



Ocean of Inspiration

- Yogabhiikshu



Ocean of Inspiration

(Original understanding of festivals)

Yogabhishtu

English Translation – Naishadh Vyas

Preface

(At the time of first edition)

Since last two years, a column authored by Reverend Gurudev Shri Yogabhiikshuji namely “Preranabindu” (a drop of inspiration) is published on every Friday in the weekly supplement (Abhivvyakti) of daily newspaper Gujarat Samachar. This column has become very popular among the readers. From the vast pool of readers innumerable curious spiritual practitioners, salvation-seekers, philosophers and those who give priority to the originality have insisiently requested to publish all the articles which are presented as a spontaneous stream of inspirational thoughts in the form of a book. Hence considering their affectionate request as a command we are making effort to publish those articles in the form of a book.

Some of the articles published in “Preranabindu” are about the festivals celebrated by various kinds of people. The main and implicit objective of celebrating these festivals is beaten and at present these festivals are being celebrated materially and not with spiritual understanding about them. Actually there is visible distortion seen in the celebration of all festivals. We hope that those who have forgotten the essence of how to celebrate such festivals would be benefitted immensely with this book “Ocean of Inspiration” (i.e. “Preranasindhu”) and it will become a mentor for them.

‘Bindu’ i.e. drop is a small form of ‘Sindhu’ i.e. ocean and vice versa. Integration and regimentation of Innumerable drops of inspiration means “Preranasindhu” i.e. “Ocean of Inspiration”.

(At the time of second edition)

We are happy and feeling enthusiastic in publishing the second edition of “Preranasindhu” i.e. “Ocean of Inspiration”; all credit goes to the direct or indirect persistence of the curious readers of the first edition. In the second edition we are including more articles which were published in the column “Preranabindu” (a drop of inspiration) post publishing of the first edition. How much divine strength to give inspiration in the added articles would be judged and experienced by the curious readers.

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Index

No.	Subject	Page No.
1.	Worship of Lord Ganesha; videlicet purification of Muladhara Chakra	6
2.	Hey mother Goddess Durga! How can you be attained-realized?	8
3.	Let us know the nine secrets of health during Navratri Festival	10
4.	A divine secret – Shivaratri and Shivalaya i.e. Shiva-temple	12
5.	Poison must be consumed in throat only	15
6.	Guru-Purnima – The great festival of universe	17
7.	Let us celebrate Gurupurnima with volition of welfare of universe	19
8.	Would we become fisherman living at the bank of Ganges?	21
9.	There is Buddha in chest and Goddess Bhavani in eyes!	23
10.	Changing of sacred thread (Janoi) is not a game play	25
11.	‘Purushottam’ month is to become excellent human	27
12.	Emotionless rituals remain non-beneficial	28
13.	Let us open third eye in the Shravana month	30
14.	Scientific secret is hidden in the ‘one-time meal’ of Shravana month	31
15.	True celebration of Deepawali	34
16.	What is the message of Holi festival?	35
17.	Why greatness of Atham (3 fasts) is more than Athai (8 fasts)?	36
18.	Michchhami Dukkadam-Day is for establishing happiness and peace	38
19.	Can crime be forgiven by saying “Michchhami Dukkadam”?	40
20.	Paryushana – a festival to repel oblivion of prevalence of great vow nonviolence	42
21.	Paryushana – the great festival of wisdom	45

22.	Paryushana – the great festival of friendship	46
23.	Gochari (alms) is a means to reach to divinity	49
24.	How will we celebrate Mahavira-Jayanti?	51
25.	Shouldn't we perform Sraddha of those who are living?	53
26.	How will we do true celebration of Ramnavami?	55
27.	Gambling made even Yudhishtir unstable!	57
28.	True independence is liberation from slavery of senses	58
29.	True Brahmin has back of donkey, legs of camel and Vedas-speaking mouth	59

Ocean of Inspiration

Worship of Lord Ganesha; Videlicet 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 *Gunās* defines the character of someone or something, of nature and determines the progress of life.) These three *Gunās* are considered obstruction for spiritual progress. Hence we have to win over these *Gunās*, we have to be master of them. Lord Shree Krishan too had told Arjuna to become free from three *Gunās*. Keep on accumulation virtues and thus have control over *Gunās*. 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 parents 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.

Hey mother Goddess Durga!

How can you be attained-realized?

Why nine days? Religious story-telling (i.e. Katha) of nine days, Navratri festivals of nine nights and in Goddess Navdurga too, the count is 'Nav' i.e. nine. This, number nine is significant. According to Yogashastra, there are nine Chakras in the spinal cord of the body. In each of this Chakra, there dwells a Goddess-power-energy. By means of the said energy the body-fort is managed and protected. During Navratri festivals all nine Chakras are to be worshipped; they are to be reenergized; they are to be opened, stimulated, purified and offered to the dwelling Goddess; so that the erosion which took place during last year is repaired and is remained competent for the next year. During one night, one Chakra – thus during nine nights the energy of nine Chakras are to be established.

One meaning of Navratri is 'nine nights' and other meaning is 'new nights'. Nine nights of Navratri are to rejuvenate the body. Nine Chakras stayed in body are the built of subtle body. Though how much strong the physical body is but with the weak subtle body it is like a building without foundation. With the help of Pranayama; the energy, life-force, Kundalini energy are to be moved in upward direction i.e. they are to be rejuvenated and made efficient so that subtle body can hold the Ojas – the subtle force of the body. The upwardly moving energy chronologically purifies the Chakras and at the end reaches Sahasrara Chakra i.e. crown Chakra and show its wonders.

The word 'Durga' is female gender and word 'Durgesh' is its male gender. Actually speaking it is neither female nor male. It is only the energy; a live force only. Everyone addresses it according to their inclination and choice. With help of which the body-fort (i.e. Durg) is protected can be called either Durga or Durgesh.

A town is created for the protection of citizens of town and for the protection of town a fort is constructed. There are fortress centers on fort at small distances. Each fortress centre has one fortress centre's protector who is equipped with the protecting weapons and each protector protects the area of fort which is entrusted to him for the protection.

The above mentioned example is narrated to understand the fort of body. The habitat of soul is surrounded by the fort of the body and to protect the fort of body there are fortress centers i.e. Chakras in the spinal cord and the Goddess-energy-power of each Chakra protects the body properly.

Navratri and Navdurga have such a profound secret. After understanding these much talks one will have an idea of how to celebrate Navratri in a correct manner. Navratri is a nationwide collective festival for the worship and attainment of Goddess

i.e. energy. During these nine days everyone has to worship the Goddess-energy simultaneously and with the guidance of experienced Guru, everyone has to rejuvenate energy resided in each Chakra during every night. Thus nine Chakras are to be rejuvenated. As this festival is collective, there is one benefit of it i.e. no one is disturbed or disrupted by others, for everyone is busy in his/her worship.

If we try to concentrate in our meditation room and our neighbor is making loud noises then what would happen? And when he tries to concentrate and we play our loudspeakers with very high volume of the Garbas (i.e. Gujarati traditional dance performed during Navratri festival) then what would happen? The worship would be disturbed and disrupted. Moreover we don't know even spiritual meaning of traditional Garbas! When will we understand it?

Even Deepawali is a collective festival of cleaning. During Deepawali festivals people clean their house simultaneously. That is why massive cleaning takes place. During these days if I clean my house but my neighbor does not do so then his house will be filled up with dirt, insects, mosquitoes etc. But if all people do cleaning simultaneously then the atmosphere of whole nation is cleaned.

During Navratri too, if all are making efforts to do worship peacefully then all would get full benefit of the festival. Due to lack of true understanding and information how do we celebrate Navratri festival? How big loudspeakers are played with a very high volume? We sing Garbaas with such a high tone that it seems that our voice-box (i.e. larynx) would be damaged. And is it so that we sing traditional Garbaas only? No, whatever comes to our mind we sing and not for shorter time but for the whole night! At some places there are competitions of keeping the volume higher and higher which create more and more noise. "When our loudspeaker starts then other loudspeakers must not be heard." – We develop such contumacy. Under such environment if a true practitioner (i.e. Sadhak) makes truthful efforts for worship then under how awkward situation he would be! Hey Goddess Durga! How can there be such a bizarre Navratri celebration to attain you, to realize you?

The clay pot with innumerable holes (which is also called a Garbo) is also a symbol of the body made of five basic elements i.e. Panchmahabhuta. As the light of the lamp which is lit and kept in the holed clay pot spreads through the holes; likewise the light of the soul which is resided inside the pot of the body spreads through 720 millions of the pores of the body and impress upon the atmosphere of far off region. The true celebration of Navratri is to find out that where is the center point of celestial light of the soul which keeps the body live and actually what is that? If we pursue that, then only it can be called a true celebration of Navratri.

There is custom of singing and playing Garbaa at night during Navratri. To sing a glory of ultimate power-energy with sheer love and affection with restrain is a form

of chanting of Mantra; due to such controlled singing the Vishuddha Chakra resided in throat impressed and rejuvenated. Hence power of understanding and grasping is increased manifold. Such benefit can be attained only if the Garbaa is sung and being sung with medium speed and voice. On the contrary, at present this custom is followed adversely and hence instead of getting benefit it causes damage. The hoarse voice of the singer after singing for some time is a proof of damaged Vishuddha Chakra. With the Garbaa which is being sung with ultimate feeling of worship generates ripple of piouness and virtuosity. But these ripples are destroyed with the terrible noise of loudspeakers hence the benefit which is to be attained by the community is destroyed.

Next day post a Navratri festival is Dussehra festival. After practicing true worship for nine days, after becoming powerful and energetic the practitioner has to defeat the ego generated due to ten senses. During Navratri the victory over senses through upward journey of Prana i.e. life-force is to be celebrated as ‘victory festival’ i.e. ‘Vijaya-Utsav’ on the tenth day. And that victory festival is continued till Deepawali festival. During Deepawali festival the lamps are lit in the heart and in the entire country and thus the ‘victory festival’ i.e. ‘Vijaya-Utsav’ is concluded. If Deepawali is celebrated in this way then only it can be called a true celebration of Deepawali.

Let us know the nine secrets of health during Navratri Festival

Novel Navratri is arrived. Why is it arrived? It is arrived to rejuvenate nine Chakras and to attain new energy; it is arrived to know and understand about the new secrets and to inaugurate those secrets.

There was a cartoon in newspaper regarding Plastic wheatgrass. There was a following text under the title – “Readymade wheatgrass which never withers – moreover you can use them next year too!”

We like to have more benefit without doing hard work or doing lesser work. But as many times we forget the maxim “nothing is attained without hard work”, for that many times we are slapped. But here we don’t want to discuss that matter. Here we throw more light on the secrets of wheatgrass and Navratri.

As the wheatgrass grows more and more by passing of days we feel joyous. We worship them with Abeer, Gulal and Kanku powder (In Indian tradition these powders are used in Puja i.e. worship during religious rituals) and after completion of Navratri we immerse them in water. But with this kind of material ritual we don’t get true benefit of it. To take the true advantage of wheatgrass we should drink juice of it. In a whole year, at least during nine days of Navratri we should drink juice of wheatgrass

and other green leafy vegetables. When we concluded with sowing wheatgrass, the true researchers researched on the benefits of its juice and published books after books for the welfare of the society albeit we keep sowing wheatgrass and even if we wish to put one step forward we will let it do with the plastic wheatgrass!! We just keep doing the material rituals and researchers went to moon and brought the sand of the moon!!!

We establish a holed clay pot in our house and during singing of Garbo and dancing to the tune of Garbaa we take circles keeping that pot on our head! Alas! Have we ever tried to understand more than this? In the pot we have put lamp. The flame of lamp spreads the light through the innumerable holes of the pot. This holed clay pot is a symbol of the Garbo of our body. Our body too is of clay; there are many pores into it. The rays of light of soul, life-force is spread out of the body! They are not generated and spread out fully, for the holes of our pores are blocked with the impurities. To clean those pores, to lit the light of the health fully, to purify and rejuvenate all the pores we have to keep fast of nine days with only intake of leafy vegetables' juices. We have to remain close to the Goddess i.e. to power and energy. If we keep perfect diet for these nine days then the power and energy will be generated, health will be attained and due to this the demons of diseases would run away. To maintain the health we would not have to wear the gold but we would have to eat the gold; means if we don't eat healthy food and keep wearing gold ornaments then there would be no benefit to maintain the health.

During Navratri, after chanting the praise of Supreme Being in the form of Goddess of energy, we have to go to sleep remembering thou. The life-force remained in all living creatures is itself Goddess Amba-Bhavani. If that life-force is gone then there will be no singer of Garbaa; there will be no one who will prepare Garbo i.e. clay port, nor will be anyone who will put ghee-oil in that Garbo. Whatever is there is the awesomeness of the soul-power. In the name of Goddess of energy we have to worship the soul-power and improve our health. Navratri is a collective festival to improve the health. Due to monsoon season before Navratri festival there is more dirt an dinginess and hence the atmosphere which is polluted is improved because of the ghee-lamps for nine days and on concluding day Yajnas are performed at many places.

The devotees of mother Goddess performs fasts for nine days during which they eat only Suran i.e. yam. Thus, this is symbolic gesture to convert Ku-ran i.e. bad desert (this metaphor is used for the living being full of infatuation-illusion) into Suran i.e. auspicious desert (this metaphor is used for the living being whose life is full of penance and sacrifice). To convert Ku-ran into Su-ran one has to win over his/her taste. If, for the sake of taste the tongue is left free, the courtesy of what to eat and

what not to eat is abandoned then lastly we would be trapped in the terminal disease. To attain Darshan (i.e. realization) of Goddess Amba in the form of happiness, peace and health we have to train ourselves to become victor over taste by performing fast for nine days and eating only Suran (Yam) during this period.

