhu swarupe avasthanam – **Meaning:** At that particular time (i.e. at the time of obtaining control over mental faculties), the onlooker (Drashta or Self) obtains a state of steadiness (concentration) in himself. What we have to achieve by attaining welfare? We have to achieve peace and happiness. The

reaction of all types of happiness is resultant sufferings – unhappiness. But there is happiness whose reaction is not unhappiness. That is the only happiness which is eternal; that is welfare. When all types of stresses and stretches are ended, when all attacks and jerks of all types of joys and sorrows are ended, then it is called a true peace. Such eternal happiness and peace can only be achieved when one frees oneself from the all types of aliens which are the products of mental faculties and steadies oneself in self-soul-Atma. How much can be the momentary happiness trusted when it is refuge to the mental faculties? The one who destroys all wrong-doings is called ‘welfare’.

All the practices to cultivate mind so as to enable it to experience the above mentioned ‘welfare’ can be called welfare-paths. As we hit nine strokes on betel nut but it does not break and at tenth stroke when it breaks we believe that betel nut is broken by 10th stroke only; however in fact the previous nine strokes have played their roles in breaking betel nut; likewise there is overt or covert contribution of many practices and numerous Guru-saints to attain the welfare. Under whose guidance we attain the thorough contentment and all our queries are satisfied then that guide is called the ‘Sadguru’ and that state is called ‘welfare’.

What was there when a human being was born? Nothing. By passing time the body grows and material things are also achieved. He starts believing that ‘certain things are mine’! But when his or our bodies were not there, said things were existed and when in future if his or our bodies would not be there then also the said things would be existed. Moreover when we believe to have our rights on these things, they remain at their places only, they never move around; only our concept is changed. Moreover whatever the relations viz. mother-father, husband-wife, children, brother-sister etc. – they too are created for our convenience. When we don’t know that for how long our relation with our body would remain, then what is the longevity of other relations? Such an experienced wisdom must be attained by thinking and contemplating above mentioned talks; then it is understood concretely that gain and loss too are imaginary. When we believe that we gain something or we lose something – at that time what is the status of the thing which is gained or lost? It remains

as it is, only our emotion-concept is changed. Philosophically looking we don't own anything, then how can it be lost? By such understanding we can be free from the emotions of gain or loss. Once such wisdom is attained then we can be free from the dual of joy and sorrow.

The people who are truly curious to know about welfare will have to understand welfare with sum and substance. To do small round mark on forehead, to do fasting, to go on pilgrimage, to do ceremonial performance of sacrifice (i.e. Yajna), etc; they are not the only rituals considered as welfare. Of course such rituals can be helpful in developing true understanding which subsequently helps us in understanding true welfare. Due to study and practice of opposite types of welfare we will have to keep extreme patience to develop true understanding. Those who have some background of true understanding have to work less for achieving it. Those who preach and give sermons on welfare cannot put them into practice are not benefitted from sermons; but if the listeners start practicing according to sermons then they are definitely benefitted. Saying goes - those who eat can get satisfaction.

If welfare is understood in its true form then half of the path is reached. Man and woman both are 'Purush' i.e. the one who resides in the palace of body – the soul. Though gender wise they are different but soul wise they are equal. Hence woman too is free and has right to progress in the path of welfare. As x-ray shows the inner side of the body likewise the vision which provides the welfare-sight should be as sharp as x-ray. Such sight-vision never stops at the physicality of the body of man and woman, or animal and bird; it directly reaches to the soul-consciousness resides inside the body. Though external behavior of way-farer of welfare and way-farer of fraud looks similar but there is a vast difference in their understanding. If true understanding is established strongly then it firmly moves ahead either with sharp speed or slow speed.

The practice we do becomes ripened when it is carried for a long period, without hindrances, and with utmost respect. Hence practice must be done with utmost respect and love, not like drudgery.

## **Become free from worldly troubles is welcome happening**

Narsinh Mehta – the great devotee and writer of hymns – when his wife died wrote **ભલું થયું ભાંગી જંજાળ, સુખે ભજયું શ્રીગોપાલ !** - meaning “It is welcome happening that I become free from worldly troubles, now I can worship Lord Krishna happily.” Narsinh Mehta never wished that his wife dies; or he was never of the opinion that with only the death of wife, Lord Krishna is worshipped happily. But the situation of death of wife occurred – then what to do? Should he be broken with sorrow and frustration? No, we should be agreeable and accommodative to the situation. In other words, under the situation we are in, we have to find out that what is convenient and beneficiary and thus convince our mind that the situation has occurred to educate us and to benefit us. This is called skillfulness. If, at the earliest we don’t adjust to the situation then there is greater loss. Sooner or later we have to adjust ourselves to the situation we are in; then why shouldn’t we try to adjust to the situation as early as possible?

Namdev and Tukaram were great devotees; one had very obedient wife and the other had disobedient wife. The one who had obedient wife believed – “I am so fortunate that I have obedient wife hence I am comfortable in my home.” The one who had disobedient wife believed – “How fortunate I am that I don’t desire to be in my house! Thus I am not infatuated with my home!”

Narsinh Mehta, Namdev and Tukaram – all three were great devotees. But they were not devotees who were of the belief that if things go according to their desires then only their devotion was worth. They were of the belief that whatever fruits they received, they are receiving and they would receive is of their great devotion and hence they must be good, they must be auspicious. If we live life with devotion to God then whatever situation we are in, it is created by God only. And situation created by God is always for welfare only; whether our intellect understands it or not. Let us understand one pointed example of it.

In a village there lives a farmer-family. Both husband and wife are of very satisfactory nature. Husband is very devout. He remains busy in work for the whole day. Wife too remains busy in household work.

They have very healthy milch buffalo. Whole family drink-eats milk-ghree of buffalo and enjoy the life. Every day in the morning the buffalo goes for grazing in the outskirts of village and in the evening it comes back after grazing. One day it came back limping; Its one leg was injured. Next day it could not go for grazing due to severe pain in the injured leg. The wife of farmer informed him, “Do you know that our buffalo has injured its leg? Just check it and do needful.” The devout farmer replied, “If leg of buffalo is broken then it is for good.” Wife got angry on hearing such reply and started saying, “My buffalo is very expensive, it has injured leg, and u are telling that it is for good!” But farmer ignored her statement and went for his routine work. Five-six days have passed. Everyday wife gets irritated and murmurs, “For how many days I have to feed my buffalo at home?” On sixth day herdsmen came screaming in the village, “In the outskirts of village bunch of outlaws came, they beat up herdsmen and took all cows and buffalos.” When farmer’s wife heard this she came to know that, “What my husband was telling – ‘if leg of buffalo is broken then it is for good.’ – was right. If my buffalo would have gone for grazing then outlaws must have taken it too. But due to its injured leg it stayed at home and survived.”

Though we understand such philosophical talks but we are shaken when we face the adverse and hostile situations; we don’t believe that ‘if leg of buffalo is broken then it is for good.’, hence at that time can’t get benefit of all philosophical understanding we conceive theoretically.

Let us be true devotee with the help of prayers and efforts.

### **We become eligible for attainment**

**भुडी को कर बुलंद उतना, कि हर तक्दीरसे पहेले,  
भुद भुदा अंदेसे पूछे कि जता तेरी रजा क्या है ?**

Khudi ko kar buland utana, ki har taqdir se pahele;

Khud khudaa bande se puchhe ki bata teri raza kya hai?

**Explanation:** Let us enhance eligibility-generosity-vastness to such an extent; let us attain such a competence so that we have not to ask anything – even the grace and blessings - from anybody. Those



who have practiced penance have never asked anything from anybody – however givers have on their own asked, “Ask! Demand! What is your wish?” And at that juncture too the discreet said, “Nothing.” For, the prudent who understand the laws of Karma are sure of getting the fruits according to Karmas; whether they ask for it or not. It is rightly said in Bhagvad Gita that – Keep performing auspicious Karmas without expecting fruits of them.

Enhance our penance and eligibility to such an extent that giver himself has to say - “Ask! Demand for anything.” How can it be believed that giver would not be aware of our requirement? At the time when Supreme Being is ready to give generously should we ask or demand, with our limited intellect and understanding, of the things of our choice? How much intellect do we have? How much appropriate our choice can be? We can be called truly intelligent if we consider it appropriate which is given by the person who is more intelligent than us; and let us make it of our choice, let us believe it auspicious for us. That is called a true gesture of a person of utmost competence.

In every field of life we wish more than what is of our right and when we fail to get the same due to our incompetence we reviled others. Thus for the whole the cycle of reviling others goes on. We never imagine even in our dream that if we scold and revile others they to scold and revile us. Are we only accomplished person of the Satyuga? (Note: The Satya Yuga (Sanskrit: कृत युग), also called Satyuga, or K[ta Yuga (Sanskrit: सत्य युग) in Hinduism, is the first of the four Yugas, the “*Yuga* (Age or Era) of Truth”, when humanity is governed by gods, and every manifestation or work is close to the purest ideal and humanity will allow intrinsic goodness to rule supreme. It is sometimes referred to as the “Golden Age”. It lasts 1,728,000 years.)

We take a vow that if we win hundred thousand rupees in lottery then we would put 1.25 kilograms of oil at the feet of Hanumanji. Later on Hanumanji tells him the truth through dream – “Had I have hundred thousand rupees with me I would have fill the pool with oil and jumps into it. Why should I sit waiting in the hope of getting 1.25 kilograms of oil from you?” After hearing this from Lord Hanumanji

we scold him like anything.

From the door of wish of getting the things without eligibility and competence, the jealousy-cussedness, anger-hate, revenge-venom enters and in the long run those seeds would take the form of huge trees of violence and their poisonous excessive crop of fruits would poison whole society and the nation. All these happen due to our incompetent and ineligible gesture, but we are unaware of it!

We consider ourselves author since we learn the first alphabet! If two of our sentences are published in very ordinary newspaper or magazine due to our acquaintance with the publisher we consider ourselves qualified journalist! Even in our house too, the elders are compelled to agree with what we say due to fear of dissention and quarrel, and in the service too if our boss behaves according to our advice then only we feel the service interesting or else we leave the job; but to maintain the family of nine members viz. four daughters, three sons and we two, we keep dragging ourselves in service.

At the time when nobody cares in spiritual field, if someone with flattery says, “Welcome reverend.” Then we become very happy as if in the toothless mouth all 32 teeth are regenerated. And if someone invites us at his home for respectful visit on social occasion and gifts only a coconut after prostrating us, then due to non-receipt of money in the gift we suppress the anger and pretend to be content with whatever is gifted we hit blessings!

How strange it is when we torture our stomach for the whole month by eating healthy and unhealthy food like a gluttonous and then keep two fortnightly fasts on Ekadashi (i.e. the eleventh day of the bright-half or the dark-half of the month) and wish for heaven! Also what we eat during those two fasts? How surprising that we consider all heavy and non-digestible food as dishes for fasts and eat them without any control and then hope to purify the body through such fasts! The meaning of Ekadashi (i.e. the eleventh day of the bright-half or the dark-half of the month) is “one and ten” i.e. eleven – One mind, five Jnanendriya i.e. sense organs and five Karmendriya i.e. organs of actions. On the day we take such food through which we can control above mentioned eleven elements then we can rightly claim that we have observed fast, and by observing such fasts we can attain the heaven.

For the whole life we do sins and vices and then think that we wash them by taking a dip in holy river Ganges! Had the Ganges could wash the sins then all aquatic creatures living in Ganges would have emancipated by now. For the whole life we exploit inarticulate, sick, old-aged and dependent lives and then in the hope of becoming rich and wealthy we do the pilgrimage! Had with such pilgrimage one could become rich and wealthy then the priests and people living in the places of pilgrimage would have been rich and wealthy long back; they would not have to beg for the charitable donations, money for performing worship and religious rituals from the pilgrims. Saying goes - when we have never done the charity how can we get gold? But our ineligibility and incompetence gesture has killed our ability and expertise to understand such common matters.

In innumerable different forms, colors, shapes and modes the ineligibility and incompetence gesture of ours spread in each and every pore of our body. We are habituated of it. Though we are ignorant, for some time we feel joy in pretending to be highly knowledgeable and wise but when the bubble of hypocrisy is burst we are put in the worst situation. And sooner or later the bubble of hypocrisy is definitely burst. By the grace of God let us attain true understanding and wisdom and make ourselves free from the forbidden addiction of non-rightful, ineligible and incompetence gesture.

