



# At the flash of lightning

- Yogabhiikshu

# **At the flash of lightning**

**(A collection of auspicious literature of our leaflets and festival cards)**

**Yogabhikshu**

**English Translation – Naishadh C Vyas**

## Preface

Will we string pearl at the flash of lightning? Yes, because there is no other way. What is the value of a lifespan of 50 or 100 years in comparison of reversal Pralay-Mahapralay? (**Pralaya** (Sanskrit), in Hindu cosmology, is an aeonic term for dissolution, which specifies different periods of time during which a non-activity situation persists, as per different formats or contexts. The word **Mahapralaya** stands for “Great Dissolution”. During each pralaya, the lower ten realms (loka) are destroyed,<sup>[1]</sup> while the higher four realms, including Satya-loka, Tapa-loka, Jana-loka, and Mahar-loka, are preserved. During each Mahapralaya, all 14 realms are destroyed. In the Samkhya philosophy, one of the six schools of classical Indian philosophy, pralaya means “non-existence”, a state of matter achieved when the three gunas (principles of matter) are in perfect balance. The word pralaya comes from Sanskrit meaning “dissolution” or by extension “reabsorption, destruction, annihilation or death”.) In such formidable upheaval such a small lifespan is considered as equivalent to a time of flash of lightning. The auspicious content, which is a result of intuition graced by Almighty God in the form of flashes, are like threaded pearls – garland of pearls - that is catered here. Which flash would remove how much darkness by spreading light, which flash spread light of which truth – that would be known by the experience only?

Due to tireless efforts by inspired friends and salvation-seekers we are able to cater the inexhaustible content – or we may say that such content can be offered only by the tireless efforts of salvation-seekers who put everything – body-mind-wealth – into catering it. Indeed such boring and complicated work is like getting Ganges incarnated from invisible. Though it can't be said that who would be fortunate to take benefit of this invisible pious Ganges but one thing is sure that who so ever made efforts have become fortunate; our well-wishes and blessings to all of them.

It is decided by friends and well wishers that my completion of 75 years should be celebrated as platinum jubilee. I am also happy with a feeling that in this way their feelings of love and affection would be satisfied and welfare work would also be initiated and completed. The entire seventy fifth year of mine is celebrated as platinum jubilee year by the brothers and sisters of Aum-Parivar (i.e. our spiritual family) by doing welfare work in their own way. It is also decided that during this year 2 billion of Mantras of verse “Aum Guru Aum” would be done by all collectively. Publishing of this book – At The Flash of Lightning – is also one of the decided welfare programmes.

Platinum Jubilee i.e. Amrut Mahotsava means consider remaining life as valuable as Amrut i.e. nectar; single moment should not be wasted. We ran after mirage, now we come to know that it is a mirage. Hence now onwards our run should be for achieving nectar; always we have to do spiritual activities. By celebrating Amrut Mahotsava (platinum jubilee) we all become like Amrut – nectar. Let us pray to God that they give energy and devotion so as to enable us to be free from the dual of life and death and attain salvation.

**- Yogabhishtu**

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Collection of leaflets of auspicious literature

## Mantra-Chanting – Subtle sound-wave-science

To keep Jiva (soul) Chiranjiva (immortal) the Yajna-tradition is very much essential. Yajna means “to sacrifice-give up something for others without expectation.” ‘Understand sacrifice as pleasure’ – this maxim should be considered as essence of all cultures. Why Japa(mantra chanting)-Yajna is considered the best in Bhagvad-Gita? Japa-Yajna is very simple, affordable and gives invaluable fruit subtly.

To keep auspicious emotions for others – sages consider it as equivalent to Yajna. For self or others, if the auspicious emotions are repeatedly chanted, murmured or chanted mentally then it is called Japa-Yajna. The importance of repeated chanting of auspicious emotions can only be understood with sharp and subtle intellect. Human being becomes as per the thing with which he constantly remains in touch. Human being remains mostly in touch with his thoughts and emotions. Not only human becomes more according to his emotions but his emotions greatly affect others too.

If we abuse or praise someone, the bad or good effect of it would always be there on him. The power of word is infallible. Everyone is aware of the story of a farmer who was conned by three thugs who one by one had told the goat of a farmer a dog. Hence don't undermine the value of Japa-Yajna. Japa is called ‘Yajna’ – there is a great mystery in it.

Besides words (of abuse or praise), there is a huge impact of sound and sound-explosion too, on individuals and atmosphere. Some sounds are melodious to the ears and some are not. The weeping sound leads us to weep and laughing sound leads us to laugh. If in a closed house a powerful loudspeaker is played with maximum sound then due to pressure of sound waves the glass windows are broken. A drummer with his drum displays the artifice of sound waves. He keeps one drum in vertical position and put some coins on it. Then he moves slightly away from that drum and starts beating another drum. Due to sound waves of second drum the side of first drum starts vibrating and coins kept on it start jumping. Ancient talks of Indian classical raag – with Raag Deepak the lamps are lit and with Raag Malhaar the rain is brought – shows the importance of the science of sound-waves.

To understand transcendental matters there should be a grace of Guru and to make them conduct in life there should be a prolong practice of them. The subtle science of spiritual and transcendental practices is not for exhibition. Its application must be done for the welfare of people. Every type of science and every type of scientist are proved useful and fruitful in their own fields.

If the stone is fallen in quiet water then the waves are generated and spread to quite a distance and if stones are fallen in rhythmic manner then the waves may reach to the bank too. Likewise the waves of auspicious emotions of prolong and rhythmic Japa (Mantra-chanting) may reach to opposite banks of world and thus can impress the whole universe.

Where material and physical science ends, from there the subtle spiritual-yogic science starts. There are many things which can't be understood by our brain hence be generous and appreciative. We can expect many things from the sound-wave experts. Nevertheless all inventions are incomplete to find the creator-inventor of all creations-inventions.

By saving every drop of water, by feeding animals with leftover food and the waste of fruits and vegetables and by doing other such work we can perform Yajna. There are many such opportunities for those who really want to perform Yajna; and for those who want to escape by showing excuse these opportunities are futile.

By which science can we measure or find the element from which all material-spiritual sciences are originated and get extinct? Till today, Even the physical machine is not invented which can measure the auspicious and inauspicious feelings and emotions!

“It is considered true only if it can pass the scientific tests” – such belief itself stands on extremely terrible unscientific base. If outsiders have invented then it is called ‘science’ and if it is invented locally then it is considered as foolishness! When can we free ourselves from such prejudice and bias?

## **Purify environment with Homa-Havan (votive ritual)**

We are aware of the ongoing epidemic; those who want to save them, their families and other families from the onslaught of this epidemic should perform Havan i.e. votive ritual or incense for about 20-30 minutes on daily basis. By the herbs offered to fire during Havan the atmosphere of far distance is purified.

To heal the disease doctor gives injection and with it the medicine reaches directly to blood; whereas by doing Havan the herbs reach blood through nose-breathing.

By doing Homa-Havan the herbs offered to fire are decomposed to the smallest atoms and are spread widely into the atmosphere and through breathing they reach to blood. The injection affects only one who has taken it whereas the atoms of herbs which are widely spread into atmosphere affects many. The smell of herbs offered to fire reaches to far places which is a proof of the wide spread presence of the atoms of herbs.

During epidemic if Havans are performed in many houses then the atmosphere is purified with full of healthy atoms which result into reduction of unhealthy atoms.

With the help of Havan make a shield of healthy atoms surrounding our home so that unhealthy atoms and germs can't penetrate into our home.

If dried chilies are kept before us they don't affect us but when they are pounded we keep on sneezing even if we are far off from the place where the chilies are pounded; it is the proof of the spreading atoms of pounded chilies. If even a small piece of chilly is put into fire then its impact reaches far off atmosphere and thus many people are affected by it. If patient is smelled with chloroform he becomes unconscious whereas certain substances are such which can help patient of epilepsy in getting consciousness. The current atom-molecule bombs are visible examples of creating effect on human bodies by sending atom-molecules to blood through breathing them by nose.

The science of incense-lamp, Homa-Havan, Yajna etc. is ancient. Their inventions are done before centuries. We have only to explore the oblivious knowledge-science and be ready to get and give benefit of it. If we make research about centuries old Yajna-science then that can be made available in 21<sup>st</sup> century too. Let us pray that revolutionary people come forward, do research on Yajna-science and give benefits of it to the society.

Wherever there are epidemics spread, to control that epidemic the steps taken by governments are more of an experiments on which millions of rupees are spent. So, if during such time a small amount is spent to purify environment using Homa-Havan and find out that the ancient science of Homa-Havan is true or false!?

## **Goddess Lakshmi cries out loud...!**

The imprisoned Goddess Lakshmi i.e. wealth which is accumulated by way of donations and contributions cries out and says –

**Is there any valiant hero  
Who spends every penny auspiciously?  
If spend me to curb violence**

**Then I am always with him.  
The one who vows for it  
I would kiss his chick.**

Goddess Lakshmi cries out loud and says – “Oh... the priests of non-violence, admirers of continence, and ascetics of true service! When will you all relieve us from the lockers of safe? When will you get cut noosed rope of our neck? Please do something my dear, before we become soulless.

## **“Meghchumbak Mahaghrut Yajna” – Ghee-offering to have rain**

Let us lit a lamp of clarified butter made of cow’s milk to have rain. A lamp too is a small form of Yajna.

From six o’clock in the morning dated 27-5-1988 keep the lamp of cow’s ghee lit for 24 hours ceaselessly.

Scriptures advocates Yajna for having rain. But at present there is no possibility of doing huge Yajna for longer duration. Hence let us do experiment for 24 hours suggested as above. It is important that the said experiment is performed with faith at stipulated time on stipulated day.

We pray to all to support the experiment by lighting lamp which is done by the people and for the welfare of people. Drop by drop pond is filled. Great objectives are achieved by piecemeal work. Man proposes God disposes.

There are many auspicious secrets hidden in the custom of lighting a lamp of cow’s ghee at the religious places and during religious occasions. If scientists disclose these secrets and present before the people then many people may take benefit of them without doubt.

In this experiment the ghee is not going to be wasted. There is no wisdom to be stubborn and not to sow the seed with a doubt that whether there would be crop or not. The experiment done on such a huge scale by the people can’t be done by an institute or single individual.

## **To have rain this year... Let us do the experiment of “Meghchumbak Mahaghrut Yajna”**

Scriptures and experienced people firmly say – By doing Yajna such atmosphere is created that pulls the rain. At present the science of Yajna has become obsolete. Hence possibility of doing Yajna appropriately and hugely has reduced a lot. Nevertheless let us do below mentioned experiment.

Lamp too is considered small form of Yajna. So if innumerable lamps are lit simultaneously then there is a possibility of having benefit of Yajna done on a large scale. Hence we heartily request all philanthropists' gentlemen-women who have intense desire to avoid draught –

On 27-05-1988 Friday from 6.00am lit the lamp prepared from ghee of cow and keeps it continuously lit for 24 hours (or according to your capacity). Thus, huge Yajna like work will be done easily by keeping infinite lamps lit continuously for 24 hours. An individual or an institute can't perform such Yajna on their own.

If some people see it as wastage of ghee then asks him/her politely – Isn't there wastage of money when people spent money in Smoking of cigarette's or in other harmful habits? Whereas in the above mentioned experiment there is no harm at all and there is possibility of immense benefit. At least, with the help of lit lamp the atmosphere of home would be auspicious and to some extent purified too.

Saint Kabir says- The water of river does not shrink even if many birds drink it from river. Likewise the wealth does not decrease if one spends it in religious and auspicious work.

Stone by stone a wall can be built and drop by drop a lake can be filled. Great objectives are achieved by piecemeal work. Hence to avoid draught let us all do Meghchumbak Mahaghnut-Yajna.

If it is economically viable for those to lit more than one lamp, they can light more lamps. If a neighbor is not sound economically then we can help him/her by giving cow-ghee.

The peculiarity of this experiment is that simultaneously lighting infinite lamps we have auspicious wishes of innumerable people merged so there can be infallible wide spread effect on the atmosphere of whole country. As from time immemorial there has been a custom of lighting lamps of cow-ghee in auspicious places and during auspicious occasions, there may be hidden secret in the said custom. . If scientists disclose these secrets and present before the people then many people may take benefit of them without doubt.

We pray to all to support the experiment by lighting lamp which is done by the people and for the welfare of people.

**An elephant walks in its own style;  
Let the barking dogs bark to it;  
You do virtues with faith**

## **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-ineestimable 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.

## **“Worship of woman” – means what?**

There is a Sanskrit verse whose meaning is – Where woman is worshiped, the deities' habitat there.

“Worship of woman” – what does it mean? The well-known method of doing worship (Puja) is to offer Abil-Gulal (white and red colored powder form) and kumkum (red colored paste)-rice and perform Aarti with ghee-lamp. Another meaning of 'worship of woman' – is to give woman respect and her rights. But true and philosophical meaning of “Worship of woman” is not to see woman perversely, but to see her with introspection. Narsinh Mehta has sung – Parstri jene Maat re – Meaning: Another's wife is like mother; it is high ideal. But true worshiper of woman is the one who understands all women as mother.

To pluck flower, smell it, rub it, puddle it, crush it under foot and then to tell that “I love flower; I am a worshipper of flower! Can there be sadder mockery than this?

To become Goddess from woman is her choice too. Why should somebody see her perversely? Unless and until they have skill to live spiritually, whether man or woman, both would remain non-peaceful.

A poet has said - Hey weak woman! Your story is sad and pathetic; you have milk in your breasts and tears in your eyes. If a woman would prefer to be weak then she has to bear all these things. But why should she be weak? Why shouldn't she be mighty and dominant? But what is to be understood by words 'mighty' and 'dominant'? To become mighty and dominant does not mean that she has to fight war or battle. Who is succeeded by doing that? History is witness that by fighting wars nobody is succeeded. Wherever you see, you would find that there is mightier over mighty.

It is heard that after seeing Mirabai the perverseness of pervert was mitigated. Plans must be laid out on very large scale to train girls in such a way that after seeing them the perverseness of perverts is mitigated. Unless and until such plans are implemented we should do as much as possible. Whatever is done, it is for better.

To become mighty and dominant woman does not mean that she has to fight war or battle. Who is succeeded by doing that? Actually speaking a mighty-dominant woman must not be indulged in confrontation. If she has to have war then how can we call her mighty-dominant? ‘Mighty-dominant woman’ means such a pious and auspicious personality that who-so-ever comes into contact of her must live his perverseness and ignorance; before the divinity of such personality the devilish becomes lame.

When can we give such training to sisters-daughter?

## **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 (Yogabikshuji): 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.

## **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. Brahmachryashrama, 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’.

## **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.

## **Enmity can't pacify enmity – only love can pacify enmity**

Violence of one person can lead to world war. On the other hand a nonviolence of a person can stop world war. This is the wonder of non-violence. That's why non-violence is the prime religion. Prime religion means which gives eternal peace to those who follow non-violence without any discrimination.

Enmity cannot pacify enmity but when it will pacify it will be pacified by love only. In future, one has to understand this truth and after careful understanding one has to bring it to practice. Peace can never be attained without it. Other than this are the failed attempts.

Perhaps the aforesaid truth may be unlike. Wise men said "Speak only truth which is liked" however, truth may be liked or disliked it is always beneficial. Water eases the thirst but mirage cannot. While dealing with the issues of violence, such thoughts may arise like, "We take an initiative for forgiveness and leniency but if other party consider it as our weakness and harasses us then his tendency of violence may aggravated".

It is the nature of mind and nurture of brain which generates such thoughts and ideas. However, these both, mind and brain are inferior to the heart which says something different. The others will not reciprocate our forgiveness and leniency, till we are under their debts. As soon as their debts are settled, they would reciprocate appropriately. When violence brings violence, why nonviolence cannot bring nonviolence? Why nonviolence cannot be achieved? Nevertheless, many people like me who talk on this subject and many people like you who listen and read this subject do not adhere or adopt this theory, but the reality does not turn in to unreality.

Sooner or later someone has to tell the bitter truth, therefore, the sooner this truth is told the sooner will be the credit.

During the earlier time, to get rid from the unavoidable violence occurred by the inevitable harvesting for everyone's life, there was the system that certain portion of production was used for donation, religion and for wellbeing. Further

there was a system of Bhrahmyajna, Devyajna, Pitruyajna, Atithiyajna and Bhootyajna to get rid from the violence occurred knowingly or unknowingly during performing daily routine activities. This fact proves that earlier people felt repentance due to the violence occurred by the activities done for the life survival. As long as we go on watering the plant of violence and cutting only its branches, it will remain a question that how the violence will be eradicated?

In spite of so many efforts if physical peace is not achieved then how can we hope to get true-elementary-spiritual peace? Those who are curious in yoga feel physical peace at very initial stage when they start Yoga-Sadhna. Because following the rules of Yoga-Sadhana gives peace to the follower. Without following the Yama (restraints) – Niyamas (observances) one cannot achieve Asana (posture), Pranayama (breathing technique), Pratyahar (sense withdrawal), Dharana (focused concentration), Dhyana (meditation) and Samadhi (enlightened). Ahimsa (nonviolence), Satya (truthfulness), Achaurya (not stealing), Brahmacharya (celibacy), and Aparigraha (non-avarice) are called Yama and Shaucha (self-purification), Santosh (contentment), Tapa (penance), Swadhyaya (self-study) and Ishvarsharanagati (self-surrender) are called Niyama.

If we fail in spite of the efforts for world peace, then destruction of all is sure/certain. But those who strive for the peace of world would be satisfied that “we have tried”.

Though, to follow truth is very difficult but success comes to those who follow the truth. Though, the technique that gives success may be very difficult but it cannot be said difficult compare to success. A true technique cannot be condemned or connived only because we are not competent enough to follow it. To get a true technique is first stage of success and its “acceptance as truth” in own mind is second stage of success.

## **Why Supreme Being is omnipresent?**

It is said that a man reaps as he sows. There is some power unseen above - some entity – to whom we address with different denominations. The Hindu scriptures have given this entity a name i.e. Ishwar – Supreme Being. Ishwar means a sovereign.

The mode of his bestowing the fruits or karma is not gross. Our ordinary perceptions cannot perceive his judgment. But his very omnipresence is sufficient to grant suitable fruits of our karma. We can give a worldly instance to impress you with the presence of the Supreme Being (He is called Bhagavan in Puranas) in this universe.

It is alleged that the nickel rod is used to convert oil into solid vegetable

ghee. It is assumed that the presence of this nickel rod assists in the process of liquid oil being coagulated (thickened). It is observed that even after producing millions of tons of vegetable ghee this nickel rod does not reduce in weight or size. Its presence alone is said to be enough to freeze oil.

What is the reason for the pervasiveness-omnipresence of the Supreme Being? This Supreme Being is very subtle beyond our comprehension. We cannot quote any other substance which can be said subtler than him. Take the instances of Earth (Prithvi), Water (Jal), light-Brilliance (Tejas) or Fire (Agni), Air (Vayu) and Space (Akash) - the five chief elements of which every living being and every substance are constituted with and are known as Panchabhutani. In a subtle way each is subtler than the immediately previous one of all the five elements, the last i.e. space or sky is the subtlest. That is why it is most pervasive of all.

If you take a liter of water its diffusion (Vyapakata) is very limited but when water is evaporated its expansion will be greater. The more a substance turns subtle and subtler its power also increases and its expansiveness will also increase. This fact is supported by science too.

The Supreme Being is beyond any description. He cannot be reached by our sense perceptions. On the other hand he is very subtle. Because of this extreme subtleness he is said to have no form i.e. he is without a gross form. You may argue that if a substance exists it must have some kind of form. But Supreme Being has a divine form. It is transcendental and we cannot see without eyes. It can be realized, experienced through meditation or when the grace of that divine being descends on us you may even see him in form. To see this form you must also develop a highly activated spiritual form.

## **The origin of primeval sound: Anahata or unstricken sound**

During the period of deluge - known as "Mahapralaya kala", this gross world, before it has completely dissolved, passed through gradual extinction, turning more and more subtle until ultimately it obtained invisibility.

Muni Patanjali has described this as a state without character (Alinga) i.e. having no marks of any character left behind.

The following statements have to be followed carefully. As soon as the final deluge (Pralaya) is completed, i.e. when a state of being is left with no characteristic marks, i.e. when the state of harmony of the vital three fold qualities (Triguna) have been established, i.e. when the state of subtlety has ended; the gross world begins to emerge - whatever explosions must have been taken place during that emergence are the primeval sounds heard.

The shapes which these primeval sounds have taken are the initial shapes of the waves of sound emanated at the period. Here one may ask the tenacious question. Which is the first, the egg or the chick? You can split your hair on questions of whether sounds emanated first or the forms emerged first? Or whether they had a simultaneous existence? You are left to form your own opinion.

But we are sure of one thing. Those primeval sounds and primary forms are none but sounds and forms of Pranava. All the present forms and sounds that we witness - the gross and the subtle - are the evolved and enlarged ones of these two. Those primeval sounds and forms are interwoven into all the present forms and sounds in a secret way.

Just as a tree is an integral part of a seed, evolved and modified, in a similar way these two aspects remain within our system in the form of a seed. The sound hidden within the system of a human being can be recognized by an unstricken vibration. The word used here is “Anahata” means which is not stricken - Something that emanates without being hit.

The experienced have suggested to us various methods and means to experience those sounds. Much more have been written in scriptures about the different forms of sounds, and the multifarious results. These sounds are said to be very sweet to the ear and are non-fragmented.

## **Aum-Mantra fulfills four aims – Dharma, Artha, kama, Moksha**

The Mantra (chant) of AUM fulfill the four chief principles - aims of life Viz., Dharma (righteousness), Artha (economical activity), Kama (fulfillment of desires) and Moksha (obtaining liberty).

The Mantra of AUM is a natural leader of all other chants. It is commonly believed that only ascetics and saintly persons worship the chant of AUM, because they insist that both the wishes of people and their economic upliftment cannot be accomplished by chanting AUM.

The truth is something else. This mantra works as a connecting bridge making it possible for all other chants to have an admission to it. There can be no doubt of its capability to bestow the success of all Purusharthas - principles.

The following verse is quoted in support of this claim.

### **Mantranam pranavah setuhu**

**Mangalyam pavanam dharmyam, sarva kama prasadhanam ||**

**Omkarah paramam Brahma, sarva mantraeshu nayakam ||**

To reach the next village, we take the assistance of a bridge in crossing a river. To get a true and full advantage of all kinds of chants we have to take

recourse to AUM.

Even a mighty army will be helpless without a valiant commander. All other mantras will remain helpless without AUM. The other mantras will not be able to offer satisfactory results.

AUM has the power to offer unfailing results in all propitious, sanctified and righteous performances. The life's desires can be fulfilled by it. A person cannot think of achieving success without performing some kind of righteous act. In all the three religious performances the worship of AUM gives unfailing results. This fact is explained in the above verse.

The verse used the word "Prasadhnam" instead of "Sadhanam" indicates "means". It asserts that organized results can be achieved through these means. Those results can never go in vain.

The following verse also throws a lot of light on the greatness of AUM.

**Om karam bindu-samyuktam nityam dhyayanti yoginh |  
Kamadam mokshadam chaiva omkara namo namah ||**

It means: "worship AUM with a dot on it. Yogies have gained all the four "Purusharthas" – chief principles. I salute AUM.

Kama and Artha go hand in hand; Dharma and Moksha act hand and glove. It is hard to fulfill your desires without economical affluence. Without following the religious performances emancipation cannot be gained. This fact is emphasized adequately in this verse as if beaten on a drum. Each has the right to contemplate on AUM. Worship it. Remember it. And practice it. According to this verse all are free to follow the worship of AUM.

Sage Patanjali has said - Pranava is the word that signifies Ishwar. Do the worship of Pranava with an understanding of the meaning. When you practice the mantra of AUM with an understanding of its meaning, all the obstacles in your way will be cleared and you will be able to realize your own self (you will have a direct glimpse of your soul). As life too is a practice and everyone desires that practice of life is completed without obstacles hence Aum is useful for all.

It is said in Ram-Upanishad too that if AUM is kept before and after mantra Rama – AUM RAM AUM – and recited for 5 million times then it is equivalent to reciting RAM Mantra for 960 million times. Such is the glory and importance of AUM.

It pays to know what the different scriptures have to say on the subject of AUM.

1. AUM is Brahman. (Taitteviyopaniṣad-8)
2. Make the body the lower plant of wood and AUM the upper plant. Make concentrating power as the churning rod. Do the action of friction repeatedly.

- Kindle the hidden fire. In this case the ever kindled light is ‘Paramatma’ (divine being) and witnesses him. (Swetavarahopanished:1-4)
3. He who utters the word AUM - which is a form of Brahman and does meaningful contemplation, will attain the Supreme Being on learning his body. (Gita: 8/13)
  4. The whole range of speech emanates from AUM like leaves spreading on a branch. (Shri Chhandogyaupnishad)
  5. AUM is the best of all names like Shiva, Brahma etc. (Sri Linga Purana)
  6. The mystical letter (Bija) forming the essential part of Lakshmi is “Sri”. The letter (Bija) of Maya is “Hrim”. The letter (Bija) of kama is “Klim”. The letter (Bija) of vak is “Ain”. The letter (Bija) of Shakti is “Sah”. But the best Bija mantra of the supreme being (Paramatma) is AUM: (Patanjal Yoga Rahasya Dipika)
  7. The Supreme Being is known by AUM. When you remember him through his name AUM, He will be very pleased. (Patanjal Yoga Rahasya Dipika – 8/119)

You will be able to achieve great benefit if you utter the mantra of AUM three times before you start and end any work. The first time one utters the mantra it will be beneficial for the person who utters it. The second time it is repeated its benefit will prove for the listener. When it is pronounced for the third time people all around will get the benefit.

**Swasa Se Soham bana, Soham Se Omkar |  
Omkar se Ram bana, Sadhu Karo vichar ||**

We inhale and exhale breath 21,600 times in 24 hours. When we inhale the air we drawn in makes the sound of ‘So.’ While we exhale, breathed the air that moves out makes the sound ‘Ham.’ When we join the two words we get ‘Soham.’ When we remove ‘S’ from the confluence of the ‘So’ and ‘Ha’ from ‘Ham’ what remains is AUM. In the previous verse we have learned how Ram is derived. In practice of Yoga the worship of Soham is of great importance. ‘So’ means ‘that’ and ‘Aham’ means ‘I.’ Hence soham means the soul and not the physical body.