Let us take true benefit of Navratri by knowing at least nine secrets of health. But how is it possible? We have to keep ourselves away from the useless noise of loudspeakers and fashion parade of Garba.

By knowing the secret that the life-force - the power of consciousness is the mother, father and everything and by attaining the contentment let us be happy and make others happy.

A divine secret – Shivaratri and Shivalaya i.e. Shiva-temple

(Note:- Shivratri is a major festival in Hinduism, and this festival is solemn and marks a remembrance of “overcoming darkness and ignorance” in life and the world. It is observed by remembering Shiva and chanting prayers, fasting, and meditating on ethics and virtues such as honesty, non-injury to others, charity, forgiveness, and the discovery of Shiva. The ardent devotees keep awake all night. Others visit one of the Shiva temples or go on pilgrimage to Jyotirlingams.)

Majority of our religious festivals are celebrated during day time. But the festivals like Shivaratri, Navratri are celebrated during night time. Navratri is the collective festival of worshipping Goddess celebrated pan nation. During Navaratri festival the nine Chakras are to be rejuvenated so that the fort of the body is protected and run for the whole year till next Navratri. Likewise during Shivaratri festival we have to worship Kalyana i.e. spiritual prosperity and bliss. The other nights are spent in drama, cinema, gossip, sleep, lust, etc. But the night of Shivratri has to be spent practicing spiritual activities and contemplating on the thoughts of how to attain bliss and spiritual prosperity.

The worship (i.e. Upasana) can be divided in to two parts; viz. Shiva Upasana (i.e. worship of Shiva) and Shakti Upasana (i.e. worship of Goddess (energy)). Someone wishes to attain Shakti-energy-power in different names whereas someone wishes to attain Shiva-Kalyana i.e. spiritual prosperity and bliss. The worshipper of Shiva-Kalyana spontaneously attains Shakti-energy. And the worshipper of Shakti-energy gradually moves forward in the path of Kalyana i.e. i.e. spiritual prosperity and bliss. Thus, Shiva and Shakti are two different names of one element – one attainment i.e. like two sides of same coin.

Shakti means energy of action and Shiva means omnipresent, omniscient auspicious

element. A spiritual practitioner has to be stable, inactive and steadfast by taking help of material-subtle, natural-supernatural activities.

Shiva is ingenuous and Shakti is fickle. Shiva is stable because He is powerful. Shakti is fickle because She is not steadfast. Stability is an indicative of Shiva and instability is the indicator of powerlessness. In each and every body the Shiva and Shakti are resided. The seed of Shakti is ovum and seed of Shiva is semen. In each and every body the ovum and semen are resided. Their amalgamation in the body itself is a secret Vajroli Mudra or an accomplishment of Vajroli Mudra. (Note: Vajroli mudra, the Vajroli Seal, is a practice in Hatha-Yoga which requires the Yogin to preserve his semen, either by learning not to release it, or if released by drawing it up through his urethra from the vagina of “a woman devoted to the practice of yoga”.)

In other temples we find statues but in Shiva-temple there is no statue. In Shiva-temple there is a Lingam as a symbol of Kalyana i.e. spiritual prosperity and bliss. (Note: **Lingam**, (Sanskrit: “sign” or “distinguishing symbol”) also spelled **Linga**, in Hinduism, a votary object that symbolizes the God Shiva and is revered as an emblem of generative power. The **Lingam** appears in Shaivite temples and in private shrines throughout India.) The **Lingam-Linga** is a complete symbolic representation of the formless Universe Bearer. The oval-shaped Linga-stone in Shiva-temple is the symbol of the Universe.

Linga is a symbol of body too. The circled snake-figure wrapped on a Linga is a profound secret of Yogashastra. There are three circles of a snake-figure which are wrapped on Linga and the half circle of snake’s hood which is open and looms over the Linga. Thus the statue of Linga along with three and half circled snake-figure is a symbol of active and awake Kundalini. Kundalini energy is dormant energy; that means the energy which could not be used till now. It is believed that Kundalini energy is of three and half circles. The statue of Linga along with three and half circled snake-figure is a symbol of the Kundalini which is awakening with half circle is opened up and three circles yet to be opened. When the Kundalini is fully awakened then there will be no circle left on the Linga. The three thick lines of Bhasma (i.e. ashes) put on the forehead is also an indicator of Kundalini.

Above the snake-figured Linga there is hanging water-pot with a hole from which the water is dripped on Linga. It shows that Linga – the genital limbs – should be kept cool and mild. It shows that there should not be heat in the genital limbs and they must be kept clean. To attain Shiva i.e. Kalyana the coolness of those limbs is essential.

During ancient time when there were clocks and watches were not invented the holed water-pot used to provide the sense of time. In the morning the water-pot is filled fully with water. When it becomes empty the priest of the temple understands that it is an evening time, the time for Aarti (Note: In Hinduism, *Aarti* is a ceremony

in which lights are lit and offered up to gods.) At that time the Aarti is started with melodious music which is heard at nearby places of temple. Thus the villagers come to know that it is an evening time. This is how the water-pot gives the sense of time. The melodious sounds of music is the symbol of Nadanusandhana (Note: The word “Nadanusandhana” comprises “Nada” and “Anusandhana” in which nada means sound and anusandhana means “Aiming at”, “Being intent upon” or “Attending to”. Therefore, the word Nadanusandhana indicates the fixing of one’s attention upon the inner sound.) During Yogic practices, before the time of self-realization the divine celestial sound is experienced inside the body-temple; the melodious sound during the Aarti is the external symbol of Nadanusandhana.

Shiva is called Mahadeva (great deity) too. All other Devas (deities) are called Devas but Shiva is called Mahadeva. Why is it so - Because He is Neelkantha, the one whose throat is blue! As per Mythological texts, the place is where Mahadev consumed the poison that originated from the sea when God (Devas) and Demons (Asuras) churned the ocean in order to get Amrita (nectar). This poison that emanated during the “Samudra Manthan” (churning of the ocean) made his throat blue in colour. This is how he is known as Neelkanth.

The poison must not be sent down to stomach. If it reaches stomach then there is a death. It should also not to be kept in the mouth. If it is kept in the mouth then sometimes it may come out of the mouth. Hence Shiva stopped and consumed the poison in the throat only.

Those who have vowed for the welfare of the people should not leave their field by distraction created by tattle, slander or backbiting. If they leave their field due to that then it is called ‘poison consumed in stomach’. It is also not necessary to give reply or argue against the tattle, , slander or backbiting. If we give reply or argue then it is called ‘poison came out of the mouth.’ We must consume the poison in the throat only and focus and concentrate in our field of welfare.

Lord Shiva consumed poison of whole world; why can’t we – devotees of Shiva consume the poison of nearby places? Then only we can be called true devotees and worshippers of Shiva. It is not a great deal to consume cannabis, marijuana or Datura (thorn-apple). The consumption of poison in a true sense is to endure as a penance whatever comes in the way of our activity of people’s welfare.

During Shivratri festival the Prasad (sacred food) of Bhang (cannabis) is distributed. Shiva with His third eye destroyed the Kaamdeva – the God of lust. With the help of all those, if the afflictions, taints, illusions, superstition, laziness, fear, etc. runs away then they are called ‘Bhang’. Bhang is a metaphor i.e. Bhang = destroy, Bhaag = run away from addiction, intoxication. But we have perverted the original thinking and in the name of Prasad (sacred food) we distribute things which are intoxicated.

Once Dayananda Saraswati took a Prasad of Bhang (cannabis) and started feeling drowsiness. In the state of drowsiness he had a dream in which he saw Shiva-Parvati. Parvatiji pointed her hand towards Dayananda and told Shiva, “You get your devotee-son married.” Shiva replied, “How can I get him married? Can’t you see that he has consumed Bhang?” At once Dayananda wakes up and take a pledge that even if it is a Prasad (sacred food) I would never accept the things which are intoxicated.

In the creation of Shivalaya all the eight folds of Yoga are covered. At the entrance of Shivalaya, on both sides there are statues of Ganpati and Hanuman; they are the symbols of Yama (abstinences) and Niyama (observances). When we move forward we find statue of sacred bull Nandi which is a symbol of Aasana (posture) and Pranayama (breath control). Move ahead and you would find statue of tortoise which is a symbol of Pratyahara (withdrawal of senses).the vagina shaped base in which the Linga is established are the indicators of Dhaarana (concentration) and Dhyana (meditation). And the figure of three and half circled snake circled on the Linga is an indicator of awaken Kundalini which carries Prana (life-force) in Brahmarandhra – the Sahsrar Chakra and experiences the Samadhi (absorption).

There are many such secrets and mysteries of Shivaratri festival and Shiva-temple. If we try to publish them then there can be a separate book on them. But with this narration we understand the auspicious and philosophical meaning of Shivaratri that - the night of Shivaratri festival is to attain Kalyana – the spiritual prosperity and bliss.

With the grace of lord Shiva let us celebrate the Shivaratri festival in its true sense and attain the eternal happiness whose reaction is not unhappiness, i.e. Kalyan, Moksha (salvation), Mukti (liberation), Kaivalya (solitude-detachment-isolation).

Poison must be consumed in throat only

Mahadeva means a Great God. For other Gods the word ‘Mahadeva’ is not used; this word is used only for Lord Shiva. The God who does great work for the welfare of the universe, who gives great sacrifice for the universe, is rewarded by the people with the word ‘Mahadeva’.

During Samudra-Manthan (churning of ocean) done by the deities and demons there were fourteen gems were came out. In them, there were nectar and deadly poison too. Everyone was ready to drink the nectar but seeing the deadly poison everyone ran away. Thus a big question emerged – how to dispose of such deadly poison? If is not destroyed then the universe would be destroyed. At that time Lord Shiva consumed poison in the throat and became Neelkantha – the one whose throat

is blue.

Shiva drank the poison but did not allow it to go down the throat, nor did He keep it in mouth. But He consumed all the poison in His throat only. So due to the impact of that deadly poison was on His throat and the throat become blue. That is the reason why Shiva was rewarded with the name Neelkantha.

What is the meaning of ‘consuming poison in the throat’? It is very important to understand that secret. If poison is consumed in stomach then one may die; and if the poison remains in mouth then it may kill others.

If someone tells us a few abusive words or if he behaves distastefully with us then we immediately or after some time reciprocate with the same response. It is said as ‘the poison is kept in the mouth’, which comes out immediately or after some time. ‘The poison is consumed in stomach’ is explained as – to keep thinking about taking revenge as and when time comes! Such feeling always harms to the one who lives with such feeling in mind.

If poison is prevented in the throat only then we don’t die and it does not harm others too. Neither there is a feeling of revenge in us, nor do we quarrel with others. We have to keep feeling of forgives.

If we take inspiration from the word ‘Neelkantha’ and try to become ‘Maha’ i.e. great human being then we are called true devotee of ‘Neelkantha’ and Mahadeva. But what we do instead? Either we feel proud by offering a pot of water over the Linga during holy month of Shravana or we feel proud in drinking lots of Bhang during Shivratri festival and lose control of ourselves and behave badly with others!

From Shiva-Mahadeva we have not to take inspiration of consuming Bhang-Dhatura but we have to take inspiration of doing sacrifice in true sense for the welfare and upliftment of the people.

Shivaratri is not a festival to drink Bhang and lose our senses but it is a festival to attain true understanding and wisdom and thus to get divine and celestial joy. At least, night of Shivaratri must be proved night of spiritual prosperity and bliss; unlike all other nights of having pleasure of lust and perversion.

We can’t be intoxicated with any material substance for a longer period. Only intoxication of true understanding and devotion of God last perpetually. Guru Nanak has rightly described it like this – the intoxication of Bhang, Datura and marijuana would subside after some time. But the intoxication of name of God remains forever.

On the day of Shivratri, if we consume Bhang and remain intoxicated and half unconscious for the whole day then Lord Shiva will not be happy but if we remember those who have sacrificed their lives for the welfare of people and pledge for such life then only Shiva would be happy.

See the photo of Lord Shiva. He puts on poisonous snakes and scorpions like an

ornament; whereas we – the so called devotees of Shiva would kill even the non-poisonous living beings like rats, cockroaches, ants, etc.

When we consume substances for intoxication which is hazardous we lose our senses and forget the secret that which poison is to be consumed and which is not to be consumed.

If to forget or to avoid adverse situations we consume substance of intoxication then as soon as we come out of drowsiness of intoxication those adverse situations would be before us. To get rid of such adverse situations we have to take help of hard work, prayers and true understanding patiently.

Let us pray to Neelkantha that with the light of his third eye he makes our third eye active.

If, since childhood, the science of consuming the poison of revenge and retaliation is taught then the heaven would be on the earth only. How thrilling is the feeling of imagination of the world without revenge and retaliation! More we contemplate and meditate auspicious things, we would get them soon.

Whatever contemplation is done by society

The society would behave like that

More it behaves like that

It gets happiness-unhappiness accordingly

Guru-Purnima – The great festival of universe

The festival of Guru-Purnima is not a festival only of a race, sect, country or a nation; it is the festival of entire mankind. Whether we know it or not but all of us has Guru. As it is certain that if we are there then our father is also there; likewise it is that much certain that if we are there then our Guru is also there; though we may not be knowing our Guru. We have a father but if we don't know who is our father then in society it is considered as a blot. Likewise it is not proper for us, not to know about our Guru. Guru can be in the form of an individual or a commune or an element.