### **Who is swallowing? Your father?!**

During our childhood we had read a story. Though the story was very simple but its substance and essence was highly inspirational. The story goes like this –

There was a businessman who was living very happy life. He was fond of good food. His wife was obedient and had tendency to render selfless services to her husband. Every day she prepares favourite dishes of her husband and fed serve him with affection. The businessman had huge wealth and was very foodie hence he was obese. He was not able to move around much due to his obesity. Generally he used to take rest in his lavish bed. As and when the food is prepared his wife fed him with her hands. On one day the businessman fell

sick so even though he was being fed by his wife with his favorite dish he started sighing. So wife naturally asked – “To avoid your hardship I put the morsel in your mouth and to avoid much chewing I have prepared your favourite sweet dish which you can eat even without chewing; then why are you sighing?” The husband gave very short reply with full hatred – “...Who is swallowing? Your father?!” Hearing this wife felt crying.

It was not possible for wife to swallow the morsel put into the mouth of her husband. But perhaps she could have done the swallowing of morsel then her husband would have said – “Who digests... your father? Who passes the stool... your father?? Who cleans the hands post latrine-process... your father???....” etc. etc. Thus series of questions would have been many, if we would not stop them with true understanding.

It is but natural that we feel hatred towards such businessman – such person. But the said example is applicable to all of us, though not exactly in the same form. If we try to find it from our own behaviour we would find it at different occasions, in different forms.

As the businessman was not aware of how improper and impossible expectations he was keeping from her wife, we too keep wish and expect many types of such improper, impossible, violent, and limitless expectations; and we are not at all aware of it. And even if when we come to know about, by then we are so habituated of such expectations that we don't feel ashamed of it. Then day after day we keep on becoming so seasoned about the belief that we start believing – “Whether I don't do anything for anybody but all should do everything for me! I have right and authority on all!”

From individual or universe, from family or society, from Gurusaints or disciples-devotees; we keep improper and impossible expectations and when they are not fulfilled we become unhappy and accuse others for it! Because of that, those few who are our sympathizers try to move away. Thus we hit axe on our own legs!

God has given enough happiness but due to our foolishness we can't enjoy that happiness as happiness and we create unwanted sufferings and unhappiness. What can others do if we don't know about our own happiness and even if know we are not able to protect it?

Entire world is full of happiness and unhappiness, joy and sorrow. Wherever we live is also a part of the world and hence we live among the happiness and unhappiness. So if we develop the skill of looking happiness then we would experience happiness whereas if we develop the skill of looking unhappiness then we would experience unhappiness. To attain the eternal happiness we will have to find out the portion of happiness which is hidden in unhappiness.

The unhappiness and suffering which was destined has come. It was not in our hands to stop it. But it is in our hands to develop such understanding so that that the unhappiness is not increased manifold due to less or wrong understanding. What would we get if instead of trying out the remedy which is in our hands we keep on making vain efforts to avoid the destined unhappiness? We would only get more pain and distress!

When all remedies are failed to remove unhappiness and all efforts are failed to get happiness then we should try out remedy of praying God – of getting grace and blessings of Guru-saint. The God's grace – Guru's blessings means cultivating true understanding. Firstly we should think that as the happiness is gone; when the tenure of unhappiness is completed the unhappiness too would vanish. And if the unhappiness is not gone then have feeling of penance in bearing the unhappiness. When a human being performs a tough Aasana like Shirshasana or does jogging in the morning how much pain they cause? But he does not feel that pain as suffering, for there is a spirit of exercise behind it. Thus when unhappiness becomes permanent feature then one should cultivate a feeling – "I am practicing penance". If we have such feeling during our unhappiness then even though the unhappiness remains it would not increase manifold. If we keep on sighing then our unhappiness would increase manifold and our well-wishers would be unhappy and those who hate us would be very happy.

It is not easy to do above mentioned things but there is no alternative. As much as we can do it we can get that much relief; and if we can't do it then our pain and suffering would increase. Unless and until we don't find better remedy, we try out the said remedy.

Let us pray to Almighty God to give us understanding to consider unhappiness as penance and give us power to bear it.

## Prevalence of power-energy

Power is needed consistently in life. In each breathe i.e. inhale and exhale too, the power is utilized. Every living creature worships power – knowingly or unknowingly. Despite, due to ignorance, human being strives hard to find and worship power in fitting places.

Contemplation-meditation power, speaking-hearing power, electricity power, gravitational power, and desire-craving-greed-hunger-thirst etc. – thus power has been shining in infinite forms. We leave aside understanding such subtle secrets and try to search power in an individual, substance, place, etc. How surprising it is that we don't know that such search of ours is also a search-power!

With the help of power only, the body made of five basic elements is jumping all around. If body loses the Praan – i.e. vital force – or power of consciousness it becomes inactive. The hand with which we used to carry tens of kilos of weight, the same hand, after ten days' of fasting becomes so powerless that it can't carry its own weight; and as soon as we start eating again the power start generating in our body.

Rice, lentils, vegetables, bread etc. are physical substances. But after consuming them they are converted into the plasma, blood, tissue, flesh, marrow, bone and semen sequentially which are the subtle forms in ascending order. The hand which could not be lifted during fasting, after taking food how powerful it becomes! The physical food like rice, lentils etc. is converted into the subtlest form of power by the passing of time. Such is the extension and comprehensiveness of power!

How contradictory the word 'Kundalini-Shakti' is? (Note: in Hinduism Kundalini-Shakti is a form of divine energy (or shakti) believed to be located dormant at the base of the spine.) Kundalini-Shakti means dormant power-energy. Power-energy; and that too dormant! – How contradictory?! Ceaseless awaken is its true form, then how can it be dormant? But when infinite is described, that would be lame description only. When a statement is made for incredible then such drawback would remain.

Along with jumble words like Vajra-paat (fall of lightning), Virya-paat (fall of semen – ejaculation), Garbha-paat (fall of fetus), the

word Shakti-paat (Shaktipaat or Úaktipâta refers in Hinduism to the transmission of spiritual energy upon one person by another.) has become popular. Oh brother! Lightening, semen and fetus have another place to fall but where energy has to fall? From which place it has to fall? Does it not there where it has to fall? Where does the energy vanish from the place where other energy has fallen?

Neither there is fall of energy nor awakening of it. What we call an inanimate of all shapes and colours; that too is a spread of energy and power only.

Energy, with the help of energy, is finding energy. What would happen if a doll of salt would try to fathom the ocean? Though we ourselves is a form of power-energy we make vain efforts to search, identify and attain energy at other places – How surprising is it?

The water which is content of fully filled pot with water, how can it be moved left and right or up and down? In this example the water and pot are different but in the matter of energy-power nothing is like that. In the matter of energy-power everything is a form of it.

Shiva is a male-gender name of Shakti (energy-power) and Shakti is female-gender name of Shiva. There is no difference in both of them if we consider them element wise and philosophically. The functional-operational form of this element is addressed as Shakti (energy) and the devotional-welfare form is addressed as Shiva (welfare). If the operational and welfare forms i.e. Shakti and Shiva, of Supreme Being is understood thoroughly then all sufferings, unhappiness, miseries etc. are vanished.

With the help of true understanding which is blessed upon us by Guru, let us make ourselves at once free from the illusion about the energy-power.

## **Man-woman and bird-animal – their bodies are made of five great elements**

In the morning I was in my room for worship. Suddenly I heard a disturbing noise outside. I went outside and inquired, I found that two ladies were quarreling and both of them were injured, with blood pouring out from their wounds. The reason for quarrel was – one lady came to wash the diapers full of kid's excreta from a tap-water.

Seeing this, other lady lost her temper and started quarreling; later on the quarrel converts into hitting blows to each other. This quarrel may go further, two groups may be formed and convert into combat between two groups. Thus it may take a big form. If no one tries to make compromise between them, both groups may be ruined by legal expenditure of courts.

The reason for the above mentioned quarrel was the excreta of small kid. How poor in understanding? After going latrine we clear our own excreta, we clear the excreta of our own small kids too; and in necessary we clear the excreta of our parents or husband-wife also. At that time we don't feel it dirty but after seeing excreta of others we may reach to the level of war!

In reality excreta is excreta – be it ours' or others', our kid's or others' kid's; but it is excreta only; it is an undigested part of food only, it is one of the elements only. But the poor understanding does not allow us to understand this and the result is unhappiness and unrest. Due to our lack of understanding or less understanding the unrest cling many others like a witch.

There was a saint. Many dogs roam around him. When devotees come to him for the purpose of his Darshan (view with devotion) they bring Prasad (offering). When they put Prasad at the feet of saint, the saint distribute it to all who are present and gives some portion of Prasad to dogs also. Dogs eat the Prasad very fast and then run towards devotees to eat their Prasad too. They eat devotees' Prasad and lick their faces. Devotees don't allow them to lick their faces and push them away. After looking this saint gets angry, shouts at devotees and order them – “Let the dog lick your mouth! Why do you allow your wife to lick your mouth?” After hearing this devotee is taken aback.

In expectation of getting sermon we participate in the programme of discourses given by saint but we don't understand the sermons given by saint. Saint keeps telling that the body of your wife and body of all birds, animals and living creatures are made of five great basic elements – i.e. Panch-Maha-Bhoot. Due to presence of soul resided inside the bodies, they look good. The moment soul moves out of the body, it would become a pot of dirt. Hence leave ego.

As the x-ray reaches directly inside the body, likewise if one attains



true and philosophical understanding then it penetrates five basic elements of the body and reaches to the soul due to which the life becomes full of true happiness and peace.

I remember one more incident. I had gone for a Darshan of a saint. During spiritual discourse one person asked a question – "Swamiji! I have heard that celestial damsels would come to those who practice more penance? Is it true?" Saint lost his cool and replied – "But who would think beyond such jennets?" Thus saint called the celestial damsel the female 'jennets' i.e. female donkey.

To 'think beyond jennets' means to move above the lust and desires. The one who is practicing penance just to get celestial damsels would not get them; but fairies would come to those who practices penance for attaining salvation. Without merit a 'correct' is not attained and even if it is attained it cannot be preserved and maintained. If we ran with a lustful greed after the damsels then in the eyes of them we would be seen as perverts and we may lose our respect. When would you be free from the desire for damsels and fairies? When you would have got the x-ray like sharp and true understanding, then you would see the five basic elements in all beautiful bodies and all living creatures. Those who have attained such x-ray like understanding, for them all bodies are transient made of five great elements; the eternal is the soul only.

Let Almighty God grace us with the divine vision to think beyond the five great elements.

## Why astonishment at departure!?

उद्घाटिते नव द्वारे पिंजरे विहगोअनिल,

स्थिते आश्चर्य, प्रयाणे विस्मय कुतः ?

Udghatite nav dvare pinjare vihagoanil,

Sthite aashcharya, prayane vismay kutah?

**Meaning:** If a door of cage is remained open then a bird flies away. It is truly astonishing that though a cage (i.e. body) has nine doors, the bird in the form of Prana-soul remains steady! It is not astonishing if it flies away.

A cage of human body has nine doors in the form of nine holes viz. two eyes, two ears, two nostrils, one mouth (tongue), one urethra,

and one rectum. And in that cage an extremely fickle bird in the form of Prana-soul remain stable since last many years, it has not fly away; that is very astonishing fact! If it flies away from the cage of body i.e. if human being dies than what is so astonishing about it? It is but natural. Though we feel this natural matter as unnatural; we are astonished in the matter which is obvious; because nobody wants to die. Everyone is afraid of death. Sage Patanjali has described the 'fear of death' as 'Abhinivesh Klesh' - one of the five afflictions. What is in fact in death which causes lot of fear?

A saint was very sick. He was sure that his body would not sustain for long. His devotees and disciples started making arrangement for hiring renowned doctor to provide best treatment to saint. Why are you making vain attempts to save my diseased and fragile body? Even if I am cured I would get this aged and fragile body only. I would get brand new body if this old body is left soon. As early as I would leave this body with old limbs, so early I would get new body with new and strong limbs. Hence I am waiting to leave this body.

Do we fear the death if we attain above said saint's like understanding and philosophical knowledge? If we think from different perspective we may say that those who have done sins and vices for the whole life may have fear of death. They may feel – "At the time of death or post death what would happen to me? What type of suffering would I have during my death?" But those who have spent their entire life for welfare of the people and in philanthropic activities would have joy in life and death too. In fact, for him the death is dead.