**Ek Ram Dashrath ghar dole, ek Ram ghat ghat me bole;  
Ek Ram hai jagat pasara, ek Ram hai sab se nyara.**

Translated it means- There is one Ram in Dasarath’s house, another Ram is within everyone. The third Ram is pervading the universe. The fourth Ram is altogether different than the other three i.e. a special. This fourth Ram mentioned here indicates to AUM. This we must understand completely and in a correct way.

Thus all can chant and recite AUM without any doubt and attain four prin-



principles-aims of life.

The form of AUM is the work of the primary cause in the form of creation of the worlds. It has originality of its own, completely natural, self-shinning, self-inspired, self-created, self-oriented, etc. as if created from the very narrow of the original cause of creation. In its true sense it is envisaged as a form of sound. It is further a subject matter of personal experience. The construction of its words (Varna) is a form which manifests the statehood of sound. The burning lamp has a special kind of sound. In a similar manner an awakened soul or the being of sentience (the astitva of chaitanya) has also its sound. What name could we attribute to it? How do we describe it? All words seem to fail to describe its real form. All of them appear to be superficial. Words no longer seem to be sufficient to express the magnitude of it. It is hard to put control on the desire to invent new generation of words, which have not been coined so far. But unfortunately the moment you coin new phrases than discussions would begin as to their tenability by learned scholars. What can we do? This kind of controversy leads to religious crisis.

But all is not lost. We have some gratification. The seekers can depend upon the untold inferences and express the form of the Supreme Being beginning with the assumption of “Neti Neti (not this, not this) and ending in “iti” (that is it) which is more or less a self deception.

## **True independence is liberation from slavery of senses**

Political independence is useful. Because it is easy and simple for all to practice and worship according to their interest, faith and nature which subsequently help them in attaining true independence.

If true and eternal independence could have attained just by getting political independence then no one on the earth would have dissatisfaction and peace-happiness would have been easily attainable. Since last many years many countries-nations have become politically independent; nevertheless their people don't have happiness-peace-satisfaction; they blindly run more and more after the mirage. Though we see all these, we too are doing the same thing. The entire universe has been making vain efforts to have political independence. But there is no meaning of getting political independence if after getting it; we can't get eternal independence - by not getting true satisfaction-content. Sage Patanjali has said - The happiness of the best order is attained by contentment.

Gujarati word 'Svatantra' (independent) = Sva (self - own) + Tantra (system – governance). Svatantra means our own system, our own governance, our own

control on us; in our body – our own system, the system of self-soul, the regime of self-soul. When our body is governed by soul then how can we be ruled by material-physical-external things or by wealth? Even our senses can't entice us or our mind can't force us to dance on its tune; such wisdom and understanding we have. That is called 'Sva-tantra'.

Mind and senses are for us, we are not for them. The cycle which we take for ride, when we have to lift it then we should abandon it – to have such understanding and strength is called 'Sva-tantra'. And when after thinking about good and bad aspects, after doing discreet analysis of what is perishable and what is eternal, we are eager to go for the welfare of people but if the wish-desire-greed of selfish individual happiness stops us, the senses entice us for petty luxuriate and enjoyment then it is called 'Par-tantra' (other's rule i.e. slavery). And during such time to be firm with determination in our decision is called 'Sva-tantra'.

If our vows, fasts, galas and festivals are practiced and celebrated in true sense then we get such training which help in forming the basis to attain true independence.

Philosophically it seems that those who have attained political and/or geographical independence are unknowingly drifted towards 'Par-tantra' i.e. others' rule.

Unless and until the ignorance and illusion of - inconstant or temporary seems constant or everlasting, unholy seems holy, unhappiness seems happiness, inanimate seems animate – is averted true independence would never be achieved. To have our own rule and system in country of our body it is necessary to have spiritual understanding generated due to true satisfaction.

What can be done by us through our own understanding, to ask for 'God's grace' for it is also called 'Par-tantrata' i.e. others' rule.

## **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 કચાવય 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 पृच्छाः शिष्या गुरुर्युवा**

**गुरुस्तो मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः**

**Chitram vattarormule vridhdah 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!!

## Vakravakraji!!!?

(Note: The title of this article is based on Ashtavakra whose literal meaning is ‘eight bends’. **Ashtavakra** (Sanskrit: अष्टवक्र) is a revered Vedic sage in Hinduism. His name literally means “eight bends”, reflecting the eight physical handicaps he was born with. His maternal grandfather was the Vedic sage Aruni, his parents were both Vedic students at Aruni's school. Ashtavakra studied, became a sage and a celebrated character of the Hindu History (Itihas) Epics and Puranas. Ashtavakra is the author of the text Astavakra Gita, also known as Astavakra Samhita, in Hindu traditions. The text is a treatise on Brahman, Atman and monism.)

Even if a person has one handicap (one bend) in his body people immediately notice it then how can one go unnoticed if he has eight handicaps (eight bends)? Furthermore, if somebody has a nature of finding drawbacks in others he would highlight all the drawbacks by minutely observing others.

Saying goes – traits of son are found since his cradle days and traits of wife are found the moment she enters the door. But here there is no cradle or door; the traits are dictated from the days of fetus! Which are the traits? His father’s mistake is pointed out by him! Isn’t it shocking? Even if it is true, how can it be called, for it is against the tradition! How can one point out mistake of father when traditionally even others’ mistakes are not to be pointed out?

Due to point out mistake of his father from the fetus stage he born with eight bends – eight handicaps or because of his eight bends does he point out his father’s mistake? “I win the debate against pundits; when pundits said ‘yes’, I said ‘no’ and when pundits said ‘no’, I said ‘yes’.” Whether such thing happened in the matter of Ashtavakra?

Different schools-philosophies of Vedanta viz. Advaita, Dvaita, Traita, Vishistadvaita, Dvaitadvaita, Shuddhadvaita and Kaivaladvaita are one type of complex only. They create vortex of bends in naturalness. First get trapped into desert of words and then trap others; and after that get freed from it and then free others; and finally be delighted and get others delighted!

A person with two eyes trapped into mob of one-eyed people. One-eyed people say that the second eye of this person is abnormality–deformity. Let us avert his abnormality-deformity by removing his second eye!

Camel has eighteen bends but they are natural hence decorative. Are there one bend, two bends, or three bends; whether they are true or illusory - to say or write something here to explain these things too is like adding one more bend to eight bends – ‘Ashtavakra’.

What to do when to remove a thorn we need other thorn but when people see other thorn in our hand they make hue and cry? ‘Keep mum’ – even to say this we have to speak! That is why experienced people would have said “Guruji delivers lecture by Maun i.e. by not speaking!” It may happen that the thorn may have removed which is penetrated in foot but the thorn with which the penetrated thorn is removed would remain inside the foot. Or it may happen that the first thorn remains inside the foot and the other one too remains broken inside the foot while removing the other thorn!

When joy is experienced, at that time - the joy and the person experiencing joy – both are one. When joy is not experienced, at that time - joy and the person who experiences joy – they are two. And joy, person who experiences joy and the one who helps that person to experience joy – they are three. And the jumble of these three is infinite.

Why should we wake up Ashtavakra from sleep now by trying to show the eighth school of Vedanta which can prove that the above mentioned seven schools-

philosophies of Vedanta are assimilated in one?

Whom to tell Ashtavakra - To disciple or to Guru, to son or to father, to an individual or to society, to ego or to jealousy??? Who has to reply? What reply is given? In reply too, only question, question and question?

## **Is Guru (spiritual master) not needed?!** **(Vakra-Avakra-Dialogue)**

**Avakra Ji:** It is said in Guru-Gita – A disciple who does not believe his Guru who preaches him about Ekakshar (one-lettered) AUM will have to take hundred births as dog and then get birth in the home of ignorant-sinful person (verse 268). There are 70 million Mantras prevailing in the world but all of them create confusion in mind; the best Mantra among all is two-lettered ‘Guru’ (verse 272).

**Vakra Ji:** You do big talks of Guru’s essentiality but a great saint of Himalaya says – “There is no need of Guru, we ourselves are Guru, contentment is attained from within.”

**Avakra Ji:** If you believe his talk ‘There is no need of Guru...’ then that saint is your Guru. You get the said knowledge from him. How can we forget the one who has explained the great secret? Moreover where is end to our cleverness and abnormality? We make him Guru who preaches ‘There is no need of Guru...’! And we make him ready to become our Guru!! We make a statue of the one who preaches that there is no need of statue and later on we can get acceptance from him to make his statue! At that time it becomes very difficult to decide that who is Guru and who is disciple!

**Vakra Ji:** It is better if you explain me more about Guru who preaches about Ekakshar (AUM) and about 70 million Mantras which create confusion.

**Avakra Ji:** Okay, I would explain but with one condition! You will have to agree that even if you want to make me Guru I would not become your Guru. Are you ready for it?

**Vakra Ji:** How can I say that I am ready to agree to your condition? Let us see what would happen after your explanation? But anyways, please explain.

**Avakra Ji:** I am very much aware that what would happen after my explanation but at present let me talk for your pleasure.

In Guru-Gita there is mention of 70 million Mantras but let there be infinite Mantras! All of them create confusion. As the knowledge and insight of any matter must be attained from the master of that matter, the same thing applies to the secrets of Mantra. To attain complete and resultant fruit of Mantra we have to get knowledge-information of all rituals to be followed and practiced from the master of that Mantra. We call that master a ‘Guru’. Without the guidance of

Guru, fruit of Mantra can't be attained, so we can't be stable in one Mantra and keep changing Mantras; if it is not mental confusion then what can it be called?

Those who impart material erudition are addressed as knowledgeable, guide, director, trainer, master, etc. But donor of spiritual knowledge is only addressed as Guru; because among all knowledge, the spiritual knowledge is Guru i.e. bigger and heavier. In comparison of spiritual knowledge all other knowledge are Laghu i.e. smaller and lightweight. The one who averts our specific type of Laghuta is Guru of that type. Whatever we are today is because of our Guru only. If we start giving back what we have received from others then we are left with only small naked body of ours! That body too is given by our parents; if that too is given back, then?

**Vakra Ji:** Then nothing is left! Now explain me about Ekakshar (one-lettered) Mantra AUM?

**Avakra Ji:** Sage Patanjali considered Ishwar – The Supreme Being – as ultimate Guru of all Gurus. He has given definition of Ishwar as follows –

Ishwar is an entity who is free from pain, performances, fruits of actions and all desires; This Ishwar is all-knowing (Sarvagya); Ishwar is the preceptor (Guru) of preceptors. Passage of time cannot modify-extinguish him; His name is AUM. When you practice the mantra of AUM with an understanding of its meaning, all the obstacles in your way will be cleared and you will be able to realize your own self (you will have a direct glimpse of your soul).

With the help of Guru the Ekakshar (one-lettered) Mantra AUM is to be attained. We believe even those who pay us salary of some hundred or thousand rupees then how much would we be in loss if we don't believe the Guru who by giving us the true understanding of the ultimate Mantra AUM keeps our life full of pleasure?

The glory of AUM is described in this manner – AUM is like a bridge to enter into all Mantras. AUM is the protagonist among all other Mantras. The Mantra (chant) of AUM fulfill the four chief principles - aims of life Viz., Dharma (righteousness), Artha (economical activity), Kama (fulfillment of desires) and Moksha (obtaining liberty).

If we don't believe the Guru who shows us the glory of AUM then we don't get the knowledge and information about AUM and we remain at great loss. That loss is described as under –

We have to take birth in the house of ignorant-sinful persons – that means we would remain ignorant for hundred births and after that we would take birth as dog so that we have to be unhappy.

The birth of dog is very painful. As dog is not of much use a few people

would foster it, so who would take care of it? Other birds and animals are independent for their food; birds prepare their nests and stay. Dog has no habitation either on land or on trees. That poor animal's life is dependent on human, whatever is given by human, it eats. Its status of sexual intercourse too is very painful. Such is the painful life of dog.

**Vakra Ji:** Today I am fortunate enough to hear many useful talks from you.

**Avakra Ji:** Brother! You know your own feelings. I have explained these talks for my own pleasure!

## **Dog bites us and we bite dog!!**

When dog bites us we have to do dressing and try to ensure that the wound is healed soon – it is for our benefit, not to bite dog as a consequence. What is the difference between dog and us if dog bites us and we bite dog? There is only one difference i.e. dog has bitten us first and we later; it has made crime first and then we have made; it must be punished first and we later. Nevertheless we bite dog in retaliation then its diseased meat comes into our mouth and in addition there is delay in treatment of our wound. Such deep understanding is called humane.

Human must try to ensure that dog does not bite him/her. But under no circumstances human should bite dog. If dog bites human and human bites dog then it becomes cyclic. Who would stop that cycle of biting? Dog is a dog, how can it stop? Only human can make effort to ensure that dog does not bite him/her and vice versa. For dog does not know the subtle principles of Karma. From neem-seed, only neem tree grows; from mango-kernel, only mango tree grows; from violence, only violence erupts; from non-violence, only non-violence prevails; from terrorism, only terrorism spreads; from peace, only peace prevails – dog does not know this rule. Only human knows this rule – only human can know this rule. If human does not know this rule or don't try to know this rule then he/she is like a dog without tail. Animals and birds have not to bear much pain for not knowing the principles of Karma but human being has to bear much pain for not knowing principles of Karma and for not behaving accordingly. The birds-animals have to suffer less pain for they don't know the principles of Karma; whereas human has to suffer more pain for he knows about principles of Karma. How can we expect animals to know and behave according to principles of Karma, when human – the best creation of God – does not have the ability to know-behave according to principles of Karma?

We have not to believe the truth that human is more intellectual than birds-animals just for sake of believing but it is perceptual proof, matter of daily



experience. Example: the animals pass urine and stool where they eat; not only that, they sit on them too. They don't know about the suffering due to such lack of hygiene. Human has prepared separate lavatory and bathroom. Thus with many examples it can be proved that human is more intelligent than birds and animals.

The dog, who does not know that how can it become happy, becomes victim of punishment by biting human; but human, who knows how to become happy, why should he/she bite dog and thus get punishment according to principles of Karma? By not using the attained intellect or using intellect wrongly if human wants to invite the pain and suffering then who can stop the human?

To write and read such content too is the perceptual proof of the fact that human is more intelligent than birds and animals. Thirst, sleep, fear and sexual activities are same in birds, animals and human. But the contemplation and meditation to attain eternal happiness is the ultimate height of human-intelligence; how can we imagine such intellect in birds and animals?

With the example of 'dog' and 'bite' we have to understand many other routine things of our life and using our intellect we can make efforts to be happy.

## **Let us celebrate “Good wishes-luck for all” day**

On today's auspicious day what can you forgo for all living creatures of the world?

It is humble request with insistence to you all to donate at least good wishes and good luck for all living creatures. Though we don't have any other thing to offer but at least we have an auspicious resolve – “Let all be happy”. So let us celebrate today by being with a feeling and emotions – “Let all living creatures of the universe be happy”.

We have to think before any kind of conduct; thought, resolve take the first place before conduct. Auspicious resolve is extremely powerful. It completes the circuit and absorbed from where it was generated; thus those who has done auspicious resolve become happy too.

The fire remains in wood, when ignites, burn the wood first in which it remains. Likewise when the fire of jealousy ignites in heart in which it resides, it burns that heart first. Good wish too gives happiness to the one in whom it emerges.

## **If we give peace then we get peace**

As we get thorns from Babul tree and mangoes from mango tree; likewise we get unrest from turbulence and peace from peace. By doing virtues we get hap-

piness and by doing vices we get unhappiness.

Where Babul, mangoes, etc. are sown they grow and give fruits there only. Hence we come to know about receiving their fruits. But subtle good and bad Karmas don't give fruits from where they are done. Hence, at once we don't come to know about receiving their fruits. If good or bad deeds are done in Ahmedabad then their fruits of happiness or unhappiness can be attained from Mumbai or some other places also. The subtle rule of subtle Karma can't be easily understood, hence human remains careless and do bad deeds and as a result becomes unhappy.

If a string person walks near us and if we think to slap him then we keep control on our mind because we know that he is stronger than us, if we slap him once he may slap us for ten times. But we never hesitate to harass weak and vulnerable because we believe that he would not able to do anything or retaliate. But beware! The fruit of unhappiness for that Karma too has to be undergone. Hence remember these important points. (1) By making others happy we become happy. (2) By making others unhappy we become unhappy. (3) By giving respect to other we get respect. (4) By being jealous to others we get jealousy. (5) By getting angry on others we receive anger. (6) By hating others we get hatred. (7) By giving auspicious wishes to others we receive auspicious wishes.

## **How will we make death-land (earth) a divine-land (heaven)?**

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).

## **Do we want to control terrorism?**

Terrorism does not come out like truffle comes out during rain but it is invited by intolerance and ignorance.

To stop terrorism it is necessary to know the mystery that how the seeds of terrorism sow in the mind and heart of human? As long as the seeds lying in heart are not destroyed terrorism cannot be uprooted completely and it will be resurface by any type or mean.

Once, physical or/and subtle violence begins, then cycle of violence starts provoked by fantasy of revenge. In spite of improper reciprocation, the person, who believes and takes initiative of 'Will not take revenge, will not reciprocate violence for violence' can stop the cycle of violence. It does not matter who have started cycle of violence but those who take initiative to stop violence are considered powerful.

Violence is wrong because it increases enmity and then such a vicious cycle of revenge is generated which compels enormous innocent and legitimate/sincere people to involve in it and thus violence vanishes many generations and nations.

It is good that in kindergarten, schools and colleges modern scientific knowledge is imparted. But unless the aforesaid basic knowledge is not taught the modern education will prove and is proved as a building without foundation.

Though major part of time has passed in mere formalities in preaching and publicizing the message "Enmity does not pacify enmity" but there is a little time remains to make this message a basic subject of education. It is very necessary for statesmen of human protection and thinkers of world well-wisher to make an endeavor to make children, from their childhood, believe and understand the secret "Enmity does not pacify enmity" by adopting scientific and psychological methods. Only then, sooner or later, terrorism can be controlled. Many remedies to control terrorism have been tried, except aforesaid, in the different parts of the world. Then this remedy should also be tried once.

The existence of terrorism, more or less, has remained and will remain on the earth in the form of war between gods and monsters and friction between divine and evil spirit. Terrorism cannot be prevented completely. However to reduce terrorism as much as possible, it is very necessary to make a base of education and teach children from the childhood that (1) Enmity does not pacify enmity (2) Those who take initiative to stop violence are considered powerful. (3) Instead of self-killing in terrorism, the aforesaid sacrificial acts are more pious. (4) To tolerate sufferings with happiness while trying to stop the cycle of violence is true bravery and not cowardice etc. etc.

Otherwise, there will be psyche “I kill yours and you kill mine” and then who will stop this cycle of killings? The person who takes initiative to stop the cycle of violence not only blesses others but he also blesses himself more. By taking initiative to stop the cycle of violence, the person saves the next generation from the psyche of violence.

Nevertheless, the fruit of the planting the thoughts of such welfare act may avail by the generation from the childhood, may be received after few generations, there is no other way to get this benefit which is otherwise proved by the experiments till today. Whatever hurdles or distress come for the thoughts, implementation, propagation and spread; the aforesaid ‘own religion’ is nothing but credit only. Own religion means religion of soul. Even death is considered creditable if someone died while doing some efforts for the happiness and peace of all souls and lives. ‘Other religion’ means religion which does not consider the value of soul. It is dangerous to give pain or create disturbances to any soul. It does not require proof, as everyone has its experience.

## **Worship of Lord Ganesha, that is purification of Muladhara Chakra**

Lord Ganesha is believed to be remover of obstacles hence in all auspicious work we install His idol as a first ritual. Despite such caution many a times we face obstacles even in auspicious work. Then should we consider above belief-myth false? No, for that let us understand the belief philosophically so that we can get true benefit of it.

According to Yoga-scripture it is believed that Lord Ganesha resides in Muladhara Chakra i.e. Root Centre - Mula = root, Adhara = base, foundation; the Muladhara Chakra is situated at the base of the coccyx, it is the first of the human Chakras. The practitioner of Yoga has to start his yogic journey by worshipping Ganesha first. Thus, Yoga-scripture has given infallible hint of healthcare in symbolic gesture.

There is an idiom – Health is first happiness. If body is not healthy then that is the first and big obstacle. In each and every activity of life one needs to have healthy body and its root foundation is based on purification-cleanliness of Muladhara-rectum. If function of excretion is always not done satisfactorily then many obstacles arise in life and life becomes burdensome. Hence to become happy, to be free from all obstacles we have to ensure that the excretion function works properly. Hygiene too considers constipation as root cause of all diseases.

Ganesh, popularly known as Ganapati - The word *GaGa* when associated with Ganesha is often taken to refer to the GaGas, a troop of semi-divine beings

that form part of the retinue of Shiva. Philosophically Ganapati is a master of Ganas i.e. cells of the body. Hence the hygiene of all cells of the body depends on the purification and cleanliness of Muladhara. If the base and foundation of body remains unclean and impure then the harmful and poisonous gas is generated in the body which spread in the body through veins and affects the cells of the body due to which fatal diseases are appeared. If Ganapati remains happy then only His Ganas i.e. cells remain healthy and happy.

Ganapati is master of three Gunas too. (Note: There are three Gunas, according to this worldview, that have always been and continue to be present in all things and beings in the world. These *Gunas* are called: *Sattva* (goodness, constructive, harmonious), *Rajas* (passion, active, confused), and *Tamas* (darkness, destructive, chaotic). All of these three *Gunas* are present in everyone and everything; it is the proportion that is different, according to Hindu worldview. The interplay of these *Gunas* defines the character of someone or something, of nature and determines the progress of life.) These three Gunas are considered obstruction for spiritual progress. Hence we have to win over these Gunas, we have to be master of them. Lord Shree Krishan too had told Arjuna to become free from three Gunas. Keep on accumulation virtues and thus have control over Gunas. Ganapati has huge stomach and nose. It is symbolic. In the path of welfare whatever obstacles or criticism you face, you have to tolerate them with generosity – big stomach is symbol of kindness and generosity. In spiritual progress if need arises to discard stereo typed paths then they must be discarded bravely – big nose is a symbol of that braveness.

In the entrance of temples there are idols of Hanumana Ji and Ganapati. It is an indication that if you want to worship God you have to live your life with abstinence and serviceable; and you have to keep your stomach and nose big. It is said that Ganapati had two wives viz. Shuddhi and Buddhi. We have not to understand it literally but we have to understand it philosophically. Where there is Shuddhi (cleanliness – purity) and Buddhi (intellect), there is wisdom. With wisdom only the stereo typed beliefs can be understood philosophically. By telling about the wives –Shuddhi and Buddhi - of Ganapati, it is suggested that how to worship Ganapati. But how can it be understand without intellect-wisdom? And without the cleanliness and purification of Muladhara how can an intellect be attain?

The costly idols of Ganapati are immersed with fanfare. There is an indirect indication of leaving affection-infatuation and be non-attached and non-greedy in the ritual of immersion of Ganapati during Ganapati festival.

Ganapati had compared *Pradakshina* - refers to circumambulation – of par-

ents to that of Pradakshina of earth. When those who are deprived of everything need our helping hand and services, and we, instead of serving them keep ourselves busy in fanfare of Ganapati immersion; how can Ganapati tolerate such behaviour? We have lost many years of our life, now let us try to understand these things philosophically and be a true worshipper.

If during Ganapati festival each and every Ganapati-worshipper tries to gain health by cleaning and purifying Muladhara; if Ganapati festival is considered as collective festival of improving health then level of hygiene would rise to very high.

Those who are true worshippers of Ganapati and have attained some intellect, they only can take the benefit of such philosophical talks and they only believe them true.

## **Building says to foundation brick that –**

The reason why I am very happy today is that I have heard you speak! I was of the opinion that you are dumb, you keep mum.

And today I mourn, for you prove me wrong about my belief that “the foundation brick never speaks.”!

The introduction of foundation brick is given by others; the foundation brick would never give introduction about itself - it can't give. If it can give its introduction, it can speak to introduce itself then it is the proof that it is not buried under the foundation of building but it is a part of outside construction. And if it is outside then how can it be called foundation brick? If foundation brick keeps moving from its original position then what would happen to building? How can a building remain standing? Neither the foundation brick speaks to nearby buildings nor does it speak to the building standing on it. Not only that but foundation brick never speaks to other foundation bricks; such a dignified and glorified is foundation brick! And they only are called the foundation bricks! Their dedication and sacrifice is such a sui generis, unique and natural that they themselves are unaware about the fact that they are foundation bricks!

Furthermore, to whom should we call foundation bricks? In a way, right from the bottom to top of the building, all bricks should be considered foundation bricks. For the brick remains under the brick of upper side brick is considered a foundation brick for the upper side brick; and the brick beneath that brick is the foundation brick for itself.

## **Guru says to disciple that –**

Hey disciple! I am happy that that you have won over me because it is proved

from it that I have imparted my knowledge successfully to you; I am fully successful in transmitting all my spiritual erudition in your heart.

And I am very sad too, for you have defeated me. It is because today you breach your loyalty towards your Guru. In comparison of loyalty towards Guru, the Ashta-Siddhi (Eight divine powers) and Nav-Nidhi (nine more powers) are futile. The life without loyalty is like a small cotton-piece trapped in cyclone. Experience people rightly said –

**Before whom shall I prostrate first,  
Both Guru and Govind (God) are before me,  
Look at the greatness of Guru,  
He has shown me Govind (God).**

To have a desire for scriptural debate with Guru is itself an indication of bankruptcy of intellect. And even if Guru is defeated, the win is equivalent to defeat for disciple because in lieu of winning debate the loyalty is lost. Hence the intellectuals rightly said – The intelligent is the one who can sit at the feet of Guru intelligently like an ignorant.

**Devotee says to God that –**

Today I am full of joy because today I have Darshana i.e. auspicious sight of yours, realization of yours. How can I describe the fruit I receive for my wailing for every moment, for my years' pine, and my longing for infinite days and nights?

And today I am in very much pain too. For the ceaseless company of wail and pine which used to give joy to me is left; now life seems futile to me. Now I have self experience of the joy which can be enjoyed in wailing for God. Now I come to know that extreme pain in wailing for God itself is like a pleasure. Now I come to know that after having momentary pleasure in attaining the fruit, the life becomes so dull and empty!