The one who makes us Guru (knowledgeable) in the matter in which we are Laghu (ignorant) is called our Guru for that matter. Thus, during our whole life we attain everything from others. We know only a few of them out of many from whom we attain one thing or the other. We are unaware of many of others, who help us attaining many things.

At present, whatever material-spiritual prosperity we have is attained with the overt-covert help of others. If we hand over all such things back to them from whom

we have attained then we are left with nothing. Even the body is also provided by parents – thus every human being of the universe is indebted.

Who is the most fool who does not want to be free from the debt? The gentleman does not get sleep even if he has debt of 500 or 1000 rupees. He is always longing to make himself free from this debt. Then every pore of ours remains thirsty to become free from the debt of those from whom we have attained spiritual understanding and wisdom and become spiritually wealthy. All such talks are for those gentlemen who accept that they are in debt. What do we tell to the one who does not accept that he is in any debt of others? His position is like a shameless person.

If we study in school then we pay fees for it; if we borrow money from other then we pay him back; thus we make ourselves free from their debt. But the debt of Guru-saint is not like that, not the material one. Guru-saint's obligations on us are limitless so even if we put all our accomplishments and wealthy at their feet then too it is considered less. The most surprising thing is that to whom we want to give everything they don't want anything of it. Their nature is to give to others, to do the work for others' welfare and that is their pleasure-joy; that is their achievement. We can never reciprocate the obligation of Guru-saint-God and despite that the feeling of reciprocation hovers in our mind. To satisfy this feeling of truly eligible people the Guru-saints came to their help and they decided a day of Gurupurnima. It is for the reason, so that on this day the devotees and disciples offer something or the other at the feet of their Guru-saint and feel satisfied of doing something for their Guru-saint.

In this way, the Gurupurnima festival is the great festival of universe. Every nation should celebrate this festival with great fanfare. How come such simple matter and understanding have eluded the minds of scholars of universe?! Forget about other nations; isn't it surprising that one has to keep reminding this to India and Indian people? Every nation celebrates such related festival but India – the nation of saints and sages – does not celebrate this festival with fanfare is really shocking! The foreigners used to say thank you even if they take small thing like a pen from us; but what we do? Can't we perform the ritual of saying thank you to the one who is instrumental in making our life meaningful and prosperous; that too, once in a year?? Those who call themselves the sons of saints, their intellect have such a great downfall to such an extent!

If Gurupurnima is celebrated as great festival of universe then there may be plenty of happiness and peace. We should experiment once and should have the experience of truthfulness of it; but, instead of doing so, we keep looking outwardly for other things.

On the day of Gurupurnima whatever we offer to the Guru with the feeling of reverence would reach to the Supreme Being; like all the rivers merge into ocean.

Among all the eruditions and understandings of the world, the erudition and understanding of Atma-Parmatma i.e. soul and Supreme Being is of prime importance and value. Hence we consider the one a Guru who imparts us the understanding and knowledge of Atma-Parmatma.

How is the mental state of Guru-saint? Tulsidasji rightly describes it – The one who wants a small cloth to wear, who eats not for taste, the Supreme Being resides in his heart; even Indra – the god of rain, regent and heaven – is too small before such person. Such is the state of Guru-saint. They never expect anything from us. Whatever we offer is for our satisfaction and content.

On the day of Gurupurnima, let us attract the happiness and peace from the inexhaustible repository of the peace and happiness of Supreme Being by our offerings to known and unknown Guru-saints so that the grace of Supreme Being is showered on us and help us in attaining self-realization.

Let us celebrate Gurupurnima with volition of welfare of universe

As among all Tithis (In Vedic timekeeping, a Tithi is a duration of two faces of moon that is observed from earth) the Poonam (the full-moon) has its greatness; likewise among all Poonams Gurupoonam-Gurupurnima has its greatness. The word ‘Gurupoonam’ means the Poonam which is not small; which is big, which has a great importance; the Poonam to attain bliss, welfare and spiritual prosperity.

The one who does not assume or have a Guru is called Nugaro and it is considered as disgrace. We have to assume a specific person under whom we can put aside our ego and thus we can be free from the clutches of ego in the presence of that person. Once we accept someone as Guru, surrender him; despite this if we can’t throw away the burden of our ego then there is no benefit of assuming Guru.

Dattatrya had twenty four Gurus and hence he could also become Guru. Whether we believe it or not but we have infinite Gurus. Entire universe is our Guru. Since our birth we have taken many things knowingly or unknowingly from the universe; the universe has given innumerable things. If we keep giving the things back to those who have given us then we are left with nothing; even our existence would not be there. Gurupurnima is the day to become debt-free from the debt of universe. We can offer our offerings to an auspicious person considering him as a representative of all the Gurus of universe.

There is tradition of staying with the Guru for three nights at the time of Gurupurnima. We confess our vices done during past year and seek apology from

the Guru for those deeds; and we take vow that in future we would not do such mistakes. On the day of Gurupurnima we commit that in the next year we try hard honestly with all our might i.e. with body, mind and wealth, with thought, speech and behaviour for the self-welfare and welfare of people.

When we are hungry we sit for the meal without waiting for anyone's insistence. Likewise we should not wait for the company or invitation of others to have a Darshana of our Guru-saint. We never forget that by going for the Darshana of our Guru we have to accomplish our self-interest. For the whole year we should try to live with restraint, modesty and ethics; the way we stay with our Guru for the three days during Gurupurnima. In these three days we have to take training of how to live our life for the remaining period of our life. In this way Gurupurnima provides food for thought about how to live blissful life. Hence there is a significance of it.

There are all seven tastes in the earth but whichever seed we sow, we get that taste from the earth viz. if we sow in bitter thing then we get bitter taste. Likewise keep the best spirit and emotions towards Guru and get the best spiritual prosperity, welfare and bliss from Guru. The sieve cleans tons of grains but keeps the waste with it; we should not be like that. We have to adopt virtues. The nectar like milk of cow is attained by calf; the ant sticks to cow's udder gets only blood and sweat of the cow.

We do perpetration every moment but the kind Guru never takes not of it, for they know very well that how we are! Hence they keep pampering us. They understand that these tame living beings have just started their spiritual journey, if they are told unpleasant things they would run away. When Guru-saint become sure that even if they say unpleasant things to us or insult us we would not run away; we have become eligible for the spiritual journey then only they start removing our ignorance with the most suitable means i.e. when it is necessary for them to become angry they show their anger and if required slap us too.

Let us be so intimate to Guru and become eligible that as and when it is required to be angry on us they dare to do so.

As the rain water is consumed in the rivers and as the river-waters consumed in the ocean; likewise the faithful worship, devotion and prostration towards Guru would reach to Almighty Supreme Being. Sage Patanjali has described Supreme Being as under –

1) Klesha or anguish, Karma or actions of persons, Vipaka or the fruits of actions, Aparamrushtah or he who is devoid of all passions - are the four fold afflictions, which cannot be seen in that extraordinary person (Vishesha Purusha). That Supreme Being - who is qualified with special awareness known as Chetana is called Ishwar.

- 2) This Ishwar is all-knowing (Sarvagya).
- 3) Ishwar is the preceptor (Guru) of preceptors.
- 4) Passage of time cannot modify-extinguish him.
- 5) Pranava is the word that signifies Ishwar.
- 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).

On the day of Gurupurnima, by means of worshipping Guru-saint let us worship the Supreme Being and take the vow to live the life for the welfare of people and for our spiritual prosperity and bliss. In this way let us celebrate Gurupurnima festival.

Would we become fisherman living at the bank of Ganges?

Have we moved even a single step forward in our spiritual journey after celebrating great festival of Gurupurnima? Or have we moved backward by losing one year of our age? Let us take a stock of what is attained after celebrating festivals and great festivals.

Despite having been in the company of Guru-saint for years; despite having been in many spiritual tours with Guru-saint' despite hearing Guru-saint's discourses, despite attaining Guru-saint's compassion and intimacy have we made any spiritual progress? Or have we remained like a stone in water or like water on buffalo? The buffalo, fully covered with mud, would be cleaned after pouring water on it; but immediately after that buffalo would again welter in the mud! It enjoys the water on its body so after getting water on its body it would again welter in the mud and this cycle continues! We too waste the water in the form of sermons of Guru-saint and keep running after the ego and keep telling proudly "I am very close to my Guru!"

When Guru-saint keep flowing the waterfall of their divine speech 24x7 for the welfare of us, we become inattentive and feel that "I don't have any vices! Whatever is said by Guru-saint is for others to listen and follow!" And if someone becomes cautious then sometimes it is too late for him. He has become so old that all his senses have lost vigor and instead of he leaves the lust and worldly pleasures the vice versa happens. When we suffer with a terminal disease then what is the use of making Guru?

To assume Guru, to have Guru, means to make his ideals our ideals, to follow his auspicious commands, to obey even his general suggestions considering them as commands.

It is not to be forgotten that we assume Guru for our own need, for our own welfare, for our own self-interest, for our own spiritual progress. Due to incautiousness of longer period this purpose is forgotten and we visit and stand before Guru in such an arrogant way as if we have come for the welfare of Guru and not vice versa! Our ego makes us so blind that we never come to know that instead of being disciple of the Guru we have started living as if we are Guru of him. After that, we tell him Guru superficially and not with true devotion; and our behaviour is also not that of disciple. We start behaving like his guru and if he does not behave like our disciple, if he does not obey us, if he does not satisfy our ego and vices then we feel bad about it and slowly and steadily we start moving away from him and lastly we become hostile and adversary to our Guru!

Even after such rude behaviour of ours, true Guru-saint would not leave us. They are so kind and compassionate that they keep making efforts for our welfare and try to ensure that we again get back to the path of spiritual progress. But we, the statue of ego-arrogance and a web of ignorance, instead of seeing him as a Guru, start believing that the Guru is afraid of me, the Guru is stunned by my wealth, and the Guru can't be survived without me, etc. Even after this Guru never gives up his effort and directly or indirectly makes efforts for our goodness.

It is the inbuilt nature of Guru-saint to make every possible effort for the welfare of every living being; that is their only pleasure and attainment. Even though we can't take their true and complete benefit!

Even after hundred years the stone in the water of river Ganges remains stone only! The pilgrim travels hundreds of kilometers to have a dip in the water of river Ganges with a belief to wash away his sins and believes the Ganges-water so sacred that he carries a pot of Ganges-water with him to his native land! But alas! The person living at the bank of same Ganges keeps killing fishes of Ganges! Isn't it astonishing? He does not have knowledge that with the better use of water of Ganges highly nutritious fruits and vegetable can be sown. The ant sticks to cow's udder and gets only blood and sweat of the cow instead of nectar like milk. That is why for its lifetime it remains an ordinary small ant. Likewise the person residing at the bank of Ganges kills many fish everyday and lives the cursed life of fisherman instead of becoming saint or Yogi!

We too keep celebrating Gurupurnima, continuously be in the company of Guru-saint, do pilgrimage of sacred places, perform lots of fasting, keep visiting temples like holy places every day, do Mantra chanting using rosary for years; but if we don't attain knowledge and wisdom, if we don't understand what is good and what is bad, if we don't develop kindness and compassion, if we don't understand the philosophy of Brahma, If we remain the slave of addictions, if we remain greedy; then is there

any difference between us and the fisherman living at the bank of Ganges? Yes, there may be one difference i.e. the deeds of fisherman is overt and our vices are covert.

If we never try to improve ourselves and keep praying God superficially then how can God hear our prayers? The God only help those who keep trying for their betterment and spiritual progress.

Let us celebrate Gurupurnima taking volition to attain spiritual prosperity and bliss.

There is Buddha in chest and Goddess Bhavani in eyes!

In the Indian tradition Rakshabandhan i.e. festival of tying Rakhi (cotton amulet) is believed to be very dignified festival. If we look into the ancient Indian history we find that at the time of distress sisters tied Rakhi to brothers barring discrimination of caste and creed and brothers too reciprocated with giving gifts in the form of village(s) or sacrificed their lives in the battlefield or devotionally offered everything they had and thus protected their sisters.

The festival of Rakshabandhan is like a jewel of crown of divine Vedic culture! Rakshabandhan is like a blazing torch to remove the darkness of exploitation of women. Rakshabandhan is like a day in a year for taking the account of restraint and ruling.

For the whole year sisters keep waiting for Rakshabandhan so that they can tie Rakhi to their dear brothers. Those sisters who are hundreds of kilometers away from their brothers would send Rakhi by post and ensure that Rakhi reaches to their brothers on or before the auspicious day of Rakshabandhan. The brothers open envelop and after seeing the Rakhi and other auspicious things like Kanku-Chokha (i.e. sacred red powder and a few grains of rice used for performing religious rituals) and sweets become extremely emotional.

Sister ties Rakhi on wrist of the extended hand of brother and seeks a promise that brother would protect her. Brother accepts it after getting the Rakhi tied on his wrist. This promise does not only for own sister but it is for the whole female gender. The protection of female gender means absence of female exploitation. All the living beings are born from the womb of female only; that is why the absence of exploitation of female means absence of all living beings.

Every woman is a sister of any brother. Hence every brother-man should feel that every woman is his sister. The wars of Ramayana and Mahabharata were fought because of the absence of feeling of sister in a woman. That is why there is

a Gujarati phrase popular among the society which is translated in English as follows – wealth, land and woman are the root causes of quarrel! As and when, instead of having a feeling of sister in a woman, the feeling of wife takes place there will be absence of happiness and peace; there will be a war!

Living being can be exploited in many ways but the biggest exploitation is that he/she is seen with a feeling of perversion. On day of Rakshabandhan we get tied with Rakhi and we promise to all sisters of universe to protect them. On that day we remember our promise again and again and would brace ourselves up to win over pervert mind of ours.