Normally when heart stops functioning, doctors would call that stage a death. There are other limbs of the body viz. eyes-ears, hands-legs, etc. When these limbs are inactive it is not called a death; likewise the stage in which heart becomes inactive should not be called death, for heart too is one of the limbs of the body. As soul is immortal, life too is immortal. Less understanding or misunderstanding lead us to fear of death. The heart which is inactive would be reactive in the new body which we are going to have. Time-worn heart would remain dilapidated though it is patched up many a times, whereas in new body there would be totally new and fresh heart. As the broken iron

statue is melted and rebuilt as new statue, likewise the new body is new mould. If we get such understanding then we don't feel sorrow at the time of death, we feel joy. When such understanding is developed then we can say that death is dead.

But if we think that if we are liberated – we attain salvation after death then we don't have a body; if we don't have a body then how can we get the new and totally fresh body. Oh brother! Only because of thinking of pain and suffering we are scared of death. In salvation, there remains no body. And where there is no body, there can't be death. And where there is no death, there can't be pain and suffering. Salvation is the highest stage of painlessness where one becomes free from all kinds of unhappiness and sufferings. There is only joy, joy and eternal joy in the stage of salvation. If we have doubt that if there is no body how can one feel joy then the answer is – As during dream state despite there is no body we can have all types of experiences. In dream there are all types of experiences viz. painful and joyful whereas in salvation stage there is only joy – an eternal joy.

While leaving body everyone feels more or less pain. But at that time if we are sure of the upcoming happiness then we can't feel the pain of death. While delivering baby, mother is in pain but in comparison with the happiness of getting offspring the pain is pale and hence forgotten. If such is not the case then creation of universe is stopped.

The biggest fear in human life is the fear of death. It cannot be avoided even after spending huge wealth. But it can only be avoided with true understanding. The soul remains stable in a body with nine holes, that itself is a great astonishment. If soul-bird flies away then there should not be fear or astonishment. If human being develops such understanding then there can be no fear of death. To impart such knowledge and understanding to others is an excellent kind of donation and such donation can help in the efforts of attaining salvation.

If salvation is not attained then the next birth is inevitable. The fear of death itself is a proof of rebirth. We can't be afraid of unknown fear. Infant or small kid is afraid of fire, only after getting burn-injury. Though we have not experienced the death in the present birth we fear of death; it is the proof that we must have died previously. The

death can be of body only. If we had died earlier then there must be body too. If there was body then there must be birth of that body. If there can be birth in the past then there can also be birth in future too. If we are sure that after the death we are surely going to come back then the fear of death does not remain.

How compassionate the nature is! To make highly extrovert human being introvert it weakens the senses of actions of him. During the old age eyes, ears, legs, etc. become so weak that one has to stay in home only. But still human being does not sit peacefully and roam around with the help of senses of perception. Because he could not understand that the weakness of senses is a blessing of nature to become introvert. Hence lying on the bed he decries in painful distress and keeps hating the nature. Due to this senses never become stronger however precious time to accumulate wisdom of life is wasted.

One hermit used to say – “In the past I use to wear ear-plugs while doing meditation to avoid noises of outer world. But now I have developed such deafness that I practically don’t need ear-plugs while meditating. God has showered His kindness on me.”

Like the hermit, if one cultivates the skill and wisdom to imagine about the kindness of nature in all such matters then how can there be fear of death for him?

## **Crematorium – The College**

If the death is the last and ultimate stage of the human life then one should not hesitate to sacrifice the human life for the welfare of the people.

The inspiration of this article is the final departure, the last rites, the funeral of a very close and dear friend.

When the healthy and strong body which was kept on pyre started burning in the formidable and mammoth fire, we the family members, relatives and friends who were standing in the circle surrounded the pyre have started moving away slowly from the pyre because of the mammoth fire was unbearable. We moved far away and stood at the safe distance from the fire.

At that time my mouth was busy in chanting the Gayatri Mantra but there was a spree of thoughts started moving in my mind –

There is a Hindi verse – अपने खातिर महल बनाया, आप ही जा कर जंगल सोया - “Apne khatir mahal banaya, aap hi jakar jungle soya” – Meaning – One has created palace for him, but at last one sleeps in the forest.

One, who has endeared, caressed and fondled his body like anything, one who could not keep his feet on the land without putting on socks-shoes, one whose body had felt great torture without air-condition; is this the pitiful and tragic condition of the same fondled body?! Is it to be burnt in the mammoth fire?! Is it to be fed to the vultures? The body which was comforted in highly convenient mattress - Is it to be buried under the land? Or is it to be flown in the water?!

Another Hindi verse came into my mind –

इस तन-धन की कौन बडाई ? देखत नैनो में मिट्टी मिललाई !

हाड जले जैसे लकडे की मोली, बाल जले रे जैसे घास की पोली !

Is tan-dhan ki kaun badaai? dekhat naino men mitti milai!

Had jale jaise lakde ki moli, bal jale re jaise ghas ki poli!

Explanation: Why should one have ego and proud of his body and wealth? What is the value of these transient things? For it has to be destroyed and merged in the land, the bones are to be burnt like a bundle of wood, the hair to be burnt like a bundle of grass!!!

We have learned too much in the schools and colleges of the universe but in vain. The crematorium gives us true knowledge and understanding of the reality of life. Whenever we visit crematorium, repeatedly we memorize the knowledge that there is no point in keeping ego or illusion of the transient human body. It is necessary for us to keep this knowledge, this reality of life, this learning of crematorium intact in our memory. But, as we engrossed ourselves in daily routine and false activities of life we forget the knowledge we received in crematorium.

कर ले शृंगार चतुर अलबेली, साजन के घर जाना होगा ।

Kar le shrungar chatur albeli, sajan ke ghar jana hoga.

Meaning: Hey attractive and intelligent girl! Do make up, for it is a time to go to your darling's place.

One has to be enthusiastically ready for Annihilation of body and

to go to Almighty God's place, just like the girl who is ready with the make up to go to her darling's place. This episode is not for mourning but to leave the illusion. What was fickle and unholy was considered as constant and holy. The incident of visiting crematorium has shattered that wrong belief. True knowledge and thoughts start flowing during our presence there. Though it is called "Smashan-Vairagy" or "detachment from the passion during the presence at crematorium" and stays for the time being but that detachment feeling remains. If that temporary phase of detachment is long-lived then the human life is meaningful and worthwhile.

We have to use our learning and knowledge to unearth the secret of Soul and Supreme Soul, to attain emancipation, to attain eternal happiness, and to free ourselves from the fear of death. The wisdom gained from the preached principles in the scriptures help us understanding the spiritual knowledge. And subsequently the spiritual knowledge regarding the Brahma- the Supreme Being will help us attaining devotion in the Supreme Being.

The knowledge gained during school-college days is not sufficient. It may consider the first step of the ladder which ultimately takes us to gain salvation. Instead of moving further on the ladder, if we stop at the first step then the knowledge gained to move to first step would be futile.

Swami Vivekananda desired to forget the routine learning gained in school and college. Small kid needs to take help of go-cart till he does not learn to walk. But after learning how to walk if kid leaves go-cart then only he can develop the perfect walk. After being young if one does not leave the go-cart then he can't walk speedily and passersby would laugh at seeing him in this condition.

After learning physical-worldly knowledge, one has to go for spiritual learning. If it does not happen then gained knowledge is in vain.

The true understanding gained from the continuity of physical knowledge is maligned because of the attachment, illusion, selfishness, delusion etc. In the crematorium, the sight of ash of the body on the pyre helps us coming out of the illusion-delusion. Thus the infallible erudition we gain at crematorium cannot be achieved in

any school or college.

We are scared of the words like crematorium, death, Yamraj - the death God etc., for since birth we live with wrong believes and incomplete knowledge. One with true understanding will not fear the death. He thinks that though if the salvation is not attained post-death, he would be able to get brand new body in which all limbs will be new and fresh. Who would not like to go to new house from the ruined one? After getting new body we would sing the lines which were written by Narsinh Mehta – The people of God do not seek salvation, they seek rebirth so as to enable them to engross in the service and devotion of God constantly – birth after birth.

Hence don't be afraid of crematorium, for it is a college to gain the spiritual knowledge; it is a great pilgrimage; it is a great inspiration for salvation. The house in which we took birth is the first step of ladder and great land of crematorium is the last step of the ladder.

Even after learning so much about the college of crematorium if your fear of death still exists then sit at the feet of 'Sadguru' - real and true Master, get the infallible wisdom from him and get ourselves free from fear of death and scare of crematorium.

Hindi verse says - जब जग में कीर्ति फैल गयी, फिर दीन अधिक जिया न जिया  
l Meaning- when the glory/fame spreads in the universe; then you live more or less is immaterial. If the fragrance of virtues of human being is spread across the universe then whether he lives for a short span or long span is immaterial. To live more is not important as banyan tree lives for years but still remains the tree only.

Money and wealth does not remain forever. Nobody can predict about when rich becomes poor and poor becomes rich. Seven storey palaces will not remain constant. They all are transitory. Only the fame and glory earned from the virtues are long lived and constant. Even strong and big forts are ruined by passing the time. But each brick of fort of fame and glory earned through virtues would remain permanent.

Long-lived or short-lived, poor or rich, illiterate or literate, sinful or virtuous, female or male, black or white; sick, sufferer, hypocrite or Yogi; crematorium welcomes all. It accommodates all and teaches us not to differentiate.

Crematorium engulfs the infinite impurities of countless dead bodies from time immemorial. In the absence of crematoriums the earth would become hell full of impurities. Crematorium is like a huge altar which keeps fire incessantly and preaches peace constantly.

Hey donor of true understanding, constantly awakened crematorium-lord!! Our millions of salutations to you.

### **If miseries are not averted despite doing virtues, then why to do virtues?**

As a part of ritual post-death of a friend, I need to go to visit his house for a spiritual discourse. During the course of spiritual discourse his brother, who had come from USA to attend the funeral and rituals, has asked a good question –

Family members are raising doubts – “Though we have done charity, donation, religious rituals, sacred deeds, etc. we are faced with such a huge loss and suffering! The why should we practice virtues?” Hence I kindly request you to clarify and explain this matter.

I feel happy after hearing a question. Even without asking anything I wanted to discuss such matter with family members and the question was raised before I start discussion. That makes my work easier, for after asking question people concentrate more on answer – they have to be more attentive in hearing the answer, may be out of shyness and compulsion. But here the question was raised out of sheer curiosity so that makes my work easier. I am sure that the answer would be heard attentively. I try to give answer as mentioned below –

Can the renowned doctors, scientists, atheists who don't believe in spiritual and religious rituals keep the diseases, old age and death away? We have made all efforts in medication of the deceased. Though not a single faculty of medicine is left trying the deceased can't survive. Now should we tell that after trying all types of medications the deceased was not cured and saved then we should stop all these remedies to be used in future? We keep using medicines and remedies prescribed by doctors - be they are of allopath, Aayurveda or homeopath. Then raising doubts for spiritual-religious activities and rituals can be called ignorance.



At the time human being feels that the work in hand is right, he at once prepares to do that work. Moreover same type of belief does not remain forever. The beliefs and assumptions are being changed according to place, time and experience.

Even I am ready to give up the religious-spiritual beliefs and rituals, but only when I attain the better options with more surety and assurance. The greatest scientists and inventors of physical luxuries too are surrounded by old age, diseases and death! Unless and until we get better options we should not throw away whatever good we currently have. Saying goes – We should not burn our hut after seeing the building of others'. But here, everyone owns hut only and not the building. But out of our ignorance we mistakenly believe the huts of other as buildings. We should come out of such foolish illusions; as early we come out of it so early we get satisfaction and happiness.

Up till now there is no medicine invented to reduce the wounds of sorrow generated out of near one's death. And what would happen to us if we throw away the healing band-aid made of spiritual thoughts? We may suffer the heart attack!

Post-death religious rituals are arranged with a purpose to remain very active in practicing them and thus forgetting sadness and sorrowful thoughts for some time. When we are flooded with unbearable sufferings then we feel like crying loud with wailing, but that type of crying may damage our heart badly and sometimes a person may die while such crying. Hence to get relaxation of nature of such crying and to avoid the damage caused out of it, there is remedy of oral Mantra-chanting. If we practice oral Mantra-chanting loudly, the shock of sadness and sorrow is getting reduced. The loud Mantra-chanting helps in getting the heart relaxed, when heart is filled up with severe shock of near one's death. So on occasion of death all family members should practice Mantra-chanting with love.