**Bride says to groom that –**

Today's wedding night is sui generis and divine for me. Today I become a woman possessing excellence and blessedness consisting in the possession of a husband. I attain the God like husband for getting whom I had practiced vows, charity and virtues. Now I have become extremely blessed woman. And today I am in limitless pain too because today is the day from which my days of laxity of restraint are initiated. I happily surrender my virginity to my husband for the protection of which I was prepared to sacrifice of life too!

## **Who can be called ‘Mota’ (The Great)?**

**Smallness gets us greatness,  
God stays away from greatness;  
The ant eat up sugar while  
The elephant have only dust!**

We have not listened to this utterance that comes out of much experience. Even if we have heard it, we have not understood it. And that is why we fail to grasp the simplicity of the great.

Outward pomp and big display, facilities of modern luxurious life, physical beauty attained by external aids, words which we fail to understand even after thousand attempts, loquaciousness, plethora of motor-cars and the flashy and sensuous life-style of the stars of tinsel world, the act of jugglery performed in a manner which lead us to believe in miracles, show of frenzy – when we see all such things we take the persons associated with them to be divine miracle-men and become their willing tools. We take those persons to be miracle-men who give us Darshan for a few moments after keeping us waiting for hours in a queue and getting from us donations and those persons who descend upon us from other unknown lands. These show the poverty of our common sense and the perversity of our nature.

The principal reason of our frenzy and blindness is our miserly attitude and our desire to get the maximum benefit at the minimum effort. We follow such imitators of the great for years because of our temptation for such things and do not change ourselves even when trapped. Sometimes we find ourselves entrenched in such perversion that we make sincere efforts to propagate and expand the activities of shameless people. We become so efficient and strong in carrying out such dubious activities that we will reject the great and sympathetic when they try to save us from our misdeeds. Theleast we do is defame such people so that they leave the field and give up their efforts to save us or reform us, but in doing this we forget that it is damaging to us. Our entire household gets involved in this. There is joke about a rumour-monger visiting another of his clan and telling him about twelve feet long brinjal, its seed being of thirteen feet. Such is the case with pretensions in the spiritual field. It breeds people with hypocrisy to such an extent that members of close-knit families try to out-wit one-another in the field of deception and pretension and consequently they got ruined.

We don't consider them great who live a perfectly simple life, come down to our level and mix freely with us. We get adverse result of our perversity, igno-



rance and wrong definitions. We reap as we sow.

We can cite an example here. Once, a gentleman said that he did not want to invite any singer or lecturer during a festival which was organized at about that time because such persons were no more interested in religious programmes; they got more money in Garba programmes and through musical evenings. So he did not want to flatter them. I had personal relations with that gentleman so I told him by way of explanation, “Look here, you don’t want to invite those who demand more money and and who don’t care for you but at the same time you don’t give importance to those who are willing to perform without any charges. As a result, even those who are today ready to give programmes without taking fees would some day demand very big fees to show their importance. Only then we will understand their value. Thus, it is we who make them charge more. This is so because we accept money as a measure for everything.”

But it does not happen this way when the great are concerned. Greatness and simplicity are their forte; hence their resoluteness does not get altered or is not melted under any circumstances. Their greatness is not an artificial or provisioal virtue; it does not fluctuate with the change in seasons. We will have to have the ability to to discriminate between venom and nectar. Only then we can save ourselves from poison and drink the nectar.

Our perverse minds accept only those as Gurus and saints who can show themselves off and those who can keep us under such illusion perpetually. Our distorted temperament can’t accept as Gurus and saints those who enable us to get out of illusions by their simplicity and greatness.

I may cite an example: We stayed with a devotee in America for two days. His wife had been suffering from unbearable headache. They had resorted to all kinds of medical treatment and even witch-craft, but in vain. They told us about this pain and requested us to do something about it. So, we gave them an amulet to tie on arm, a small quantity of Bhasma and a Mantra and asked them to go to bed at night keeping the head towards East and chanting the Mantra. Our hostess was free from her headache withing eight days by following our instructions. This increased their respect for us. All members of the family started calling us Bapaji and fell at our feet. After some days we were discussing spiritual matters when our host and hostess posed a question to us, “Bapaji! You claim that you don’t believe in miracles but what a wonderful miracle you performed in curing the headache!?” We felt that this was a very good opportunity to rid them of their illusions. We told them. “Actually, I did not believe in so-called miracles which are the results of illusions, lack of understanding and misunderstanding. Kindly be alert and understand how I cured your disease. Take out the amulet by

untying it from your arm and open it.” They took out a small piece of paper from it and read it. It was written there in that you should all immediately come out of superstitions and illusion by using the God-given intellect. Upon reading this, stared at me in wonder. I explained to them why I had done it. I had asked the hostess to keep her head towards the East only because she suffered from the headache by the impact of terribly cold wind which was blowing from the direction in which she used to sleep. If I had told them this directly, they would not have believed it and would not have changed the direction of their big heavy cot and as a result would have continued to suffer. That is why I used such tactics. At this, all of them started laughing but I came to know at our later meetings that I was no more a miracle-man for them and was only an ‘ordinary Yogabhikshu’.

Should I keep them under illusion for fear of loosing my status of ‘Bapaji’, a miracle-man? No, the truth must be told. To remove illusion is in fact, a miracle as far as gentlemen are concerned; it is both a pleasure and an achievement for them.

## **There is an importance of both – giver and taker**

It is said that even small ceature like squirrel too contributed by carrying a few grits in building bridge for the auspicious and herculean task of Lord Rama and was elated for its work.

In a Yajna of knowledge-donation which is going on here, our pamphlets of auspicious and spiritual literature which is being circulated here, even if it is read by one curious person then we would feel that our oblation is accepted in the form of offering to this great Yajna of knowledge-donation.

It is true that the importance of food-giver, food-preparer and food-server is very much but if there is no one to eat the food then? Hence never forget the importance of food-eater. Likewise –

There is an importance of knowledge-possesser and knowledge-donator too but the importance of knowledge-hungry people too are not less. Thus importance is to be accepted of both - the giver of proper donation and taker of proper donation.

**Where sun and poet can’t reach, and not even expieenced one;  
there rech flow of new thoughts of the philosophers.**

**Authors, readers and “Bhikshu, all say with the folded hands,  
that the secrets of Vedas can only be unfolded by “Neti”.**

## Why do we study?

We shouldn't forget that we study to attain Supreme Being. The study of school and college is not only for livlyhood. The livlyhood is attained by illiterates and birds-animals also. All types of education and learning is to understand Supreme Being properly and to attaing Thy.

When explanators of Supreme Being try to explain Thou with the help of words and physical examples then it would be easy to understand them if one is literate and learned.

It is very important to know about inaccessible things like why do we come on earth, why we have to vanish from it though we don't wish to, and when we die where do we go? The literacy and learning help us understanding these things.

Education can't stop the death. Hence utilise the education to rightly understand about the death and subsequently become fearless about it. In a way, if we attain salvation then only it can be said that we become free from cycle of birth and death. But if we become free from fear of death then too it can be said that we are free from death-fear. They are very rare in numbers who ends the quota of Karma and get salvation but there can be quite a few who can win over the fear of death and thus enjoy the pleasure of salvation.

With the inspiration of such great people who live even after their death let us attain the eternal life.

## Paryushana Festival

### (The great festival to remember paramount vow of nonviolence)

Why do many adjectives like 'great festival', 'king of festivals, etc. are attributed to the festival of Paryushana - the most important annual holy event for Jains?

There is no scarcity of adjectives for scholars. And when literature is written with the sectarian view or to earn money from it then why should one be miser in using adjectives? There is nothing more to spend in using repository of the words which in turn become headache for readers. Nor there is any punishment for using bunch of words and adjectives. They why not to use numerous words and adjectives? And when one gets money and fame to write such content then only fools would leave such opportunity. But –

It should not be forgotten that with flattery and wrongful appreciation the true would feel like lie and the costly would look like cheap! A poor who does not have even hundred rupees; if he is presented as millionaire by the one who is

expert in art of flattery, then he is not a friend of poor but he is an enemy and detractor; because the poor with a millionaire title may be murdered sooner or later.

The credibility of the distinguished should not be presented only through the letters and words but with first hand experiences. However in this too, there would be flow of emotions and for that too, letters and words are required to present them. But such presentation and expression must not be of the word-selection done through plagiarism and theft, or requisite-begged, or borrowed, or whims and hypothesis generated out of baseless logic but the presentation and expression must be inspired, streamed, nurtured and emboldened by nature. The proof of success of such original, divine, sui generis, unprecedented incarnated presentation-expression is the continuously chronic wait of its readers who are in process of upward spiritual journey.

We are talking about why many adjectives attributed to Paryushana festival. How much importance we sing about Paryushana festival is less! Its main glory and importance is because it resurrects, revives nourishes, bears and protects the great vow of Ahimsa i.e. nonviolence.

For who Vow, charity, virtue, religion, temple, Guru, disciple, etc. etc. are; for the sake of whom?? They all are for living persons. The dead people are not concerned about them. These discourses, writings, reading, publishing, etc. are for living people. Had there not been a single living person on universe then there would not have been problems like happiness-unhappiness, questions-answers, etc. Whatever has happened, being happened, and would happen; they all are for living people.

Violence is death and nonviolence is life. The synonymous word for death is violence and for life is nonviolence. The life itself is a great festival. Small festival, big festival and great festival; they all are planned for the life only. To prescribe, know, enjoy and celebrate festival as a great festival a life is needed; and an infallible vow of nonviolence is provider and facilitator of life; and the Paryushana festival keeps reminding of that great infallible vow of non-violence. Hence it can be of great importance and decorated with numerable adjectives.

Instead of making exaggeration with many adjectives if we want to give short and simple name to Paryushana festival then we should call it – festival of life, live festival.

1. If care is not taken to present the tricks and traits of how to practice the great vow of nonviolence in the Paryushana festival; or
2. If care is not taken to present the descriptions of various functional self-

experiences of the practice of nonviolence in it; or

3. If arrangement is not made to express the self-experiences of the benefits of practice of nonviolence in it then the Paryushana festival is called the death-festival, dead festival –

If minor or secondary arrangement is done to exhibit above mentioned points in the celebration of Paryushana festival then it is believed to be as sick-festival; and

If there is no arrangement at all to present primary or secondary traits in its celebration then it can be called only the festival for fun.

If we plant bitter then bitter is grown and if we plant sweeter the sweeter is grown. Likewise if we plant violence-unhappiness then violence and unhappiness would grow; and if we plant nonviolence-happiness then nonviolence and happiness would grow. Whatever is planted more, the more it would grow. And hence whatever exists more on universe, the same will have to be shared more by us.

A mysterious festival like Paryushana can be celebrated and its benefit can be taken by understanding above mentioned subtle and most useful information and subsequently make other understand the same.

The penchant of getting benefit by violence, torture and damaging others is an indicator of mind's weakness; it is also a tactic to hide own fragility and device to hide self-deception from own-self.

For how long a person save himself of stinking excreta by covering it with scented colorful cloth? The cloth used to hide excreta would rot after some time and would enhance the excreta. The cycle of covering the enhanced excreta would result into a huge pile of excreta and immerses the one who tries to cover that pile.

Such mistake is repeatedly done by human being due to lack of understanding of how to rightly celebrate the festival of life i.e. Paryushana festival! Not only that, but those, who observe such person who is suffering by making such mistake repeatedly, do not become vigilant!

If buffalo is killed then only once a benefit of getting its meat and skin is gained but if we keep that buffalo alive then we can get benefit of many types for many times. And with the offspring of buffalo we are benefitted more. Such secret is not understood by material intellect, without subtle intellect and wisdom the benefits of nonviolence are not attained, and without true and understandable worship of Paryushana festival subtle understanding and wisdom cannot be attained.

The true celebration of Paryushana festival means attainment of Prajna i.e.

the highest and purest form of wisdom; the attainment of Prajna means subtle discretion of understanding what is good and what is bad; subtle discretion means ability to understand and see the damage and benefit attained due to practice of violence-nonviolence; and expansion and extension of such ability means the empire of happiness and peace.

By living in such empire only, one can be a worshipper of Jinshasan i.e. the reign of great incarnations of Jainism and with the help of it the reign of Atman (soul-self) can be attained. How can salvation be attained without reign of soul? How can one attain Kailvalya i.e. solitude without reign of soul?

By living and let living one is hailed as a winner, by sacrificing life to let others live one is attained Moksha – salvation.

Whatever pain and suffering caused to you for reading, understanding and writing such complex content – for that “Miccha me Dukkadam” i.e. “may all the evil that has been done be in vain”.

## **Can crime be forgiven by saying “Michhchhami Dukkadam”?**

The fruits of Karma can only be ended by undergoing them. If there are virtues in repository of Karma then we have to undergo happiness as fruits of them and if there are vices then we have to undergo sufferings as fruits of them. Such is unbreakable, hard and fast rule of Karma.

If we do crime on someone and then say “Miccha me Dukkadam” – forgive me. Though we apologize for our crime but does he say “I forgive you”? We believe that because we ask for forgiveness, we are forgiven! Even if someone says “I forgive you”, does he say with conviction and whole-heartedly? Or does he say it for show off, due to fear of society, or to exhibit his kindness??? And even if we assume that he has forgiven us whole-heartedly, does rule of Karma leave us? It would never leave us.

If, just by telling “please forgive me” or “I forgive you” all the misdeeds are forgiven then how much time is required to get salvation? After making crime, if forgiveness is asked and it is given then don’t you think that the criminals are encouraged? Let us believe that due to kindness of forgiver he would be benefited with his welfare, but what about the criminal who is forgiven? By encouraging him he would be pushed into the world of crime! This secret must be thought about.

If criminal who is on death-penalty asks for forgiveness then does government forgive him? Barring a few exception such criminals are never forgiven. If someone steals from our house then we may forgive him but in the eyes of

government – in the eyes of law he is considered as criminal.

Religious and kind person can forgive the criminal who is indulged in crime against the kind person. But after getting forgiveness from kind person, the criminal is tempted to crime on unreligious and unkind person. Then he faces the consequences of his crime. Thus there is possibility of saving criminally tempted person from doing another crime by keeping ‘hissing without biting’ type of attitude.

To understand the fuzzy secrets of rule of Karmas for material-subtle and violent-nonviolent deeds we must contemplate and meditate. For profound rules of Karma and for incomprehensible composition of universe, we have to say “Neti...Neti...” i.e. “not this, not that”. But striving for achievement is not crippled; indeed we get something out of it.

One doesn’t know that whether the offender has forgiven him or not when he seeks his forgiveness by asking “please forgive me”, but one thing is clear that by telling “I forgive you” we have forgiven him so there is no need for him to keep fear of reprisal from us. But we don’t know about what would happen to him according to rule of Karma. We have done what was in our power. Even this action is not called less action. To do this equates to putting first step on the ladder of attaining salvation.

Without forgiving someone we don’t have a right to ask for forgiveness. There remains great kindness and sacrifice in noble emotion of forgiving someone. And only those know about the divine joy of such kindness that has experienced it. Such divine joy is the instant fruit of kindness. In asking forgiveness one has to surrender proud-ego. After asking for forgiveness the mind-brain becomes so light and worry-free that only those know who have experienced it. Such experience is called the realization of glimpse of salvation.

The forgiveness is asked to cultivate the virtue of kindness; but if we are not alert then ego is enhanced and hypocrisy is supported through that only.

To cultivate the virtue of kindness forgiveness is to be given but if we remain inattentive then conflagration of hypocrisy takes place due to it and all virtues vanish.

If I can give hundred rupees then can’t I give twenty five rupees? If I can forgive crime and misdeed then can’t I provide other help? If I can’t provide other help that means I am surrounded by hypocrisy and self-deception!

“Everyone thinks that all other people would pour a pot of milk in pool; if I alone would pour a pot of water then how would king come to know about it?” All the people thought like that hence instead of milk pool was filled with water! But - “Let other pour water, I want to pour milk.” if all the people think like

that then the pool would fill up with milk!

“Let others not to forgive me but I want to forgive all.” – If everyone decides like that then crimes of all are forgiven! But those days are distant dream.

It is very easy to say something but very difficult to put it into practice. They are found in rarity that walks the talk.

To ask for forgiveness and to give it – this can be practiced between human beings, the animals can't ask for forgiveness not they can forgive. Does human being forgive other living creatures like birds, animals, etc.? And if he does then how does he do it? By providing peace and happiness to dumb animals one can ask for their forgiveness and be free from their debt. There is no question of asking forgiveness by dumb animals because they never harm human being, they are not capable to harm human being. Hence not only during Paryushana festival but for lifetime one has to make efforts to provide peace and happiness to dumb animals and thus forgive them and in turn do our own welfare.

Religious means worshipper, guardian and preacher of virtues. The virtues and good faith are not of any cast, creed, race or community but they are of those who put them into practice. It is wrong understanding that because I practice them they are virtues. Because they are virtues I practice – such understanding must prevail.

We wish that there is an increase in number of religious and virtuous people. So for that, our helping hand must be extended not only to the religious people but to non-religious people and people from other religion too. This is the subtle form of “Miccha me Dukkadam” and infallible remedy to enhance the number of religious people.

“Certain virtues are of our community only, ours only.” – By telling such things don't suffocate the virtues in the folly by behaving like a frog in the well; don't repress-obstruct their development, don't wither their expansion, and don't cut their fruits during their bud's stage. Then only religiousness can be developed expeditiously. We wish to see development religiousness so that welfare of the people can be attained. Our happiness is related to the happiness of others, this secret must not be forgotten under the guise of religion, community, cast, creed, place and time.

Those who are conscious about such matters, for them there is Paryushana festival for 24x7. The festival is the one which helps us in being pious-auspicious and provides proficiency in making others pious-auspicious. Let us repeatedly memorize such pious definition of festival.



## **The secret about how to be happy**

If one brother loves another brother but remains careless for the third brother then his father would be aggrieved towards him. The son on whom the father is aggrieved does not get blessing of his father; and hence he would remain unsuccessful forever.

The father of all living creatures of the universe is the Supreme Being – omnipresent God. From ant to elephant and from tiger to mouse – thou loves all living creatures equally and wishes that others to keep such love on all of them. Hence those who love all living creatures equally are graced by God. After getting blessed from God one can get success in protecting all living creatures. The preachers of nonviolence must understand this secret and get others understand it.

We keep bias on some creatures due to our understanding that they are more useful than other creatures but such understanding called ‘less understanding’. As per place, time and condition appropriate use and benefit of each creature is already decided by the nature. Otherwise useless and harmful creature would not have created by the nature. Poison and nectar are the creation of God. Even the poison is proved to be nectar if used intelligently.

If any member of the family is assassinated then father of the family feels that his family is broken and hence he gets angry on murderer. Likewise even a single creature of the universe is assassinated the Supreme Being feels that His family is broken and hence He gets angry on them who have assassinated the member of family.

At present whole human-society has become victim of anger of the Supreme Being but ignorant, egoistic and mischievous human is not aware that the pain and suffering he undergoes is due to anger of the Supreme Being. How astonishing is that!

Those who don’t believe in God let them believe in principles of Karma. Perhaps, if they don’t believe in principles of Karma then the rule that from mango-kernel only mango is grown and from the seed of neem only neem tree is grown is not going to change! Or the fruits of virtues are happiness and fruits of vices are unhappiness; that principle is not going to reverse.

After knowing all these things we are free to be happy or unhappy; it is in our hands.

**Whatever secret I have to become happy**

**it is delivered to you.**

**As one sow so he reaps,**

**then why are you sad, Yogabhihshu!?**

**Let us participate in foot-pilgrimage**

**→ From Dharmamegh to Paliyadnagar ←**

**→ From material to subtle ←**

**→ From physical to spiritual ←**

**→ From unholy property to divine property ←**

**Nourishment giver foot-pilgrimage, bring plentiful divinity;  
Foot-pilgrimage is for vitality, repel laxity bring calmness.**

**→ Drive away physicality**

**→ Worshp spirituality**

**→ Respect all living creatures**

**→ So attain peaced**

With the inspiration of Almighty God and with the collaboration and cooperation of sympathetic well-wishers a foot-pilgrimage is scheduled under the aegis of Aum-Parivar – the group of spiritual people who make efforts to attain and give peace. The said foot-pilgrimage would start from Dharmamegh (Maninagar-Ahmedabad) and would go to Paliyadnagar (Naranpura-Ahmedabad). Thus, an humble effort would be made to encourage and give momentum to divine resources.

In the present era the significance and value of such foot-pilgrimages is instant and more than the infinite virtues. Hence it is an humble request to join this foot-pilgrimage enthusiastically with your family and friends.

We pray to all those who are desirous of peace-happiness to give oblation in this great Yajna of foot-pilgrimage which is arranged for the universal welfare.

Saint Kabir says – I have burnt my house (material life) and wears the ashes of it i.e. I become saint; those who can do so, may accompany me.

**“Shri Gayatri Anushthan Sadhna Shibir”**

**॥ ॐ भुर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य**

**धीमहि धियो यो नः प्रचोदयात् ॐ ॥**

***Aum bhur bhuvah suvah tatsavitruvarenyam***

**bhargo devasyadhimahi dhiyo yo nah prachodayat**

**– Rigveda 3.62.10**

**In the presence and with the inspiration of  
Reverend Shri Yogabhikshuji**

**Executor:**

**Shri Amthabhai Balchanddas Patel  
Shri Karshandas Balchanddas Patel  
(Dr. Somabhai Amthabhai Patel)**

**Time : From 22-12-78 to 31-12-78**

**From Maagsar Vad 7 to Poshha Sud 2 (as per Gujarati Calender)**

**Conclusion : Yajna on 31-12-78 - Poshha Sud 2**

**Venue : In the farm of Shri Amthabhai Balchanddas Patel  
Village Paliad (Veda), Subdistrict – Kadi,  
District – Mehsana, North Gujarat, India**

**Bus Timings : From Ahmedabad direct buses are available  
Ahmedabad-Gozaria at 10.00 am  
Ahmedabad-Visnagar at 7.45 am  
Ahmedabad-Langnaj at 6.15 pm**

**Programme:**

**5.00 am to 6.00 am**

**Morning routine with healthy drink**

**6.00 am to 7.00 am**

**Aarti, Guru-Mahima, spiritual discourse**

**7.00 am to 11.00 am**

**Gayatri Mantra Recitation (silently)**

**11.00 am to 3.00 pm**

**Lunch with simple balance food, rest,  
cleaning, Mantra-chanting in a group**

**3.00 pm to 7.00 pm**

**Gayatri Mantra Recitation (silently)**

**7.00 pm to 9.00 pm**

**Dinner, Guru-Mahima, discourse on Patanjali  
Yogadarshan,**

**Evening-walk with Mantra-chanting  
(Aum Guru Aum)**

**9.00 pm to 5.00 am**

**In bed**

## Convenience of worship-camp

1. Every worshipper will have separate accommodation for Mantra recitation and rest.
2. Since beginning to end of the camp worshipper has not to pay a single penny.
3. If worshipper wishes to worship for less than nine days then the arrangement is made for them. They have to inform about their suitable date/time in prescribed form.

## PS

1. Those who have opted for all nine days of camp, they have to remain present at the venue on 2-12-78
2. Those Worshippers who wish to join the camp, they have to fill up prescribed form and submit it to the address mentioned here (in leaflet).

## Rules

(It is mandatory for the worshipper to follow below mentioned rules)

1. Tea, cigarettes, tobacco, and other intoxicants are prohibited.
2. If required, speak extremely less and with low voice.
3. By all means participate in all programmes honestly with very much love, affection, and peace.
4. As far as possible try to be introvert.
5. Take all care not to disturb other worshippers.

**Note: If required, organizers may change programme, schedule of programme or rules.**

## Carry following items:

Worshippers are requested to carry light bedding, pot, knife, torch, woolen cloths used in winter, rosary (prayer beads), woolen seat, blank note-book (for jotting down your spiritual experience, if any), things of personal use, etc.

## A few words

**The initiation of material auspicious deeds starts from the subtle auspicious thinking and subtle auspicious thoughts are the result of incantation-recitation-chanting of Mantra. In Kaliyuga, incantation-recitation-chanting of Mantra is of great importance. Mantra-recitation is considered equivalent to Yajna. In Mantra recitation, neither money is needed nor the fire, neither religious offering is required nor erudition. Mantra-recitation can**

**be done always and all the places. Hence always take benefit of Mantra-recitation in Kaliyuga.**

## **Compassion of Mother Nature**

How compassionate the Mother Nature is! To make outrageously extrovert human being introvert, it weakens his senses. In old age eyes, ears, legs, etc. are so weakened that one has to remain mostly in the house. But still human being is not rested and rushing everywhere with mental instincts. Because he can't understand that the physical weakness and laxity during old age is the blessing of Mother Nature to become introvert. Hence, lying in bed, he keeps cursing the Mother Nature out of frustration. However, by doing that, the senses don't become stronger but invaluable time to accumulate wisdom of life is lost.

A hermit used to say – “I used to cover my ears while doing meditation so that external noise does not disturb me but now I have become such a deaf that I don't need any device to cover my ears; God has graced me.”

If we develop versatility to imagine the grace and compassion of God in all matters which happen in our life then how can there be fear of death!

By passing age hairs are getting white. In old age the body weakens but intellect and experience matures. But what is that subtle thing which does not allow us to understand that white hairs are the sign of feeling proud; not of feeling shy or ashamed? Majority of humans keep dying their hairs with different kinds of methods, many of which are harmful to hair and skull! If they keep on doing this then what is the result of it? In dilemma they lose both the things, the wisdom and – Due to artificial methods if the hair is dyed all the hair can't remain black all the time. Neither the proud of old age is visible on their faces nor does they look like youngsters; not aged not young; not manly not womanly. What do others tell about such people?

As the white flag on top of the temple gives message of peace and piouness, likewise on top of the body-temple the white hair gives the message of keeping mental instincts controlled and auspicious.

The weak digestion in old age is not perceived as the compassion of Mother Nature. On the contrary human craves for more food during old age. It is observed that the old people of the family used to tell youngsters – “We don't want to live more. From our lifespan we have spent majority of the years, now only a few years are remained; hence let us eat more and tasty food!” The pain and suffering which is destined do come but due to less intellect or wrong understanding it turns into manifold.