The cotton thread of Rakhi tied by sister or mother has a tremendous value of emotions and blessings. Its value can't be measured by human mind.

Before going to famous Chakravyuha war of Mahabharata, Mother Kunta had tied a Rakhi on the wrist of Abhimanyu. In that war Abhimanyu was surrounded by great warriors of enemy, his whole body was pierced with the weapons of enemies but he did not die because there was a thread of Rakhi stuck on his wrist. Even Shri Krishna could not do anything due to that thread of Rakhi. Krishna took a form of rat and removed the thread of Rakhi; then only Abhimanyu was killed. Thus the author of Mahabharata has tried to explain the importance of Rakhi.

Why Indian culture is considered special than all other cultures? It is considered special due to its renunciation and sacrifice, restraint and rules, people consider women as mother. In India the deceit, force and artifice are not worshipped but those who are engrossed in the light of wisdom, those who are joyfully practicing penance and renunciation, and those who sacrifice their lives for the protection of cows, Brahmins and women are worshipped in India. And –

The responsibilities of women-sisters too are not less. The Rakhi of cotton thread is just a symbol. The true Rakhi of all the sisters is to see brothers in all men. From the eyes, gestures, expressions, behaviour of all women the streams of piouness, austerity flow in such a way that all the men are soaked in it and dissolve their perversion and filthiness. We are aware of the facts that who so ever came in the contact of the divine, auspicious and virtuous waves, vibrations and aura generated from the body of Mirabai were so awed by them that they used to forget their pervert nature in the presence of Mirabai. The sisters and daughters are heavily trained for all kinds of material gains and pleasures; now who will give them the training to be like Mirabai, to be a true sister and to tie a true Rakhi?

The responsibility of Gurus, saints, reverends and representatives of societies is very tough. They can be the foundation bricks of impartment of the training mentioned above. If guru-saints work hard and relentlessly then the situation of the women described by Poet Maithilisharan Gupt as - "Hey weak woman, your story is very

tragic. There is milk in your breast and tears in your eyes.” Can be changed to – “Hey strong woman, hats off to you; your tale is immortal. In your chest there is Buddha and in your eyes there is Goddesss Bhavani – the symbol of strength.”

Of course, the Rakshabandhan is one kind of bondage but it is an auspicious bondage, it is a bondage which can make one free from perversion. On this auspicious day let us pray to almighty God – Let all sisters bless their brothers and let all brothers protect the sisters.

Changing of sacred thread (Janoi) is not a game play

(Note: Rakshabandhan-Rakhi is also commonly known as **Balev**. This **festival** has special significance among Brahmins as it is the day on which Brahmins change their sacred thread (Janoi).)

On the day of Balev, Brahmins remove their old Janoi (sacred thread) and assume-wear new Janoi. The one who assumes-wears Janoi has to become Bhudeva (i.e. another Gujarati word used from Brahmin.) Bhu (i.e. earth) + deva (i.e. deity) – Bhudeva means deity of earth. So the one who assumes Janoi has to be the deity of earth, he has to contemplate on Braham i.e. the Supreme Being. Bhudeva has to remember this. Every year they have to assume new Janoi so that they remember that their goal should be to contemplate on Braham.

Bhudeva and Brahmin – these two words are very suggestive. In scriptures it is mentioned that there are 33 crores of deities but the live deities on earth are Brahmins. Deity means the one who believes that the whole universe is family and whose life is devoted to the welfare of the people.

Two words viz. Yagnopavita and Upnayana which are used for Janoi are very meaningful. Only after assuming Upvita i.e. sacred thread, the right of performing Yagna is attained. There are many types of Yagnas. The essence of all Yagnas is to perform virtues and auspicious deeds perpetually without expecting fruits of it. By performing such Yagnas the earth can be kept lush green and crop wise rich. Where king and his people are soaked in devotion and feelings of renunciation and sacrifice, the Satyuga i.e. the golden age prevails.

There are many secrets hidden in the word ‘Upnayana’ too. Upnayana means ‘more than eyes’ i.e. the eyes of understanding and wisdom. If one does not have the vision and wisdom to understand the living being, the universe and the Supreme Being in their original forms then true form of Yagna can’t be performed and Contemplation of Brahma too is not possible.

At the time of Upnayana Samskar (i.e. the traditional rites of passage) the Gayatri Mantra is attained from the reverend priest. During this ritual the person has to take

the pledge to recite the specific number of Gayatri Mantra. As the Mantra-recitation progresses the intellect is becoming subtle which can gradually lead to Brahma-Sakshatkar i.e. realization of Brahma.

The Gayatri Mantra is called is the great Mantra. With the recitation of Gayatri Mantra the efficiency of understanding of what is good and what is bad keeps developing. Due to such peculiarity the Gayatri Mantra is given a title of Maha-Mantra i.e. the great Mantra.

The happiness and peace can only be gifted by the pure and divine intellect and not by the increase of intellect. If we give all other material things to our children as a legacy but not the pure and divine intellect then they lose everything in the bad company either in our presence or in our absence. Whereas perhaps if we don't give any material things but give only pure and divine intellect to our children as a legacy then they would get the required money and wealth with the help of pure and divine intellect. Hence consider the legacy of pure and divine intellect as primary and other material things' legacy as secondary.

At the time of rites of Yagnopavita the Tripada(three-threads) Gayatri Mantra is received and as a symbol of it we assume Janoi with three threads and with three knots. That Janoi is replaced every year on the day of Balev. During twelve months Janoi becomes very old so on the day of Balev we assume new Janoi. At the time of assuming Janoi we must remember the pledge taken of the day of rites of Yagnopavita. It may happen that as the Janoi becomes old, we may have forgotten our pledge taken on day of Yagnopavita-Samskar that we would recite Gayatri Mantra for specific number of times. At the time of assuming the new Janoi we have to retake the pledge in the new form. During last year, due to our laziness we could not fulfill our pledge; this year we take pledge to ensure that we would not allow our laziness to enter so that we can complete our pledge of reciting Gayatri Mantra for specific number of times on daily basis. If we don't remember this thing while replacing the Janoi and only perform the rituals physically then we have to understand that we are deprived of the true benefit of replacing Janoi. So the one who is assuming the new Janoi and the priest who performs this ritual; both have to be aware of the essence behind the physical ritual of replacing Janoi on the day of Balev.

The ritual of changing the three-thread Janoi is not an ordinary activity. It is not a normal tradition. While changing that three-thread we have to change ourselves entirely, we have to change our whole thought process; with the help of this ideology we have to change whole society and whole universe.

If we can realize this spirit then only we are true Brahmin-Bhudeva. Otherwise the rite itself is in vain. Lastly let us prostrate Sun God and ask for the strength to fulfill the pledge taken for the welfare of society.

Any one can assume three-thread on his shoulder but with that he can't become Brahmin. Let us understand that what symbol does the three-thread represent and let us also digest the understanding of it and let us put that into practice and be a true Dwij – means let us attain another birth – sacrament-birth post Upnayana-Yagnopavita rites.

‘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 considered 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. Keeping 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.

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.

Let us open third eye in the Shravana month

Shravana is a month of Hindu calendar. Shravana is considered to be a holy month in the Hindu calendar due to the numerous festivals that are celebrated during this time. Also special worship of Lord Shiva and fasting is observed on Mondays.

Welcome Shravana month! During Shravana month let our conduct remain virtuous and graceful, let us hear virtuous stories, let us see good things, let us eat good food, let us touch good things, let us smell good things.

Shravana month means a month to hear good and virtuous things and after accepting whole heartedly try to practice them accordingly. It is a month to hear about what good to see, what good food to eat, what good things to touch and what good things to smell.

In the month of Shravana ‘let us eat good food’ means we should eat such food and in proper quantity so that the food is digested easily. Shravana month comes during monsoon season so the atmosphere remains humid and cold. The Sun God also remains behind clouds so its Darshana (sight) is rare during Shravana month. Due to these reasons the digestion power becomes weak. Hence if we keep eating like what we eat in others seasons then we will not be in position to digest it and so we can be a victim of various diseases. That is why there is tradition of taking one meal during Shravana month so that many diseases can be avoided. But if we don’t understand the true secret of ‘eating one meal’ and during one meal we consume food of three meals than that would be harmful to our body. If usually we take three meals and during Shravana month if we take only one meal then food of two meals is saved; if we give that food to needy people then we can earn Punya i.e. virtues during Shravana month. Those whose monetary condition is not very good can donate in this way and earn the Punya.

In the month of Shravana ‘let us see good things’ means we have to be cautious and alert so that the pervert scenes and thoughts are avoided. The pervert thoughts are penetrated in human mind through five senses. But the eyes are the main gate to let the taints and pervert scenes enter into human body. Butterfly loses its life impassioned with the light of lamp.

In the month of Shravana the devotees of Lord Shiva offer Bel-Patra (Bilwa leaf) to Lord Shiva. It is mandatory to have three-leaf in the Bel-Patra and only such Bel-Patra can be offered to Shiva. This is also a secret which should be known to devotees of Shiva –

The three leaf of Bel-Patra indicates the third eye. To propitiate Lord Shiva, to attain Lord Shiva, to understand three-eyed Shiva we will have to be a person with three eyes, open our third eye. Usually the universe we see with our two eyes is not exactly like that; the universe is more than that; universe is more special, intricate,

complex, divine and full of profound mysteries. To have the self-experience of it we will have to inaugurate our third eye of spiritual intellect and wisdom. And to have spiritual intellect and wisdom we have to worship Lord Shiva. At the time of offering Bel-Patra to Lord Shiva always we have to remember that we have to open our third eye. If we keep on offering thousands and millions of Bel-Patra mechanically then we can't get any benefit out of the offering.

Bel-Patra has many herbal values too. The juice of Bel-Patra is beneficial to eyes. The kernel of Bel-Patra is the remedy for diarrhea. To understand and attain such secrets of offering Bel-Patra to Shiva it is necessary to open the third eye. If we can live our life free of superstition and illusions then only it can be said that we have attained the bliss of Lord Shiva; then only it can be said that Lord Shiva has blessed us.

In the month of Shravana 'let us touch and smell good things' – let us understand the 'smell' and 'touch' philosophically. We should not forget that due to greed of smell-odour the hornet is trapped and due to infatuation of touch the elephant like strong animal is trapped. Hornet, elephant, deer, butterfly, etc. are infatuated with one subject matter only still they suffer a lot then how much sufferings one will have who is infatuated with more than one subject matters. If the third eye is opened then only such secrets are understood; or we may say that if such secrets are understood then only it can be said that the third eye is opened.

Hey Lord Shiva, hey Mahadeva, hey Neelkantha, hey Trinetri! Grace us so that our third eye is opened.

Scientific secret is hidden in the 'one-time meal' of Shravana month

There are twelve months in a year and each month has its useful secret – some months have spiritual secret, some months have physical secret and some months have divine secret. Each month has different weather hence significance and importance of each month is different. The finder definitely finds it. Here let us understand about the Shravana month and observance of 'one-time meal' during that month.

Shravana month comes in monsoon season. In monsoon there are heavy rains. The sky is behind the clouds. The Sun God is seen very rarely. Sometimes there is rain and cloudy atmosphere for days. During these days Sun God remains invisible. The cold weather due to rain and lack of sun-rays – due to both reasons the digestion power is affected. The digestion power becomes very weak; the food is not digested.

Because of this reason many diseases are emerged. The experienced people say that mother of many diseases is the weak digestion power.

The Sun God is considered as main force in providing Prana (life force) to all living creatures of the universe. This fact is apparently visible in the leaves of plants and trees. The sun-facing side of the leaves is shiny, dark green and strong; the other side of the leaf which does not face the sun is pale, ordinary green and weak. With this single example we can imagine the impact of the Sun-rays on all living creatures.

In the worship of Gayatri too, the Sun God is the main factor. For the word 'worship' the Gujarati word is 'Upasana' i.e. Up+asana means 'to sit nearby understandably' and 'to sit nearby in the position of posture.' In the worship of Gayatri one has to sit near the Sun God with true understanding and in posture. The Sun which we see in the sky is extremely hot and far off. How can we sit in a posture near that Sun? Physically we can't sit near the Sun so we have not to do so. But we have to understand the secret that how we can get the maximum Prana from Sun God; we have to behave accordingly so that we get maximum Prana from Sun God and digest it. Let us understand with an example. We know that the fruits become ripe with the heat of Sun, hence it is full of Prana of Sun. Without cutting the fruits or peeling the skin of the fruits if we eat them directly with our teeth then maximum Prana of the Sun can be attained. To eat the fruits in this way and to remain for some days entirely on intake of fruits is also considered as one kind of worship of Gayatri Mantra. Taking one of the many types of Gayatri-worship we have to identify the Supreme Being under whose control and regulation the Sun God functions.

The Sun is addressed as a God is meaningful. It is awoken, live and real God. There is exception in believers of the fact that Sun is God. It is Sakaar (real) also and Nirakaar (formless) too. Due to the Prana (life-force) of Sun we all are vital and full of life.

Such Prana-provider Sun God is covered under the clouds in the monsoon season. Hence a little flow of Prana reaches to us. Due to that reason our digestion power becomes weak. When our digestion power is weak and we consume food equivalent to our normal diet we suffer with diseases like diarrhea, vomit, dysentery, stomach-pain, etc. To save us spontaneously from such diseases our saints and monks devised a strategy. They have established a custom of eating only one meal during Shravana month. As our crass intellect can't understand the scientific secret easily they establish the custom giving religious shade to it – they preach that the observance of fast or one meal a day during Shravana month and Chaturmasa (four months of monsoon season) one gets virtue and hence we attain heaven; by not observing this custom we get sin and attain hell. If the health is maintained and we remain happy and peaceful then it is considered as virtue and attainment of heaven; and if we fall seek

and due to it if we suffer pain and unhappiness then it is considered as sin and attainment of hell.