The spiritual and divine remedies which are the result of sheer thoughtfulness, contemplation and constant meditation gifted by sages-seers are always beneficial. Hence unless and until the miraculous herb to keep disease, old age and death is not received, the ongoing spiritual remedies which are practiced to lessen or forget the sorrow and unhappiness are fine.

When your brother (my deceased spiritual friend) was alive he used to take the responsibility of all dependents and family members. Now – we all should pay him true tributes by remembering his virtues and take the responsibility of looking after all dependents in the absence of his physical body. If we keep on crying by remembering him again and again then we may become sick or may have heart attack.

It is but natural that on such sad occasion the doubts are raised in your mind. With such painful deathlike stroke many believers are inspired to rush towards atheism. But this too is a state of life and the real test of the true understanding attained during the course of life. A truly curious person comes out with flying colours from all such tests.

A mother carrying the dead body of her son came to Buddha and requested him to make her son alive. Buddha told mother to bring some mustard from the house where till now no one is died. Poor mother went house to house in the village but she found not a single house where no one is died. Hence she came back without mustard. With such tactic Buddha had explained the universal truth that death is inevitable. Moreover –

What is the assurance that in the state of post death scenario will there not be happiness? But our own selfishness makes us cry. The more selfishness in the deceased, the more unhappiness is felt. But we have to remember one thing that we too are not going to stay forever. And what is to be dead is the body made of five basic elements; soul is believed to be immortal. But –

Don't worry if such philosophic talks are not digested to us. Do we want to come out of shock of sorrow and unhappiness as early as possible? Then whatever remedy we find true and okay for us we should practice it; behave as per the guidance of a person whom we consider reverend; and try hard to be free from unhappiness and sorrow as early as possible.

The death is inevitable and sure for all those who have assumed the body made of five basic elements; though they are considered as incarnation of God.

## **Can a small cigar force us to get up from Satsang (spiritual discourse)?**

We have not to leave habit of addictions like tea-coffee, betel leaf-cigar, hashish, cannabis, alcohol, etc. just because they are harmful to our body; such harm can be caused to the body by foodie who ignore his digestion power and out of his greed for taste he causes harm even after eating healthy food but in excess. The damage caused by intake of intoxicated substances is secondary and minor but the primary and major damage is our submission to such substances and subsequently the addiction of them. Let us understand it with a few examples:

(1) When everyone – speaker and listeners – are engrossed in ongoing spiritual discourse, at that time if the craving of smoking emerges and it compels us to leave the discourse and thus it disturbs everyone is very much shameful.

(2) We feel lazy in helping ailing father to carry him to washroom for passing urine but when we crave for addiction which forces us to leave our laziness and a small cigar forces our 100 kilograms of body to get up for smoking is a shameful astonishment.

(3) When monthly salary eagerly awaited for - medication of a small kid, to purchase a simple dress for a wife who keep pulling on wearing very old and torn dress, to pay already delayed fees of the college of elder son; at that time when monthly salary reaches to our hand our addictions drag us towards them and when we reach home in drunken state the family members start crying after looking to our state – is truly a sad state of affairs.

The control of habits and addictions on us is more harmful than the direct harm of addictions, for we become very lame before them; that is more disgusting, barbaric and inexcusable crime.

In the initial stage addictions are for our entertainment but later on we become addicted to them. Once we are addicted to them then it is extremely difficult to leave them; then it requires herculean efforts to be free from them. But to remain non-addicted we require cautiousness and some precautions. Once addicted, we should not praise the addictions so as to save the next generations from such addictions. If we are left with slightest courtesy to repent for our addictions then

we should inform the world whole heartedly about the compulsions and destructions caused by the addictions; if our conscience is awoken then we should ensure that others are not dragged into addiction and we develop an endurance to hear about our criticism calmly; that is the bliss not only for us but for our children too.

Experienced people have rightly said to abandon the company of bad, even if we have to be in monetary loss; i.e. we have to remain in the company of good people though we have to spend more for it. If someone says that he was benefitted with addiction then he can be an exception; exception cannot be a rule.

Taste and joy is in the habit. Because of habit, tasteless food and drinks are perceived as tasty. But the food and drinks which are harmful and injurious to health are not proved to be beneficial just because of our habit of them. That is why we can say with insistence that if taste and joy are contained in habit then we should form a habit of diet which is healthy and we should keep a company of wise people.

Experienced people rightly said – The effect of all types of intoxication remains for a while, after some time it vanishes; when we come out of the effect of intoxication the whole body weakens and craves for another dose of intoxication. True understanding is the only element whose euphoria remains for 24x7 and hence no need for next dose. Sages and saints have considered the devotion of Supreme Being as eternal joy. Those who are addicted with the devotion of Almighty God and remain in joy forever can be a source of joy for those who come into their contact.

The attainment of wealth of God is such which cannot become less even after spending and which cannot be stolen by thieves; Day in day out that wealth is increased manifolds.

### **Swadhyaya (self-study) – with tobacco!!**

Yogacharya (teacher of Yoga), Vedantacharya (teacher of Vedas) Shri Vyasbhai was inquiring on telephone – “Will you be at home tomorrow? I want to have some guidance about Yoga. In my opinion you are the only one in state of Gujarat from whom an honest guidance about Yoga can be achieved.”

I had words in my mouth – “Even if you don’t use art of flattery you can meet us and if you don’t want to come in person you may ask on telephone.” But I felt that it would be non-etiquette gesture or he would feel that I did not want to meet him. Hence I said – “You can after 2.00 PM.” He said – “As I have to catch the train at 4.00 PM if you can meet early I may come early.” I said – “Okay, You may come early.”

Next day he came at 2.00 PM. He sat on a chair with cross-legged posture; put his spectacles on floor; very confidently started rubbing the tobacco and lime in his palm. While rubbing tobacco and lime he kept talking about many irrelevant things. I kept mum and waited for his query about Yoga for which he was to seek my guidance. But he did not ask any question; kept talking about useless matters and said – “I would leave as my train-time is approaching.” I said – “Okay, Jay Narayana”.

After his departure I have started analyzing the human nature. While doing so I started ‘Mental Conversation’ with him .....

Brother! You claim to be Yogacharya-Vedantacharya; you have stayed with Muktanandbaba for years; despite you don’t know that Yoga-practitioner should not consume tobacco. It is a common sense. For such understanding you don’t need anybody’s guidance. It is proper, only if we put everything into practice which we know and understand and then seek guidance about the things which are unknown to us.

Once, when I had given you hint to leave the habit of tobacco you had given strange, extravagant and head-strong reply – “I am going to give instructions to my family members and relatives that after my death, put pouches of tobacco on my bier as well as on my pyre too.” Who can give guidance to a strong-willed (!) person like you?!

Before some time you had visited our spiritual camp. You sat with other spiritual practitioners. When everyone was rapt in Swadhyaya (self-study) in very natural atmosphere of an open farm, your palm and thumb were busy doing Swadhyaya with tobacco and lime! For a while if we believe that you are capable like Lord Shiva! Perhaps addiction of tobacco could not cause damage or harm to you!! But you are Yogacharya, Vedantacharya, who stayed with Babaji for years;

despite didn't you have etiquette? Aren't you aware that where should you be in limit? Didn't Yogacharya have control over his mind for just one hour? For such an ordinary matter we had to make you aware?? And if we had done so, then god knew how would have responded???

You had stayed with Muktanandbaba, hence you must be aware of the strict discipline of Ahram (monastery). You had heard that Babaji too had an addiction of tobacco and had bags full of tobacco as a stock. But the time had come when he threw all the bags full of tobacco in the river. But you seem to be having more firm (!) nature than Babaji.

You insist on experiencing the super human power of manifestation as described in the third chapter 'Vibhuti-Paad' of Patanjali Yogadarshana! But to experience that you will have to attain small powers of virtues, restraint, etiquette, etc. which can be achieved by yourself only.

Here Shri Vyasbhai is an example only. It reflects the nature of all of us. To get guidance from others we prefer to go according to our suitable time and not theirs'. Without leaving our vices and addictions we run here and there to get the benefits of virtues. We never hear from the people from whom we want to get guidance, instead we keep speaking about narratives of our own life which is full of ego, cussedness, immorality, laziness, superstitions, incontinence.

We never follow etiquette when we go to meet saints but hypocritically say that "I have come for Darshan i.e. devotional visit o you!" During our night-walk we penetrate in the place where saint lives, though saint is sleeping! If saint does not wake up and talks with us we give him a certificate – 'This saint is egoistic!' We keep on glorifying about the dead saints and subtract the living saint to whom we have come for guidance. When our nonsense boasting is on, saint keeps mum for they get rest and joy for keeping mum. We beat drums of self-appreciation but don't give respect to the one from whom we want to get guidance. Thus we make mockery of our visit.

Self-praise and non-modesty is also one type of intoxication only. If intoxication is harmful to even a common person then how can devotees of Shiva (i.e. God of welfare) do it?

Those who don't consider vices as vices would propagate them; those who consider vices as vices but become a victim of them would try to save friends and relatives from them; and those who are egoistic and failed in giving up vices would extend the family of addicts. But -

Whether we get success or failure in giving up vices, if we truly propagate for virtues then it is beneficial to all. We too can become saint, those who are saints they too become saints from the normal human being only. If we keep stubbornness by saying - 'certain rules are to be practiced by saints only and not by common people like us' – and don't live our life with basic discipline then we will be at loss. Be it a saint or a normal human being, we should take good-virtues from their lives and abandon bad-vices.

## **Intoxication of gold is manifold than Datura (thorn-apple)!!!**

**कनक कनकते सो गुनी, मादकता अधिकार्य;  
अक पाये जोरात है, अक पाये जोराध.**

Meaning: Gold is hundred times more intoxicated than Datura (thorn-apple). For, only when Datura is eaten the intoxication is felt but gold, even by attaining it intoxication is felt. In Hindi language gold and Datura, both are called 'Kanak'.

It happens in our life that we take great precautions with firmness in many matters of life but then we become inattentive in other matters.

While we keep distance from the food and drinks which are intoxicated and can develop addiction, we ran after other substances like gold which are intoxicating manifold then the food and drinks. For twenty nine days we follow rules of good life and keep restraint but on last day of the month we conduct deathly incontinence so that our debit side increases in comparison of our credit side. In such case how can be our poverty eradicated?

Experienced people used to warn us – “Don't wear gold, instead eat gold.” ‘To eat gold’ means to keep our diet extremely healthy. What is the meaning of wearing gold rings on all the fingers when our diet is unhealthy? After doing hard work for whole day and earning money out of it, if that money is not utilized in maintaining our

precious health then it is in vain.

We may find some people in society who have not enough cloths on their bodies, due to hunger their stomach and back seems like one, though they used to wear ornaments. At the time of reading this content a picture of labors of a particular community who used to pull Lorries comes to our mind. But honestly and neutrally if we compare ourselves to them we would find that we are not proved to be better than them. The middle class families are starved for the much required items which are necessary to maintain daily life but they are not ready to open the boxes ornaments they possess. Neither out of fear of loot they wear them nor can they keep them in the house due to fear of theft. So till the death the ornaments lie where they are kept for years and thus, though they are precious they become useless. And those who have more gold, for them the gold works as intoxication. With the more gold they become deeply intoxicated with it. They feel proudly, egoistic and feel that they are special and better off than others. And those who see such attitude of theirs, they feel jealous and envious.

The other metals except the gold are rusted and melted faster. The ornament of gold on our body keeps reminding us that if we remain lazy where hard work is required then it is like rusted life and if we become pervert like animals then it is like melted life. Thus gold ornaments keep reminding us not to rust our life and ruin it with perversion. So we should wear gold ornaments with an understanding that like gold, pure and precious thoughts prevail in our life which protect us from the vices and sins. If we can't develop such true understanding and wisdom about gold then the gold ornaments are nothing but the shackles and handcuffs. Once gold like nature is developed then we don't need to wear gold ornaments to remind us that "keep conduct like gold."

"Eat gold and be like it." Gold is only a metal. Though it is rich metal in comparison with other metals but it can't be eaten like a food. Plasma, blood, muscle, etc. – the seven elements too are called the metals; the seventh element-metal is semen. As among other metals the gold is considered the best, likewise among the seven metals of the body, semen is considered the best. This vital force is like gold.