Let us pray to God that thou showers mercy on us so that we can understand

the compassion of the Mother Nature.

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

**Is tan-dhan ki kaun badaai? dekhata 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 learn-

ing 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 ।  
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.



## **Irrepressible shrill cry**

Though our son is rotten-worthless and spoiling other children we feel that other children are spoiling my child. And because of this, due to our money power and influence the heads of other children are broken. When innocent is punished, an irrepressible shrill cry is raised in his heart that makes him big criminal sooner or later. And our so-called straight forward son shows his true colours during our old age.

## **Human's inherent nature**

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.

## **Property of nation**

Many years ago I stayed at Naturopathy Ashram in Urulikanchan. On one day during my stay I went to meet Shri Balkoba Bhawe (a brother of Shri Vinoba Bhawe) 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.

## **Who is true intellectual?**

The amount of toil, intellect, audacity, and constant awareness is required to live hypocritical life; that many efforts are not needed in living simple and straight

forward life. Moreover hypocrite person can't have enough peaceful sleep in the fear that his hypocrisy would be exposed. Despite this, why can't he leave his hypocrisy? For, slowly and steadily the hypocrisy becomes habit and addiction. After that hypocrite is trapped into it and thus precious human-birth is spoiled in living life of hypocrisy.

A human being should remain cautious and attentive so that he is not trapped in hypocrisy due to bad company or out of greed. And even if he is trapped in hypocrisy then he must get rid of hypocrisy with great valor.

“When we try to entrap others with the help of hypocrisy, actually we entrap ourselves into it.” - Those who can understand this are truly intelligent, true intellectual.

## **Who can be foundation brick of Ashram-Monastery?**

In the present time there is no dearth of people who do work with intense desire for reputation only. Currently, people with such wisdom and sense are needed who understand and believe that - “the efforts made for welfare of others are actually helping us in doing our welfare.” Only such people can be the foundation of Ashram-monastery.

As the Gujarati saying goes – “Saap gaya ane lisota rahya” - meaning “snakes are gone, their marks are left.” – When the founders of Ashrams, monasteries and temples are no more; there remain only the rich people, laborers who work in such places without charging anything for their labor and people who eat more and more.

When we find the opposite in the Ashrams which were established to uplift the people who were downtrodden or dependent, then we definitely feel that “our home is better than this.”

## **We run charity knowledge-centre**

“Neither I give any Mantra to anyone, nor do I collar the necklace to anyone, nor do I make anyone a disciple. You consider it as a Mantra which you feel good from whatever I speak, and make your human-birth meaningful. My doors are always open for all who are curious, inquisitive and who love me. If you don't get what you had expected to get from me you can go to others where it is available. After going there, if you feel that you don't get that much what you receive from Yogabhikshu then you don't hesitate to come back to me with a frank heart.

“As all get food as per their requirement from charity kitchen, likewise all get knowledge i.e. true understanding as per their requirement from the charity

knowledge centre. At our place the charity knowledge centre we run has share of all people. Hence you too take something from it according to your power to digest it. There can be many diseases one suffers if his intake is more than his digestion power, likewise if one tries to gain more knowledge than his capacity then his brain would be in turmoil. Perhaps you may ask to me about your capacity to digest the knowledge, but my answer to that question is – “you have to find out the answer on your own about your capacity.”

**Alms of Yoga I bring, as I share everything I have;  
Seekers of salvation will surely have something;**

### **When would we become eligible?**

Have they ever got angry on us whom we believe our Guru-saint? No, they never do. Why so? Do our behaviour, our life so ideal that they don't need to tell us anything? Do we become so eligible that they don't need to get angry on us?

The above mentioned question is very useful and hence to be thought upon.

We keep making error and do something wrong on every moment but extremely generous Guru-saints never pay attention on our errors and mistakes because they know how eligible we are! Hence they keep fondling us. They know and understand that these ineligible lives have just initiated their journey on the path of welfare and spirituality. If we tell some distasteful thing they would run away.

When Guru-saints are sure that we have become so eligible and understand the value of self-welfare that despite we are pushed away, we are told harsh words, we are slapped we would not run away; after that they remove our ignorance by suitable methods. And thus, to remove our ignorance if anger is required they get angry on us or if slapping is required they slap us.

Hence we should become so eligible and intimate that Guru-saint dares to get angry on us for our own welfare.

### **Emotionless rituals remain non-beneficial**

Customer: Please, give me twelve betel nuts.

Shop-keeper segregated betel nuts of good quality from the basket and gave it to customer.

Customer: Not like this. Give me small ones which are used for religious rituals.

Shopkeeper: As this is the holy month and you carry them for the worship of God, so take good quality betel nuts!

The above mentioned dialogue tells us about the human's stinginess of wealth and understanding. He is ready to spend lakhs of rupees in marriage ceremony but prefers to spend less on the items used for rituals and worship of God!

How surprising, that the cheap items to be bought for the sake of God and in turn keep expectations of getting very costly and high valued things! When it is time to give something to God, it is believed that God is made of wood or metal; how can He eat or wear something? But when God is prayed to fulfill big expectations or to satisfy the demand of huge requisitions then it is forgotten that God is made of wood or metal! It is called an intellectual bankruptcy. Due to such behaviour of human being God would also think that when human being wants to give something to me he feels that I am dead one then why should I be alive when human asks something from me? Let us understand this with an example:

One gentleman used to worship statue of Hanumanji for many years in expectation of getting Darshana of Hanumanji. When he did not get success in getting Darshana of Hanumanji he puts statue of Ganesha and started worshipping Him. One day he buys the best quality incense-stick. When he is about to lit the incense-stick at the statue of Ganesha his attention was diverted to the statue of Hanuman. He started thinking, "For many years I worshipped Hanumanji but he did not give me Darshana, then why should I allow Hanumanji a beautiful fragrance of very costly incense-stick?" Hence he stood up, brought cotton-balls and started putting them in the nostrils of Hanumanji. He put cotton-ball in one nostril; as soon as he started putting cotton-ball in another nostril Hanumanji held his hand and said – "Wait...wait...! Do you want to kill me by closing my nose and not allowing me to breathe?" The gentleman was dazed for some time. Then he told Hanumanji, "For many years you have harassed me by not giving your Darshana! Now why should I let you have a beautiful fragrance?" Hanumanji replied, "Oh man! Till date you believe me to be a statue of stone! Only today you feel that I should not be allowed to have a fragrance of incense-stick so you started putting cotton-balls in my nose. Thus I was assured that today you believe me to be alive so I held your hand and talked with you."

With this example we understand and come to know about the value of emotions and feeling. Hence it is said that emotionless and feeling-less rituals and worship are non-beneficial.

## **‘Purushottam’ month is to become excellent human**

(Note: ‘Purushottam’ month is an extra month in the Hindu calendar that is inserted to keep the lunar and solar calendars aligned. “Purushottam” is an epithet of Lord Vishnu, to whom the month is dedicated. Purushottam Maas is con-

sidered inauspicious and no activities like weddings or moving into a new house are conducted. It is a time for prayer, fasting, charity, and self-improvement.)

## **Carry rancid betel nut to temple, but eats fresh; Unlucky person celebrates Puruhottam month this way!**

Should we celebrate Purushottam month this way? Better food and clothes for self but rancid and stale food for the priest of temple! “By cheating others we cheat ourselves” – Shouldn’t we attain such prime understanding in a month of prayers and fasting? In a booklet “Storyline of Purushottam month” many different and fantastic stories are told. But essence of all those stories is to become virtuous and pious human being by doing virtuous and pious deeds. At a defined time in a year, various festivals arrive. But Purushottam month (popularly known as Adhik month) arrive once in three years. It is also called Adhik (extra or additional) month. The meaning of ‘Adhik month’ is that we should do some extra or additional work – some specific distinct work.

The Purushottam month puts break of “stop and do self-inspection” on blind run being made by human being to become happy at any cost. In every three years this month gives us a chance to think about how much virtuous deeds we have done and how much pious we become? “Mother feels that her son is getting elder but actually her son is rushing towards death” – such is our life as per this saying. In this birth we have attained some happiness, but have we done enough to become happy in the next birth? Or else we have done nothing till the time comes to an end.

In Indian culture the Yajna (literally means “sacrifice, devotion, worship, offering”) is of great importance. Yajna means to sacrifice something for others. To sacrifice the most beloved thing is considered as very big Yajna. “Consider sacrifice as great pleasure” – is the heart of Indian culture.

In Bhagvad Gita Lord Shri Krishan said - “Among all Yajnas, I am Japa-Yajna (Japa means Mantra recitation).” Why ‘Japa-Yajna’ is considered the best? For, Japa-Yajna is very simple, affordable and carries great value. Keep auspicious wishes for others is considered as Yajna by saints. Human thinks that as I am poor how can I perform Yajna? But be it rich or poor. Everyone can perform Japa-Yajna, everyone can keep auspicious wishes for all living creatures.

Incantation of auspicious wishes with the medium of words is called Japa-Yajna. Apparently such talk of keeping auspicious wishes does not look like of much importance but observing subtly we can understand the importance of it. Human becomes one as the company he keeps. Human being remains in the company of his thoughts and feelings the most. Hence he would become one as per continuance of his thoughts. Not only that, he would leave impact of his

thoughts on others too. If we praise or condemn somebody then its good or bad impact would be felt by him. The power of words is infallible.

Those who really have feelings of doing Yajna have many occasions and chances to do it. But those who want to escape by showing excuses, for them there is no chance.

How much scarcity of water at present? People are made cautious in using less water, but in vain! We keep our tap flowing unnecessarily. We are so lazy that we don't care to close the tap once the bucket is full of water. How crass it is that till we have the water in our pot we don't believe the talk of scarcity of water! If we don't leave such crassness then it is of no use to celebrate Purushottam month – the month of self-improvement. Which excellence we attain in this prime month? Even by making arrangement of feeding the animals with left food and skin of vegetables-fruits we can save many living creatures.

Do we ever remember or memorize such talks of prime importance during Purushottam month? The true storyline of Purushottam month is the said one. Even after many Purushottam months and many years of our life passed away we can't attain excellence and self-improvement. An intelligent person makes every month a Purushottam month by continuously focused on self-improvement and the dunderhead remains dunderhead even after celebrating many Purushottam months!

**It is very difficult to say than done.**

**They are rare who walk the talk.**

## **Shri Yogabhikshu – aphorisms**

1. Human becomes helpless to give up his humanity and ideals when he is lead by his desire to get wealth and fame at any cost and lead by madness of showcasing himself as a modern person.

2. An addiction of any type is the proof of own weakness. Initially it seems that addiction has been giving power but slowly we realize the weakness due to addiction.

3. Slowly and steadily the addict becomes so weak that he can't save his family from devastation. He keeps watching his family being devastated and ruined and keeps crying but he can't stop his addiction.

4. Those who occasionally get intoxicated believe – “How can we get addicted in this way?” But this belief of his is terribly erroneous. As the small hole of the pot can make the pot empty, likewise due to small weakness the ideal human life is hacked and ruined. Initially what looks like an occasional intoxication, by passing time becomes an addiction and thus ruins the human being completely.

5. Perhaps we are alert and do controlled intoxication but our children and dependents can't keep such caution. They would imitate only the addiction of ours and thus ruin themselves before our eyes and in front of us and by looking to them ruining their life we would be in position to cry over it.

6. There can only be rare excellent person who can see his weakness as 'weakness' and be cautious so that such weakness does not penetrate in others. Ordinary person would spread his weakness in others and make efforts to ensure that his group-members are increased day in day out.

7. The only auspicious and beneficial thing is that we keep ourselves away from the evils. And even if an evil starts entering into our life then we become cautious and before that evil becomes our weakness-addiction and devastate our life, we firmly and persistently give up that addiction.

## **Shri Rajchandra – aphorisms**

1. It is not a rule that the one who attains equivalence (discretion – wisdom) in life, at once leaves – gives up worldly activities. It is possible that after getting equivalence (discretion – wisdom) the worldly activities are done without having interest into them.

2. In the past there had been many wise people and saints-seers but owing to that the drawbacks of living humans can't be removed; only living wise people and saints-seers can tell about the drawback and get it removed. If normal human being imagines that with the help of meditation and state of meditative concentration (Samadhi) he would attain the welfare but it can't happen. The welfare of human being is a goal-target of wise man, and it can be understood only in the ultimate company of people with wisdom.

3. Find out one wise man and have faith in their aphorisms.

4. It is not like that, what the Tirthankars (savior and spiritual teacher of Jainism) could understand and attain in the past can't be understood and attained at present.

5. Since eternal time the Jiva (living being) behaves according to his own wish which is called perversely. Due to his union with Sad-Guru the perverse is stopped. Without the help of Sad-Guru, the living being, even after trying hard on his own, doubles the perversely nature.

6. The union with living-visible Sad-Guru who is capable of removing self-delusion of living being is more obligatory than the aphorisms of past incarnations – Those who don't know this fact can't have self-realization.

7. It is true that in the past living being would have union with Sad-Guru; but he did not know Sad-Guru's true worth, he did not recognize him, he did not

reacted to his sermons and did not surrender self-ego and self-opinion before Sad-Guru. Hence he could not attain salvation. ( That is why Shrimad Rajchandra eventually said: )

8. Don't find anything else, find living Sad-Guru only and then surrender everything at his feet. After that if you don't attain salvation then come to me and get it from me.

9. If your whole life is passed in keeping Sad-Guru happy, praising all his desires and believing them true then after fifteen births you would attain excellent salvation. (Shrimad Rajchandra went step further and told about living visible Sad-Guru that -

10. Think that after getting Sad-Guru if you feel that he is not like a true Sad-Guru, even then doesn't leave him. For, if the present birth has gone in vain then let it be like failed other previous infinite births, but if present birth is proved to be worth then in exchange of all previous infinite births this birth would result into fruitful birth.

## **Let us rejuvenate the household stage of life**

Rejuvenation of those living at the stage of Household is of more importance than that of the temples (churches and mosques) and hermitages built with brick and mortar because the character of the society very much rests on the character of the Households. If the society is of high moral character then the whole world will also be.

It is very much needed to sweep under the carpet the cobwebs of illusions, blind beliefs, and false temptations that have developed in the Household. The saints and Gurus wedded to an ideal of well-being of people shall have to remain in contact with the Householders and for that should stay at regular intervals in the house of the Householders. This will facilitate to carry to completion the Himalayan task of public welfare easily and speedily.

True peace and happiness neither drop from the blue nor sprout from the deep earth. To achieve true peace and happiness we will need to develop correct understanding and practice the same.

## **True happiness and peace lies in correct understanding**

A couple purchased an electric table-fan. They both discussed about a corner appropriate for keeping the fan. They could not decide unanimously and each one went on arguing against a suggestion made by other. They reached the stage when they felt so bad about each other that they stopped talking, and failing to agree on a trifle matter like selection a corner for a table-fan decided to divorce.



The fan was purchased for convenience and they could have enjoyed the cool breeze of the fan by putting it in any corner. But because of want of proper understanding, both the husband and the wife remained adamant; they could not shed off their adamancy and courted quite an unexpected misery, a calamity.

Nobody becomes big with riches or education or growing in age or with expansion of family; person becomes great with correct and proper understanding and with an attitude to forgive in a large-hearted manner.

If either the husband or the wife would have, with correct and proper understanding in a large-hearted manner, thought of giving up one's adamancy realizing that the other one is not going to do that and consequently both will remain unhappy, he-she would have become happy and would also have made the other one happy. They both could have been happy if they had realized that the fan, may it be kept in any corner, would bring them comfort.

Fan is merely an illustration. We should try to compromise with problems that we have to face in life. The principle that is applicable to an individual or to a family remains applicable to the society and to the world at large. Remember that we may have to repent if we would miss an opportunity to be happy and to make others happy by developing correct and proper understanding and by forgiving and pardoning others large heartedly.

## **We become eligible for attainment**

**ખુદી કો કર બુલંદ ઉતના, કિ હર તકદીરસે પહેલે,  
ખુદ ખુદા બંદેસે પૂછે કિ બતા તેરી રજા ક્યા હૈ ?**

**Khudi ko kar buland utana, ki har taqdir se pachele;**

**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: सत्ययुग, also called Satyuga, or Kruta Yuga (Sanskrit: कृतयुग) 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 deep 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.

## **Illusions born out of ignorance**

There are two the biggest events in human life i.e. birth and death. If these

two events never wait for auspicious time or the inauspicious time period (as per Hindu calendar Muhurt, Choghadiyu, Tithi, Kalsarpa Yoga etc.) then why during the tenure between birth and death should we give importance to the auspicious time or non-auspicious time? Why should we surrender to the illusions mentioned above by not having faith in the Supreme Being? If a child is born during ongoing Kalsarpa-Yoga i.e. inauspicious phase of time, do we throw away the child? Or does it die? During the Kalsarpa-Yoga buses, trains, planes, etc. run normally as per their schedule. They don't meet with an accident. Conversely, often we may hear news that "during laying foundation ceremony of temple people met with an accident and died." Have they not confirmed an auspicious time before such ceremony? Though they must have finalized the auspicious time (Muhurt) for such event people met with an accident and died.

Let us be free from all kinds of illusions and become firm in having faith on Supreme Being; then only it can be said that the company of Guru-saint has been fruitful and then only it can be said that the true understanding is attained.

## **Compassionate nature**

Let us beg for such grace from the Supreme Being so that we understand, recognize, experience and enjoy the grace already showered upon us. If we can't understand the happiness and comfort attained by us as happiness and comfort then nobody can make us happy. Every happiness-comfort is relative. Their definition keeps changing according to place, time and situation.

The nature is very compassionate. Its arrangement is for happiness of all. When we don't get happiness as defined by us then we call it unhappiness. But the adverse condition (according to our definition) too is created for the welfare of us. When mother of child forces child to drink bitter medicine then the child feels that his/her mother is like enemy. But in that action too compassion of mother towards her child is involved. Likewise, Mother Nature too, either by way of using convenient method or inconvenient method whichever is more beneficial to us, doing our welfare only. But living being due to his/her belief full of ignorance becomes happy or unhappy.

Such talks of subtle understanding are like "Vedaanta" – 'Veda' means to know and 'Anta' means end; where there comes an end of knowing is called "Vedaanta". Likewise, the sum and substance of what is experienced during lifespan is called "Jivanaanta" meaning Vedaanta".

Birth, childhood, youth, old age, and death; it is a sequence of nature and the duals like gain-loss, fame-ill-fame, happiness-unhappiness, sin-virtue, etc. are the normal sequence of life for living being. This fact-truth of life must be understood appropriately with great efforts.

## Only he is our Guru

Son: “Father! 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.”

Father: “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. Shri Dattatreya had 24 Gurus; this mystery too is needed to be understood deeply. In our culture there is great importance of a person who acknowledges the virtues of others. There is saying that how can we forget the obligation of the one who has removed our thorn?”

Who-so-ever have removed our inferiority and enhance our superiority, they all are given the place of Guru. In our routine life too that practice is adopted. Though respected individuals are not referred to as Guru; by addressing them either as sir, teacher, boss, elder, reverend, worship-worth, etc. we advocate the Guru tradition only.

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

Whatever we have today, they all are received from others only. Knowingly or unknowingly others too, keep giving us continuously.

When we were born, we had nothing – not even cloths; we were fully naked. After our birth, parents and relatives helped us a lot to grow elder. Doctors helped us a lot for maintain our health, tailors helped us by making our clothes, cobbler helped us by making out foot wears, and teachers-professors imparted education and made us expert in languages and other subjects. If we keep giving back what we have received from others then we are left with naked body only; and that too is given by parents so if we give our body back to parents then we are left with nothing. Thus, if we don't accept the help of others - don't accept the Guru-tradition - and subtract all that we have received from them then we too would be subtracted.

### **Gurupurnima means...**

A day is decided to acknowledge the virtues and indebtedness of those who have helped us knowingly or unknowingly, from our childhood to old age, from our birth to death and that day is a day of Gurupurnima.

Gurupurnima means a day, to frankly acknowledge in public the contribution of others in building our virtuous life; to compliment the virtues of others; to express the kindness of self-nature.

We used to say ‘thank you’ to others when we take something from others even for a short span of time. Then, shouldn’t we tell anything to those who, during their whole life try hard for our welfare by sacrificing their individual happiness? We must definitely acknowledge about them. They don’t want to be acknowledged in exchange of their help, but we have to say ‘thank you’ for our own satisfaction, to reduce burden of our heart. But which kind of ‘thank you’ is this? Only we have to offer flowers and prostrate to them; this is the kind of spiritual ‘thank you’; and the decided day for it is Gurupurnima.

Due to less understanding sometimes we exaggerate to describe the importance of Guru-tradition or refute the Guru-tradition. If we can save ourselves from both types of exaggerations then we can attain true benefit of it. Those who indulge in both types of exaggerations, knowingly or unknowingly they cause damage to themselves and the society.

Our prayers to extremely gracious Supreme Being that thou showers causeless grace and blessing on us.

## **The drinking of ‘Sva-Charanamrita’!!!**

**(Note: *Sva* means self. *Charanamrit* is a mixture of two words, namely *Charan* and *Amrit*. *Charan* signifies God’s feet and *Amrit* is the divine nectar of the Gods. Thus it is the divine nectar of God’s feet. *Charanamrit* in a literal sense is water or milk with which is used to wash the idols of any particular God during the morning. As this trickles down on over the feet of the idol it is collected in a special pot.)**

Under life-awareness programmes I had to visit different states of USA. During that period I stayed for 3-4 days at the house of one gentleman. Both husband and wife were very pious, humble and down to earth persons. They had reached quite a degree in their spiritual practices. The gentleman was at a highly responsible stage in his career hence was not having much spare time at his disposal so the responsibility to accompany me during my travel was on his wife. While travelling we used to have routine talk as well as spiritual discussion. There were many features in their Mercedes car then the normal luxury car so I used to get information of those features by asking her many questions. During our normal conversation there was also a mention of ring worth 20000 Dollars and watch worth 50000 Dollars. Also there were talks at length about her profound spiritual practices.

During my stay at their house an event took place. I was sitting on a sofa and was reading a book. At that time lady of the house came with a pot full of water and a plate. She sat at my feet. She asked me, “Can I wash your feet and take the Charnamrit?” Though during our whole life I had denied such requests made by

many followers, but this time I could not dare deny and told her that, “You may do whatever you feel appropriate.” So the lady put my right foot in the plate and washed it properly with water full of pot. Then she poured that water from plate into the pot and drank the whole pot of water at one go. Now she had expression of complete peace and satisfaction on her face. Looking to this I was deeply moved and out of sheer affection I put my both hands on her head and told her, “Oh dear daughter! What have you done?” Out of shock she asked me, “Why? Why? Have I done something wrong?”

I keep memorizing this episode in my mind with following thoughts:

If the disciples and worshippers are benefitted by drinking Charnamrita of Guru-saints then why can't Guru-saints themselves are benefitted? Why don't they drink their own Charanamrita? The way Duryodhana was not aware of the lotus symbol of his palm, likewise wouldn't be the condition of Guru-saints like that? Or is this the game of feelings and emotions? If, by using things of person suffering with infectious disease one can be infected with that disease, then why can't one be healthy by using the things used by healthy person? We have already accepted the fact that there would bad impact of bad company and good impact of good company. If we contemplate and observe deeply about the inventions of saints-seers we get more and more, we are benefitted more and more.

I insisted that the lady should not tell about this episode to others or else everyone would ask for it. Though I had told the lady not to tell others about this episode but what about the content published in a book?

## **Where to do patch work?**

There is a saying in Gujarati “aabh fate tyan thingdu kyan ane kevi rite lagavi shakay?” meaning – where and how to do patch work when whole sky is burst? During childhood parents and elders pampered us. During young age we roamed with extreme ego. We neither heard anyone, nor do we respect anyone. We did not talk gently with anyone. Like raging bull we blown every one. We never cared for when sun risen and when it set; we remained ignorant about how our needs were taken care of. Moreover, as we study a bit our brain got burst with more egos! As something was missing therein, we got married! And the matter got worst. We treat her like our servant and all routine work of ours entrusted to her. We kept giving orders to her. Then we started treating servants, employers and drivers just like we treated our wife.

Time passed by and we became father of kids. More time passed by and our kids became teens and subsequently of young age. When our children became young then we came to know that their nature was exactly like us. Only then we

find time to think that “where and how to do patch work when whole sky is burst?”

When mango tree has mango carries mangoes it bends (becomes humble) so that everybody can get mangoes easily. If human being too becomes humble then he/she does not need to think of “where and how to do patch work when whole sky is burst?”

Hey Almighty God! By the grace of yours we make ourselves understand that we can never do patch work when the whole sky is burst; hence we become alert before things go out of our control.

## **Who is more criminal?**

Experienced people say – every human being is vulnerable enough to make mistake. But if the person who has made mistake is celebrity or from a religious field then there is more hue and cry due to which not only that person is targeted but along with it whole society and innocent children of society are targeted. There are people who are always ready to take disadvantage of the person who has made mistake. At present (during the time when the article was written) there is chapter of Bill Clinton is going on. In the past many such cases had happened and in the future too such cases would happen. This matter is like – the one who is caught red handed is a thief.

You punish the one who has made mistake or who has done crime and the same is proved. The matter must be closed there. But it does not happen like that. If the incident of mistake-crime is related to sexual matter then the opportunists are at double advantage. Then the opportunists would try to spread it more brutally, with much exaggeration, with the minutest details. At the time of having sex - Were they standing or sitting, were they straight or bended, how were they moaning and which words were they speaking, what was the status of their clothes, what were their other gestures while making sex? – Such brazenly obscene material is published so that reader of it loses his/her senses. The reader too gets so excited that he becomes ready to commit such crime.

The original culprit has misbehaved with only one person but those who have published it with exaggeration and spread it through various mediums among all peoples of the societies have done universal criminal act. Now decide who is more criminal; the original culprit or these people? Who deserves more punishment?

It is painfully surprising that no one comes forward to tell the truth that the society is at great loss because of the spread of such obscene content. It is said that no one can escape from the law. But is there any provision in law to punish



such people who spread obscene content in the name of describing the sexual crime? The law must be considered worthwhile and effectual only when all types of criminals are punished according to the crime they have done. All those who cause damage to society must be considered as criminals; be it an individual or group of individuals.