To provide happiness and peace, the compassionate saints, monks and experienced people give us the means, show us the ways tactfully but we did not understand the essence of them and use our intellect in wrong direction. We did fast and observe one meal a day custom but not by eating fruits and easily digestible foods but by eating more than our normal diet and taking heavy sweets and fried foods which is difficult to digest even under normal conditions. After taking such heavy meal in a day we also consume food which we consider as a food (Falahar) which can be taken during fast. When people of wisdom have provided us with a tactic to avoid diseases during monsoon season; we, with our pervert intellect try to find way which can lead us to diseases!

We don't have that much intellect the animals and birds have. When animals and birds are sick they give up the food; they follow their intuition. We, the so called intelligent people ignore the intuition and reach to the last stage of duress and compulsion.

Many of us may have seen the dog vomiting after eating grass in the monsoon season. Dog is an animal. Poor dog does not know that during monsoon it should have less food. It eats but the moment it feels anxiety it throws out the food by vomiting. The infallible means for the dog to vomit is the grass. It eats the green grass and after some time vomits; thus makes itself free from the heavy stomach. Does human being inferior to dog? Experience people used to say if human being wishes he can be deity. Then why doesn't human being wish?

Shravana means to hear. The month of Shravana is to hear auspicious and sacred stories. As for the eleven months we had tortured our stomach, by eating one meal a day during Shravana month we can compensate. Likewise for the eleven months we had heard useless, sinful and unhealthy tales; we can compensate it by hearing the auspicious and sacred tales. The food is physical diet and the hearing of tale is subtle diet. The human being can't do without both diets. During Shravana month we have to accrue so much that it can compensate of the past eleven months and also the remaining credit takes care of the coming eleven months.

Thus during Shravana month let us try to do truthful fasting or take only one meal a day for the whole month and also hear auspicious tales and ensure that the garbage of stomach and mind is removed so as to enable us to get happiness, peace and attain the heaven of excellent health.

Hey Supreme Being! Please grace us the understanding and power to do meaningful fasting or one meal a day during auspicious month of Shravana.

True celebration of Deepawali

It is a nature of human being to see the things happening nearby and around him; one may call it a weakness too. What we observe around us is reflection of what is inside us. There is Sanskrit maxim – Pinde so Brahmande – meaning what is inside our body is reflected in the universe. So let us be introvert and not the extrovert. If we become introvert and start looking inside us then we can be free from the attractions of the outside world. Till the divine experience of inside world is not tasted we keep roaming after the external world and its revelry. When deer comes to know that the musk is inside its navel its running around in the jungle is stopped. As the beggar, sitting on a hillock full of wealth hidden underneath it, begs for a few dimes; likewise we too leaving the splendid treasure hidden inside us make vain efforts to find it in outside material world, leaving five perceptions or subtle elements viz. Rupa (form), Gandha (smell), Sparsa (touch), Rasa (taste) and Shabda (sound)!

Our attention is not towards the perpetual streams flowing in the form of divine love and affection inside us because our time is not saved at all due to our blind run after the mirage. Our eyes are so stunned with our futile ego that we don't understand or recognise our internal divine world.

During Deepawali even if we lit infinite lamps in outside world, would the darkness of ignorance and misunderstanding be removed? In the universe the true understanding is the most valuable thing.

What is the life of a building which is built on the foundation of sand? What is the reliance of the material happiness attained by the body? The body is got to attain the eternal happiness. What efforts have we made for that? When would we make such efforts? Till the proper time is there we should be alert or else the human birth is wasted.

Kabir says - Between two round stones of a mill food grains are grinded. The grains which are resorted to the rod which is located in the middle of the mill are saved from grinding. The rod remains firm and stable in its place. Neither it calls any one nor does it deny the shelter to those who seek its shelter.

Miseries after miseries between the period of fetus and death! Why do we forget this matter? Even after reminded by others we don't take it seriously. Do our wish to celebrate Deepawali in its true form is dead? When we attain eternal happiness and peace then only it is said that we have celebrated true Deepawali. The divine human body is assumed not to suffer the pain of unhappiness but to attain eternal happiness and peace in the form of salvation. This is the specialty of attaining human body in comparison with other bodies of animals and birds. If the human life is lived just to eat, drink and give birth to offspring then a human being is considered as animal without horn and tail.

What is the message of Holi festival?

The story of Hiranyakashipu and Prahlada means the friction between the lustful life and devotional life; it is an exhibition of the quarrel between the father and the son normally happens in the family; or it is an explosion of terrible collision between the precious metal like gold and less precious metal like bronze.

How Hiranyakashipu in the form of power of father, demon, material, and majority tries hard using dirty tricks to knock down, defeat and bend Prahlada in the form of power of son, virtuosity, spiritual and minority but in the end is defeated. With this example we are memorized about such stories continues era after era after era.

Though Holika, the sister of Hiranyakashipu, who had a blessing that the fire can't burn her is burnt to death while trying to burn devotee Prahlada taking into her lap and sitting on the bonfire! This episode explains that even if the demonic power has earned the blessing using penance of inertia from the power of deity, the blessing can be failed, if it is used to harass devotees and curb the freedom of innocents. Hence there is no need to fear for the Prahladas who are symbol of divinity but remain as minority, from the Holikas who are symbol of scientific inventions of mass destructions. These inventions of mass destructions would swallow their inventors and the Prahlada would survive at the end.

The all pervading omnipotent authority i.e. Supreme-Being as and when necessary would prove all the rules and inventions wrong which are invented by human. The one who are capable of gladly bless people; can't He curse them out of anger? We have become blind out of ego and arrogance, not the Supreme Being. At last the true religion would win means the animator would win and evil would be defeated, the killer would be defeated.

The wife of Hiranyakashipu stayed in Ashram of sage Narada during her pregnancy when Prahlada was in her womb. How definite the culture and sacrament during gestation period are, can be proved with this episode. Despite the seed is of the demon-lust if it is watered with sacrament of Sage the tree can be of renunciation and devotion. It can be said from such example that how infallible the impact of the sacrament of gestation period then the seed of fetus. That is why the importance of sixteen sacraments is hailed in Vedic tradition. After sowing the seed if we remain careless and don't keep attention of watering the seed then we have to repent.

The act of trying to kill Prahlada in bonfire by Hiranyakashipu's sister Holika is considered extremely reprehensible. Despite the same, why should we memorize the episode every year by lighting a bonfire (Holi)? Actually this festival is not for remembering Holika but it is celebrated to remember that if we torture the devotees-innocents then the blessing we attain from the God would become the curse. So every year this festival cautions us that the distress of the innocents is more powerful

than the blessing of God. Tulasidas rightly said – the distress and curse of poor never go in vain; the iron is turned into ash with the leather of slaughtered animal.

There is a specialty of saints and sages; they explain the complex rules of science so easily by correlating them to religious practices and ensure that the religious followers observe those rules and get the benefit of scientific rules with feeling of practicing religious preaching. The religion is infinite science and the Almighty Supreme Being is accomplished science.

Prahlada comes out safe and sound from the bonfire – means the worship and virtuous thoughts become victorious. So the next day is celebrated as Dhuleti by the followers of Prahlada, for the worst day is over. The Dhuleti is also called Rangwali Holi – the festival of colors. People play Dhuleti with many colors. During this festivity the demonic power proves its presence by abusive sounds; thus they say that we are still there, if you remain slightly inattentive then we would attack again.

The ups and downs of deity power and demonic power is called life, it is called universe.

The demon stays away from the common man but he stays very near to literate. When the ego of ordinary man is hurt he feels afflicted without giving vent to his feelings and sits without retaliation out of compulsion. But when the ego of literate, ego of a person who has authority is hurt he would not sit without retaliation, his inner demon comes out roaring.

Why greatness of Atham (3 fasts) is more than Athai (8 fasts)?

The Upvasa i.e. fasting is given a definite place in all cults and sects to move forward in the path of spirituality, to be stable in the path of spiritual prosperity and to attain knowledge so that the value of spiritual orientation is understood. The simple meaning of Upvasa means ‘to remain very near’ i.e. to sit very near to spiritual prosperity; to hear virtuous tales which help attaining spiritual prosperity, to speak virtues and put the virtues in practice.

For the fast related to spiritual prosperity the scheduled and precise food is suggested. In certain cult the fast is observed by not taking any kind of food and in certain cult fast is observed by not taking food as well water. But the main goal of every fast is to cultivate mind, practice restraint, and to establish a rule of self-soul.

Among different types of fasting there are two types of fasting namely Athai and Atham. In Athai fasts of eight days are observed and in Atham fasts of three days are observed. The fasts of Atham are valued more than the fasts of Atham. Here is

the reason for it –

As we are habituated with 2-3 meals a day, during fasting our mind and senses become anxious and impatient for the food. During that phase we have to bear a lot to remain firm in our determination so that the senses do not succumb to the pressure of taking food. During this period, our forbearance is tested enormously and on third day of the fasting its intensity is at the peak. From fourth day onwards the intensity starts decreasing; this matter is very well known to experienced people. The war of brainstorming during anxiety and impatience would reach to the highest peak on third day. From fourth day onwards it is being decreased and to have control over instincts of mind starts becoming natural and slowly the intensity of brainstorming is subsided. Thus, to have control over mind for first three days of fasting when it is severely craving for food is considered as penance. And hence the greatness of Atham (three days fasting) is valued more. From fourth day onwards the craving for food would be decreasing and fasting would become new normal, natural and the practitioner does not require extreme penance to control the mind. Thus, there are more virtues (Punya) for more penance and fewer virtues (Punya) for less penance.

The definition of virtue-sin too is associated with happiness-unhappiness and the attainment of happiness-unhappiness is based on good health and bad health. In fact, with the help of fasting better health is gained; and the happiness attained because of better health is the fruit of the fasting. Those who practice virtues with such true understanding are not shaken with the delay of getting fruits of the virtues nor are they feared with the criticism of people.

The sin of deteriorating health because of the irregularities in diet, knowingly or unknowingly occurred during entire year is burnt to ashes by the sacred fasting of Athai-Atham and ensures that the practitioner attains the great health and thus the great happiness of the great virtue. When would we come out of the cussedness of superficial fasting and would practice the fasting in a truly auspicious way?

In scriptures too it is preached that the body is the main tool to observe religion. It may happen that some religiously passionate individual does not care about the body arguing that the body is ephemeral but even to follow and worship the religion it is desired to take proper care of the body. Athai and Atham like fasting is the infallible remedy for the ill-health and permanent maintenance of better health.

During fasting it is necessary to drink water so that purification of the body can be done easily however there can be an exception for specific experiments.

Micchami Dukkadam...

Michchhami Dukkadam-Day is for establishing happiness and peace

Michchhâmi Dukkadam also written as michchha mi dukkadam, is an ancient Indian Prakrit language phrase, found in historic Jain texts. Its Sanskrit equivalent is “Mithya me duskrtam” and both literally mean “may all the evil that has been done be in vain.” “Please forgive for my mistakes done knowingly or unknowingly” – How much generous and noble spirit is filled in this maxim!

Every human being is susceptible to errors. How much alert and cautious one is but mistake would occur! However one thing is made clear that the one who asks for the forgiveness for his mistake is already aware about his mistake and he has recognized his mistake as a mistake; and if it is known then it can be said that many things of life are already known. One knows that mistake is already done – that is not the only matter in this but there is something special into it. What is that special? Here the forgiveness is also asked for the mistake done! Thus it is a proof of generosity and humility too. The one who has attained generosity and humility, it can be said for him that he has travelled far ahead in the path of welfare and spiritual prosperity. For, even so-called great people too lack these two virtues.

It is unfortunate that the festival and practice of Michchhâmi Dukkadam is believed to be on one religion or one community or one cult. There is an infallible element for establishing world peace hidden in this practice. There is a test of both – one who speaks the maxim ‘Michchhâmi Dukkadam’ and the other who listens to it. Both parties get relaxed and peace of mind by the reciprocal of this maxim. The one who pronounces this maxim with as much compassion, humility and integrity; that much relaxation and peace of mind he would experience. During whole year we were getting crushed by the burden of the errors, mistakes, sins, vices etc.; on this day we have to be free from that burden and become thoroughly relaxed and peaceful and start a next year afresh.

The one who knows about his mistake, who asks for the forgiveness for his mistake and who does not hide his mistake gradually enters into the field of less mistakes and subsequently reaches to a stage of mistake-less entity; thus attains the scarce position like deity. This way the whole society is uplifted, for this festival is of the whole society.

The great persons had hidden many secrets in such practices and festivals but over time the true practices are forgotten and only material part of it is remembered. Thus at present majority of the people speaks the maxim Michchhâmi Dukkadam hypocritically and those who listen to it are also take it as a part of material custom.

That is why the present lot of great people has to ensure that such festivals are celebrated and practiced with their true purpose.

It is very difficult task of asking for the forgiveness of the knowingly or unknowingly committed mistakes; but by doing so again and again, to reach to a stage where we don't commit mistakes and hence don't need any forgiveness is the ultimate stage of the attainment.

A mistake is committed and then to repent is humane; not to repent a mistake is demonic; knowingly committing mistake again and again is monster like act and not allowing mistake to take place is deity like gesture.

A parrot like recitation of the maxim Michchhâmi Dukkadam is not at all beneficial. The maxim must be spoken very understandably so that the conscience of the one who speaks and the one who listens must become free from all vices and prejudices.