More the collection of gold like semen, the richer the person is. Intellectuals should leave infatuation of metal-gold and increase the collection of semen-gold; and to increase the collection of semen, the vital force has to be increased. The auspicious vital force in the form of sun-rays has been raining on earth; we have been living on earth by taking that vital force in our body by inhaling it.

When the fruits are ripe with the help of sun-rays they are full of Prana i.e. life-giving vital force. When fruits are eaten in their natural and original form we get huge quantity of Prana. If we cut fruits or make juice of it then most of its Prana is absorbed in the Samshti-Prana i.e. universal vital force, nevertheless even from the cut or grinded fruits or from juice of fruits we can get good amount of vital force. However it is worrisome that currently to get more crop, vegetables and fruits; poisonous fertilizers-pesticides are used.

Let Supreme Being give such understanding so that we attain such fit and healthy body by eating gold like, by wearing gold like, and by cultivating gold like nature and keep our body gold like. Unless and until such understanding is cultivated the education and learning is in vain.

### **Saalo (abusive Gujarati word)! Looks like a beggar!!**

I was doing my writing work in courtyard of Shri Gurudhyanbhikshuji's house in Dakor. At that time a mendicant with bell came and stood outside the entrance gate and started ringing his bell. He asked addressing me – “May I get something? Your majesty, may I get anything?”

As I was very busy in my writing work neither I gave him reply nor did I look at him. In the meantime along with the noise of his ringing bell he shot his blessings towards me with abusive language – “Salla (abusive Hindi word)! Beggar... beggar!!”

After shooting his blessing to me he went away. Though I was busy in writing after hearing his abusive words my thought process changed. I thought that indeed a miraculous person came and then went away, but I could not take benefit of him. Had he not been a man of miracle how could he come to know that I am a beggar (my name is Yogabhikshu – in which the English meaning of word

‘Bhikshu’ is beggar)! His second word was ‘Salla’ (Salla has two meanings in English - 1. Wife’s brother, and 2. Abusive Hindi word). Had he not been a man of miracle how could he come to know that I could only be Saalo – wife’s brother, I could not be anybody’s Banevi (i.e. sister’s husband) as I am unmarried. I am only Saala – wife’s brother, not Banevi – sister’s husband; though all are not my sister’s husband but Alls wives are definitely my sisters.

I am not ‘sister’s husband’ and as all women are my sisters I am Saala to their husbands; and I am Bhikshu i.e. beggar too, though beggar of Yoga. All three things that mendicant came to know hence he must be a man of miracles. But due to my foolishness and crassness I could not take the benefit of such wonderful man, nevertheless I don’t regret it. Had intelligent people like you been there in my place? You might have berated, threatened him. But I could not do anything like that. Perhaps due to my strange and fearful nature, all of you call me Guru or miraculous man. Though I don’t want to accuse you that you might have done this or that but it is my desire and insistence that you too can show more fearfulness than me in such matters.

Sisters, sisters in law, brothers in law, uncles-aunts, parents, brothers, sons, daughters, etc. are human made relations which are perishable; they are stages to reach to humanity. Humanity is gateway to enter into religion of self-soul. The main and eternal relation is to be with self-soul; all other relations are secondary. But due to inattentiveness and indifferent approach towards mentor we are engrossed in secondary relations. This deal is a big loss-making deal. Let us come out of secondary relations immediately and be stable in self-realization and give benefits of it to others too. Without contacts of co-religionists we would lack persistence and what is greatness if only we could progress in spiritual journey. It is said in a poem –

What is of so greatness if we overcome mountain with only our load; what is of so greatness if we sail alone in only our own boat; the land full of poison and nectar only prostrate to those who themselves ascend and also support all those who have been trying to ascend.

## **We all are great chiefs of beggars!**

There were two friends – a devotee and an advocate. They went to Dakor for pilgrimage. They stayed in inn. After completing morning routine they used to go to temple of Ranchhodrai for Darshana i.e. devotion. After 4-5 days advocate told his devotee friend – “Dear friend! Everything is else is fine in Dakor except for one thing of huge torture.” Devotee said – “How can there be a torture in the place of pilgrimage-God? I don’t find anything torturous or harassing! Who have tortured or harassed you?” Advocate said – “How many beggars surround us when we go from inn to temple? They don’t allow us to walk freely.” Devotee laughed and said – “Oh...dear Sir! Do you call it torture and harassment? Then hats off to my Ranchhodrai (Lord Krishna)! People and devotees come to his temple days and nights, for years. They keep begging for various things without giving due respect to Him. Nevertheless Ranchhodrai keep giving; He never denies to anybody. The beggars on the street road would not harass us if we give them some money. But we (!), we never satisfy; someone wants child, someone wants wife, someone wants job, someone wants to win the case, someone wants to win lottery, someone wants to be minister, someone wants to be wrestler, etc. etc. etc. If Ranchhodraiji is not felt tortured or harassed by the innumerable chiefs of beggars then how you did feel harassed and tortured by the beggars who are asking for small amount of money?” After telling all these devotee started laughing for a while then in an apologetic gesture he continued – “Sir, I apologize. You are well educated professional and I am uneducated illiterate but out of emotional outburst I speak too much! Indeed, I should have kept mum by maintaining modesty.” After hearing devotee’s talks an advocate woken up from deep thinking and started telling – “No, no Bhagat (devotee)! I am obliged that you did not take care of maintain modesty and tell the sheer truth. Today my illusions run away, broken and many new vistas are opened. Due to your true and sharp speech, my ideology and lifestyle would change.”

After this episode the advocate sir never felt harassed by the beggars and he was considered a great donator and showed his true sainthood to the society.

Saying goes - On every food grain the eater's name is written. The takers are many but the giver is the one i.e. God. Who gives thousand grains out of one sown seed? And the sown seed too is given by God only. From where do we bring five basic elements viz. earth, water, fire, air and space of nature? Whatever is required to survive we get it for 24x7 and that too free of cost. And the giver takes care to provide it with utmost love and affection that as a taker we don't feel ashamed and we don't come to know that when giver has given everything. That is why the need arises to give knowledge about it. This donor never propagates about what He has given or how much He has given; nor He feels it necessary to advertise or put banners about what He has donated. And what is our status of mind? We wish to advertise everything though we donate from the donation received from Him! I don't know about you all but I like it. If my name Yogabhikshu is not written under this article then I lose my enthusiasm! Doesn't it seem egoistic and foolishness?

Poem says – There is no one more crook, dishonest and pervert than myself. I forget the one (i.e. Supreme Being) who has given me this body; I am such treacherous.

A human being, if he makes good painting then he writes his name on it; if he invents a machine then he registers for its patent. We consider the invention of computer as amazing - a miracle, then what should we call the One who has made the inventor of computer?

Brahmanandji rightly said in his hymn – Hey Almighty God! You have done wonders just like that! Without paper, pen and color you have created innumerable statues. Then you put soul in each of this statue and made them look more and different with just one soul.

Rahim was a royal poet. He had taken a pledge to distribute all his wealth once in a year on a stipulated day. But his nature was so humble and non-egoistic that when he comes outside his house he walks with his head bow down. Hence one gentleman had asked – “From where have you learnt such humbleness and modesty that as the more your hands go up (for giving – donating) the more your eyes and head bow down? You are a great donor. You should walk with your head high; why do you walk keeping your head down?” Rahimji replied – “The giver is someone else (i.e. Supreme Being) who keeps giving day

and night but people are in illusion that I am giver of all these. Hence out of shame my head is bowed down.”

How valuable the reply is! If we think over it seriously then it can open our eyes and doors of our heart! But as saying goes “An intelligent requires hint only, but donkey requires to be hit with a club.”

Whether Yogabhikshu (name of Guruji), Prembhikshu, Samarpanbhikshu or Dhyانبhikshu (names of disciples of Guruji); but finally they all are Bhikshus (beggars); some small beggars and some big beggars; some beggars of Yoga and some beggars of lust, some beggars of wealth and some beggars of powers, some beggars seek influence and some beggars are crooked. Some beggars begs everyday and a few are such that beg only for once in lifetime but altogether all are beggars.

**Becoming beggar at the doors of Guru,  
I bring begging of Yoga;  
Salvation seekers would indeed get something;  
For everyone has a share in it.**

## **Dhritrashtra and Duryodhana still exist in our hearts!**

By keeping just name as Dhrutrashtra (meaning – bearer of nation) how can one be a bearer of nation? Just as – someone has name Buddhidhan (meaning - wealth of intellect) but in fact he is very less intelligent.

In epic Mahabharata the character of Dhrutrashtra is symbolic. He is called blind only who has one hundred children. And his wife, despite having eyes, has to become blind by tying ribbon on her eyes. How difficult situation is of parents having even 2-4 children! They have to live their lives in crisis. We know that. Then parent of 100 children must turn their face from happiness and remain blind only; what is surprising in it?

Scriptures say that anger is generated out of carnality and appetite. If carnality and desires are not fulfilled then the anger is generated. Dhrutrashtra too has become non-discreet due to excessive carnality. Such father’s son is Duryodhana! Then what is left to tell? Such father-son duo must be of insistence of what else but nourishing their ego

only! They are least bothered of whatever happens to family or nation!

Though story of Mahabharata is 5000 years old but even in our today's life it is relevant. Even till today that blind Dhrutrashtira still lives partly in our life! And Duryodhana too in the form of ego bounces in our mind!

We feel sorry about the sufferings from lying on the bed of arrows of the sacred person like great Bhishma caused by his family members! We also feel sorry that instead of worshipping such saint, he was given sufferings like this!! These foolish people could not take the benefit of great Bhishma-Pitamah. But what are we doing? There are some people like Bhishma exist in our family or society. But, as during ancient era Bhishma was not recognized by anybody, his true value was not identified by anybody; likewise even during present era we don't identify the true value of such people. We can see the fire at the feet of others but we don't see the fire at our feet! As we don't recognized the Lord Krishna or Bhishma available amongst us, likewise we don't recognize Dhrutrashtira or Duryodhan remain in our heart and brain! And unless and until we identify and recognize them, how can we respect the persons who are beneficial to us and keep distance from the persons who are harmful and non-beneficial to us?

There is another character in Mahabharata – Sahdev – the omniscient. If such an omniscient personality is in the family then how can there be unhappiness and suffering? But Pandavas don't take full advantage of Sahdev, they don't do everything after asking him. Why so? We must be surprised about such thing. Shri Ved Vyas (author of epic Mahabharata) has portrayed the psychology of human mind-brain with the help of certain incidents revolving around character like Sahdev. In our family and society too there are some individuals like Sahdev; though they are not omniscient like Sahdev but they indeed are capable enough to advise us. But we don't recognize them and consider them like an ordinary individual. In our family only we may have an individual from whom many outsiders seek advice but we believe "all are fools who seek advice from him" – by thinking like this we nourish our prejudice and bias towards him. When we are not ready to identify the true value of diamond then how we are ready to pay according to the price of diamond?

There is a secret about Sahdev. He replies only to those who ask him, he advises those who seek advice from him. When occasion arose he was ready to die with the family but without asking to him he was not ready to show the remedy to save him and his family members' lives. There is big psychological puzzle in this incident.

There is no value of advice given without asking; an advice is not implemented if it is given without asking. Hence there is no point in giving advice without asking. We have our own experience regarding advice given by our parents out of love and affection but without asking by us which would lead to unpleasantness towards our parents. The one who gives advice without asking qualifies for our hatred. If nobody is ready to hear the advice which is not sought for then how does one implement it? In spite of that the near ones out of their affection would keep giving advice without asking. There is no end to this tradition because a person having love and affection towards us cannot wait for us to ask the advice and hence there would not be suitable effect of his advice.

Skillfulness is that - we have to create such an environment so that a needy of true advice are inspired to seek the advice; the one who gives advice without asking becomes unpleasant for others and those who give advice to the one who asks for it gets paid handsomely! There are many mysteries in the saying – “Without asking even mother does not cater!”

The one who is not thirsty, if forced to drink water by water-house man then out of shyness he would stand with joined palms but when man pours water he would not drink it. Thus water is wasted and cloths are drenched. There is no need to call the thirsty; the thirsty would not waste single drop of water.

Who is not knocked out by ego? Who does not become blind in love of his son? Who likes to take advice from ‘Sahdev’ of home-family? Nevertheless we are always ready to criticize the episodes occurred in the external world!

It would be worthwhile and meaningful if we don't consider Mahabharata an ancient mysterious epic, but consider it the story of present age which happens in society and our daily life and hence would learn from various characters and episodes of it.