By publishing and spreading the lustful and sexually perverse act of a culprit with exaggerated obscenity and vulgarity, if others are made sexually pervert and thus are led to do sexual crimes and then to say “they are criminals, hang them.” – How much is it justified? If a hungry person since days is locked in a room full of food and sweets and then he is said - “if you eat anything from these you would be hanged” – the meaning of it is that we find an excuse to hang him.

Why it was necessary to describe the sexual act of two heterosexual criminals with exaggerated obscenity? Such content is also going to be read by the family members, friends, and relatives of the one who has written and published it. In the greed of money and cheap fame such content-writers become so blind that they not only take the disadvantage of serving obscene material to those who have pervert minds and easily succumb to such content and let to do sexual crimes but unknowingly they hurt and cause damage to their own family members and friends. Sometimes we feel that do the owners of such publishing houses are aware of the content which is published in their chronicles and periodicals? Because our mind is not ready to accept the fact the responsible authorities of publishing houses allow such obscene content to be published. In spite of that it is fact that such obscene content is being published on regular basis!

“Who is more criminal?” – Such useful content of this article should be published by all responsible media houses and put before the society. For such acts, pious and auspicious valor is needed. Still there are such brave people in society who sacrifice their own vested interest for the benefit of the society, for they believe that the welfare of individual would be taken care of if the welfare of society is done.

**Hey mother! Give birth either to worshipper**

**or to donor or to brave**

**Or else remain childless and don't lose your vitality**

- Those who are full of such ideals, when would they come forward and roar to defend such ideals? -
- When would they bravely oppose and berate those who indulge in worn out the walls of ideals? –
- For how long the donors would wait to come forward to crush those who are

involved in hurting those who work to defend the ideals?

- Hey all! It is time to awake now!
- Ask the account of each and every penny,
- Remove all procrastinations,
- Leave aside laxity and laziness.

**Dear Friends...! Brave people...! –**

**In the hesitance of mind, ensure that you don't have to regret.  
Before waving the flag of ideals, see that your life is not ended.**

The word-of-mouth of veterans is always humming into ears that –

**Don't be blind in ego of trivial wealth,  
Don't feel proudly of your non-orphan status,  
Nobody is orphan here for everyone is looked after by God,  
Gracious and savior of poor is omnipresent Thou,  
One is extremely unlucky who feels impatient,  
One is true human who dies for human.**

Our heart is shattered and head is fainted when we find exaggerated obscene material in the well-known and prestigious media. At present, it seems that there is a competition of publishing obscene material. In the fight of bulls the tree is suffered! What is the fault of tree? Can't someone save the innocent tree? Does the elite class of society which is considered pillar has become so vulnerable? If we would not be cautious and alert then the time would come that those who serve more obscenity would be considered worthy of praise and would be awarded prize! This is not mere imagination; in many matters such things are already happened.

Those mediums that by publishing obscene content become partner in committing sins and become curse worthy by doing disservice to the society; the same mediums can publish such useful content described here under the title “Who are more criminal” and by publishing it help the people to recuperate and become better citizens and thus become partner of virtues and get blessings of society by doing welfare of it.

The heartache poured into this article, the effort to give voice to the grief – don't think that it is of an individual. It can be an inspiration of many such people who are in grief for the same reason. There can be such grief in the corner of heart of even a person who authored obscene content while reporting the sexual crime. But veterans say that every human being is a slave of situation.

Let us pray to Almighty God that thou provide power to everyone to have control over such situations.

This description may go on and on but I am satisfied with the fact that even hint is enough for those who are vigilant enough to understand the essence of such description. Then why to drag this subject unnecessarily and become cause for dissatisfaction and grief for the readers?

## **Transient – like lines in the flour**

The toys made from the raw clay, how much paint work is done on them by world famous painters, are in vain at the end. Because the moment they come into contact of water they are ruined. When the toy itself is not going to remain in existence then what is use of the art and paint work done on it? Likewise –

On the bank of river we make many figures in the sand and become joyful looking at the artwork of these figures but for how long our joy is sustained? That joy is like lines in the flour! The moment wind starts blowing the figures are gone and we are left with sand only. Before our eyes only the figures are destroyed and except for watching this destruction we can't do anything; we are incapable even to save single line of the figure. In the same manner –

The human life is to be understood. How much luxuries we enjoy, keep many cars to drive, accumulate huge wealth, wear precious cloths and accessories, receive big degrees; nevertheless they are like lines in the flour. As the sun rises and sets one day from lifespan is subtracted; in this sequence we keep rushing towards death, that too utterly unknowingly! When death would take us into its jaws, we are completely unaware of it! We keep busy in “let me do this and let me earn more.”! And before becoming aware of it, we become morsel of death!

In a jungle a kid is playing and there comes tiger. A kid runs to its mother and hides in lap of her. But kid does not know that tiger can eat it as well as its mother. When its mother is not capable to save herself how can she save the kid?

The tiger of death is going to eat everyone. Nobody is going to survive or can save anybody from it. Hence be alert in time and perform such Karmas that we can overcome the fear of life and death by attaining salvation. Unless and until we attain salvation, all others achievements are like lines in the flour.

We must also keep in mind that due to this reason we sit at the feet of Guru, so that above mentioned talks are not forgotten and they are repeatedly reminded by Guru.

## **Provender for life**

- As the patient of jaundice sees whole universe as yellow till his disease is not

cured; likewise when intellect is distorted then the what is pious seems perverse, even friend looks like enemy!

- We have to understand patiently that due to anger on cobbler if we walk on thorns bear-footed then we are at loss.
- One loses control on one's own intellect when he/she desires for the impossible. Then he/she forgets the discretion between what is good and what is bad and hence cuts the branch on which he has sat.
- Some people are bizarre in nature. They tolerate misbehavior of roguish but criticize the behaviour of well-mannered and simple person and in lieu of his sympathy they abuse him.
- We like those who rightly or wrongly agree with whatever we do but we dislike those who don't do that. As the time passes by we realize that those who don't agree with our wrong doing have done our welfare. Hence we have to develop such farsightedness so that we can distinguish between the instant small benefit vis-à-vis long term huge benefit.
- What is tenacity of a human being before Mother Nature, though he is highly intellectual or highly egoistic? "I am an ordinary toy before Mother Nature." – If such knowledge is gained by him then his human birth is worth. But due to less sense he can't understand such thing on his own or nobody can get him understand. According to place, time and situation we too are toys inter-se; this thing is communicated to us by observing the life minutely and subtly.

## **We remain beggar only!**

People would go to Guru-saint to fulfill their material and physical desire. This is huge ignorance; it is also a deal of great loss; it is like taking ordinary metal like iron instead of taking precious metal like gold. It is appropriate to take help of Guru-saint to attain spiritual knowledge, philosophical knowledge, knowledge of soul and Supreme Being, profound knowledge of how to attain self-realization and salvation, etc., which can't be attained in its own. We need to get advice from true advisor to know about what to desire and attain from Guru-saint. Otherwise our situation would be like beggar –

There was a beggar in a town. Somehow a king of that town pleased upon him. The king said, "Ask for anything and I would give it to you." The beggar said, "You give whatever you want to give." The king thought, "I am a king. If, after getting pleased on beggar I would let him be beggar then my kingship is put to shame. Today let me give him five villages." But his thought process was on, "What if this beggar wants more than five villages from me?" So he asked again, "I am very much pleased on you; whatever you ask from your own mouth

I would give.” Now the beggar started thing about what to ask. He decided to take advice from his friend about what to ask from the king. His friend was intelligent. He started thinking, “Here is my beggar friend, who after begging for whole day gets very small amount of money; what would he ask from the king? Instead of him asking for anything, if king himself decides and give him then my friend would become rich and wealthy for his whole life.” Hence he started requesting king that king should give whatever king decides to give to his beggar friend. The king kept stressing that the beggar should ask for what he wanted. During this ongoing dialog the beggar lost his patience. He thought that he might lose everything if he would not ask from the king. Actually he wanted to get thousand rupees from the king so he spoke in middle of the ongoing dialog between his friend and the king, “Respected king! If you are truly pleased on me then please give me one thousand rupees.” The king at once gave him one thousand rupees. The beggar lived luxuriously for a month and then became beggar again!

As the beggar was earning only a few rupees in the day, the amount of thousand rupees seems very much to him. Hence, though the king was fully pleased on him he remained beggar only. Likewise we too don’t become divine by asking only material things and not spiritual attainments from Guru-saints; we too remain beggars and not become king by not asking appropriate things from Guru-saints!

## **Beware!**

**On a full-moon day visit temple of Goddess,**

**But break the relation with mother!**

**Offer things to monuments of forefathers,**

**But don’t give cloths to father!**

**Ask for lottery from Lord Hanumaan,**

**But never keep faith in continence-celibacy!**

**As the modesty is avoided the celibate (hanuman) gets angry,**

**He bits with His tail.**

- “A particular man or woman is very ingenuous.” – The one who opines this is definitely not an ingenuous. By saying this sometimes he has selfish motive behind it. Hence beware!
- If every conduct is practiced with discreet intellect and with philosophical understanding then only one can get benefit of peace and happiness out of it;

the act-conduct practiced with crassness becomes fruitless burden.

- To understand and attain information about anything is called knowledge. To put that knowledge into practice is called Yoga. And while practicing it one starts loving it is called devotion-worship. Where there is love there is renunciation. The renunciation is worship only.

## **Stupidity of human**

(1)

**Kabir says, one should not laugh at the people who are drowning.**

**Our boat is in ocean too, we don't know what would happen to it!**

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.

If we ignore the sermon of the saint then it is only called the "stupidity of human!"

(2)

There was raining in the night, a mouse was fully drenched in it and was shivering in cold. A peacock was on the tree. It felt pity on the mouse. Hence it took the mouse on tree and sheltered mouse under its wings so that mouse can get the heat. In the morning peacock brought mouse out of its wings. The mouse ran away. When peacock tried to fly it found that the mouse had incised its wings and now it can't fly. Looking at this another peacock called it a stupid. At that time the first peacock murmured, "Though at present you tell me stupid but the same mouse is under your wings; when you would try to fly you will come to know that you too are stupid." The peacock can't give up its nature and the mouse too can't give up its nature.

(3)

Nobody understands oneself stupid; everyone considers oneself a wise. In true sense one is truly wise who knows about his stupidity. Otherwise everyone completes his life by understanding 'stupidity' as 'wisdom'!

What would readers tell the person (me) who, instead of presenting 'sweet talk' to them, presenting such 'bitter talk'? May be they would call me stupid only.

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

I was doing my writing work in courtyard of Shri Gurudhyanbhikshuji and Shri Navinbhai'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.

## **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 incom-

plete. 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 Vedânta: **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.**

## How to take the benefit of Element of Space?

Naturopathy believes that lack of required quantity of the five elements causes illness. Getting required quantity of the five elements prevents illness. Earth, water, fire, air and space are the names of the five elements. All these five elements are received by us in different ways. Let us get some knowledge about ether.

The other meaning of space is vacant place. Our movement, walking, running etc. are done in this vacant place. What we talk about the element of space is not about this vacant place. Such a vacant place is easily available house too. It does not fulfill the deficiency of element of space. To fulfill this deficiency we have to be in contact of that space wherein we can see the sun, moon and the endless stars. Visibility of space from sitting inside the house does not mean a contact with space. Factually, it can be said real procurement of element of space or contact with space only when the space with the sun and the moon and entire galaxy come in contact of our head in a straight line. There should not be any cover/obstacle between head and space. Sun bath is considered necessary for health. Likewise moon-bath and star-bath is also precious to get and maintain better health. Nevertheless, the moon and the stars are not seen in the space during day times, but their presence is there during day time too. The precious nectar torrent by the numerous stars is continuously pouring over the earth. To get the benefit of this nectar we have to come out of home. For any reason like visit to a temple or strolling in the garden one should get out of home. And then only our head comes in direct contact with the stars and we can get the benefit of nectar torrent. At this time our head should not be covered by cap etc.

We all know how to get benefit of the elements of earth, water, air and light, but we do not have minute knowledge of how to get a benefit of element of space. Therefore, it is a humble try throw some light on it.

Veterans say that the thin ray of Shushumna, extended from Muladhara to Bhamrandhra, is further extended from bhamrandhra to sun in a very subtle form. Thus, we can keep constant contact with sun. In the folk language the moon is called as 'Chandrama' and the sun as 'Suryanarayan'. To keep the body intact two inevitable elements are received by us from parents in a form of sun/moon.

Many elements are required for the formation of body, amongst them five elements are inevitable and precious. In addition to four elements we should also try to get the element of space. For that we should come out of home with bare head and let our head-palate-Bhamrandhra - come into straight contact

with universe so that we can get the benefit of ample nectar stored in universe.

Tree, mountain, earth, bird and animal do not have any cover on their head; they all remain in direct contact with universe. A tree or vegetables under the shed cannot grow as good as the vegetables remains directly under the sky. The upper side of leaves, where element of space has direct contact, is lush green and the back side of leaves is pale.

It is not the matter to understand to roam out of home bare headed in scorching heat, in torrential rain or in severe cold, but it is the matter of getting benefit of sky bath/space bath in natural normal suitable weather.

## **Can cooked and uncooked food be eaten together?**

It is very essential to think on this matter. In naturopathy the combination of food articles is considered very important and in fact it is of very important. As we all know that the mixing of different food items gives different and strange results. Experienced people say that protein, starch, sweets and sour things should not be eaten together. The experts give their opinion with references of whatever invented in foreign countries in this regard has been done.

People are free to eat bread, cooked vegetable and raw (uncooked) vegetable together. They do not consider it as miss combination. But the fact is one should not eat cooked and uncooked food together. Experienced people praise that uncooked food is easy to digest compare to the cooked food. If this is so then there will be definitely a mess when cooked and uncooked foods are eaten together. In such a situation either the digested food moves ahead in intestine with undigested food or undigested food preventing digested food from moving ahead in intestine. The result is digested food gets not digested and loses its ingredients causes constipation and the undigested food moves along the digested food catches grease and causes constipation. Like, eating protein and starch together creates mess in indigestion, then why eating cooked and uncooked food may not cause stomach disorders. Even while cooking, if food is cooked/boiled exceeding the limit is considered to be caused constipation. Likewise, why constipation may not cause by the over digested foods due to the heat/digestive power of stomach? When cooked and uncooked vegetables together put on fire for cooking then till the uncooked vegetables get boil/cooked, the cooked vegetables may turn in to liquid. Why does it not happen so in our stomach?

Therefore, utmost brain storming is necessary on such minute things. We would only happily approve and accept the aforesaid truth when the foreigners prove and bring out this truth after researches and experiments. We have this dependent tendency from the decades.

We know that the decisions taken in the research laboratories after analysis of substances are being changed from time to time. Further, there are not only those characteristics in the substances which are found during the analysis, but other than these, there are other numerous characteristics in the substances. There are lot more characteristics and ingredients in the grain, seeds, vegetables and fruits than whatever found during researches which are yet to be invented. Whatever consists/lies in a huge form in universe, all these consist in a subtle form in our body and in the same way laying in a very subtle form in every substance of the world. The whole universe in a very subtle form is summed up in every grain of wheat or millet. This very subtle subject is out of reach from the limited analysis of physical research laboratories.

It is now essential for those who are responsible and knowledgeable to express their unbiased opinions, after serious thinking, on whether cooked and uncooked can be eaten together or not? To express our ideas on this point, we need not wait till the ideas from the foreigners get dumped in our minds.

## **Be a true well wisher**

Experienced people say and we also know that man is the slave of circumstances. During his life he comes across different types of situations and circumstances and he has to face them. Sometimes, he comes across with, convenient situation as well as adverse situations, happy and unhappy moments; behaves reasonably while at others he behaves in a mad way. These are natural events of life. Man has to go through all types of circumstances. A Man causes utmost harm to himself when attacked by insanity, fails in reasoning, gives up goodness, becomes careless about what is good and evil and becomes a victim of bouts of senselessness. He even does not realize that he is hitting the axe on his own foot. During this time, under the influence of such whims of insanity, he considers his true well-wishers and friends also as his enemies who give him right advice. The man who is under the influence of insanity loses his mind and reasoning, but his friends, well-wishers, elders, devotees who have not lost their sanity, all of them they should take care of him; this is their holy duty.

The friends and well-wishers should take care of the person who has lost his mind, who is under heavy influence of misunderstanding, who remains in intoxicated condition without using intoxicating things and destroys his life. When he is under the attack of insanity one should not talk on certain subjects that may agitate him more and increase his insanity. This is not the work of friends; it is the work of enemies and can be done by anyone. It is the nature of Water to flow towards the slope. It requires efforts to carry water against the slope; it is the job

of a wise man, and that of a powerful man. Incapable persons cannot do such a work. So, even in adverse circumstances, true well-wishers should try to bring the person, who has lost his sanity; to the main stream of goodness nevertheless they have to speak unlike or unwanted truth. Then only these people can be true well-wishers of such person. The test of a true friend is tasted during such time.

It is very easy to accelerate the insanity to an insane person. The insane person is ready for this, but it will not be beneficial to him. Sooner or later when he gets rid from his insanity he would remember all the persons who had encouraged him to accelerate his madness. Therefore, he will consider such friends as enemies, which in turn generates feelings of enmity for them. So it is necessary for every human to understand carefully such secrets.

The person who is caught in the whirlwind of circumstances, his mental condition is pitiable and is out of control. But the question is: is the mental condition of his well-wishers is alright? Then all of them should try to bring him out of such situation. His friends, by hook or by crook, should try firmly and patiently to bring him out from illusions and delusions by telling truth, even he feels bad, so that he would move on the right path. To make a wise person wiser is not a difficult task, but to make an insane person wise is something great. Then we can say that we have justified our human birth and rendered true help to our friend. To provide monetary help is not a great help; but during the time of insanity, trying to give true guidance to help him to get out of the influence of insanity is, in real sense, the true help. If we have such tendency to help the insane person, the almighty gives us power, wisdom so we can try to bring back the person to the main stream who has become a victim of circumstances, became uncontrolled for chasing the mirage of lure of happiness, did not know what is good and bad. And thus we can justify our human birth.

When a man behaves with wisdom and understanding, he does not need anyone's help. He really needs help when his mind goes out of his control. It is the duty of the true well-wisher that during this time, though he may be unlike or unwanted, should convey such person true understanding and take him to the right path of goodness. Thus, by wishing his wellbeing one can become a true well-wisher and not enemy.

Everyone is ready to help to the wise person who listens to our talks of wisdom and wise advice and praises us. There is nothing great in it. When we help a man, who under difficult circumstances has lost his mental balance and is out of control, and there is no one to help him, and everyone runs away from him, then we can say that we have done something and we are the true well-wisher of such man. Other than this, it is called nothing but normal behaviour. It is called

proper behaviour and justification of our good deeds (Sanskar) when by getting a human birth we perform our duties with utmost honesty while facing toughest difficulties in our lives. Our hypocrisy and honesty is tested during adverse situations.

**Here the statement of the experienced is very apt and appropriate;  
The test of patience, religion, friends and wife,  
tested during the adverse time.**

## **Call it a love-disease or infatuation-disease**

After many years two friends – Kanu and Manu – met and started chatting. They talked at length about the routine life and also inquired about each other’s family members and friends. During their chat there was a reference of their common friend Janu too.

Kanu: Janu made his human life worth. He is very religious and saint-lover. He believed saint Dayanandji as his Guru and many a times visited his Guru’s Ashram. He is also very intelligent too.

Manu: Oh dear! What you are talking is about his past. You don’t know about his present time.

Kanu: Why? How is his present time? He may have travelled far ahead in his endeavor of welfare; he may be living more restraint life and practicing more penance and renunciation.

Manu: No dear! That is what I am telling you. But that chapter is very long. If you would hear it then you would be unhappy.

Kanu: Let me be unhappy but I want to hear about his present state of life so please tell me in detail. He too is our friend. There would always be a temptation to know about friend.

Manu: Okay, then hear his story. How the love-disease or infatuation-disease bring the storm and madness in human’s life and how he starts misusing his intellect! Let me narrate that story.

At present Janu does not go to that Ashram and abuses the saint to whom he had once believed as his Guru. He also uses all his intellect to defame that saint. In the past he used to tell that due to saint he was very happy and he had done tremendous progress in his life. Now he used to tell that because of that saint his life is ruined and he became very unhappy. Janu said - His mother is suffered with paralysis and his father died due to heart attack; he spoiled relations with his brother and left the family; everything happened because of the saint only.

Kanu: Oh no! He put such false allegations on that saint! When all these happened he was not even in touch of that saint. Janu has crossed all limits, dear!

Manu: Let me tell you more and you would realize that what you have heard is nothing in comparison to what I am going to tell you.

Janu says that the saint is lecherous, wrathful, greedy, and pervert. The other believers of that saint too are rotten and pervert. Initially he was praising the saint like anything, but now has condemned the saint with sheer exaggeration. In the past he was addicted to smoking but now he has become a chain-smoker. And it is also heard that he has many addictions now a days. Now a day he threatens other followers of saint to commit suicide and involve their names in committing suicide. Tell me, whether he has crossed all limits of madness or not?

Kanu: Arrr...! Does he stoop to this level? We should meet him and try to persuade him.

Manu: How can we persuade him when many others are failed to do so? He is misusing his intellect to the fullest. Every simple and straight forward talk is being twisted and distorted by him. Saint does not give up his compassionate nature and he does not give up his egoistic and envious nature. He treats saint, saint's family and saint's commune as if they are rotten and he hurls abuses at them. Except for himself and a few others who nourish his ego, all others are considered rotten by him. Initially he worshipped that saint like his God! People with ego harass kind saints a lot but they ran away when the rival opposes them whole heartedly, gives reply of their stones with bricks.

Kanu: I feel very bad after hearing all these. But I can't understand that what was the reason behind such happening? How can Janu become so mischievous? Do you anything more about it?

Manu: To know that I will have to start another chapter but for your satisfaction I would tell that too.

Love-disease or infatuation-disease is the strongest diseases among all diseases. The one who is infected with that disease would become totally blind! It snatches all intellect and courtesy. A patient of this disease can't be saved by Guru-saint, or friend-well-wisher, or elders. He opposes all talks of wisdom and true understanding.

Kanu: I don't understand what you mean to say. Please tell it in simple way so as to enable me to understand easily.

Manu: Okay, let me explain it in a simple way. Janu gets into touch with a girl in the Ashram and slowly and steadily he got so attracted to her that his



attraction turned into infatuation towards her. In the enticement to get her he used to serve a saint and helped in all activities of Ashram. When that girl came to know about all these she abandoned relation with Janu and stopped contacting him. Even after all these, Janu was of the opinion that if saint put pressure on that girl she might get ready to marry with him. But saint did not do that. When Janu finally came to know that the saint would never force that girl to marry with him, he lost his mental control. From that day onwards he started calling saint lecherous, wrathful, greedy, and pervert. He also started believing other believers of the saint as rotten and pervert. If the saint gets Janu marry with that girl then Janu would believe him a God but if the saint does not get Janu marry with the girl then the saint is full of vices. Such is the mentality of Janu. What can saint do with this? It is not a field of saint to get people marries. At present people believe saints as their Guru hypocritically. Internally they wish that saint should behave as per their wish as if saint is not their Guru but they are Guru of the saint! Moreover people are of the opinion that the life of saint should be of specific type. Oh brothers! You call them saints; they never call them saints. It is also known fact that love-disease has made many people unhappy; there are many incidents are registered in the history.

Kanu! I hope now you have come to know that how religious and saint-lover Janu was!

Kanu: Yes brother! It is good that you have told me the true story of Janu. I was in complete dark about all these matters. After hearing about Janu's incident I remember one such incident of a person with love-disease happened in the past.

Manu: Now you tell me and I would listen.

Kanu: There was a women related organization nearby my office. Women used to gather there and do cottage-industry work. Sometimes they call for tea from nearby hotel. One hotel boy used to come with tea and cups. Many times same tea-boy used to come and deliver tea. Steadily he fell in love of a lady manager of that organization. So his behaviour started changing. He used to stand there with temptation even after his work is done. Other women laughed at him and he used to enjoy it. As the time passed by, he started losing his courtesy. At last he lost his job but still he used to come and keep standing there. As he had no job left, he became so poor that he had dirty clothes, his look was dirty too with long unclean beard, he was hungry of many days; but he kept standing there. Then for many days he did not come. I came to know that he was dead. Manu! Now tell me was there any fault of woman in this chapter? I think the love-disease is the result of fruits of many sins done in the previous births. Hey Almighty God! Please save us from this disease.

A person with love-disease loses his/her sense of merit. Be it a woman or man, they forget about their stature and merits in the disease of love.

As the conversation of Kanu and Manu was over they departed with a heavy heart about losing one friend. After some time they met again and again they started talking about Janu.

Kanu: I am surprised that why currently any close friend of Janu does not give him true advice that, “Brother! If you commit suicide then you would die. Others would not be at loss. Even if you wrongly try to give name of others for committing suicide they may be proved innocent at once because even a true convict can escape by giving bribe then those who are not guilty will be proved innocent within no time.” I think Anju is his close friend so he should explain Janu this matter.

Manu: Anju would never explain it to Janu because Anju himself i n s t i - gates Janu and he is benefitted if Janu would remain angry on that girl. The surprising thing is that though Janu keeps telling that the girl has betrayed him, he still insists to marry with that girl. We know that at present some married couples divorce each other even if they have children and still they don’t like to stay together; then those who are not married, why can’t they be separated without making much hue and cry? But disease of love is such that it would not let one understand such things. The shocking thing is that Janu tries to give his name to the sermons said by his Guru and intentionally misinterprets the couplets of worship and devotion of saint like Bhakt Surdas and enumerates as if they are written for love-making couples. He uses his entire intellect for his own downfall!

Kanu: I feel pity on such stupidity of Janu. If he is left with the slightest of understanding then he should get marry to other girl and proves that he would not remain bachelor without that girl.

Manu: You are absolutely right. But now when his chapter of one-sided love is disclosed and enough publicity is done about it then who would be willing to marry their daughter with such person? Which girl would dare to tie a knot with Janu after knowing his egoistic and envious nature?

Kanu: I feel that if he gets married with someone then his love-disease may come to an end, hence his friends should try to help him finding a good girl.

Manu: Friends! Most of his friends are busy in settling their own households and in that they use Janu as a weapon; why do such friends come forward to make Janu happy? His friends too are afraid of him internally, though on face they would show it to Janu.