It is said that each human being is of different kind. One person is such who asks for the forgiveness of the mistake committed unknowingly. Not only that but no one compels him to ask for the forgiveness not is he forced to do so; despite this, he seeks forgiveness, every year he seeks forgiveness, his whole society seek forgiveness! The other person is such that he commits crime, he is also aware of his crime; he is remanded for the crime; he is jailed for the crime; despite all these he does not apologize! Not only that but after coming out of jail he keeps committing crime again and again! His whole society behaves like this! What would happen if people of this society start mixing with the people of society of virtues and generosity? Then the jails would start becoming crowded, more and more manpower and huge budgetary allocations are required for building more jails. If one thousandth of such spending is done on the propagation of how to live virtuous life so that no one has to seek forgiveness then we have not find to find heaven elsewhere, we would experience it right in front of us!

Those who have consciously asked for the forgiveness and who have granted forgiveness only they know that how relieved, relaxed, peaceful they have experienced! These people's peaceful state of mind helps others to learn a lesson to ask for the forgiveness and grant forgiveness to those who have asked for it.

It is established fact that the stressful mind would make a person unstable and under the worst scenario compel him to go to lunatic asylum. The Michchhâmi Dukkadam is the divine remedy for such person to remove his stress. Normally we have found many water-huts during summer season and heat waves but have we ever thought of a strategically implemented plan to help those who live stressful life and who are on the verge of getting admitted to lunatic asylum.

We prostrate thousand times to those who have devoted their lives for the welfare of the people and with their vision have provided us with the possibility to experience

heaven on the earth!

On this auspicious festival day, consciously I like to say Michchhâmi Dukkadam to all of you.

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 benefitted 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.

Paryushana – a festival to repel oblivion of prevalence of great vow 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 Jainism?

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 whom 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 nonviolence. 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”.

Paryushana – the great festival of wisdom

Looking to the history it is observed that the different festivals are the varieties of different cultures; they are the protector and nourishment of the cultures.

When the intellect (Buddhi) becomes subtle it is called merit-talent (Medha) and when merit-talent touches luminous boundaries then it is called Pragya i.e. wisdom.

There is Vedic statement “Tatra rutambhara pragya”. It means “when the intellect touches subtlety it turns out to be wisdom. Just as Pragya (wisdom) stands for subtlety of Buddhi (intellect) so also Ruta (the experienced truth) signify subtlety of Satya (truth).

The wisdom in itself is equivalent to festival and the festival is an infallible and unique means to attain and propagate wisdom. The other name of ‘attainment of wisdom’ is ‘celebration of festival’. If we keep celebrating festival without attaining the luminous secret of wisdom then the celebration is futile.

Guru, saint, abbot, Bhagvant, Tirthankar etc. could see, know, understand and attain the Supreme Being hence they were called Gurus; and their altruistic and philanthropic nature has initiated the routine to celebrate the festival to ensure that common people too are not eluded with the benefits the Gurus could have. The wisdom of some has ensured the celebration of festivals and some festivals inspire wisdom; thus they both become mutual confirmers.

Why Paryushana is called great festival? Because it provides wisdom and the festivals which provide wisdom are considered as great festivals. And the festivals which provide only fallacy and material intellect are called the ordinary festivals. The material intellect only inflates selfishness and business acumen whereas wisdom provides us to understand the subtlety of each element and thus help us attaining the true knowledge of it. The wisdom unfolds the secrets to attain true happiness and peace.

If nonviolence is excluded from the Paryushana festival then - is there anything left which can call Paryushana the great festival? Forget about the festivals, even any culture of the universe discards the nonviolence then it becomes pervert culture, demolition culture, demonic culture and egoistic culture. The figure and nature of

festival is nonviolence. The one who explodes the most subtle spiritual secrets is called Pragyā i.e. wisdom; and who gifts such Pragyā is called great festival of Paryushana.

The festival is to attain wisdom and the wisdom is for the candidate who wants to be wise. Festivals are not only for the religions, sects or individuals; they are for those who truly celebrate them. Sword is not of iron or the blacksmith; it is of the one who knows how to use it properly at times. Likewise the festivals are for those who really want to attain wisdom and become wise.

All the efforts to attain wisdom and to propagate it are equivalent to true celebration of Paryushana festival. Only with the help of wisdom the Supreme Being can be understood, recognized and attained. Only with the help of wisdom the hurdles and afflictions of the path of salvation can be identified and the salvation seeker can keep him away from those hurdles and afflictions. Only with the help of wisdom the value of salvation can be understood and then successful effort can be made to attain it.

Only true celebration of festivals is bestowal of the wisdom; or may we say that the one which bestows the wisdom is the true celebration. To circulate and propagate, to write, to preach such blissful subtle understanding; they all are divine types of celebrating Paryushana festival. Out of all of them which type suits us more is ours!

To be able to tell 'Michchhâmi Dukkadam' is the obligation of the wisdom and the attainment of wisdom is the obligation of true celebration of festivals.

Paryushana – the great festival of friendship

Each festival gives its own prominent gift to society. With the celebration of festival on regular basis the path of spiritual prosperity and welfare is revived and restored. With the help of celebration the dust of doubt, laxity, laziness, illusion and other obstacles are to be removed and feelings of friendliness, compassion, gladness etc. are to be restored.

The Paryushana festival particularly commands the feeling of friendliness and hence it is called great festival.

In every human's life, living creature's life the place of friendliness is of paramount importance and supreme. Sage Patanjali says - 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. The three feelings viz. compassion, gladness and indifference are included in the practice of friendliness feeling.

In this world we come across four kinds of associations - happy-go-Lucky, those who are perpetually unhappy, those pious souls, and evil persons. What approach we

should have when we have to deal with all those four kinds of people? Our aim should be to be pleasant at any cost. Hence if we are habituated to keep feeling of above mentioned four types then only the pleasantness of our mind will be sustained. Instead of friendliness, compassion, gladness and indifference if there will be feeling of envy-jealousy, contempt, hatred and disgust then the balance of mind is vanished; how can there be pleasantness in the fate of imbalanced mind?

After coming into contact of happy-go-lucky people if we show friendliness towards them, if we consider them our friend then only the feeling of envy-jealousy does not emerge. We have to keep a caution into this; as we show friendliness towards happy people, we have not to conclude that they too consider us their friends. Or else we would start expecting some help from them and if our expectations are not met then our mind would be disrupted.

Even if we are not in a condition to help the afflicted person, at least we can exhibit compassion towards him. After seeing the afflicted person we can also make ourselves cautious and start making efforts so that to avoid the afflictions in our life.

We have to keep disgust towards the sin and not towards the sinful person, so we are not enticed to practice sins. There are many examples of sinful persons becoming saints after observing the repent. Hence don't keep feeling of disgust towards sinful but be indifferent towards them.

All of above mentioned feelings are to be kept for maintaining the pleasantness of mind. The pleasantness of mind is the true accomplishment. The material wealth can actually deprived the pleasantness of mind, for every moment we remain worried that the wealth will be robbed by someone or someone would hurt us and snatch our wealth. Under such condition how can there be pleasantness of mind?

What have we earned if we did not try to attain feeling of friendliness during the celebration of Paryushana – the great festival? This year too we have celebrated it stereo typed!

Have we resolved during the eight days of Paryushana to understand the above mentioned four feelings in their true sense and practice them in our life so that the pleasantness of mind prevails? If we have not resolved then when will we do it? If yes, then when will we make others enthuse to practice them?

The great Mantra of the great festival Paryushana is “Michchhâmi Dukkadam” – the meaning of which is ‘forgive me’, ‘forgive my mistakes’. From whom are we asking for the forgiveness of mistakes? Do we ask forgiveness from enemy? The enemy always wants to trouble us. So the forgiveness is to seek from the friends only. We make a roar of Michchhâmi Dukkadam in the whole universe; that means we believe that the whole universe is our friend. Let us not forget this.

With the Mantra Michchhâmi Dukkadam, the Mantra ‘Vasudhaiva Kutumbakam’

means ‘the world is one family’ is asserted, predicated.

The significance of human birth is to make efforts to attain salvation. The practice of friendliness is one of the noble efforts of attaining salvation. The great Mantra Michchhâmi Dukkadam is gifted by Bhagwants for the inspiration to practice friendliness and to keep it roaring every year Paryushana festival comes. That is why the great festival of Paryushana is also called the great festival of friendship.

To have a feeling of ‘Vasudhaiva Kutumbakam’ means to become a Vishwa-mitra i.e. a friend of universe. How can it be the act of coward? But that act is not of Vira i.e. champion too. That act is of the Mahavira i.e. great champion. To become Mahavira one has to go beyond all narrowness, sects, communities, countries and situations.

Only becoming of Mahavira can throw away the triviality and stereo typed inclination. Live and let live – only with this ideal one can’t become Mahavira but the one who is ready to sacrifice his life to let other live can become Mahavira. ‘Let the nectar go to others’ – with this feeling, the one who keeps consuming poison, can become Neelkantha-Mahadeva.

The Shravana month is to listen and let other listen. During Shravana month only, the glory-singing days of Mahavira-Mahadeva come. During Shravana month, which glory-singing tale of Mahavira we would like to hear or we will tell others? This – ‘Even though we suffer, we would try to make others happy; we would sacrifice our life to let others live.’ Such compassion and feeling can only be possible in the Vishwa-mitra i.e. a friend of universe. By practicing Athai, Atham, Pratikraman etc. we have to do purification of mind and with that we have to attain true understanding. When we would attain true understanding we find that all the living being of the universe are our friends. Whether other living beings believe one a friend or not but the person with true understanding would always believe them friends. When true understanding becomes nature we don’t need to try to attain the salvation, but salvation comes on its own to us.

During great festival of Paryushana let us wear a Rakshapotli (In **Jainism**, protective threads with amulets are called **Rakshapotli**) of the feeling of friendliness. The material Rakshapotli of threads with amulet is imitation of original; it is the symbol of original. Sometimes even imitation can refresh our memory of original.

Only mother Trishala can give birth to Mahavira – the Vishwa-Mitra. The trilogy of virtues viz. afflictions friendliness, compassion and gladness can remove trilogy of afflictions viz. Raga (desire, attachment to pleasure), Dwesha (hatred), and Abhinivesha (fear of death).

One requires energy in manifold to remove internal goons (metaphor of afflictions) than the energy that is required to remove external goons. Once we remove the

external goons and sit in cave quietly then we come to know that the internal goons have accompanied us in the cave too. As we are able to see the external goons with our eyes we can become cautious but to see internal goons we require divine vision and to calm them successfully we need divine understanding.

The divine understanding is totally different and original than the stereo typed understanding. Even after staying in the lake of stereo typed understanding if one wish to remain blank, dry and un-watered then he has to be Mahavira and wear the armor of divine understanding.

During great festival let you strive with friendliness and with the help of friendliness let you rush towards attainment salvation.

Gochari (alms) is a means to reach to divinity

In Jain community the word used for the alms is ‘Gochari’. Alms (Bhiksha) and Gochari; both words are of dignity in their respective fields.

As such the word ‘Gochari’ says many things but it has become so much usual and prevalent that we are deprived of the knowledge of its vivid semantic. Here humble and small effort is made to disclose the secret of its meaning.

In the scripture of Hathayoga certain names of Mudras (Mudrâs are hand gestures used in conjunction with Pranayama (yogic breathing exercises), and are generally done while seated in Padmasana, Sukhasana or Vajrasana pose) are like Khechari, Bhuchari, Chachri, Agochari. Khecarî Mudrâ is a Hatha Yoga practice carried out by curling the tip of the tongue back into the mouth until it reaches above the soft palate and into the nasal cavity. In the full practice, the tongue is made long enough to do this with many months of daily tongue stretching and by gradually severing the lingual frenulum with a sharp implement over a period of months. The literal meaning of the word Khechari is to graze in the sky-space.

The word Gochari is made of two words i.e. Go+Chari – the meaning of first word ‘Go’ is senses (i.e. Indriya) and the meaning of second word ‘Chari’ is to graze. The full meaning is – mental instincts of senses (i.e. Vritti); it is also described as the waves and ripples of the disturbance upon the otherwise calm waters of the mind.

Vrittis remain engrossed in the senses constantly. Appetite, thirst etc. are the body functions. When we have an appetite, craving for the food the Vrittis start grazing in the senses related to appetite. Meaning – unless and until the appetite is satisfied the Vrittis engross with the related sense. To make our self free from this state we eat food. Everyone eats the food of his choice and taste. Thus the food taken to savor the taste and waywardly is called foodstuff. But when the foodstuff

being taken as prescribed by the scriptures and it is consumed at the time mentioned therein and the purpose of this eating is to sustain the body then the foodstuff consumed is called Gochari. Actually speaking, the Gochari is a means to reach to Agochari i.e. divinity. At the time of appetite the Vrittis which were engrossed in the state of hunger are being freed from the Vritti of appetite and place it in the path of spiritual progress and welfare with the help of Gochari – it is called Agochari (divinity). If we put it other way – to be free from the body function (Vritti) taking help of body function only and then engross it into the self-soul is called Agochari. Meaning – Consume all Karmas, be completely lust-free and desire-free and be stable into salvation-liberation is called Agochari.

Instead of telling “I am going for alms” or “I am going for food”, the experiment of using phrase “I am going for Gochari” in the routine is a tactic to remember the inspirational meaning of Gochari. This is the infallible tactic to take care and remember of the purpose for which the sainthood is adopted. We have to show respect to the foresight and revolutionary thinking of the monks who have designed the word ‘Gochari’.