Experienced seers-saints-sages try hard to make the society happy by lifting the level of thinking of society. Our multifaceted and versatile scriptures are live examples of it. Let us take the advantage of them by believing them as sermons preached by our own. Let us not consider scriptures as merely stories.

## What is the meaning of “Svadharme Nidhanam Shreya”?

Live the life of renunciation is the sermon and essence of Bhagwad Gita. If the Sanskrit word ‘Gita’ is reversed then it is written as ‘Tagi’ (meaning – the one finds out the secret). Those who find out the secret of universe and creator of universe; soul, great soul, Supreme Being are considered as having true knowledge of Gita. Without making incomprehensible secrets comprehensible one can’t get renunciation in life, or sustain the attained renunciation.

It is said in Bhagwad Gita -

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।

स्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

**úreyânsvadharmo vigunah paradharmâtsvanucmhitât,  
svadharme nidhanam sreayah paradharmo bhayâvaha.  
sarva-dharmân parityajya mâmekam sharanam vraja.**

Meaning: Better is one’s own law of works, Svadharma, though in itself faulty, than an alien law, Pardharma well wrought out; death in one’s own law of being is better, perilous is it to follow an alien law. Abandon all varieties of Dharmas and simply surrender unto me (Lord Krishna) alone. I (Lord Krishan) shall liberate you (Arjuna) from all sinful reactions; do not fear.

Here it is necessary to understand the secret of Svadharma means own law i.e. law of self-soul, Supreme Being; and Pardharma means alien law i.e. law of non-self, law of senses and mental faculties. To surrender to senses is fearful whereas to surrender to soul – Supreme Being is liberating. Only soul is ours, own; in comparison with soul all others are alien, even our body too is an alien. ‘मामेकं शरणं’ – Soul



is telling senses and mental faculties to surrender to it, for the body is live and active only due to the presence of soul.

To surrender to soul means to be free from illusions and infatuation of universe, to know and understand the mortal world and immortality and eternity of soul.

‘स्वधर्मं निधनं श्रेयः’ – It is liberating to die while contemplating on traits of Soul and it is fearful if the body leaves while contemplating on illusions and infatuation.

After leaving all traits of senses and mental faculties we have to surrender to soul. Leaving all sects and cults, one has to surrender to soul.

Thus these verses of Bhagwad Gita show the tactic to people of all sects and cults how to get eternal peace and happiness. Hence Bhagwad Gita is not book of sermons for a particular religion, sect or cult; it is a universal book of sermons.

### **Forever unhappy!**

Those who don't understand rule-law of Karma or despite understanding it don't put it into practice are unfortunate or less fortunate.

Many times we hear from Guru-saint – happiness is attained by doing virtues and unhappiness is attained by doing sins. They repeatedly tell us about this. Despite hearing such sermons regularly people remain unhappy forever because their mindset is perverse. Those listeners of sermons think like this –

(1) Let preachers preach the sermons, how can we believe that they are true? Such sermons are either manufactured or imagination; these are deception and fraud to earn money. If one can become happy by doing virtues then why the preachers of this sermon don't become happy by practicing virtues? Why are they seen unhappy? Etc.

Answer: Don't we take medicine from doctor if doctor is sick and get well? For any reasons unknown to us if doctor is not able to cure his disease that does not mean that he can't cure our disease which is different than that of doctor's disease. Doctor knows that smoking is injurious to health but he can't leave smoking habit – that does not

mean that he can't advise his patients not to smoke. If patient has a strong will than the doctor then he can leave smoking.

(2) Certain community of listeners is such that they listens such sermons regularly but believes that "these sermons are for others only, they are not for us; our life is okay and fine hence others need to practices such sermons, we don't need to practice them."

(3) Certain community of listeners is such that they believe it true that practicing virtues bring happiness and they decide to follow it from tomorrow but their 'tomorrow' never comes, instead sufferings and unhappiness come. Thus they remain unhappy forever.

(4) Certain community of listeners is such that though they believe the 'rule of Karma' as true but due to their weakness they can't practice it. They don't leave temptation of enjoying happiness though they know that in lieu of enjoying present small happiness they have to suffer bigger pain and unhappiness! When they suffer the pain during unhappiness they decide that we have not to practice Karmas which bring unhappiness. But as soon as unhappiness ends they forget about their decision.

They are so tempted to enjoy small happiness of today that they forget that in reaction to this; there would be very big unhappiness tomorrow. Thus, such people remain unhappy forever.

(5) Certain community of listeners is such that the state of their mind is unstable. For some time they believe that rule of Karma is true and for some time they believe it false. They remain happy for some time by following the rule of Karma and remain unhappy for some time by breaking the rule of Karma.

### **Why is celebration of spiritual birthday?**

We celebrate spiritual birthday of Bhikshus (i.e. named disciples of Yogabhihshuji) in Aum-Parivar. Why do we celebrate? What is the benefit of such celebration? Let us try to understand it. We call that day nomenclature-ritual day too, for on that day they were given spiritual names.

The day we get spiritual name, from that day we should make efforts to start living spiritual life. The spiritual name constantly gives remembrance-reminder of such efforts to be made. Though the

spiritual name-giving is not the initiation of hermit-life, disciple-life, or incantation of Mantra; nevertheless if we look into it subtly many things are hidden into it. It is not essential for the name-holder to bring external changes to his life. The spiritual name is the symbol of attainment of love and grace received from our beloved and reverend Guru (spiritual master) which keeps us alert by reminding us of the spiritual inspiration bestowed upon us by grace of Guru. A human being can complete very tough deeds by the inspirational remembrance of love and faith graced upon him.

Moreover spiritual name is a remembrance of acceptance of responsibility of performing spiritual and welfare activities; for spiritual valiant, for devotees of Guru-saints, for spiritual braves who have taken pledge make their human birth worthwhile such responsibility is like a nectar-pot. And for timid, for selfish people, for those who look everything as a commerce, such responsibility is like a crown of thorns. The spiritual name holder would expand his self-ego chronologically - from self to family, from family to society, from society to village, country, nation, and universe; and finally annihilate his ego and attain salvation – eternal happiness.

We celebrate nomenclature-day. Every year by celebrating that day we make our memory fresh by remembering our resolution of performing welfare work. Due to celebration in public many others are inspired. Others too feel to be eligible for attaining spiritual name. It is not like that those who receive spiritual names are the only eligible. In the nation and world there are many people who are covertly eligible. The day we celebrate spiritual birthday of Bhikshu (i.e. devotee who is assigned spiritual name), simultaneously the birthday is celebrated of the covert Bhikshus too, inevitably. Hence all devotees, disciples, well-wishers, should remain present in such celebration; they should consider it a morale duty; so that organizers' enthusiasm is increased and covert Bhikshus are inspired and affirmed.

“The celebration of spiritual birthday” – it is not a celebration of an individual. In whose name it is celebrated is only a pretext, he is only a drop of an ocean, he is only a representative of all those who are engrossed in welfare activities. Whatever gift is given to him is the symbolic gesture towards all who are eligible for such gift and

respect. The celebration day is to give honor to all eligible of entire universe symbolically and by doing so we too get joy and satisfaction.

On that day who so ever take part whole heartedly, with their body-mind-wealth and thoughts-speech-conduct are noted in the books of account of Karma and the fruits are awarded accordingly to them as per the rule of Karma, though we can't see it today due to lack of our subtle understanding.

Those who are given honor on that day; neither have they desired any type of honor nor do they wish to be identified themselves as Bhikshu. Nevertheless they accept everything for the contentment of their Guru i.e. spiritual master. How blessed are they?! They know that how important are such occasions for peoples' repository.

By the grace of Supreme Being Aum-Parmatma let us be truly spiritual and true Bhikshu. 'Bhikshu' in spiritual term means 'the one who is not beggar' and 'spiritual' means those who know the most about soul and super-soul.

The first birth is the physical birth taken from the mother's womb. The second birth is the attainment of unselfish love of Guru-saints; it is called a sacrament birth or spiritual birth. The years of existence of physical body is called physical age and the spiritual age starts from the day of spiritual birth. Whether spiritual age is of one year or more than one, it has more importance.

For Guru, true disciples are his secret and divine treasure; likewise secret Bhikshus are concealed and divine achievements. Secret Bhikshus are unbroken pillars of publically declared Bhikshus; whereas declared Bhikshus are iron-pillars who take the burden of glory-ill fame and appreciation-condemnation forever and keep secret Bhikshus free from all these and relaxed; hence both types of Bhikshus are mutually confirmatory and empowering. Out of both or them absence of any one is incompleteness. Togetherness of both creates unbroken existence.

Other than above mentioned two types of Bhikshus there is third type of Bhikshu too. They may be called extremely secret type of Bhikshu or extremely hidden eligible. According to their name they remain extremely hidden. Nobody knows about them. By nature they remain effortlessly hidden nevertheless they handle very big and

important responsibility. All three types of Bhikshus are great in their own fields. Comparatively looking no one is small or big. As all limbs are required in the body, likewise in spiritual world too (i.e. in Aum-Parivar too) all three types of Bhikshus are of equal importance.

When out of above mentioned three types of responsibilities any one is to be shouldered by us then we remain committed to accept it cheerfully.

### **That too is a role and this also is a role**

Human being craves to attain the eternal happiness – happiness whose counter action is not unhappiness is desired by every human. After making many efforts he unearths the secret that such happiness is in salvation and so he strives for attaining salvation. Hence he concludes that adoption of sainthood or monk like life enhances the probabilities of attaining salvation. So he becomes saint-monk.

The daily routine and lifestyle of the person who has become saint for attaining salvation must be corresponding to the salvation-attainment. He does not like the things which are resistant and delaying salvation-attainment. He is in the process of completing the remaining fruits of Karma and now onwards ensures to detach himself from the fruits of sins and virtues. Though people believe him Guru but he does not have any male or female disciple; though his disciples and devotees build temples, asylums, monasteries for him but he is fully dependant and surrendered to God. He does not have any insistence or non-insistence for towards anything. His lighthouse is only one – attainment of salvation and its corresponding conduct. He does not have interest in roaming across the world. He does not have affection in propagation of any religion or sect nor does he have enthusiasm to favor any religion or rebut the non-religious activities. Neither he needs arrangement of religious camps nor does he feel requirement to give commands. After accepting the sainthood his life, lifestyle, daily routine, attitude, activities, ‘your-mine’ feelings are dwindled to such an extent that his entire existence can be hardly found only by those who try whole heartedly to search such saints. And when such qualified and eligible saints’ self obtains a state of steadiness (concentration) in him then how can one imagine that stage of eternal

happiness – the salvation? Such saints are so capable that who so ever comes into his contact and proximity though with the bad intension of causing saint's downfall, the saint would take him too on the path of salvation. But -

When someone, who after adopting the sainthood feels the path of salvation tough to follow, or doesn't find the required renunciation in himself, or unable to control his desires, or due to past Karmas perceives improper as proper and proper as improper, or the temptation of material prosperity shaken him, or due to any other reason the adverse atmosphere causes turmoil; at that time when he becomes ready to leave the path of renunciation then no sect, union, association, Guru-saint etc. can persuade him or stop him leaving the path of renunciation. At such juncture we should believe – man proposes god disposes – and remains calm.

It is the duty of sects, associations, saints and Gurus to help in all manners to those who are on the path of salvation; not to stop them forcefully because smoke can't be fastened.

The one who has adopted sainthood out of compulsion or due to annoyance towards the worldly sufferings and unhappiness or due to desire to get more lustful life and not to attain the salvation – then what others can do for them? We have to convince our mind that it is also a stage of journey on a path towards welfare.

What we call good-bad, virtues-sins, moral-immoral, etc. all that is also a stage of journey towards welfare. Everyone wants to have benefit, no one likes the losses. After passing through various types of experiences a human being from his self-experience comes to a conclusion that where lays the true and eternal benefit. After understanding about what is beneficial he would try to take the same. Though a human being reads numerous scriptures or hears many sermons, he would believe and follow his own self-experiences. So we should let him follow his own experiences and not to stop him from doing so. The guru-saints have only to ensure that he does not cause losses to others.

Who can say that while imitating, by what time human being would be converted into real? Let us understand that with an example.

In a royal palace of a king a person who was master in assuming

various guises came. He entertained the people present in a royal council. While giving him reward king told him, “Whatever guise you assume, I can recognise you.” Person denied the claim and told king, “If you don’t recognise me then I would take reward and prize as per my choice”. The king agreed to it. He went away.