There comes very complex situation some time which can’t be solved with-

out the grace of God. Moreover the unbending rule of indebtedness works in the life. Such rule may shatter the strongest person in life then how come a weak person stands strong before it? Where our intellect fails to understand about the happenings then we have to do compromise with our thoughts by thinking that whatever is happening is due to the rule of indebtedness and in future too it would happen according to it. Before rules of Karma the human being is like a puppet. Forget about others but we are made cautious by observing Janu's life.

Kanu: You are very right. One has to be cautious even though life goes on according to rule of Karma, rule of indebtedness. Though we can identify and recognise those who oppose us openly, but how can we recognize those who are either hypocrites or bite like a mouse? That is why veterans say – “Woman is controlled by her own self or else even her father would not be able to control her.” Though this saying is said in the pretext of woman but the every human being's nature and attitude is described into it. When human being becomes adamant then he loses all his/her wisdom-courtesy and thus ruins his/her life. If the insistence is for virtues then the human birth becomes worthy of human life, but when the insistence is for vices then the human birth becomes worthless. A true love is always ready to sacrifice; it does not care for fulfilling the desires and lust and vice versa. I am happy that in the name Janu, many useful and philosophical matters are being discussed.

The followers of Guru-saints and Ashram-goers deceive others as well as themselves too. Someone wants a job and someone wants a girl; someone wants offspring and someone wants to cheat others; someone wants to win a court-case and someone wants to have a son. After taking blessings of saint someone wants to become rich or famous, someone wants to become minister or Guru; someone believes saint because he wants to prove his mightiness in his community or he wants to exhibit his religiousness! Thus with many such desires and perversion human being roams around saint. The one who does not pursuit the salvation would leave the company of saint and the one who is highly egoistic and crass would be trapped into the cycle of jealousy and hate and subsequently abuses and harass saint and thus becomes unhappy. Moreover a person with prejudice remains in constant illusion that others are sinful hence they are unhappy whereas he is virtuous hence he is very happy. Actually happiness and unhappiness is the routine sequence of life. Even the ascetics of the highest sort too are wielded in the cycle of happiness and unhappiness and that is why they don't want to take rebirth. If one is born then he has to assume body, and if the body is assumed then knowingly or unknowingly virtues and sins would be performed and hence one has to undergo the happiness and unhappiness as a part of

fruits of those virtues and sins.

Guru-saints are so kind that even to the egoistic persons they keep imparting knowledge and wisdom. But the egoistic person never confesses that saint has made him fully accomplished. He feels shameful in confessing that fact; his ego is hurt in confessing it. Hence compassionate saints while feeding his ego, keeps pouring the welfare-mysteries into him. After that he claims his ownership on such welfare-mysteries and keeps trying to be looked like a person with vast knowledge and wisdom, and on the other hand keeps abusing the saints. If no girl is ready to marry with him then he says, “A saint keeps saying girls not to marry with me so no girl marries with me.” And if he gets marry with a girl and later it turns out to be a failed marriage due to quarrels between them then too he says, “My wife is provoked by saint.” Thus he keeps whipping two edged sword. It is but natural that due to his unstable and egoistic nature his household remains very stormy in comparison with others’ household. What can Guru-saints or friends-relatives do about that? Such crass people, due to their crassness, remain unhappy and keep making others unhappy too; and finally provide entertainment to their foes. The brain of the sufferer of infatuation-disease becomes so inert that he would not be able to understand very simple matter. Guru-saints have hundreds and thousands of worshippers but they don’t say that due to Guru-saint they became unhappy. Then who would believe your statement, “Due to saint I became unhappy.” Saints treat all their worshippers as their spiritual friends.

If we give one rupee to someone and he gives it back to us then that account is done with. But if we sow one seed into the land then the land would thousand seeds in lieu of that. If we slap someone once and in return he too would slap us once then the account is done with. But if the rival tolerates our slap and don’t react then our sin is registered on debit side of books of account of nature and when the time comes the nature would slap us thousand times. After knowing such secrets a human being should be very cautious. Saints would always forgive us, for they never wish that those who harass them become unhappy. But law of Karma, unbending rule of nature, would never let us go scot-free; it would take rest only after settling our account. Who would talk about such secrets to us? If someone tries to talk about such secrets then who would be ready to listen to it? Even if some people listen to it, there would rarely be a few who would put it into practice and try to be happy in their lives. “One time charity fetches us fruits of thousand virtues and one time sinful activity fetches us fruits of thousand sins.” – What is the benefit of only reciting such saying and not putting it into practice?

Manu: In continuation of our talk I remember a small story of a fool weaver-

bird. A weaver-bird sees monkey shivering in severe cold. It gets pity on monkey and tells monkey a few words of truth – ‘Oh dear Monkey! Though God has given a hands, legs and huge body to you why are you shivering in cold? Why don’t you prepare a nest?’ How can monkey tolerate such words of truth? He jumped on the nest of weaver-bird and destroyed the nest. The one who witnesses such ruthless scene speaks intuitively – “If we advice a fool, we invite a trouble!” Even after hearing such caution the saints would not leave their compassionate nature. Only by wearing specific dress one can’t be a saint; sainthood is a gesture of typical nature.

People call someone saint only because of his peculiar, excellent, philanthropically inclined nature. Though saints never wish that people call them saint, the people respect them by calling them ‘saint’. On the other hand, though cunning people do acting of saint or make efforts to look like a saint, no one calls them saint. Though people are deceived for short span of time they cannot be cheated for longer period. When things are not done according to wish of cunning people, they become angry and they vent their anger on saints, friends and relatives who don’t have ‘tit for tat’ like nature.

There is no end to such talks. We never know that by passing through the happiness-unhappiness, virtues-sins, benefits-losses, joy-sorrow, etc. our complexities of life come to an end and we reach to the door of death. After each sun-rise and sunset, one day of life is subtracted. Thus the days, months and tears are reduced from our lifespan and subsequently we die. If we keep in mind above mentioned secrets of life then we are intelligent. Or else we are ignorant.

Ok dear Kanu! We have talked a lot At least such talks would make us cautious. Let us pray to God that during our next meeting we may talk about getting good news from Janu’s side.

## **Does rogue deserve mercy or punishment?**

When a rogue has a rivalry with his friend he crosses all limits in abusing his friend and we come to know that how much old trash and dump is loaded in rogue’s mind! Till date he used to pretend to be a good friend. He keeps everything in mind and when he gets opportunity he started firing gun full of filth about his friend. Had he not exposed himself, the friend would have been in dark forever. Like elephant, rogues have different sets of teeth to exhibit and chew. By creating such situations to expose rogues, the Mother Nature makes gentle persons alert. To understand the compassion of nature one has to develop special understanding. Kind people can’t leave affection towards rogue. But Mother Nature’s compassion creates such a situation that the kind people has to

leave affection towards rogue. Thus nature saves kind people from rogue.

Person with virtue-adopting nature lives happy and peaceful life; because he keeps on increasing his repository of virtues. Person with vice-finding nature lives unhappy and disturbed life; because he keeps on increasing repository of vices.

Kind and gentle people give love and respect to all. Such is their nature that they feel pleasure in behaving kindly and intimately with all. But shallow, egoistic and jealous people can't digest the gentleness of gentle people. They go astray after having taste of gentleness. There is a phrase that the milk drunk by snake becomes poison. In the same way the nectar of love-affection drunk by rogue is converted into poison of envy. The rogue who pines for love-affection, when comes into contact of gentle people and gets love and affection, but in lieu of it he bites gentle people.

When someone helps gentle people, though the help is small in nature they remember it for whole life and are always eager to help him manifold. Whereas the rogue forgets even the huge help and stoops so low that he wants that the person who has helped him a lot may die early so that he escapes from repaying the benevolence of that person. But nature keeps working in its own way. The justice may be delayed by nature but will never be denied. Thus rogue is compelled to pay back.

The gentle people become enrapt by seeing the one who is helping them, hence he memorizes all the incidents of help given by others. By remembering all incidents of others' help they become emotional. They talk about these incidents to their family members too and tell them that certain person had helped and favored him a lot so never forget the kindness and helping hand of that person. Rogue would never do like this. He himself wants to forget all help and benevolence done by others so how does he tell about all these to his family members? If he tells then his ego is hurt. Hence he keeps trying to hide the benevolence done by others and always eager to ill-turn and disservice to them. It is but natural that who-so-ever hears about such behaviour of rogue would get angry on him. Some people are of the opinion that, "If we tolerate such behaviour of the rogues then they would be encouraged to do more harm to others. Hence they must be severely punished." Whereas some people are of the opinion that, "How can we punish such tame people? They are already engrossed in ignorance and ego. Thus they are already sentenced to ill-intellect and ignorance. How can we punish those who themselves are in the most pitiable situation? Think of Jesus Christ who said, even for those who hanged him on cross – Father, forgive them, for they know not what they do. Those who don't know

what they are doing, such tame people are eligible for mercy.”

Thus there are two different viewpoints among people. Who can say with conviction that the implementation of which viewpoint would be successful? As per place, time and situation both viewpoints are of importance.

## Never hear condemnation of Guru – why?

गुरुनिंदाकरं दृष्ट्वा धापयेद्यथा शयेत्

स्थानं वा तत्परित्याज्यं जिह्वाछेदाक्षमो यदि ॥ १२७ ॥

Meaning: (In verse 127 of Guru-Gita it is said -) Where there is condemnation of Guru – either move away from there, or go to sleep, or leave that place, or if you are capable then cut the tongue of one who is condemning Guru; but never hear condemnation of Guru.

“Cut the tongue” – we used to define this phrase as – Make very logical and strong arguments so that the person who is condemning Guru would shut his/her mouth. Thus the meaning of “Cut the tongue” is, we have to shut him/her up with strong arguments. We know that though dumb can’t speak but he keeps growling even after his mouth is shut. So in a true sense our arguments must be so logical and strong that he must be kept answerless. If we are not capable and skilled enough to do so then we have to move away but we should ensure that we never hear condemnation of Guru.

It is disadvantageous to hear condemnation of anybody but to hear Guru’s condemnation or to encourage someone for it is considered terrible disadvantageous. Because by doing so we would start lacking the love-affection towards Guru and subsequently we lose our contact with Guru permanently. Guru – spiritual master – whose constant contact and company is very much needed to make our human birth worth and for our welfare, if his contact is completely lost then we would not be able to attain spiritual wisdom and thus would not be able to make our human birth worth. We must understand that we keep love, affection, relation, and contact with Guru for our own benefit and welfare.

Once we hear condemnation of our Guru, the one who is condemning our Guru is encouraged to do it again. Then he understands that we like to hear condemnation of our Guru. If the one who is condemning our Guru would come to know that we don’t like to hear such condemnation then he would not do it again in presence of ours. He dares to condemn only if we encourage him directly or indirectly. Once we let him realize that we have detestation about what he is doing he would never dare to do so. But if we apparently show detestation and internally we are interested in hearing condemnation then only he dares to

put garbage of condemnation in our ears.

As people are aware of our sheer loyalty with firm conviction towards our Guru, nobody can utter a single word of condemnation about our Guru. People should be in such awe that not only in presence of ours but in our absence to they fear to condemn our Guru.

We must understand that it is shameful for us if our Guru keeps distance from us or our friends. We must have a common understanding that if our Guru-saint keeps distance from us then we are loss, they are not at loss. Because of absence of Guru-saints many spiritually inclined people of our circle are not able to quench their spiritual thirst and that sin is also attached to us only.

We can't hear the condemnation of our parents or our siblings or nobody dares to condemn them in our presence. Why so? Because that person knows that we would teach him a lesson if he condemns our kinsfolk. We should also make him sure about teaching him a lesson if he condemns our Guru-saint. If we have a philosophical intellect and understanding to believe that Guru-saint and spiritual people are our true relatives and well-wishers then we may say that we are bestowed with grace of God.

It is written by Dayanand Tirth (pen-name Daasaanudaasa) in 'Zalak-Jankhi' –

**If we prostrate saint our sins are gone.  
By letting them in house, the home is gone.  
By hearing his discourse the life is gone.**

Meaning: "Sins are gone" means the ego vanishes. "The home is gone" means the infatuation and affection towards home is vanished. And "The life is gone" means by hearing spiritual discourse from saints we can attach ourselves with soul of saint due to which our material life is vanished.

But who does not wish to leave his ego, infatuation towards his home or give up his material life, these verses may prove otherwise. So he would not practice the sermons given in these verses; for him, his cistern of hell is better!

If due to our roguish behaviour a saint is scandalized and avoids visiting our home or our village then it is considered as very shameful for us. If saint is afraid of us and conversely we are not afraid of saint then it proves the sainthood of saint and cunningness of ours. Saints are always fearless but move around with fear so as to ensure that we are not at disadvantage. For the welfare of many people they bear defamation of themselves. As saints have not to run their worldly affairs or their household then why should they get worried about their defamation? They always take care so that the people who are in contact with them are not defamed by others. The cunning's pleasure is in afflicting others whereas the



saints' pleasure is to afflict own-self, to defame own-self in giving pleasure to others. The cunning and saint, both attain pleasure but their methods are totally different and opposite. The cunning's method of attaining pleasure causes counter action whereas by saint's method the pleasure is multiplied manifold. The cunning people believe compassionate behaviour of saint as timid and their own cruel behaviour as valiant!

The over-wise person can't maintain the sweet stream of company of saint which enables him to save himself from the salty ocean of worldly affairs. Just to do something new he ruins the sweet stream. Now, who else would quench his thirst? That sweet stream was quenching the thirst of other too. As the sweet stream is destroyed many others moved away from him. They all went to another sweet stream. Hence that person is alone now. How can one quench the thirst with over-wise nature? It is not surprising that the one whose thirst is not quenched would lose his mental balance completely.

## **Provender for life**

1. What is the fault of lamp if butterfly flies into the flame of lamp, burns itself and dies? Should lamp give up lit scaring the death of butterfly? Should lamp not spread the light in all corners? Out of infatuation, butterfly flies into the flame of lamp and burns itself to death, but sometimes it extinguishes the lamp too. However someone lit the lamp again but no one can give butterfly the life again.

2. If fame of saint is spread all over then its credit goes to his devotees too; and if saint gets ill-fame then that too is considered as contribution of his devotees. Those who condemn saint would get the fruits of sins unknowingly or unintentionally done by the saint and those who praise and appreciate saints would get the fruits of virtues of the saint. Saint keeps on living his life as per the inspiration of God. His routine life goes on with the grace of God.

3. Even the bachelors have to face many hardships of the life, then how would be the condition of those who have wife and kids and facing uphill task with numerous hardships of life! It can be imagined easily.

4. The existence and presence of the saints is like a sweet stream in the midst of salty ocean. Because of them many spiritually inclined people quench their thirst. But jealous people can't tolerate it. By hook or crook they try to dry down the sweet stream. It is said that because jealous can't drink the nectar he spills it.

5. Wealth, land or wife; neither any of them is the root cause of quarrel. But to have a feeling of "I have right on all three" is the root cause of quarrel.

6. The person who knows the value and importance of a tree can cultivate it. How much patience, hard work and intellect are required to cultivate a tree is known by only those who cultivate it. The jealous does not think even for a second before cutting the tree which gives shelter to many and which is a symbol of philanthropy. Some strokes of axe on the trunk of a tree and tree fell down of the ground and hence many people are deprived of its benefit; likewise – Only those people know that how many efforts are made to being Guru-saint to their home and village. To ensure that Guru-saint don't come to their homes don't need any effort or intellect! By observing our behaviour Guru-saint ends relation with us. Neither they neither lack compassion and kindness nor do they have limit of anger against sins-immorality. How can we repel them? They tactfully repel ineligible and unqualified rogues like us. But the one who is egoistic never understands such secrets and keeps tangling more and more in his own-woven net.

7. Beneficent people always make efforts for the arrival of sacred and pious people to their homes and village. In contrast non-beneficent people always make efforts so that arrived sacred people would run away from the village. Gentle people use their intellect in bringing sacred and pious people to their village and rogues would us their intellect in bringing wicked and unholy people to their village.

## **Jewel is 'Jewel' only –**

### **(Though others don't identify 'jewel' as jewel)**

'Jewel' does not become jewel just by our saying it a jewel but because it is 'jewel', so we call it a jewel. But one thing is true that we are fortunate that we identify it as a jewel whereas others could not do so. Those who identify jewel as a jewel are known as jewelers.

There are many types of jewelers. Some jewelers identify jewel as jewel just for the sake of doing it. They are content and happy that by identifying jewel they give justice to it; by giving befitting justice to the appropriate they are elated; some identify jewel as jewel and then fulfill their cosmetic temptation of wearing it as ornament; some identify it and then worship it; some decorate their crown with it; whereas some identify it with intention of commercial purpose.

Wherever the jewel is, it is a jewel only. Though no one identifies it, it remains jewel only. Those who are considered jewels of society, they are not the only jewels; except those, there are many other jewels too who are not identified yet, who are covert and live their lives with sheer joy.

Whether due to jeweler the jewel is identified or because of jewel the jeweler

comes into existence? Existence of jeweler can't be imagined without the existence of jewel. Out of many specialties of jewel, one of the most important specialties is that it does not know that it is a 'jewel'!

If an appropriate individual is honored as a 'jewel' in his/her own village then it is a proof of virtue-acceptance attitude of village and villagers. Great saint Tulasidasji has said mentioning him – “Hey Tulasi! Don't go to village of your father because people of that village would not tell you 'Tulasi' or 'Tulasidas' i.e. they don't give you due respect; but they insult you by hatefully telling you 'Talashiyo'. Such fear of Tulasidas is removed by the programmed called 'Halvad-Ratna Award'. (Note: Halvad is our father's village. The people of Halvad have decided to honor me with a 'Jewel of Halvad' award).

If a jewel is valued as a jewel only after it is identified as a jewel by jeweler then what is the meaning of being such jewel? There is no meaning of it. But if elders, friends and loved ones honor us as 'jewel' then it is considered as great occasion of joy. Such occasion help us reaching to the goal of salvation by having a tide of inspiration, enthusiasm, pleasure, satisfaction, etc.

Though the symbolic item of award-reward is looked upon materially as costlier or cheaper, is of iron or wood or of precious metal or in the form of jewels and pearls or of any other material; it is of great value. Because looking at it subtly it is found that the giver's hearty emotions, feelings, warmth, and sentiments are fully engrossed in that symbolic item which is given as an award.

If award is given as a part of trade off, or with rivalry, or as foolish imitation, etc. then it is considered as a symbol of crass hence it can't give inspiration to the giver, taker or the watcher, nor can it give any benefit to anybody.

All those who plan to arrange award giving ceremony to the most deserved people must be thanked whole heartedly. Due to their great inspirational deeds the huge work of attaining world-peace is being done. Such selfless programmes would inspire numerous people and due to which many jewels in the form of infinite number of gentle people would come forward. There is as much need of farmers as that of pearl diver like people who maintain value of humanity.

It is said that with empty stomach worship can't be done. It is true that with food the stomach is filled but with satisfaction and content the mind is filled. The root cause of universal unrest is hidden in dissatisfaction and discontent. The satisfaction and content is remained in true understanding and it is appropriate that a person with true understanding and wisdom is awarded as 'jewel'.

Patanjali has said – Satisfaction-content is the highest form of happiness. Every person wants to have perpetual and ceaseless happiness but he does not know that where such happiness lies. Perpetual and ceaseless happiness lies in

satisfaction-content and only genius people can help in attaining it.

Why to become jewel or jeweler? Why to attain material form of happiness? Why do we desire to become master, doctor, barrister, or professor? There is temptation of attaining perpetual and ceaseless happiness in getting the said things. But what do we get? We get only momentary happiness or unhappiness. It is very sadly surprising that though for whole life we ran after mirage we could not identify-recognize it.

Only salvation can give eternal happiness. Any material thing like erudition or wealth can't avert childhood, youth, old age and death. Sage Patanjali kept telling repeatedly that, "both, great scholar and great stupid equally afraid of death." It is essential to have true understanding and wisdom for not getting afraid of death. True understanding is attained only by having a grace of Guru-saints and be in contact of people with wisdom. Guru-saints pour true understanding and philosophy in our heart-mind very intimately and silently.

The happiness whose reaction is not unhappiness, such happiness is called salvation. Except happiness of salvation all other forms of happiness will have a reaction of unhappiness. For salvation (Moksha) Patanjali has used the word 'Kaivalya'; it means isolation, solitude, detachment of Purusha (soul) from Prak[ti (nature), and liberation from rebirth. At the time of Kaivalya there will be existence of only Atma (soul); there will not be physical body, senses, mind, intellect, Chitta i.e. one of the four aspect of consciousness, etc. Till we carry a physical body made of five basic elements the stages like childhood, youth, old age etc. would remain; and due to which happiness and unhappiness would also remain. If body is there then the sins and virtues would occur and hence the fruits of them in the form of happiness or unhappiness would also remain. To escape from all those, we don't need body; only soul, soul and soul.

With the mutual help let us attain Kaivalya. In this world we come across four kinds of associations - happy-go-Lucky, those who are perpetually unhappy, those pious souls, and evil persons. Your mind achieves pleasantness - if you show friendliness towards a happy man, when you exhibit compassion towards an afflicted person; if you show gladness towards a pious man; if you are indifferent towards a sinful man. When mind attains pleasantness the content is attained and content plays a pivotal role in attaining Kaivalya-Moksha.

If efforts are not made to attain Moksha-Kaivalya after getting human birth then human birth is in vain.

**Standing at the doors of Guru,  
Alms of Yoga I bring;**

**As I share everything I have,  
Seekers of salvation will surely have something.**

**Let us do ‘Deepa-Yajna’**

**(For the peace of mother earth and departed soul)**

The earthquake occurred on 26<sup>th</sup> January 2001 in Gujarat has given the idea of power and wrath of Mother Nature. In just a few moments Mother Nature had compelled us to realize that how insignificant and dwarfish a human being is though he has power to fly in the sky or fathom the sea.

The great people have said that where the material solutions are failed to solve the problems then we must take support of spiritual solutions.

Let us do ‘Deepa-Yajna’ (i.e. Yajna of lamps) for the peace and apology of Mother Earth as well as for the peace of souls of those who met with an untimely death during the devastating natural calamity.

The lamp of pure ghee is a small form of huge Yajna. Everybody can do small Yajna – Deepa-Yajna. Auspicious and enormous emotions-wishes of those who perform Deepa-Yajna are contained in it. And those emotions and wishes do wonders. So let us all –

Keep the lamp of pure ghee lit continuously for twenty four hours or keep it lit continuously for one hour everyday for twenty four days. Let us keep the lamp at the safe place in our house so that accidental fire can be avoided.

With the medium of ghee-lamp, the pure atoms and molecules are spread in the house due to which destructive elements are dwindled and divine elements are enriched.

At the time of lighting lamp we pray and request that – “Oh Mother Earth! Kindly forgive us and be peaceful.”

We do support to the needy and sufferers of the earthquake in a big way but don’t miss the opportunity of giving spiritual support to them too.

Aayurveda too has accepted ghee as remedy for many ailments and archaic culture too has considered it as unfailing remedy for matters related to spiritual, supernatural and physical.

The molecules of ghee which are spread in atmosphere with the help of lamp, would reach to our lungs through breathing and there they absorb in the blood. Thus body and mind are nourished subtly due to which the fear is destroyed gradually.

In the current fearful atmosphere it would be more effective to do Deepa-Yajna in every house than doing huge Yajna at one place.

Though human being is very intelligent but still he/she is incomplete. The thought processes and inventions made by the incomplete person would be incomplete only. Under such emergency time of devastation caused by earthquake we should not indulge in dispute like “Only certain things are true and others are false.” We don’t know that which solution would work at what time hence to remove the problems faced by people we convey our good wishes by doing Deepa-Yajna.

Supreme-Being is believed to be capable of doing what is possible or what is impossible or making possible, impossible or making impossible, possible. We have experience this truth many times in our life. Hence we should not be stubborn by thinking that “only modern and scientific notion is true and ancient and spiritual notion is false.” If we keep such notion and opinion then we would be at loss.

By doing Deepa-Yajna the environment would be purified; thus there would be benefit only; there would not be any loss. As the squirrel has helped Lord Rama in building the bridge by putting small gravel, we too can help the cause by lighting a small lamp. We should never forget the truth that many a times today’s scientific rule would be considered superstition in future.

## **Let us not make ‘Guru-Krupa’ (greater grace), a ‘Laghu-Krupa’ (smaller grace)**

(Summary of reverend Yogabhikshuji’s spiritual discourse which was delivered on 18-05-2001 at Lal Gebi Ashram, Hathijan, Ahmedabad; during Yajna conducted on the occasion of death anniversary of reverend Muktaba.)

After many years two disciples of Guru met. One disciple said, “I am very happy. I am fully bestowed upon by grace of Guru.” After hearing this, another disciple said, “But when would grace of Guru be bestowed upon us?” In fact both were happy but one had a vision to see the grace of Guru whereas other did not have the same vision.

How shallow and cheap the definition of ‘grace of Guru’ is made by people? They believe that the grace of Guru is an instrument to fulfill the material desires.

The ultimate Guru is the Supreme-Being only and thou are called AUM. We also call them Guru who imparts such knowledge to us. When grace of Guru bestowed upon us then the living being, universe, Supreme-Being etc. are understood in their true forms. “The happiness and unhappiness would inevitably come in human’s life; they must be gone through impartially i.e. with identical-

similar feelings.” If such knowledge and wisdom is attained and can be practiced then it is said that the grace of Guru has prevailed.

As we give a loaf of bread to a dog it starts moving its tail and if it does not get the bread then it starts barking; likewise if an ordinary man gets some convenience and happiness then he joyfully starts saying that the grace of Guru is bestowed and if his happiness starts vanishing or his convenience is not increased then he starts saying that when the grace of Guru would prevail?

Do we need only a few slices of bread with the grace of Guru? It is being received even with our own efforts; even the birds and animals too get their food. We desire to get such priceless thing which can't be attained even after making efforts for many births. We have to attain such priceless knowledge from Guru so that we have not to assume birth again and again; and after surrendering ourselves to Guru, we have to put this knowledge into practice under his aegis and with the result of it get ourselves free from the trash of birth and death; thus we have to attain the salvation.