There are two meanings of Gujarati word ‘Vahoravu’ is used as a group of words (viz. “Gochari vahorava javu”); one meaning is ‘To purchase’ and the other meaning is ‘to take risk’. Both these meanings are significant. When we purchase anything we have to pay for it. So we have not to forget that when we take something from a house in lieu of that some portion of our penance is going to be spent. And if we don’t comply with the rules framed for Gochari then we are taking a big risk. We can’t afford to be ignorant about that.

For taking Gochari we should select a far off place so that after walking some distance our gastritis would be more active and we would be able to digest the food properly. The second benefit of going far off is that we have to go to the unknown houses and unknown people; whereas in the nearby places there will be known people.

Sage Patanjali in his Yogadarshana describe the scenario as follows - If a Yogi is materially affected by the invitation and praise of the known local people and develops attachment towards them and turns egoistic, and then he will have to face some kind of undesirable consequences. The invitations and solicitations of worldly people may go to the head of Yogis and make them believe that they are the king of Yogis. “How much adoration gain receiving, I am treated like a god. I am a great Guru. I have limitless disciples.” This kind of ego will create harmful situation for him. This leads to attachment for his followers and their families. This will hamper his progress. Yogi Maharaj will lose his powers and remain where he has started.

Thus the great saints and sages have narrated the word ‘Gochari’ with such

vastness that even if we write pages to understand the food for thought hidden in the word, it would be insufficient. Hence the gist and essence of the word ‘Gochari’ (alms) which is not to be forgotten is – Gochari is infallible means to reach to Agochari (divinity). Hence Gochari (alms) must not be given exaggerated importance, for the aim is to reach to Agochari (divinity) so focus must be there on Agochari). It is also to be noted that with the sense like eyes, ears etc. unhealthy stuff penetrates to innerman, likewise with the sense like tongue too unhealthy stuff can penetrate. In, fact, all other senses follow the tongue-sense. Hence not only saints and monks but all those who are the travelers of the path of divinity must be cautious by adopting Gochari and subsequently reach to Agochari i.e. divinity. For that let the blessings of Munis and Bhagwants shower on us.

How will we celebrate Mahavira-Jayanti?

Whose birth anniversary should be celebrated? The birth anniversary of those who have attained great victories, achievements etc. should be celebrated. Why the birth anniversary is celebrated? They are celebrated so that those who celebrate them get inspiration and power to attain great victory. What do we mean by great victory? The great victory means the attainment of salvation, liberation, solitude (Kaivalya), eternal peace and happiness etc.

The festivals of Ramanavami (birth anniversary of Lord Rama), Mahavira Jayanti (birth anniversary of Lord Mahavira) and Hanuman Jayanti (birth anniversary of Lord Hanuman) come in days of almost same month of Indian calendar. Hanuman is also Called ‘Mahavira’. The name ‘Mahavira’ used for Hanuman and Vardhaman is very significant. Those who research generously would find many similarities in these two great characters. Today let us talk briefly about Mahavira-Jayanti.

Every year Mahavira-Jayanti comes and we celebrate it in our own way. What did we achieve after celebrating Mahavira-Jayanti for many times? What we achieve is to wait for the next year’s celebration! From the succeeding day of the celebration we again go back to our routine life. If we don’t attain even a small part of greatness of Lord Mahavira had then what is the use of the celebration of Mahavira-Jayanti? We have to satisfy ourselves with mere material celebration of the event. What can we do more than that? But –

Do we want to remain an ordinary human being? Don’t we want to get valor like Mahavira and be an extraordinary human being? Don’t we want to make our human life worthy of human birth?

We rush to extinguish the outside fire but what about the fire which is near our feet? We maneuver to defeat the external enemy but what about the internal enemy?

What if even we defeat all the external enemies of the globe when we are suffering the pain from the internal enemies?

The first part of the Navkara Mantra is ‘Namo Arihantanam’ – means we prostrate to the one who destroys our internal enemies. We prostrate to reverend saints and monks from whom we expect that they inspire us and give required power and energy to destroy our internal enemies. We bend on their feet, those who have already defeated their internal enemies. Let us celebrate this year’s Mahavira-Jayanti by taking a vow so that Lord Mahavira feel proud on us; thus we pay tribute to Lord Mahavira in a true sense. Do we celebrate Mahavira-Jayanti by doing anything that maintains the pride of the festival? Today let us do such thing so that the in-built Mahavirism (greatness) of ours flourishes. Inside each and every human being the seed of Mahavirism is lying. With proper air, water and light it will not take long to flourish and develop that seed. Have we ever asked a question to ourselves why that seed does not flourish and develop even after celebrating Mahavira-Jayanti for many years?

Ahimsa (nonviolence), Satya (truthfulness), Asteya (not stealing), Brahmacharya (chastity, celibacy, sexual restraint) and Aparigraha (non-avarice, non-possessiveness) are called Yama (Restraints or moral disciplines or moral vows). If we vow to practice even one of these moral disciplines then we can say that we have celebrated Mahavira-Jayanti festival in true sense. Or else we are betraying ourselves in the name of celebrating Mahavira-Jayanti!

If we practice any one of the five Yamas (Restraints or moral disciplines or moral vows) then the practice of remaining four is also included in it. When we face the adverse situation in practicing any one Yama and during that period if we have to awaken our Mavirism, the pleasure of it is indescribable. As we don’t know that what will happen tomorrow. let us take the blissful pledge of practicing Yama on today itself.

**Hey mother! Give birth either to worshipper or to donor or to brave
Or else remain childless and don’t lose your vitality.**

How significant the above said lines are? Hey mother! If you want to bear a labor pain, wish to give birth to a child then give a birth to such child who would be either worshipper or donor or brave (Mahavira); else don’t give a birth to insignificant and coward child and add one to the number of such infinite children already exist . If your aura (ovum) is lost for giving birth to the brave and worshipper child then it is worth to lose your aura or else don’t lose it; it is better to be childless. If a savior could not be born at the cost of losing the wealth of character and aura then what is the meaning of getting life time poverty by losing the wealth of character and aura?

Just for the sake of enjoying the lust one should not exhibit the foolishness of

losing the aura (for male, the semen and for female, the ovum)! This caution is not only meant for mothers i.e. female; it is also meant for fathers i.e. male. Those who want to become mother and father have to be focused on the great ideals of Lord Mahavira and celebrate Mahavira-Jayanti. So those who have not become cautious till now must become cautious now onwards.

By celebrating such birth anniversary we remember the story of great parents who have not lost the aura but they have taken first step of bravery and fame. To incarnate the great soul on earth for the upliftment of the people of universe, the parents have donated their aura, sacrificed their aura with smiling face.

To read and get read of such talks, to publish and help publishing such talks, to circulate and spread such preaching is also an excellent type of celebrating such great birth anniversaries of great persons; that should not be forgotten.

Shouldn't we perform Sraddha of those who are living?

(Note: Sraddha is a Sanskrit word which literally means anything or any act that is performed with all sincerity and absolute faith in it. In the Hindu religion, it is the ritual that one performs to pay homage to one's 'ancestors', especially to one's dead parents.)

“We don't forget the obligation of the one who has even removed a thorn.” – As a believer of such emotional tradition how do we forget our ancestors? By remembering dead ancestors and follow the Sraddha ritual we express our love and faith into them; as a part of ritual we offer a food (particularly milk and Roti) to crows. Leave aside the debate on what would happen with that ritual but one thing is for sure that after eating the offering the crows are satisfied with enough food they would not kill small creatures.

The believers of nonviolence, by feeding crows during sixteen days of Sraddha, would earn great chunk of virtues by saving the small creatures from crows. Other festivals are of one to nine days of duration but the festival of Sraddha has sixteen days of celebration. Ahimsa (nonviolence), Satya (truthfulness), Asteya (not stealing), Brahmacharya (chastity, celibacy, sexual restraint) and Aparigraha (non-avarice, non-possessiveness) are called Yama (Restraints or moral disciplines or moral vows). Out of these five Yama, the first one and the most important Yama is Ahimsa. Can't we consider Sraddha festival as collective festival for observing nonviolence? Another query can also be raised for this festival i.e. why crows are selected to offer food? At once we have a flash of thought that crows are not seen enjoying the sex in open like other birds. At home, the crow is good symbol of restraint.

“We are not worthless; we remember our dead ancestors during Sraddha every

year; in their name we deservedly sacrifice; their obligation on us is so much that we don't want to forget them; even after their death we refresh memory of their obligation every year." Such is our feeling for the Sraddha ritual. What is better expression than having feeling of free ourselves from the debt of our ancestors?

But what have we done about those elders who are still alive? The parents, grandparents, relatives, friends, dependents, Guru-saints etc. are still alive and there are infinite obligations of them on us. How much faith do we have for them? How much love and affection do we have for them? How much pain can we bear for them? Have we not taken them granted?

We offer tens of items of food to the statue of stone (i.e. God's idols) because we know that the God's idol is not going to eat anything from the offered foods. But we never offer anything to priest of the temple, for we know that priest would eat the food. Don't we keep love and faith on the dead ancestors for the reason that they don't tell anything bad and don't we ignore those who are alive just because sometimes they reprimand us? Those who perform Sraddha rituals of dead; the faith can indeed be kept on them they would do many things for those who are alive. To perform a Sraddha ritual of the dead ancestors is a proof of the feeling of performing Sraddha for those who are alive too. The duty performed towards each and every individual inevitably and with pleasure is a kind of ideal way of 'conscious Sraddha'. Shri Gorakhnatha has rightly said in Hindi - 'Jaagataa nar sev' - i.e. worship the live human beings. We have to understand two meanings of the same word 'Jaagataa' - 1. 'Jaagataa' means those who are alive, and 2. 'Jaagataa' means person with wisdom. The knowledge of performing Sraddha too can be given by those who are alive.

If we miss the Sraddha of the people who are alive in the obsession of contentment of performing Sraddha rituals of the dead ancestors then it is great loss to us. So it can be believed that we perform Sraddha rituals not out of faith but we perform it to satisfy our ego, for exhibition, for showmanship, and due to our maniac approach.

Sraddha should not be limited to yearly fifteen days of Sraddha or to feed crows during this period. But the sacred stream of Sraddha should flow for 24x7 and it should prove to be anointment of all living being and eternal peace provider to us. How the small creatures and living being live surrounding us out of bodily memory i.e. Runanubandh; that we don't know and we also don't know about why out of love and affection of previous births they are attracted to us and even after got beating from us they are not ready to leave us! There is implicit suggestion to do as much as possible for every living creature.

If we try to understand what is humbly presented here without bias or prejudice then that is too is called 'conscious-Sraddha' i.e. the Sraddha for those who are still alive.

The sixteen days of the Sraddha rituals are fixed to do something for those who are alive, to make ourselves free from their debt hence we don't miss this sacred opportunity and privilege.

How will we do true celebration of Ramnavami?

In epic Ramayana all such restraints are depicted with whose compliance entire society can be uplifted. Shri Ram is called Maryada-Purushottam. **Maryada Purushottam** is a Sanskrit phrase in which “**Maryada**” translates to “honour and righteousness”, and “**Purushottam**” translates to “the supreme man”. The phrase when combined refers to “the man who is supreme in honour”. It also means the best man who practiced righteousness until he perfected it. How divine is the righteousness of Ram's entire clan Raghukul!

Tulasidasji rightly said – The worth of pledge is more than the value of life. Indeed, the pledge is not different than the Prana – life-force. Whatever we speak is our subtle Prana only. The Vedas form the sound-manifestation of Ishvara. That sound has four divisions, — Para which finds manifestation only in Prana, Pasyanti which finds manifestation in the mind, Madhyama which finds manifestation in the Indriyas, and Vaikhari which finds manifestation in articulate expression. Hence our pledge is also a form of Prana so it must not be proved wrong.

In Ramayana we find all kinds of restraints, honors and righteousness – viz. in the relation between brothers, father and sons, daughter-in-law and her mother-in-law etc. Lord Shri Ram had sacrificed all his pleasures and convenience to protect the saints and the Yagnas performed by saints and fought with devils and monsters. Who are called devils and monsters? The devils and monsters don't have horns and tails. Those who don't follow religion and righteousness are called devils and monsters. Shri Ram sacrificed everything to protect saints and monks and their religious and spiritual activities which were resisted by the devils and monsters.

Day in day out we speak lies. After speaking lies even if we read a chapter of Ramayana daily or recite entire Gita, they would be futile. If we attain philosophical understanding and wisdom then only our reading of Ramayana and Gita is worthwhile.

Shri Ram had given up his happiness to make others happy. What do we give up for others; nothing. Instead we kill small creatures like cockroaches, rats, lizards, ants etc. in our house. How can they harm us, how much would they eat from our house? We are brave to kill such small creatures for they are incapable to resist us! Shri Ram did not feel the harassment of such small creatures. He was so brave that he fought against the devils. The contemporary science too tries to destroy such living creatures! But brother! As you are of Supreme Being, likewise the small

creatures are too of Supreme Being. But such subtle math is not understood by the education without learning. With big degrees of education such small secrets are compressed that the father of all small living creatures is also Supreme Being!

Can we keep mum if our small and younger child is harassed by elder child? If required, we beat the elder child. If a human father takes such care then how much care is taken by the father of universe i.e. Supreme-Being? How can we be happy if after hearing such preaching every day, we don't digest it and our mind is not ready to accept it? Then what is the use of reciting Ramayana every day?

Here, the description of small living creatures is given for the sake of giving an example. Though more of such matters can be understood by us easily, we don't do it; then how can we be happy? We ourselves keep slapping on our cheek and keep shouting to get us free from such slapping then who can save us from such beating?