Days, weeks and months passed. The king also forgot.

After six months king heard that an anchorite hermit has come and stayed at the outskirts of village. He is a great ascetic. By the grace of him all wishes are fulfilled. Hence he wanted to see him. He along with his retinue departs to see the hermit. His retinue carries various types of sweets, dry fruits, jewellery, etc. to be offered to hermit as a part of the gift. King reaches to hermit’s place, prostrates him, offers gifts to him and gets his blessings. Hermit preaches sermons to king. King becomes very happy. When king asks hermit’s permission to leave, hermit laughs loudly and tells king, “Can’t you recognise me? I am the same person who assumes various disguises. You lose the bet.” King becomes so happy with his disguise and speech. He tells him, “Ask for whatever you want, I am ready to give it.” The person in the disguise of hermit and later truly becomes hermit says –

“Hey King! Now what to ask from you? In the last six months I found that even a fake monk gets respect and king comes and prostrates then why can’t true monk get salvation – the eternal joy and happiness? Now I have decided that unless and until I attain the salvation I would not move from here. Now it is time to say goodbye to deception and fakeness.”

Thus a fake can be converted into real hence fakeness is also called a basis- one of the stages. Hence never keep hatred on anybody, do everything possible for everybody. Such resolution is called one of the stages.

## **Trust, Trustee and spiritual Head**

The soul of trust is its trustees. The success and meaningfulness of spiritual trust depends on what? It depends on how people look at it; People should look at it with faith, respect and dignity. The success and meaningfulness of spiritual trust does not depend on how much

money it has. How much moveable and immovable property it has, comes at number two or three.

An ideal spiritual trust can be made if its trustees do have spiritual wisdom internally, and externally they are simple, honest and have saint like nature; though internally they are full of virtues and high intellect, externally they should be serene and serious. Shallowness and thoughtlessness must not be found in them.

There is no separate existence of trust without trustees. Like the country means the people of country, 'trust means its trustees.' For true trustee there is no need to do separate Sadhna i.e. spiritual training or discipline for their own welfare. In following and completing the objectives of trust his mind is so occupied, his body is so absorbed and his wealth is so flowed that he does not have scope to misuse his body, mind or wealth. Hats off to such trustees! Let the grace and blessings of Supreme Being Aum shower on them forever.

Spiritual head is like an aegis. One can fight untiringly and ceaselessly in the spiritual battlefield with the inspiration from his spiritual head. When the children go older they upkeep their responsibilities on their own, they don't need help or approval of their father; nevertheless under the aegis of father they got inspiration and enthusiasm to upkeep their responsibilities. Father too showers his warmth on his children.

Father incessantly try hard to overcome the drawback of his children and ensures that they become more and more ideal. Father do this work in such a way that his sons would never know about it. But the main work of father is to ensure that shower of warmth continuously flown towards his sons so that they never feel orphan, they always feel that they are under the shelter of able father. Spiritual head too is doing the same job for the trustees of a spiritual trust.

## **Shivambu (urine) and Shivambukalp (urine therapy) – A viewpoint**

Happiness and unhappiness, sin and virtue, bitter and sweet, hot and cold, light and dark, etc. are the twins. If one is there then other too is there. If in life there is a substance which kills then there can be substance which can make immortal.



*Yat pinde tat brahmande* is an ancient Sanskrit verse, from the ancient philosophical and yogic texts, the *Puranas*. Meaning - “All that is outside you is within you,” or “Your body is a miniature universe.” *Pindanda* means “microcosm” and *Brahmanda* means “macrocosm”; thus, a more literal translation would be “Whatever is in the microcosm is also in the macrocosm.” For yogis, this means that their small selves are simply part of a larger universal Consciousness. If poison and nectar are in Brahmanda then they can be in Pinda. It is a separate matter that we don’t attain the nectar of body but it can be there. If a machine made by human does not work properly, it can be repaired then why can’t a human body, which is the best form created by nature, have provision to regenerate it? As it is not known to us why can we say that it is not there? Science is worthwhile if it can make easy availability of that nectar to each human being. The one who invents the nectar remains in body can be called a true inventor.

In Yogashastra self-urine, self-semen are integrated in whatever is said for the health and revival of health through Sahjoli, Amroli and Vajroli Mudras (Mudra means “seal,” “gesture,” or “mark.” Yoga mudras are symbolic gestures often practiced with the hands and fingers. They facilitate the flow of energy in the subtle body and enhance one’s journey within. Explore Mudras step by step and add something new to your practice.) But such subtle practices are said to be practiced by Yogis and not by ordinary common people. In urine-therapy too, the drinking of self-urine is said to be practiced by Yogi as a part of Yoga practice and accomplishment of Yoga.

The urine-therapy is propagated and prescribed for all types of diseases for community of common people those who follow it without practicing any prescribed rule; it seems that we will have to think deeply in this regard. Let us try to make a humble and useful effort for it.

Though we keep aside the aversion towards drinking of self-urine, after having more thoughts about it we feel that if the body itself has not stored the urine and throw it out from the body as a waste and heterogeneous matter; what is the benefit of it putting back into body? In its reply, perhaps we say that certain substances of it are beneficial

to the body, hence. But then why to put it back into body when there are more unusable harmful substances are there into it? Why not to select the one which contain all useful and healthy contents? But everybody is free to put everything into it, to prove their point right out of their doggedness.

Moreover there is danger in it. If self-urine-drinking is spread and propagated too much then there is possibility of increase in leaning towards ‘others’-urine-drinking’, ‘specific-urine-drinking’ and ‘particular-urine-drinking’ and hence such urine becomes costly, hard-to-get and influential to get which results into hoarding, black marketing. Due to all these, the one who can’t get it is felt so sorry and angry that he can go to an extent of kidnapping and murder of specific person. Then the whole exercise of making the therapy cheap and easily accessible to all is futile; like in the present time naturopathy has become costly than allopath and inaccessible to many.

By contemplating more on urine-therapy one more thought comes to mind – if self-urine is such miraculous then why can’t be self-feces more beneficial? As feces are of nutritious food it can be more beneficial. Moreover those who eat dry fruits and costly herbs how can one doubt about the divinity of their feces? And those who have indigestion, his feces is considered as highly precious. Such people will have to be kept under heavy security. And if self-urine-drinking and self-feces-eating is considered as miraculous medicine for all types of diseases then why can’t self-cough and self-mucus? Then those who do advocacy of self-urine-feces, how can they oppose self-cough and self-mucus? And if they are not opposed then why there is hatred for Aghori i.e. a mendicant following the cult of Aghor i.e. cult of black art? If somebody, by believing Aghoris the founder of this therapy, respects and worships them, then should other believers of this therapy support him or not? In reply, we say no, because there are many other hateful things in Aghoris. But if we don’t come to know about benefits of those hateful things, then what would we do? Thus series of questions are formed from this, and how to settle them that too is a big question.

In this step, self-blood and self-semen-ovum too can be ponderable. With this chapter we can visualize the stories we have read about

how ghosts and monsters suck the blood from vein of neck of a woman. Currently sell of blood through blood banks are on. God knows where it would stop? Moreover in this matter, the below mentioned thought can't be considered unnatural, that –

If urine is considered such a miraculous medicine then why the limbs like bladder and kidneys that are continuously filled with urine would be sick. If somebody replies – “The one who drinks nectar can become immortal, but the glass in which nectar is filled can't be immortal.” But this reply is wrong as glass is inanimate whereas kidneys and bladder are animate and limbs of the live body. If drinking of passed urine can cure the disease then why can't it affect the limbs in which it resides? **(The supporters of urine-therapy argue that the urine stored in kidneys and bladder is acidic. When it comes out of the body and remains in contact of air it becomes alkaline. Scientifically it is wrong claim. Everyone knows that the urine given in laboratory for analysis remains in contact of air for hours, nevertheless at the time of analysis it remains acidic only; even analysis done periodically proves that its acidic form does not decrease or alkaline form does not increase. Moreover logically thinking it is made clear the types of acids remain in urine do not become alkaline though they remain in the contact of air then how can acidic urine become alkaline – editor).** There is no end to such arguments.

There is no end to luxurious and shameless experiments of semen too. The madness of modern science has not spared moral and ethical matters. The dishonest talks of entrapping teens by hook or crook and their semen is drunk directly are heard so often. Those who do such things are believed to be doing it for rejuvenating their body. God knows whether the body can be rejuvenated by such unethical practice.

With the acceptance of self-urine-drinking we are trapped in acceptance of drinking many other things mentioned above. If you climb one step from the bottom of mountain and keep doing same we may reach the top of mountain; contrary to it if we get down one step from top of mountain and keep doing it then we are thrown to the bottom of mountain. By propagating the thing we believe into, we

are compelled to believe in what is harmful and unusable. The fear that 'if we don't accept their belief then they oppose our belief too' compel us to compromise with wrong and unethical belief. What an unavoidable crisis?

Such neutral talks seem useful for some people; for others they seem to be shameless and laughable. But such spontaneous intuitions generated out of spontaneous inspirations can't be suppressed, they are expressed.

In temple of Lord Shiva, water leaks drop by drop on Shivalinga (A lingam, sometimes referred to as linga or Shiva linga, is an abstract or an iconic representation of the Hindu deity Shiva in Shaivism. It is a votary symbol revered in temples, smaller shrines, or as self-manifested natural objects) from the hole of the pot full of water; the water then flows towards Gaumukh (cow's mouth like structure) and drops from it, which is taken by devotees as holy water. Does urine-therapy inspire such symbols? Or does such symbol help supporters to sharpen their belief of existence of urine-therapy?

Let us wait for the future results of experiments done about what would happen if urine-feces are eaten; but everybody knows that they can be used as a fertilizer for the crop. If as a fertilizer they can grow gold-like crop then that does not mean that by drinking-eating them directly can get the same result.

As an experiment, human being keeps using urine, feces, blood, semen, ovum etc. to maintain the health and to become immortal and would do same in future too. Currently such weird and strange things are going on due to such experiments. Aghor cult is famous for such innumerable experiments. The curious should meet one of Aghoris i.e. mendicants following the cult of Aghor- the black art and find out that whether any one of them have become eternal healthy or immortal.

If therapists of self-urine-drinking boast about the therapy and consider it as a simple and abstinence free therapy then let us know and understand the meaning of verses of urine-therapy-scripture. In verses 104 through 107 it is written – The drinker of urine has to leave vegetable with leaves and flowers, chickpeas, pigeon pea, a kind of coarse grain, red lentil, black gram, and other gastric forming food along with mating with opposite sex. He has to leave salty, sourly,

bitter, hot and spicy food too. Otherwise the urine therapy will be in vain. In verses 5-6 it is written – Not to do hard work, eat less in dinner, get up early in morning, while passing urine head east. Moreover it is written in those verses – urine should be taken with different herbs in different season and if immature urine is applied then the disease will be increased. In verses 46-47 it is written that at the time of passing and drinking urine which verses are to be chanted; and there is direction that in which mettle-bowl urine is taken. All these prove that this therapy is not simple, it is very complicated.

**It is directed to keep this science very secret. It is also said to be very much cautious about it. In verse 8 it is said that – As there is poison in the mouth and tail of snake, likewise there is poison in the starting and ending flow of urine, urine passed during only middle flow is useful. Here a confusion may occur that how to decide from when middle flow has started and when it has ended? Moreover if we consider word ‘poison’ as a decorative language then wherever the word ‘nectar’ is used that too must be considered as a decorative language; or else it can’t be called balance thinking.**

In verse it is mentioned that there is poison in the urine so it is necessary to be cautious. Moreover in the 20<sup>th</sup> verse it is mentioned that with drinking of urine for 10 years one can fly in the sky and have total control over his desires and lust. But who would like to be free from desire and lust in this era? And those who practice this therapy for many years may be able to tell that whether they can fly or not.

The insistence of diet, thinking, no-intoxication, control over senses, etc.; that are prescribed in naturopathy, the same insistence is prescribed in urine-therapy too. The only difference is that in urine-therapy it is written that even the fatal diseases can be cured.

Those who are curious about self-urine-therapy should go through the sequence of articles authored by well-known naturopath Shri V P Gidwaniji namely “Shivambu ke Vishambu” (i.e. Urine or poison) which were published in their magazine “Aarogya-Ratnakar”. In those series of articles he has presented his own thoughts very broadly and with scientific analysis about self-urine-therapy.