How so ever happiness and convenience would we have but as we have assumed body then unhappiness, pain and sorrow bound to come. If we observe minutely the journey of human being from the womb of mother to the death we would come to know that from how much catastrophic unhappiness and pains a human being has to go through! If we can visualize those unhappiness, torture, nausea, contrition, dilemma, upheaval, etc. before our eyes then we may shatter or faint. To make ourselves free from sea of unhappiness, to get rid of such hell like conditions, to attain eternal peace; the attainment of salvation is the only remedy. As soon as we assume body the pain and suffering would come along with it; even the happiness received would also have resultant unhappiness; salvation is the only happiness which does not have resultant unhappiness. If we attain tricks and tactics to get such happiness which does not have resultant unhappiness and if we start putting those tricks-tactics into practice then we can say that the grace of Guru is bestowed upon us.

By the grace of Guru let us have wisdom so that we can truly understand what is worthy and what is futile, what is eternal and what is momentary. Appetence, anger, arrogance, greed, infatuation, envy - we know and understand about these six taints, for they are widespread in every pore of our body. To win over all these traits the grace of Guru is required. To attain what is beyond the human efforts the grace of Guru is inevitable.

In one of the stories of Satyanarayan Puja (The Satyanarayan Puja is a religious worship of the Hindu god Vishnu. Satya means “truth” and narayana means, “The highest being” so Satyanarayan means “The highest being who is an em-

bodiment of Truth”. Vrat or Puja means a religious vow, religious observance, or obligation) it is described that a businessman earned a huge wealth and was coming back to his hometown in his ship. Suddenly a saint emerged in a ship and asked businessman, “What is there in your ship?” The businessman was so besotted in intoxication of huge wealth that he could not think about how a saint can suddenly emerged in his ship; that too in the middle of the ocean? So he replied extravagantly, “There are only leaves and creepers in my ship.” After hearing this God in disguise of saint said, “Tathastu (Tathastu is a Sanskrit word combining the words tat (so) + astu (happen or be it) meaning happens as per your wish.)” And immediately the wealth was changed-switched into leaves and creepers. Thus human being does such foolishness; though he possesses all kinds of happiness and convenience he keeps telling “I am not bestowed upon with grace of Guru - I am not bestowed upon with grace of Guru.” Hearing this, if Guru says ‘Tathastu’ then what would happen? So human being has to have wisdom so that he always speaks the truth.

Guru-Krupa (greater grace) means not a Laghu-Krupa (smaller grace); it means massive grace, significant grace, and ultimate grace. Who can bestow such ultimate grace? The one who himself is ultimate. The Supreme Being is ultimate. In Patanjali Yogadarshana it is said –

1. Supreme Being (Ishwar) is an entity who is free from pain, performances, fruits of actions and all desires. He is matchlessly pure. No impurities can touch him. He is unattached, eternally free. 2. This Supreme Being (Ishwar) is all-knowing (Sarvagya). 3. Supreme Being (Ishwar) is the preceptor (Guru) of preceptors. Passage of time cannot modify-extinguish him. 4. Pranava-Aum is the word that signifies Ishwar. 5. Do the worship of Pranava-Aum with an understanding of the meaning. 6. When you practice the mantra of AUM with an understanding of its meaning, all the obstacles in your way will be cleared and you will be able to realize your own self (you will have a direct glimpse of your soul).

We call them Guru who imparts such truthful, subtle, profound, mysterious and beneficial knowledge and understanding; we believe them Guru and we should do it without hesitation.

We have to be alert and cautious that due to our negligence and carelessness Guru (great) is not made Laghu (small); Guru-Krupa (greater grace) is not made Laghu-Krupa (smaller grace).

Hey ultimate Guru Pranav-Aum - The Supreme Being! Today on the auspicious day of Guru-Purnima we pray that kindly shower your grace so that we can understand Guru-Krupa as an ultimate grace.



Perhaps we may think that in the state of salvation if body is not there how can we experience eternal happiness? We get the answer of it on daily basis. How divine experiences we have in our dreams during our sleep? At that time though our physical-material body used to be in bed, we experience all kinds of subject-matter. The impossible experiences like flying in the air which is not possible during our awoken state; can be experienced during state of dream! Though the physical body and senses are not active during the state of dream, we can experience such impossible things. Then why can't we experience eternal happiness in the state of salvation? Salvation is far more superior, supernatural and divine state then that of dream.

## **Don't restrain sweating**

The impurities-waste of the body gets out in the form of excreta and urine on daily basis. Everyone knows that if it does not get out of the body then one gets sick. According to Aayurveda there are twelve types of impurities-waste of the body. Sweat too is one type of impurity. With the help of sweating subtle impurities get out of the body continuously. The impurities get out through sweating is in a less proportion in winter and in more proportion in summer.

Cold, heat and rain; according to seasons are arranged naturally by Mother Nature for the wellness of an individual and the universe. In summer there is too much sweating. Nature, with the help of sweating, removes impurities of the body and purifies it. During summer season our behavior should be such so that the Nature can purify our body easily. But due to ignorance, stupidity and ego our behaviour is exactly opposite of what is suggested. During summer season we use air-conditioner, air-cooler or fan at maximum and stop the sweating; thus stop the removal of impurities from our body. Slowly and steadily we form strong habit of using such appliances which is even stronger than the habit of alcohol and opium and hence it becomes more harmful then alcohol and opium. Moreover, as these appliances are considered as sign of status and dignity one can't escape from them. With the result of that we become the victim of incurable diseases and till death we never know how come we become the victim of such diseases.

In naturopathy there is 'steam-bath' therapy; with it the impurities of body is removed through sweating. In Ashtang Yoga too the removal of impurities of body is accomplished by practicing Aassana, Pranayama, etc.; and it is done through exercise too.

The experienced people have made an arrangement of fortnight fasting to give liver and other limbs of digestive system a rest for one day after torturing

them for fourteen days of excessive healthy-unhealthy food. But human being misuses this arrangement and spoils such arrangement by taking excessive oily and sweet food in more proportion than routine intake. Thus, he has put more burdens on digestive system even on the fortnight fasting day. Likewise, as the nature, in the form of summer season, has made an arrangement to remove impurities of body through sweating; the human being misuses his intellect and by using appliances ensures that there is minimal sweating and thus fails the purpose of summer season. Because of this the purification of impurities of body during every summer season is stopped and poisonous impurities starts remain in the body only. So in a longer run such impurities would be the cause of many incurable diseases like cancer and others. Such diseases can only be cured by the removal of impurities of the body. But the doctors of all therapies are unaware of root cause of such diseases.

We know that in washrooms such appliances may not be there. We carry on with it. But if we install such appliances in washrooms then they become habit forming for us and later on we can't live without them even in washrooms.

We keep our sleeping bed exactly under the fan. We keep the speed of fan on full. Instead of six, if regulator's highest speed is twelve then we would prefer to keep the fan speed on twelve! Such is our obsession with fan and its speed.

It is the nature of human being that though in lieu of one convenience he gets in the morning if he has to face ten inconveniences in the evening he can't leave one convenience.

I told one known lady, "When you were living in Mumbai you did not have a single fan in your home. During those days you used to have lots of sweating. At that time your weight must be around 60-65 kilograms. Now a day you keep fans in all the rooms of your house, including verandah. You keep the speed of the fan on full. See, your body weight is increased to 100+ kilograms and you remain sick most of the time because the impurities of body remain in your body only." That lady said, "How can body weight increase if you don't sweat much?" While telling this she stood up and kept fan speed on full! She might not have taken my talk seriously.

Though one of my relatives keep fan speed on one and sleeps with mosquito-net covering his bed, he does not feel heat because he has cultivated that habit. An infant on breast-feeding does not accept salty or pungent taste and keeps crying when it is tasted with such tastes. But as he/she keeps growing in age he/she can't eat without salty or pungent taste. Thus it is proved that happiness or convenience or taste etc. is remained in habit. Hence we have to cultivate such habits so that our health is maintained.

Those who don't follow the rules of maintaining health because of weakness of mind or ignorance, they too start following them due to fear. That is why scriptures and experienced people have suggested that by doing certain things you commit sin and due to your sins you have to bear the pain of hell. In this way, by posing fear they try to ensure your welfare.

## **Increase in vital force by Mouna (silence) and by more vital force health-attainment**

As the stomach gets rest due to right practice of fasting, likewise brain gets rest due to right practice of Mouna (vow of silence). Minimum one day of Mouna (vow of silence) in a week should be observed. Because of observance of Mouna the battery of Prana (life force) is charged; that means the life-force of body is saved hugely. Due to lack of life-force the physical and mental sicknesses arrive. As much as the quantity of auspicious life-force that much is the majesty of an individual.

We have to think more before uttering a word; for the selection of word too, the brain used to exhaust more. The selection of word, utterance of it and when subsequent utterances of second, third, fourth and more words in a sequence with punctuations flow continuously then due to that flow of speech lots of life-force of the body is consumed.

While speaking many sub-limbs of the mouth is activated and then only sound of speech can come out from the mouth. While speaking mind, brain, body-parts, life-force, etc. are utilized a lot. To compensate all these, the Mouna-vrat (vow of silence) is an infallible remedy. Normal human has to speak a lot in a whole day; and hence there is a huge loss of life-force of body. That loss can only be compensated by observing the Mouna. By accumulating life-force through observance of Mouna, human being can accomplish much advancement. Those who are in the profession of speaking must take advantage of Mouna and accumulate more power and life-force.

Mouna can be categorized as follows – 1. Not to speak from the mouth, nor to communicate using signals or signs. 2. Talk only using the signs of hands or by writing. 3. Just to murmur with the lips. 4. Speak with the lowest sound. In the first category maximum life-force i.e. Prana is saved.

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.

The Mouna of Vaikhari speech is very simple so everyone should take benefit of it. The Vaikhari Mouna is an infallible remedy to maintain health ceaselessly. In Vaikhari Mouna the battery of life-force starts charging after Mouna of three days. On first day of Vaikhari Mouna maximum Prana (life-force) is spent. On second day of Mouna the less Prana is spent and on third lesser Prana is spent. Approximately from the fourth day onwards of Mouna, full benefit is attained. In the initial days one has to try hard to practice vow of Mouna hence more Prana is utilized. After that, Mouna is practiced in a natural way so more Prana is saved.

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.

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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.

## **Engage mind in auspicious task**

### **With subtlety of intellect miracle can be created**

1. Shri Govindbhai Prajapati and Shri Chandrakantbhai Patel used to come to Dharmamegh (my residence) from Naranpura (their residence) for the purpose of Darshana and to hear spiritual discourse. Sometimes it may happen that when they arrive, I may be working on my stitching machine. They all sit on mat and I join them after finishing my stitching work. One day Govindbhai smilingly said, "Bapu! When so often we see you working we always remember Gandhiji. Mostly we find you working as and when we visit your place for your Darshana. We feel very happy and inspired when we see you working."

At present I own a stitching machine but during my younger days I did not have a machine. But during those days too I used to do stitching work manually and I used to make bags and pillow covers from old pajamas and trousers. In preparing them and in using them I used to have divine joy.

2. In the evening Sun-light used to come in my room from window so I got the roof prepared by Shri Damabhai. Now due to roof on the window the shade is done and the rain water is also stopped coming in the room through window. After some days I thought that I should prepare a small swing under the roof so that often I can sit outside the room for some time. For some days I tie a chair as a swing. It was good experience swinging on that chair. But on that chair only one person can sit. So again I started thinking about what to do to solve this problem. Suddenly I glanced at the easy chair which was hanging on the compound wall since many years. It was badly rusted. I took the chair, removed the

rivets of the chair and dislocate two blocks of chair. I took help of Harshabhai – we both removed the rust using bricks and silicone coated paper and then painted pipes with color; now both blocks look new. I found old thick ribbon of an old bed which was discarded since many years. In both pipe-blocks I weave thick ribbon of bed then tie both pipe-blocks; a big block was used to sit and the small one was used to rest the back and my swing was ready. The old chain was sent by my sister Nimuben that was used to hang the swing. Now every day I used to swing with small Darshan who is son of Yogeshbhai – my nephew.

In this preparation of swing from the waste I had to buy small box of paint whose cost was Rs. 25/-. So I said to Harshadbhai, “We should use our intellect to the fullest so that we have not to buy a box of paint. We should find out something from our home for painting the pipes.” Here it is not a question of greed but a remark is made to highlight poor state of our brain, our intellect, for they could not find from the waste or from the house the required thing.

3. I used to wear terry-cotton Kurta at least for more than 10 years but cotton dhoti is used only for one year or so. Dhoti wear-and-tear from the middle part of the seat side. As both upper and lower sides get minimal wear-and-tear I used to cut and remove 18 inches of the middle portion of the Dhoti and stitch upper and lower sides and my new Dhoti is ready. In a Gujarati vernacular such Dhoti is called ‘Dandiyu’. Many a times beggar monks ask for Dandiyu. I used to give it to them. They wear it like a Lungi. Moreover if there are more such Dandiyas prepared then they can be used to make mattress-covers.

4. In Umreth devotees are running spiritual centre of Aum-Parivaar hence often I used to take visit of that centre. During one such visit I went to Umreth and halted there for a few days. After taking bath in the morning I told lady of the house, “The soaked Dhoti in bathroom is new one so wash it immediately so that in the evening programme at Dakor I need to wear it.” As lady looked curiously to me I told her that, “‘New’ means not absolutely new but I am using it since last six months. ‘Old’ means the Dhoti is used since more than a year.” After couple of days the lady asked me, “Bapu! Children (her son and daughter) were asking that why Guruji wore old cloths?” I replied, “Kids always wish that I should wear new cloths but they don’t know that only new cloths can be given as a gift, not old cloths.”

If left over food is not wasted or thrown away then many people can be fed with that food. Taking such precaution and care should become joy of life for us. With true understanding we can create miracles. The household small work related to masonry, blacksmithing, carpentry, tailoring, stitching, and weaving should be done on our own. Let me tell you about how I used to make sweater.

This is the episode of my teen age days. During those days the big bulk of jaggery used to be packed with a yard long jute cloth. After buying jaggery we used to store jaggery in a vessel. But what about packing material of yard long jute cloth? I used to wash big jute cover rigorously which was used to pack the jaggery. Then I used to remove each and every string of that washed jute cloth and colour them. Then I tied each one yard long string and wrap them in a ball shape. Anyone who would see it would feel it like a ball of wool. Out of that jute-string we used to knit sweater and muffler. While knitting we make sure that all the knots were hidden in the internal side of sweater and muffler.

Those who don't know about such secrets would consider such episodes as a sign of greed or act of miser; some would call it foolishness, nerdy act or orthodox. But are they aware that I used to wear Dandiyas and other cloths and gift new Dhotis, shawls, Sarees, scarfs, etc. to disciples and others.

If above mentioned household work are done on our own then our time is passed joyfully, we can get satisfaction of doing some innovation, the artistic hunger is satisfied and economically we are benefitted. Thus there is no limit of getting joy, satisfaction and benefit out of it. Due to such achievements the life too becomes worthy and aloofness would never be felt. And it is but natural that because of such virtuous deeds we get better health and long life.

Who is better actor-artist than the one who knows, enjoys and certifies the art of living? We get many such opportunities of living life with thrift and we must catch hold of them. We must have courage to understand nectar as nectar though it is attained freely.

As there is difference between fasting and starvation likewise there is difference between greed and thrift. For thrift one has to try out hard to test the intellect. As much as the intellect is tested it would become sharper and generates light-rays of wisdom. With the help of such light-rays of wisdom the darkness of mountains of ignorance would be penetrated.

The mind is very fickle. If we don't keep mind busy in some good and virtuous work then it would become devil's workshop. Hence we must ensure that mind remains busy in thinking of doing some good and virtuous work.

**One, who controls tongue, can win over universe;  
One whose life is simple has better health;  
Thrift is like heavenly cow which gives nectar round the clock  
If eat less, comprehend more then be free from unhappiness.**

There is no other happiness then keeping the balanced mind and if the art of keeping the balanced mind is acquired then it is called Yoga.

# **Collection of auspicious literature published in festival cards**

## **More facilities, more unhappiness**

**(31.11.2000 @ Nirvikalp-Muktidham, Paliad)**

The nature of human-mind is such that it takes note of happiness-convenience secondarily but it takes note of unhappiness-inconvenience primarily. Hence those who are fortunate to have all luxuries don't realize the joy to attain such happiness and even if they realize it is secondarily and for realized momentarily. But as soon as their wealth and convenience decrease a bit, the note of it is taken immediately and they become very unhappy. Conveniences can't be eternal hence they are going to be decrease time and again. Hence people with huge wealth and all luxuries may have more occasions of becoming unhappy.

Conversely to that, as and when people with fewer conveniences get even the smallest and a little additional convenience their mind immediately takes note of it and hence they feel and realize happiness. Thus, they get more occasions in life to feel and realize happiness.

## **World-peace at your feet**

**(29.12.2002 @ Nirvikalp-Muktidham, Paliad)**

A human being believes that the offspring created only from his/her own semen/ovum is his/her children but it is his/her big illusion. A human being consumes food and that food is converted into semen-ovum after completion of required processes. All the eating substances are received from the nature. Thus our own children and others' children are of nature – of Supreme Being – of semen-ovum only. Thus the children whom we believe of others' too are ours.

If above mentioned profound secret is understood by human being then world-peace start wallowing at his/her feet.

## **Not to remain like stone of Ganges!**

**Endure infinite sufferings,  
as if they are like great festival;  
though for him Guru is his world,  
he does not have the slightest ego!**

We would celebrate great festival of Gurupurnima with great fervor like we had celebrated it last year. How much Sadhna i.e. spiritual practice we have



done during last twelve months? The day has arrived to keep that account. Or can't we give up the routine material life of normal human?

For years we remained in close contact with Guruji, we toured extensively with him, we heard heart-touching sermons from him, and we attained his compassionate intimacy. Even after all these activities if we can't observe spiritual practice in life then everything we did is in vain! Only we have satisfied our ego by believing that "I am very close to Guruji!"

Even after hundred years, the stone lying in Ganges remains stone only. On surface it is wet but from inside it is absolutely dry. How surprising that a fisherman staying on the bank of Ganges keeps killing fishes for the whole life; and a pilgrim after travelling for thousands of miles, takes bath in Ganges with a belief that his sins of whole life would be washed away by taking a dip in the Ganges; and not only that but he carries with him a pot of Ganges-water to his home! How astonishing!

If we too keep celebrating Gurupurnima festival every year but never make spiritual progress then our condition is same as the fisherman who stays on bank of Ganges and his whole life is passed in killing fishes. The only difference is that he keeps doing his work openly and our incomprehensible deeds are hidden.

Let us pray to Supreme Being God Aum-Parmatma that thou bestow grace upon us so we become powerful and courageous to perform virtues and auspicious deeds and put into practice the sermons imparted by our Guru so that we don't remain like a stone of Ganges or like a fisherman.

## **Consider pain as penance**

If pain is not vanished even after using all remedies-treatments, if happiness is not attained even after trying out all therapies then Guru-therapy, God-therapy should be tried out. Guru-therapy means true understanding. First of all we should think that as happiness is vanished likewise pain and unhappiness are also going to vanish at the right time and if pain and unhappiness are remained then we should bear them by considering them like a penance. When a human being does hard exercise like jogging or Shirshasana early in the morning then how much he suffers? But he does not feel it like suffering because there is feeling of exercise in it. Likewise when pain and unhappiness become permanent then we should feel them like "we are practicing penance." If we have such feeling for pain and unhappiness then though they remain they would not hurt us more. If we make hue and cry for our pain and unhappiness then they would look like increasing more and by seeing this, those who hate us would be happy and those

who care for us would be unhappy.

It is not easy to do as mentioned above but there is no other option left for us. Whatever we can do, we do then that much relief we would have or else there would be more suffering.

Let us pray to Almighty God so that thou grace us with strength and understanding to consider pain and unhappiness as penance.

## **The day to become debt-free from indebtedness of Guru**

They are our masters from whom we get material education, knowledge, gifts, presents, etc.; and from those we get spiritual learning and knowledge about self and Supreme Being they are our Guru. If we give back everything i.e. from the body to whatever we attain from them, then we are left with nothing. In this way we are very much in debt of others. Gurupurnima is a divine day to be somewhat free from the debt of others. On that day, by worshipping Guru and masters and by offering something in kind of money or gift to them we get joy of “we too have done something.” We have to do all these things for our own welfare. Guru-saints are unconcerned with what we do and remain in spiritual joy and eternal bliss.

Tulasidasji has rightly describes the status of Guru-saint - 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.

In Indian tradition and culture Gurupurnima is a matchless day to say ‘thank you’ to Guru and Guru-Pujan i.e. worship of Guru is to say ‘thank you’ with spiritual style. As all waters of all rivers would flow to ocean likewise all offerings to Guru-Sadguru would reach to Supreme Being. This is infallible ritual-procedure to do some offering to Supreme Being.

## **Extremely gracious Guru-saints**

Extremely gracious Guru-saints used to live spiritual life and not the routine material life. They keep living their life with sheer spiritual joy as if they are roaming at the highest peak of Himalayas. But due to their extremely gracious nature, after hearing shouts of people located at lower peaks for help, they get down to lower peaks to help them to take them to the highest peak. Sometimes it may happen that person at a lower peak says, “I don't want to come to the peak

at the top!” After hearing this Guru-saint sadly decides to go back to the highest peak. At that time person at lower peak says, “I don’t want to come up and I would also not let you go up!” At that time Guru-saint decides to leave his spiritual joy and stays at lower peak for some time for the welfare of that ignorant person. At that time too that ignorant and egoistic person believes that, “With my cleverness and power I have compelled Guru-saint to stay with me!”

## **What type of Guru all want?**

Though all of you treat me as your Guru but I treat all of you as my spiritual friends and hence behave accordingly with you.

The moment I start believing you as my disciple you would stop treating me as Guru and run away; because if I believe you as my disciple then my responsibilities as your Guru would increase manifold and to perform my responsibilities honestly many a times I will have to be strict on you. To bear such strictness you must have eligibility. Common people lack such eligibility.

Most of the people want to have a Guru who should be yes-man for them. And surprisingly too, they get such Guru; then why don’t they select a yes-man as their Guru?

## **Annakut**

### **(large variety of vegetarian food offered to God)**

During Deepawali festivals we offer Annakut which contains large variety of vegetarian foods arranged beautifully in bowls and plates to statue of God. Though we keep laying Annakut for days and months before God, thou do not eat even little from it. Though we pray to God to eat the food from Annakut but God know that such heavy food is not easy to digest hence thou may not remain healthy, though may get sick.

During our meal too, even though the plate is full of various food we have to think before taking it that which food is proper to eat and in how much quantity.

During Deepawali many families offer Annakut but how many of them would carry such understanding at the time of offering Annakut?

## **Everyone has lotus in his/her palm**

Pandavas had entrusted the gold-distribution work to Duryodhana in the Rajsuya Yagna. Why? For, Duryodhana had lotus symbol in his palm. It is a myth that a person with a lotus symbol in his/her palm receives back infinite times of what he/she donates. Like Duryodhan all have lotus symbol in their palms but they are unaware of it. This is a hidden secret. This is merely a hint

mentioned in epic Mahabharata for those who want to be cautious about it. If everyone is aware of the lotus symbol and its usage then they would become very rich. But because of the unawareness about the lotus symbol, a person remains miserably poor. A miserly person does not become generous, but looks at the universe with his own eyesight, measures it with his own yardstick. Looking others behaving generous towards others, he burns himself with envy. Because of his foolishness he considers other generous people as mad and fools and considers himself with full of virtues. For, he is extremely miser. There is extra-ordinary artifice of nature. It has given lotus symbol to every human being but do not make them aware of it. Just like the eye which can look the entire universe but for itself; to look itself it requires mirror. In the same way human being cannot see its own lotus symbol, cannot understand about its importance. Unless and until it is told and explained this secret by the Guru, we cannot be aware of it.

## **Beware!!**

We love to hear the condemnation of a person particularly from those who are relatives, friends, disciples or dear ones of that person and with whom we are not in good relation. Due to this we encourage the one to visit our place often who is condemning our foe though he is rotten and worthless. At that time, out of our jealousy we forget that the one who can condemn his own elders or revered can also condemn us when time comes. As we are alien and unacquainted to him he would condemn us too.

The great fire of jealousy, vengeance, hate and anger would kill the conscience. Then how can there be peace and happiness?

## **Bapu Yogabhishtu – The blessing from eternity**

It is encouraging to know that at the time when human society is going through its crucial phase of crisis in moral values, shattered faith and eclipsed social fiber, there can exist a perennial source of love and peace in human form in BAPU. He is dedicated to bridge ever widening gap between people and repair the path to inner peace.

BAPU's presence among us is the true example of the phenomenon which has been repeatedly emphasized in GITA – Wherever the spiritual values are at the lowest and the devilish forces of human mind start ruling the society, righteous mentality becomes in minority, the eternal power manifests itself to save the human society.

BAPU is truly a blessing of that very eternity, who is dedicated to the cause

of transformation of our lives from crisis to meaningful and harmonious living.

The vision of one human society based on the foundation of Yoga, dawned on BAPU in his early days of his journey. Since then he has been constantly working towards the fulfillment of this divine vision ordained by his supreme consciousness. His life has been one with miracles and wonders as narrated by his devotees. He has travelled crisscross in the country many times, accumulating the spiritual knowledge and has mastered the science of eight fold Yoga; HE modestly nods his head when asked about his spiritual achievement and mystic power.

BAPU is a person who amazes the mind; on one hand he commands the altered state of mind and consciousness and on the other hand is able to relate to the lives of the poor peasant in India. BAPU is a person with humanity and modesty manifested in its fullest extent. His concern for the poor and the less fortunate ones makes him a special preceptor of masses. His way of imparting the valuable knowledge is personal and intimate beyond doubt. BAPU has an enormous wealth of spiritual knowledge to give to all of us, but he is very discreet in picking the disciples. One can get the glimpses of his deep spiritual knowledge and inner peace by spending few moments with him.

To manifest this inner-vision, BAPU has started a mission in India known as AUM PARIWAR. The mission is committed to the cause of spreading the message of world peace and universal brotherhood based upon Patanjali Yoga across the world. BAPU is convinced that practice of Yama and Niyama will lay the foundation of morality and restore the moral fiber; the practice of Asana and Pranayama will eradicate mental tension and anxiety and constant practice of Dharana, Dhyana and Samadhi will lead to spiritual regeneration.