The whole clan of Raghu had a righteousness to sacrifice the life for the pledge. Bharat had sacrificed the throne; Laxman had sacrificed the pleasure and comforts and decided to go to forest with Ram.

There is other beautiful secret. After the kidnapping of Sitaji Ram and Laxman were roaming in search of Sitaji; while roaming in the jungle they met Sugreev. Sugreev showed ornaments of Sitaji to Ram. At that time Ram gave those ornaments to Laxman to recognise. From all the ornaments Laxman could only identify the ornament of foot. Laxman told Ram that "I used to serve Sitaji by massaging her feet daily. During that time I had seen the ornament of the foot so I can recognise that ornament and confirm that the ornament of foot belongs to Sitaji. I don't recognise other ornaments." After hearing this we feel respect for the righteousness of Laxman. But the crux of the matter, the hidden secret is – Why was it necessary for Ram to give those ornaments to Laxman for identification? From Ram's gesture it is proved that Ram used to behave in such a manner that he could not single limb of the body of her sacred wife Sitaji.

It is awesomeness of the Aryan culture, miracle of the Aryan culture, eternity of the Aryan culture that it has used word 'Dharma-Patni' (i.e. legally wedded wife) and not the word Patni (i.e. wife). There are so many secrets hidden in the word 'Dharma-Patni' that the whole book can be written on it.

Such was the righteousness of the Raghu clan. Laxman used to do foot massage of his sister-in-law. At present do we find such brother-in-law who does foot massage of his sister-in-law? At present do we find any such sister-in-law with aptitude and adequacy of getting her foot massage from the saint like brother-in-law Laxman? And at present do we find people who can rightly evaluate such sacred relationship between brother-in-law and sister-in-law? The patient of jaundice would see yellow everywhere.

“The worth of pledge is more than the value of life.” Such principle was not of Ram only, it was followed by whole Raghu clan; it was not followed only for specific time limit, but it was followed eternally by the clan. Can we follow the righteousness of our parents or forefathers? And surprisingly to defend ourselves we argue that “the era of forefathers and parents was different and our time is different. If we try to follow the principles of our ancestors and parents we will have to live hungry.” But while making such useless argument we forget that the generations of Raghu clan didn’t die of hunger though their following of righteousness continued for generations.

The preaching of Guru-saint never go in vain but it is better if it is complied at once. Otherwise if the time is passed then it would be difficult to put it into practice. In the old age it is very difficult to move around so even the threshold of the room is felt far away. When we were young we used to break the stone with our fist but when we become old we can’t sit without the support. Hence when we have courage, wealth and place we should do what we want to do or what is preached by our Guru.

All the secrets to be happy are hidden inside us but our situation is like a beggar who sits on the hillock for begging and underneath the hillock there is hidden treasure. If we really want to be happy then we should take nine pledges of righteousness on the day of Ramnavami. If not nine, then we may take at least pledge of practicing righteousness. Then only it would be called a true celebration of Ramnavami festival.

Gambling made even Yudhishtir unstable!

Having an inclination for gambling itself is an implicit indication of defeat. The loss in gambling in reality is an implied defeat, for it is not certain that when, how much and what would be lost in gambling; but the win in gambling too is a tragic loss. Because that win too is at the cost of tears of losers, at the cost of food and cloths of family members of losers, at the cost of health budget of family members of losers. The gain in the gambling is not the attainment of creativity. Though someone misuses his intellect in justifying gambling but gambling is gambling and it is evil forever.

The forbidden addiction of gambling had made even Yudhisthir imprudent and unstable who otherwise used to remain stable and prudent in all walks of life! So he became so blind with imprudence that he was ready to put his wife as a bet. If the person like Yudhisthir was put in such situation then how can an ordinary person be prudent and stable in gambling?

We should use the intellect which is gifted by God. When we do sinful, inauspicious work the God don’t stop us holding our hand. Otherwise Lord Krishna, the great friend of Pandavas would have stopped Pandavas from playing gambling. The

imprudent and unstable devotees involve themselves in imprudent activities to such an extent that their friends, Guru, Saints and God Himself had to rush from time to time! Let us take the example – Lord Shri Krishna had to rush to help Draupadi. If we are in touch with a big personality then that does not mean that we harass him time and again to save us from the suffering. The true devotee of God would never do anything which put God into difficulty. Do we escape from the fruits of sins and vices if the God is our friend? We can never escape from bearing the fruits of sins. If the God is our friend then we should do more and more virtuous deeds so that God would become happy. How can we behave irresponsibly so that our Guru, our God have to be ashamed of us? Then what is the difference between the one who has a Guru and the one who does not have a Guru?

If we want to gamble then we should play such gamble that even after losing we win, even after dying we live. The extremely tragic surprise is that on the auspicious day of birth anniversary of Lord Krishna we play gambling of money and exhibit our intellectual bankruptcy.

Shri Krishna fought for the welfare of the people, he did not care about his own life and fight with devils to help and protect truthful acts; and we, His devotees, celebrate his birth anniversary by playing gambling of money, how shocking it is! Though philosopher's stone is a physical element it removes the characteristics of the iron by making it gold; likewise God, saint, Guru too removes the ignorance of their devotees and make the devotees like them; but on one condition i.e. when there is downpour of bliss we have to keep our vessel not upside down.

Human, animals and birds – these are three types of species of living creatures in universe. Out of these three species, the human species is considered the best one; for only human species can think of salvation, bliss, self-realization etc. All happiness and pleasures of universe are resultant unhappiness. The only happiness whose reaction is not unhappiness is called Moksha i.e. salvation. After having human birth we play such gamble that we attain the salvation. We play such a gamble only once so that we have not to play gamble again!

True independence is liberation from slavery of senses

The political freedom is also important because due to such freedom it is easy for everyone to worship according to his/her nature and belief, which helps in attaining the true independence and freedom.

Only by having political independence if true and eternal freedom is attained then not a single person would have been dissatisfied and so happiness and peace would have been there for everyone. We know that since decades many nations and countries

have been politically independent; despite this their people are not happy and peaceful; they blindly run after the mirage. Despite seeing all these we too blindly run after the mirage. After attaining political independence if we fail to practice and worship so that we can attain the content and satisfaction, if we fail to attain the eternal independence and freedom then there is no meaning of political independence.

Sva+Tantra (i.e. independence) – means our own authority, our own system, our own control over ourselves; in our own body the rule of our own soul. How can we be in control of the material things and wealth? But our own senses too can't have control on us; our mind too cannot let us dance to its tune; that much prudent we should be – it is called Sva+Tantra (i.e. independence) – the rule of self-soul.

Mind and senses are for us; we are not for them. The bicycle which we have taken for a ride; if we have to carry it on our shoulder then at once we have to leave it – the understanding and power for such action is called 'freedom', 'independence'. When we are eager to dare for the welfare of people after having thoughts about what is good and what is bad, what is permanent and what is impermanent; then if the desire, craving and greediness for the individual happiness shake us, the senses entice us for the material lust then it is called Par-Tantra (i.e. dependence) – rule of others. But to be resolute during such situation is called Sva+Tantra (i.e. independence).

If all our vows, fasts and festivals are celebrated and observed in a true manner then we are trained in such a way that a platform is prepared for attaining the Sva+Tantrata (i.e. independence) – rule of self-soul. Those who have only attained political or geographical independence and freedom, philosophically it seems that they are pushed towards the Par-Tantrata (i.e. dependence) – rule of others.

Unless and until the ignorance or nescience of Inconstant or temporary seems constant or everlasting, unholy seems holy, unhappiness seems happiness, inanimate seems animate is removed, the true Sva+Tantrata (i.e. independence) – rule of self-soul is not attained. To run the rule of our own soul in our own body it is necessary to bring spiritual understanding by means of true satisfaction and content.

To ask for the bliss of Supreme Being for the thing which can be done by our own will and by our own understanding is also one kind of Par-Tantrata (i.e. dependence).

True Brahmin has back of donkey, legs of camel and Vedas-speaking mouth

Before some years I had gone to Girnar for Parikrama (Parikrama or Pradakshina refers to circumambulation of sacred places to imbibe their energy in Sikh, Hindu, Jain or Buddhist context, and the path along which this is performed.) Approximately two hundred fifty thousand people were doing Parikrama. Next to me there were a

few persons who were looked like village Brahmins were walking. One of the persons had extended his hand pointing towards me and told – “See, how tender his body is! In spite of that he has been doing Parikrama by walk on the thorny path full of small stones and sharp gravels. We are having thick and hard skin; for us the path is not that much painful.” He continued his commentary by telling – “How should be a Brahmin? True Brahmin should have a back of donkey, legs of camel and Vedas-speaking mouth.”

After hearing village-Brahmin’s speech I was astonished! How can there be an extremely simple, candid and concise definition of ‘Brahmin’ than this definition? He gave the essence of the definitions of Brahmin narrated in many scriptures. I thought that a person I presumed to be a village-Brahmin may be a sage in disguise and he might have cautioned me by explaining me the precise definition of Brahmin. As the definition is very thoughtful let us try to understand it thoroughly.

Brahmin has Vedas-speaking mouth means Brahmin can’t be illiterate and ignorant; he must have digested all scriptures. Veda means to know, and Vedanta means where there is an end of knowledge i.e. there is no other knowledge is to be gained, that is why the person has reached to a level above all curiosities – that is Brahmin.

Brahmin has back of donkey and legs of camel; means Brahmin should be tough and robust and not fragile. He should not be the one who only wears yellow silk cloth recites a few Shlokas (verses) and sits in the house only; but he should be so robust and tough that he should carry heavy burden on his back and should roam around the earth. Let us understand with the example of Parshurama – It is said about Parshurama that he used to sharpen his battleaxe by rubbing it on the chest-hair; that much tough his chest, chest-hair and body! From this example we can assume the robustness of his body.

A true Brahmin should have knowledge of Vedas, to impart that knowledge to people of society he should have a power so that his legs can roam to the places and the speed should be of the legs of camel; and he should have robust back so that he can carry his own required luggage to roam around.

The Brahminism is not such a shallow, shaky or weak so that it is vanished just by eating a food cooked by others or by drinking water from others’ houses. If such weak is the Brahminism then what is the value of it? Not to eat food cooked by others is purely an individual thinking. It is praiseworthy only because with it the hygiene is protected. Culinary is so profound that it can compete the Vedas. The cook must have complete knowledge of how to maintain the nutritional values of the cooked food. In the ancient age Brahmins had complete knowledge of Culinary.

There is no rule like animal-bird takes birth at animal-bird’s place likewise Brahmin takes birth at Brahmin’s place. Brahmin is not species, it is an attribute. It is specialty

attained by performing the virtuous Karmas. Farmer's son becomes farmer because he is grown up in that culture; but it is not like that he cannot become doctor, engineer or professor. Moreover it is not certain that the one who is born in Brahmin family does not become devil. Then Ravana who was born in high Brahmin family would not have been devil; and the bandit Valmiki would not have been saint Valmiki.

If race-caste is decided on the basis of birth then the race-caste would become obsolete but if we consider the race-caste according to character and Karma then we can prove all four Races-castes viz. Brahmin, Kshatriya, Vaishya and Shudra. If we try to consider race-caste as according to birth then you can't establish the caste in the countries other than India, for in all other countries there is no concept of race-caste. But if we would consider the character and Karmas then we will be able to categorize all four types of races-castes. In Gita too, it is mentioned that the composition of four races-castes is done according to the Karma.

The true ornament of true Brahmin is his ring made of grass, his scarf is his Janoi (sacred three strings), his wealth is his penance, his Gayatri Mantra, his Kalpavriksha (i.e. tree of heaven) is his Gayatri Mantra; thus Brahmin is far above in comparison with the wealthy people. This write up is not to discourage the Brahminism but it is to remove the lethargy in practicing the virtues by Brahmins. If the population of true Brahmins keep increasing then unrest of the society starts vanishing. By increasing fragrance the stink starts decreasing.

We have to understand the importance of health, cleanliness, organization, etc. and thus don't make the Brahminism shallow and cheap; let us water the root and not branches and leaves. In fact a human being is polluted with the vices, bad actions, sins, addictions, pervert thoughts, etc. and not by stereo typed rules and customs. If the food and wealth is of immorality then even if they are of Brhamin they are worth abandoning. When Swami Dayanandji was taking his meal someone told him, "Swamiji, the bread you are eating is of cobbler!" Swamiji replied, "No, this bread is of wheat." Thus he appreciated the pure meal.

The stereo typed conduct and thoughts too are useful for health and cleanliness but we should not forget that they are only the initial steps to reach to the temple of true Brahminism. To go to Mumbai from Ahmedabad we sit in the train to Mumbai but when we reach Mumbai we have to leave the train; if we don't do so we come back to Ahmedabad again. Those who are true travelers of the path of welfare should adopt the essence of the auspicious talks.

Due to our madness and maniac we don't know that inertia of material practices and thoughts and stubbornness to ensure that others comply with material practices and thoughts lead to increase in the number of atheists and cynical people. As the saying goes – 'grapes are sour', those who can't practice the virtues and can't have

pure thoughts; if we don't let them come near to us or if we don't have compassion for them then subsequently they would become atheist and cynical.

There are innumerable scriptures and there are innumerable doctrines of them. The doctrine we follow since our childhood we become persistent to that doctrine. Others too have the same mentality. We feel that others are wrong and vice versa. In such paradox unrest prevails. That is why let us recognize the religion of time.

As we believe what is preached by ancient saints likewise we should also believe what is preached by existing saints and put it into practice; let us not to self-deception. In every age and era there can be saints and sages, may be more or less in number. We should recognise existing true saints and sages and take full advantage and benefit of their wisdom.