We have received many letters of readers after reading articles about urine-therapy published in “Gujarat Samachar” dated 21-02-1989 and also in the book “Kadvu Amrut” (Bitter Nectar) authored by me. Except only two persons all other readers have welcomed the content of my articles. Let me share some of the responses of readers here – Shri Vyasbhai writes:

The claims of urine-therapy are denied and discarded on its own when Shri Moraraji Desai (the ex PM of India) had to undergo an operation for cataract and glaucoma. Because for many years he was drinking self-urine and claiming that the therapy is useful on many-all diseases. Some readers have mentioned examples that with urine-therapy the whole body of some people are blackened and a few of them lost their lives. From Khokhra-Ahmedabad Shri Pandyabhai writes – In our country people follow blindly like a sheep. Shri Ravjibhai and Shri Morarajibhai established an institution for urine therapy but with the said therapy only 5% are benefitted, what about remaining 95%? Shri Ramsinhji Gohil who has established Uday Aayurvedic Cancer Hospital (Vinchhia) writes – In my opinion the propagators of human-urine-therapy like to exterminate Aryas (civilized people) of India. They try to cheat people in the name Shiva by giving glamorous name like Shivambu. At the first gulp of urine the intellect is destroyed. They experiment with the urine to cure the sick, but urine of sick is always ill – how can disease be cured with it? In an article “Shivambu and Shivambukalp – a viewpoint” written in your book “Kadvu Amrut” (Bitter Nectar) you have explained in details about urine-therapy. One cartoonist of “Gujarat Samachar” has written in paper dated 7-5-1995 – “Somewhere I read that the key of longevity of Morarajibhai was in the experiment of self-urine-therapy and I started experimenting it... but family members misunderstand my experiment and put me into mental hospital.”

Old with wearing cloths of new and new with wearing cloths of old keep completing circle. But till now nobody is seen eternal healthy or immortal.

Looking to the cycle of changes it is very difficult to tell ‘it is like this’ or ‘it is like that’ for any type of therapy. If self can understand the art of Supreme Being fully then how can He be called self? In

difficulty of diversity the giant wheel of therapies keep rotating.

(Note: This whole presentation of content is not for anybody's praise or criticism but it is for those curious people who were eagerly waiting to know about our opinion and viewpoint. We are thankful to those who like this article and we are pardon to those who don't like it.)

## **Urine therapy – Difference of opinion between therapists and propagandists**

For your information we present here the gist of difference of opinion published in the 'Shivambu' magazine of year-7, issue-13, July-1995.

Under the title of "Urine-therapy is scientific" it is written – Sometimes this urine does not become poisonous even if it carries sugar, pus, albumin, red cells, or pigments like abnormal substances... Even if patient suffers from germ-bacteria generated diseases he can take his own urine. Thus it is written in the article that many diseases can be cured using urine therapy.

Moreover under the title of "One self-help cure" it is written – One can't boast or exaggerate about urine-therapy as the miraculous cure.

Under the title of "An option of bypass surgery" it is written – The urine therapy should be practiced under the advice of expert medico to avoid acidic blood and ketosis. Urine alone is not enough. I advise my patients to do Yogasana, follow proper diet, use garlic and fenugreek more. The longevity can't be increased only with urine therapy; for that proper diet, controlled activities, Karmas of past births, simple and pious lifestyle, walk carefully to avoid accidents, etc. precautions are expected.

By giving reference of Aayurveda it is written in that article that for urine therapy the urine of every human is not useful. In Aayurveda the urine is divided into two categories viz. natural and abnormal. The urine which contains blood, pus, albumin, stink, sugar cane juice like, etc. and urine of a patient of tuberculosis of kidneys is not considered to be appropriate for urine therapy. Shivambu (urine)

increases Pitta (*Pitta* represents metabolism; It is characterized by heat, moistness, liquidity, and sharpness and sourness. Its chief quality is heat. It is the energy principle which uses bile to direct digestion and enhance metabolism. Unbalanced *Pitta* is primarily characterized by body heat or a burning sensation and redness.) Hence those who have problem of imbalance of Pitta have to practice urine therapy under the guidance of medico.

In article “Be cured get cured” it is written – If there is infection or fungus in ear there are cases in which pain has been increased. The patients of cough and bronchitis are not benefitted with urine therapy. In many cases of acidity complaints are found and it is observed that the disease is increased instead of cured.

Moreover some people claim that there are 2000 useful substances in urine whereas some say there are 200. A day may come that in the descending order someone may say that “there is no useful substance in urine.”

From the above mentioned statements it is clear that are contradictions and difference of opinions among the therapists and propagators of urine therapy and it is but natural.

These statements are mentioned here with the only intention to get more information so that curious can get equipped with more information. There is no intention of condemnation-appreciation by mentioned these statements here. We are thankful to everyone.

It is considered better for true therapists to think about the fairness of extreme insistence of any opinion. We know that there is an adverse impact of excessive insistence of any opinion.

## **!?!Urine therapy?! - Bible’s Clarification**

In the books related to urine therapy the name of John Armstrong is found mentioned. In those books it is mentioned that he gets inspiration of urine therapy from Bible.

Old Testament Chapter 5-15 – Drink waters out of thine own cistern – and New Testament Chapter 6-17 - *when thou fastest, anoint thine head, and wash thy face. The urine therapy books wrongly interprets as – ‘You drink your own urine and at the time of fast wash your face from it and apply it on head.’ But after going through Holy*



*Bible it is found that the meaning of above mentioned verses is totally different than what is misinterpreted by urine-therapy books. The heading of those chapters are – (1) Warning against adultery i.e. Avoiding Immorality and (2) Proper Fasting.*

“Sampurna Bible” (The Gujarati translation of Bible published by Gujarat Sahitya Prakashan – Anand -1991 – Translators Nagindas N Parekh and Ishudas Kaveli) – Old Testament page numbers 701 and 702 and New Testament page number 8. After going through the Gujarati content of the pages mentioned above the true meaning of verses of Chapter 5 *Warning against adultery i.e. Avoiding Immorality*) including verse 15 is – Be satisfied in your own wife; all your children are of your own i.e. not hybrid and be fortunate and auspicious with your wife and your semen.

In Chapter 6 of New Testament it is mentioned “Moreover when you fast, don’t be like he hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. *When thou fastest, anoint thine head, and wash thy face.* So that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

It is clear from reading the above paragraph that there is no mention of washing face with own urine or applying urine on head which is claimed by many urine therapy books.

By reading explanation of Bible it is understood that there is absolutely no mention of drinking urine or massage with urine. Such a wrong interpretation of Bible and other religious books are made due to insistence to prove self-opinion right. Though it is disgusting, it is in human nature.

## **Let us understand Naturopathy with extensive meaning**

Naturopathy is considered of great importance among the prevailing therapies for the treatment of diseases and to become free from diseases because it is a nature cure. It is easily understandable that if the body which is composed of and by the nature, is treated by nature cure then the treatment would be simpler and rate of success is very high.

Earth, water, fire, air, space – five basic elements; moreover dietary habits, internal and external yogic subtle exercises, etc. are considered as basic components of naturopathy. Despite it is very much important to know about the significant and integral components of naturopathy which are mentioned below; let us make humble effort to present them.

### **Vatsalya (Love - Affection)**

It is extremely necessary for the nature-therapists to have love, affection and intimacy towards the patients during the treatment. Affection towards patient is an extremely important component of naturopathy. For, most of the diseases are the result of lack of affection. Despite having all happiness and facilities a person lacks affection and hence knowingly or unknowingly he suffers with dissatisfaction-discontent. Sage Patanjali has said – The benefit of utmost happiness can be attained with the help of satisfaction-content. Due to lack of affection a human being suffers with constant torment internally. Such constant torment would lead an iron like body of the person into terrible diseases. Nevertheless nobody would come to know that why this person fell sick due to diseases. And then starts the vain efforts to be free from the diseases using various therapies and their treatments. But disease does not give in. How does disease give in? The diseased patient wants to have the therapy of affection. Every branch of therapy should give love and affection to the patient. But nature therapists must not miss to give love and affection to patient. As a patient is allotted specific time-slot for various treatments, likewise it is very important to ensure that patient is allotted some time to give love and affection. At a specific time one must sit with the patient and with utmost compassion and affection one should talk with patient about his daily routine to involve him affectionately more in ongoing treatment. Thus, to make patient drench in emotions of love and affection is an important and infallible tool of naturopathy. Love-affection is an auspicious gift provided by nature to attain healthiness. Now let us understand second component.

### **Commandment of Nature**

Very old-aged person came to meet me. He asked, “My Jathragni (vital heat used in digestion i.e. digestion power) is weakened

so my intake of food is reduced to half.” I told him, “You take that much food only.” He said, “I feel too much weakness if I eat less.” I told, “Then do less activities according to your energy and power.”

During old age, as other sense organs like eyes, ears, hands, legs, etc. are weakened; the digestion power too is weakened. This is a natural process. During such period we should obey the commandment of nature by reducing our intake of food to such a level where it can be easily digested; it is also a part of nature therapy. And if by doing so we feel weakness then we should reduce our activities according to our energy and power. The nature is saying – “Slowly and steadily wind up the worldly activities.” We should understand the covert hint of the nature and start implementing it. If we don’t understand such hint or despite understanding it if we don’t implement it then nature would see to it that it is complied forcefully. We get divine joy and satisfaction in compliance of the commandment of nature willingly and joyfully. To have such understanding is also a component of naturopathy. The believers in naturopathy and its therapists should try to understand naturopathy with its extensive meaning. Due to narrowness of our mind we should not believe that the nature too has a limit; it should not be molded in a one part frame. To have such vast understanding, that too is an important part of naturopathy. Now let us talk about third component.

### **Gurupathy i.e. Guru-Therapy**

Saying goes – “Human’s efforts and God’s grace.” As far as possible, human being should make an effort with complete caution-attention and try out all possible therapies because we don’t know that which therapy would prove useful to whom and how. The researchers of each therapy have made herculean efforts to discover their therapy. “In entire universe Supreme Being is the only one who is complete, each human being is incomplete.” How can a therapy be complete, which is researched by an incomplete human being? It would always be incomplete. Those who believe and say - “our therapy is good, others’ are bad”, do exhibit their ignorance. Hence to remain fit and healthy, all therapies and treatments which are possible to try out should be tried out.

But what to do when all therapies are failed? What therapy should

be resorted to at that time? To which therapy one should surrender at that time? At that time –

A person should surrender to Guru-therapy. But what is Guru-therapy? Is it a Guru-therapy that - Guru keeps his hand on our head and gives blessings – “You will get well”? No, that is not Guru-therapy; Guru-therapy means to surrender to the true understanding attained under the guidance of Guru; resort to disillusionary knowledge and wisdom received from him; to be ready to face and fight any situation as per the sermons preached by him.

Many a times we hear from a Guru - **Brahman satyam, jagat mithya** (Sanskrit.). A sentence which summarizes for Hindus the entire teaching of Advaita Vedānta: **Brahman** is the real reality, the world is deceptive. The body is also included in world hence it is deceptive, immortal too. Childhood, youth, old age and death – this is natural course-system of body which is made of five basic elements (Panchmahabhoota). The bodies of so called Avatars (incarnations) of God, renowned Yogis, absolute emperors, etc. are destroyed out of death. The bodies of all living creatures whose bodies were made of five basic elements too are destroyed. Such is an unbreakable, hard and fast rule of nature, a system of body. Always keep this hard and fast rule of nature in memory and not to forget it, is a Guru-therapy. When all therapies are failed then not to lose the courage, keep the enthusiasm intact, not to make vain efforts after losing the wisdom, not to be a victim of superstitions; all these traits are called Guru-therapy. To remain firm in belief that “whatever has to happen is going to happen” and be ready to face and fight any situation, to be firm in resolve that “water of Ganges is my medicine and God is my Vaidya-Hakeem (medico)”, to submit-surrender oneself to the system of nature and to undergo sufferings with the feeling of observing penance; these traits too are called Guru-therapy. Guru-therapy is an inseparable part of naturopathy. All therapies other than the Guru-therapy are small therapies, because where all therapies are failed, only Guru-therapy provides shelter; that is why it is called Guru-therapy i.e. extremely significant nature therapy.

**As you contemplate, so is your conduct-behaviour;**

**As you behave, so you get happiness-unhappiness.**