BAPU has contributed to the unexhausting stream of spiritual knowledge by writing books on the deep esoteric experience of meditation and altered states of consciousness. His commentaries on Yoga-Sutras is one of the finest of its kind.

He is being very warmly received by different spiritual organizations. His discussions are very enlightening and full of spiritual wisdom.

For all those who are interested in personal guidance in spiritual journey and inner self development – BAPU is fortunately with us.

**- Introducer – Prof. Ravi Dutt (USA)**

## **True defeat**

When things are done as expected by us then we should not believe that we are failed or defeated. The true defeat is when things are not done as per our expectation due to which we get so angry that we lose control of ourselves. Such

anger causes damage to us only and makes our life distressful. After seeing us distressed, our friends become unhappy and our foes become happy.

## **Whose completion of sixty years is to celebrate? How is it celebrated?**

Yogabhiḥshu: Yogabhiḥshuji! Why is your Shashtipurti (completion of sixty years) being celebrated? Have you done anything so that your Shashtipurti is deserved to be celebrated?

Yogabhiḥshuji: No, I have not done any such thing.

Yogabhiḥshu: Then why do your devotees-disciples is celebrating your Shashtipurti?

Yogabhiḥshu: That I don't know. You should ask this question to those who are celebrating my Shashtipurti. Perhaps, behind this inspiration there may be backing of their affection and devotion towards me. Those who have learned the word 'love' thoroughly they are pundits. When we have affection and devotion towards someone, we feel believe that he is endowed with all the virtues!

Chhaththi means sixth day after birth; and Shashthi means sixty years after birth; and Shashtipurti means completion of sixty years.

How similar are these two words Chhaththi and Shashthi!? But there is vast difference in their meanings. At the time of Chhaththi the infant is like a tender bud and at the time of Shashthi that infant has become of old age and has reached to a state of fall – he has passed more than half years of his life.

To celebrate completion of sixty years means to prepare a balance-sheet of all balance-sheets of life. On completion of sixty years we have to prepare a balance-sheet of all balance-sheets prepared on every birthday. –

Snake has caught frog. It starts gulping frog. Now, only mouth of the frog is out. With snake's last effort, frog's mouth also to be gulped and is to be reached to snake's stomach. Exactly at that moment a fly flies near mouth of frog and to catch hold of that prey, frog makes last vain effort; however it can't catch hold of fly and with the last gulp of snake, the frog becomes the prey of snake.

Let us understand the metaphor. Like a frog, a human being too is in the clutches of highly poisonous snake of infatuation. Even till his last breathe, instead of doing virtues for the betterment of the next birth, he keeps trying to catch hold of prey. The one who makes efforts to relieve human being from such ignorance, if his Shashtipurti is celebrated then it is worth.

Whether it is Guru or disciple, monk or householder, scholar or fool; he would get the fruit according to his Karma, as he would sow, so would he reap. Nobody's cleverness would help him/her to avoid the fruits of Karma.

Though we don't celebrate our Shashtipurthi but we do such virtues due to which our Shashtipurthi can be celebrated. By reaching to the age of sixty we should try to be useful to at least sixty persons and for each person sixty times.

## **Gurunishtha – devotion towards Guru**

Great devotee Shri Hanumanji tries to break each precious pearl of bead given by motherly Sitamata and tries to find Lord Rama into them. For him, the precious pearls have no value if they don't carry image of Rama into them. With this example and effort is made to explain devotion of Hanumanji towards Lord Rama. We can understand this example as follows:

The person who does not have respect for our Guru, who speaks bad about our Guru, who tries to create wall between us and our Guru; though such person is billionaire or owner of many industries or minister or scholar what is the use of such person in our life? For us he is a useless person.

Those who have finger-pointed us towards Guru and ensure that we meet our Guru, we should be thankful to them. But if even they become indiscriminate towards our Guru then we should not waste even a minute to give up their company. If someone cleverly guides us to wrong and non-welfare path then we should be attentive enough to understand it. And we must also have the courage to give up their company instantly.

## **Madness of wantonness**

Today's young girls and boys behave in wanton and unrestrained manner and displease their parents very much. In the madness of wantonness they forget that in future they too have to be parents; at that time their own condition would be like their parents of present days. For, their own nature of wantonness and reckless behaviour would be inherited by their children.

If the youth behave with enough understanding and patience so that they attain true peace and happiness in past, present and future then only it is called true behavior of youth. In the outburst of impatience if the youth invite perpetual unhappiness then it is called illusory youth.

## **Weakness of affection**

The parents, due to their wrong weakness of affection towards their children, can't become courageous to give proper punishment to their unrestrained and uncontrolled children are indirectly supporting the wantonness of their children. Due to this weakness of affection they suffer perpetually for their whole life and the sad part of it is that they can't tell about their sufferings to anyone.

## **What is flag-hoisting?**

**(21.02.1982 – Ahmedabad)**

The flag on the temple is hoisted at the top which flutters ceaselessly. After every twelve months new flag is hoisted because the old flag is torn apart in twelve months. As the flag is hoisted at the top of the temple it is visible from long distance that is why one can assume even from a long distance that there is pious and auspicious place.

In temple of body the head is at the top. We have to remove the flag of non-welfare thoughts from it and hoist the flag of thoughts of welfare.

The people resides far off from us too should get the benefit of our efforts for welfare of people; such true understanding is the academic form of physical action of hoisting flag on temple.

**Alms of Yoga I bring, as I share everything I have;  
Seekers of salvation will surely have something;**

### **Celebrate birthday essentially**

On birthday it is to remember that today I become these many years old, now approximately these many years of life are left; what has remained pending to perform for the welfare?

It is not remembered due to the deception of worldly routine life that we are fast approaching the death. Birthday celebration is to remember that beware and be alert, perform as many virtuous deeds as possible to have the repository of their fruits for next birth. The death-God Yamaraj would not wait for a moment hence – “What is to be done tomorrow, do it today, what is to be done today, do it now; when will you do, for the time would not wait for you.”

### **Hitting wooden pestle in dung-trash**

**(25-12-1983 – Paliyad)**

Human being considers himself as completely intelligent but in fact he is completely brainless indeed! He can't even understand extremely easy-simple rule of Karma!

We kill dumb animals-birds if they damage our material property! For, we were owner of that property. But at that time we never think that the Supreme Being who is the owner of living creatures, how much thou would be furious when thou see His live property is being devastated? And thou would crush us for our heinous act of killing animals-birds.



Don't you think that for the intelligent human race such ignorance is a big surprise? Can't we tell it – hitting wooden pestle in dung-trash?

## **Strangeness of human-mind**

It is a strangeness of human mind: He can rarely evaluate the thing which is attained very easily. Hardly has he tried to attain the thing which is tough to attain. The highly valuable and important thing must be considered valuable and important though it is received free of cost. Futile thing though it is received with hard efforts must be considered futile only. It is called realistic approach towards life.

## **True worship of Lakshmi – the Goddess of wealth**

Hey Gurudev! Today on the day of worship of Goddess Lakshmi, by offering flowers-money according to our capacity at your feet we are doing worship of Lakshmi. For us this is our Lakshmi-Pujan i.e. worship of Lakshmi. Whatever we have received from you is price-less. “Money, wealth, worldly pleasures, etc. are the illusions of life.” – such understanding we have learned from you is true Lakshmi for us and we have been using this understanding in our routine life.

## **True motion**

“Do you what Guruji does when your car of life running at a tremendous speed but not in a right direction? Does he stop the car? No, but he kicks the car of life so hard that the direction of it is changed.” After hearing such talks from Shri Yogabhikshuji divine peace was experienced. When I reached home I had a feeling of self-content. My enthusiasm and joy in performing daily activities increased manifold and I decided in my mind that the Guru I was searching for is reverend Yogabhikshuji only. – By Sadguru-Samarpan-Bhikshu

## **True congregation of Brahman**

The word ‘Brahman’ means the one whose ego is enlarged to an extent that he lives not only for the welfare of his family, but his ego encompasses whole universe for the welfare of it. In Hinduism, Brahman connotes the highest Universal Principle, the Ultimate Reality in the universe. In major schools of Hindu philosophy, it is the material, efficient, formal and final cause of all that exists. The congregation of Brahman means the congregation which worship Brahman as explained above and ensures that others too, do the worship of Brahman accordingly.

# **Great festival of psychological Initiation of observance of austerities ritual (15-04-1985 – Ahmedabad)**

In the Indian culture extreme glorification of psychological initiation of austerities ritual (i.e. Diksha-vidhi) is done. Hence it is but natural that believers of this culture would insist to attain Diksha.

On today's auspicious day and during divine Swadhyaya i.e. spiritual practices of self-study, those who insist to attain Diksha would quench their thirst by doing so.

The rare combination of Chaitra Vad Ekadashi and Monday according to Gujarati calendar, God knows after how many years the same combination comes? So let us take advantage of this auspicious day; for we never know that whether we would be able to see another day with such rare combination.

In every scripture too, it is insistently said that the Mantra received from only the competent Guru would give the true benefit of it. From spiritual veterans and Guru-saints too we hear the same thing.

Due to above mentioned reasons the groups of devotees and worshippers have been insistently asking directly or indirectly for the Mantra-Diksha. Hence for their satisfaction today we have scheduled the programme of psychological initiation of attainment of Mantra-Diksha. Those who cannot remain physically present in this programme but desire to have Diksha can attain the same at their homes by psychologically pledging the below mentioned volition between 8.00 am and 10.30 am –

## **Psychological volition (Ensample)**

Reverend Gurudev Shri (Yogabhikshuji Maharaj)! I (Naishadh Chandravadan Vyas) am observed austerity by attaining Mantra (Aum bhurbhuvahsvah Aum tat saviturvaranyam bhargo devasya dhi mahi dhiyo yonah prachodayat Aum) from you. I pledge to do incantation of this Mantra for 11x108 (rosary of 108 beads to be completed for 11) times. The auspicious power-energy generated due to this Mantra-incantation will be used by me by contributing it for the virtuous deeds for the welfare and happiness of people and thus I would try to make my human birth meaningful and worthy.

In the above ensample the content given in the brackets viz. name of Gurudev, the Mantra, the count of Mantra etc are to be decided by the person who is undertaking psychological volition. For your whole life you have to try very hard to honestly adhere to psychological volition pledged by you.

# **Celebration of enlightenment**

**(09-03-1986 – Ahmedabad)**

Why a new name is to be assumed by human being? For, the new name gives inspiration and keeps reminding of giving up sinful thoughts, speech, behavior and all that is rotten by leaving old name and reminds of embracing all that is auspicious and virtuous.

Don't you think to assume new inspirational name and thus plunges into Yajna of welfare so that others too inspired from your pious life? If you really think so then come, announce bravely about it and make this Bhikshu-Bodhotsava (celebration of enlightenment of worshippers) yours too.

Let us be proud by assuming new motivational name and take vow to win over infatuation and other afflictions of life before this human body is burnt on pyre.

As Mahashivratri proved game changer and enlightenment provider to Swami Dayananda in his life, likewise our celebration of enlightenment proves fructify to all of us; with such wishes we welcome you to attend celebration of enlightenment.

## **What would we pledge to leave - as an offering at the feet of Guru?**

“Whatever we have to be taken pride of, it is gratefulness of Guru only.” It is but natural that the devotees-worshippers of such belief would be highly enthusiasts to celebrate Gurupurnima festival. Indeed they are blessed.

On highly auspicious day of Gurupurnima, we all devotees and disciples offer gifts as per our capacity at the feet of Guru. This ritual is recommended by the scriptures hence it is laudable. But this ritual is for very common people. Distinct people should offer something special.

Whatever are the hurdles in attaining the ultimate satisfaction-content, they all must be given up as an offering to the Guru. If this sequence continues with fidelity and honesty then on the third Gurupurnima body-purification takes place, on sixth Gurupurnima Ojas (i.e. luster received due to celibacy) becomes visible, on the ninth Gurupurnima we are able to understand the profound mysteries of human life and on the twelfth Gurupurnima we finally attain the wealth of perpetual content and become truly wealthy of having right body, mind and wealth; thus we experience the spontaneous realization and become enlightened.

Except this, we keep on celebrating the great festival of Gurupurnima routinely for births and keep enjoying the ordinary pleasure.

After having wealth of content, do we want to attain perpetual happiness? Or do we want to bear infinite strokes of duals like happiness-unhappiness and joy-sorrow? We are independent in doing whatever we wish to do.

Does your Guru ever give you anything which gives you immense satisfaction and content? Or have you tried to gain such thing from your Guru? Unless we give such thing how will we get such thing? True Guru-saints will not have true joy with money or gold-silver; they would become happy only after making Laghu (small one), a Guru. Have we ever offered anything at their feet so that they can make us Guru? When would we offer such thing? Then, when we lose everything and we don't have anything to offer?

## **Provender for life**

### **(25-12-1988 – Paliyad)**

- The one who intelligently be an ignorant at the time of surrendering himself to Guru-saint is truly an intelligent person.
- He is an ignorant who knowingly makes efforts to exhibit his intellect before Guru-saint.
- The smart businessman is one who seeks spiritual benefit in the transactions of business.
- He is at loss that performs religious-spiritual tasks too with material temptation.

## **Ego prevails**

Ego penetrates into human mind taking subtle and different tempting forms in such a way, that the person would never come to know about it till he is knocked out! Ego would be there in this form too:

We have this pertinacious tendency that everyone must believe the person a Guru-saint whom we believe as our Guru-saint. When this pertinacious tendency is not satisfied then we feel very unhappy and we consider them our enemies who don't satisfy our pertinacious tendency! Despite we possess all kinds of happiness such ignorance keeps increasing our unhappiness and enemies. During this phase if someone tries to remove our ignorance by telling the truth then we starts hating that person and kicks him away. At that time we don't believe the advice even of our Guru! And thus knowingly we are trapped in the vicious cycle of increasing unhappiness.

The sole purpose of entering into spiritual world is to develop subtle understanding and wisdom so as to enable us to save ourselves from subtle forms of

ego by understanding it thoroughly. But in that spiritual world too we carry our ego with us and let it prevail!

## **Death makes us cautious**

**(30-12-1990 - Paliyad)**

In the routine jugglery of life we have forgotten that “we too have to die”; at that time the death of other would make us understand that we too are not going to survive from the clutches of death. Hence any death incidence must be taken friendly. If memory of death is continuously remained then the feeling of ownership on the body made of Panchmahabhoota (i.e. five fundamentals elements from which the physical body is made up) would become benign; and hence the feeling of benefit-loss would also be decreased; thus slaps of joy and pain would also be decreased. Enough, what more do we require?

## **Pranayama (breathing exercise) – The best penance**

**(10-09-1993 - Ahmedabad)**

In Indian culture penance-renunciation are of great importance. At the time of penance extreme suffering has to be undergone. Among all penances Pranayama is considered as great penance. Due to lack of our proper intelligence about Pranayama we may not understand the infinite scientific benefits of it, but at least this much is understood that at the time of practicing Pranayama we have to operate with less number of breathing-count. To operate with less number of breathing-count is in itself a great penance. We can operate and live without many other things but without breathing we can't live. If a human being operates and lives with fewer cloths, less wealth and money, less food then such practices too is considered as penance then how can one considers the penance of using less breathing-count is of less value and importance? No other penance can be compared with the penance of Pranayama. If in the name God, practitioner of Pranayama can offer his breathing then what can't be attained by him? He would attain all accomplishments.

## **There is no end to greed!**

**(05-07-2001 – Ahmedabad)**

Santoshiprasad and Lobhilal, two friends met after many years. They started talking about their lives.

Santoshiprasad: Brother! I am living very happy life. I have accumulated ten

thousand rupees as my savings.

Lobhilal: Brother! I am very unhappy with the life. I have accumulated ninety thousand rupees; still I need ten thousand rupees! I am short of ten thousand rupees to make my capital reach one lakh rupees!!

## **Provender for life**

How can a girl makes a boy who makes her to run away happy, who betrays her parents and siblings and runs away with the boy leaving her family? Why can't she betray that boy? Even such simple thought would not come to mind of the boy due to madness of his whim of running away. Likewise –

A boy who ruthlessly shocks his parents to a level where they may suffer heart attack by bringing a girl; how much pain and suffering he can give to that girl, how much he can shock the girl with his behaviour; even to bring another girl he can go to the extent of killing that girl; the girl who runs away with that boy out of her whim can't imagine what is described above. With the result of that, their lives are ruined and their families too are broken and ruined.

The educational institutes and society must do something so that young boys and girls are imparted such understanding at the time they are about to enter young age and adulthood.

If the numbers of households with madness mentioned above keep increasing then the unrest-wave full of impatience of madness would prevail in the society; then the moral values and ideals of the society would be completely washed away.

## **Abundant happiness and peace**

**(24-07-2002 - Ahmedabad)**

**Greediness is the root of great sins,**

**Extravagance is life-eating pain,**

**Middle path only is fully convenient;**

**In it lies the abundant happiness and peace.**

## **Hunger for Satsang (spiritual discourse)**

“When digestion power becomes weak a human being feels that he/she is sick and hence tries to recover from that sickness. But when he/she does not feel hungry for company of Guru-saint or their Darshana, at that time he/she does not understand that the digestion of his/her spiritual body is weakened; so he/

she needs to be attentive. Absence of such understanding is the indication of him/her not having Guru.”

## **A Sage and A scientist**

A sage (Rishi) is the one who beholds, perceives and practices the unalterable truth.

A scientist works hard and makes inventions. His desire is to be happy with those inventions. He does not have that much knowledge to understand that one cannot be happy with material finds and accomplishments. When during the course of his research he establishes some unknown rules, he halts to know and relish the fruits of his discovery; there his concentration breaks; it does not last till the ultimate result. The myth says that when the ocean was churned the last thing that emerged was poison. A scientist’s ability to concentrate is not strong enough to give him the revelation of the poison resting at the bottom. So in his happiness and desire for that happiness which is formed upon the wavered concentration he repeatedly becomes unhappy and makes others also unhappy. This unfortunate flux of his never comes to an end.

Like the scientist a sage does not stop to relish the fruits of an abrupt, incomplete research. His concentration does not break there, it encompasses the final result. He does not expose before the world the secrets and happiness which are the products of his yet incomplete research. He rises well above the surface level and penetrating all mysteries and secrets with his subtle but imposing sight concludes, “All this happiness ultimately causes pain.” He grasps this truth with his able concentration. This is the only difference between a scientist and a sage (Rishi). With a little change of direction, it does not take a long for a scientist to turn into a sage.

An imperfect sage is called a scientist whereas a perfect scientist is called a sage. The scientist is an incomplete discoverer and the sage is a thorough one.

## **What is root cause of Vengeance and jealousy?**

... The intense desire of the butchered animals takes the subtlest form and hovers in the firmament. After remaining in this state for some time it comes in contact with the all pervading aerial life-force i.e. Samashti-pranvidyut and impregnates with it. It is inhaled while breathing and it finds its way into blood and spreads in the ‘Vrutties’ i.e. mental faculties. Then it incites the mind and gives birth to feelings like jealousy, envy, enmity and vengeance...

## **In Deepawali let us lit lamp in heart**

During Deepawali festival we lit infinite lamps externally which are proved to be 'light for a while'. Let us take inspiration from these lamps and lit such a lamp in our heart whose light reaches each and every pore of the body internally and remove the darkness of dissatisfaction, lies, intolerance, selfishness, idleness, narrowness, illusions, etc. forever.

The light of external lamp spread widely. Likewise, if the lamp lit in the heart becomes the lamp of hearts of many people then only it is meaningful and worth.

During Deepawali festival we lit candles and lamps made of clay only and get elated because we are habituated to follow conservative practices and rituals!

How can one say to us about our welfare? For, we are believers of the thought that 'If you want to cut our throat you are free to do so but cut it with sweet-knife!' We become such who loves so much the flattery and adulation! A human being can't afford such adulation.

## **Such is the Deepawali?!**

Till the lamps are lit externally during Deepawali festivals the light would spread outside and give light to the external substances and things. Unless the lamp of wisdom is lit internally how the darkness of heart is removed?

During Deepawali festival lots of firecrackers are fired and burst. The atmosphere which is worsened and becomes vicious due to monsoon would be purified with the help of sound of firecrackers and their intense smell. But without the 'Anaahat-Naad' i.e. primordial sound who would make the internal atmosphere purify and of fragrance; which is stinking from the simmering germs of 'yours-mine'.

It is painfully surprising that we have never thought of internal light of wisdom and internal sound.

## **Deepawali forever**

In temptation to satisfy hunger a dog chews a piece of dry bone. But what can it get to eat from the dry bone? Instead, the dry bone injures its gums and start bleeding, so dog gets the taste of its own blood. However dog thinks that it gets the blood from the bone hence he chews the bone more which result into more bleeding from its gums and so there is more taste of blood. This cycle of chewing bone more, injuring gums more and tasting more blood continues. Lastly blood flows out from its mouth but ignorant dog gets more joy of getting more blood from the



dry bone. At last dog gets the fruit of its ignorance and foolishness. Due to heavy bleeding it faints. Then only dog's chewing of dry bone stops.

All perceivable objects for lust and pleasure too are like dry bone. The pleasure received from them is at the cost of longevity, health and eternal happiness. When senses become useless by excessive use of the perceivable objects and lust then only we are compelled to give them up like a dog's example mentioned above. If we give up lust with true understanding then it is considered as a penance and its joy is different and unprecedented.

Veterans have rightly said that – "I have not enjoyed the lust but lust has enjoyed me, ruined me."

If such wisdom arises in anyone and is implemented by him then for him Deepawali is forever.

**Many lusts are enjoyed, now it is time to taste immortal fruit;  
Let me have a true knowledge now so that human-birth is  
made worth.**

## **True celebration of Deepawali**

Every year Deepawali festivals are celebrated with fervor. We used to lit many lamps and burst many firecrackers. But –

Unless and until the lamp of true understanding is lit and the firecracker of illusion is burst, our unhappiness would not vanish and perpetual happiness is not attained.

The lamps lit in the earthen pots would give light to external world but to provide light to internal-inner world we should lit the lamp of knowledge and wisdom in our heart.

After sitting at the feet of Guru-saint, after removing inner darkness of heart by inner lamp, let us make effort to make other living beings happy and peaceful. In this way only it is said that we have celebrated Deepawali in true sense.

## **Importance of service to saint**

Shri Krishna had easily destroyed and killed many of the extremely powerful wicked people, demons and monsters, due to whose awe and sway all corners of the universe were quaky and there were upheaval in the oceans. Despite Shri Krishna was such a powerful person, he was so modest, polite and humble that during Rajsuya-Yajna conducted by Pandavas he willingly took the work of lifting left-over plates of Guru-saints who were invited for the Yajna. Thus Shri

Krishna shows importance of service to Guru-saints. Such is the greatness of great people who give sermons by self-practice.

When Goddess Lakshmi i.e. Goddess of wealth comes to put tilak i.e. religious mark on our forehead we should not go to wash our face; we should grab that opportunity. We have to thread a pearl at the flash of lightening. The essence of these phrases is that we have to grab the opportunity and get maximum benefit out of it. When Guru-saint visits our house we have to be in their service round the clock ourselves. We have not to take service of the servants for our Guru-saints. When an incident of extreme joy or sorrow happens we never entrust the work of laughing or crying to our servants but we ourselves laugh or cry. To get nutrition and taste we have to take food ourselves; not others should take food on our behalf. To cure our disease we have to take medicine and not others.

In a Hirapura village there was an aged devotee of mine who was a saint-lover person. Generally when I visit his place his sons used to be in his farms. In the evening his sons come to home. When they park the cart in courtyard they see us sitting in home; so hurriedly they untie the bullocks from cart, tie them to the pile, wash their face and hands and hurriedly come to me, prostrate and sit near me. Seeing this, the aged devotee tells his sons, “Dear sons! After seeing Guruji you should not waste time in other activities. You should jump from the cart, straight away come to Guruji for obeisance. Other activities should be done later.” After hearing such advice I start thinking in my mind, “Hats off to him. Though he is illiterate farmer, how much understanding and wisdom he possesses! Despite he is uneducated his learning is unparalleled!” He used to sing a pair of lines with a great feeling –

**I don't have power or wealth, what should I say my kind Guru?  
After singing about virtues of saints, I pray to God in the night.**

## **Line of demarcation between infatuation and affection**

### **(Consolation to a friend)**

A line of demarcation between infatuation and affection is very thin. Even stalwarts get stuck in its illusion. Pure love and affection means to surrender selflessly. Every atom of house is filled with the memories of deceased. Efforts should be made to get warmth from it and not the grief. Husband and wife can't die simultaneously. It is true that if wife dies first then husband would have more inconvenience, but if husband dies first then what would be the condition of wife? There would be prayer to God from truly affectionate husband that,

“Let me become widower but don’t let my wife widow.” We have to be always ready with true understanding to sacrifice all our happiness and comforts for our lover. “Though I stay back but the one who dies will not have to bear the unhappiness like the one who remains alive.” – By having such feeling one has to get warmth, one has to heal deep shock of the death of his or her beloved.

We have to be alert that we are not strayed by the infatuation assumes the form of affection. We have to recognize and acknowledge very thin line of demarcation between infatuation and affection; such sharp understanding we have to develop. The essence of all scriptures is included in such understanding.

At the earliest we have to attain the balance of our mind. Our true understanding is tested at the time of such occasions. Veterans and experienced people have rightly said, “Why do you cry after deceased when you know that those who cry too are not remained to be immortal. The color of kite too is vanished like latex of Calotropis Gigantea. Hence worship God with utmost affection.”

Unless and until the passing of time heal this wound the above mentioned talks would prove less effective. Time does not stop for anyone.

“Wherever I see, I find your memories.” Thinking in this way, the deceased is considered to be alive. For Taraben, the word “Akhand-Saubhagyavati” (As per Indian culture if wife dies in the presence of her husband then she considers as “Akhand-Saubhagyavati” meaning may you always be the one whose husband is alive, may you remain safe from the curse of widowhood. The word is normally used to bless the bride) remains appropriate and meaningful. What can be more important than this?

Let this letter be provender of your life – provender of life for all those who are in need of it; such is the prayer to Supreme Being – Aum.

## **Golden words for health**

To save ourselves from becoming diabetic, to prevent diabetes, we should eat sweet and fried food less and do adequate amount of workout. Due to diabetes disease kidney and eyes are affected and if these two important limbs are damaged than whole life is spoiled.

**AUM... AUM... AUM...**