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Holistic Science of **Life & Living**

 HOLISTIC SCIENCE RESEARCH CENTER

Soul Incarnate

A. M. Patel (1908 - 1988)



Holistic Science is both holistic and scientific. The knowledge aspect of soul or self is Holistic and the relationship of the soul with the external is explained on scientific basis except that this science is 'Inner Science' and deals with human life from the gross to the subtlest levels. The knowledge of one's Real identity as Pure Soul and its role in the relative worldly happenings within the physical body, which includes mind, speech and body itself dispels the numerous wrong beliefs, doubts, puzzles and ignorance.

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Editorial...

Dear Readers,

Today's life is becoming more and more uneasy and stressful due to uncertainties in life caused by myriad of reasons. We are affected by our response from inside to the outward happenings. The kind of response varies from person to person based upon his inner understanding while there is hardly any control of outer circumstances. And when the inner serenity gets disturbed due to the outer environment it makes the person uneasy that may even desynchronise the whole personality.

The correct and scientific understanding of life and its aspects gets reflected through the various facets of one's living as Individual, Parents, Family, Neighbour, Colleague, Boss, Subordinate, Team Member, Role Holder etc. Wrong beliefs at the core of people in general about Life affects the Society, and Socio-Economic aspects are seen to aggravate in the form of Anarchy, Unrest, Terror, Dogmatism etc. Millions of pages may be coloured by writings on these types of problems. But the whole picture may be changed by shaping one's own INNER understanding rather than contemplating to change outer environment to one's faulty or compartmentalised understanding. The Holistic way of Life and Living teaches how to deal with all these problems and inter-relations which affect our socio-personal relations with self and others as well as also keeping our spiritual foundation correctly and aptly organised so as to bring about our dynamic responses too well synchronised.

In India, almost everybody has a quest to know about the "Soul", which is immortal. The Holistic Science of Life and Living revealed in a practical and vivid manner by The Soul Incarnate Late A. M. Patel equips oneself to face this great challenge to shape and mould the understanding to be a really happy human being with a serene personality amidst the chaos in the outside happenings in modern times. By living the life holistically we may create a sound society which will re-establish the feeling of the global family and cherish our life of a Man or Woman as a Guest of Nature as the great master explained.

I hope you all will enjoy the reading of this E_Magazine. Your suggestions and queries will be welcomed and responded as soon as possible.

With best compliments,

balajiganorkar



Theory of Revolution

Soul Incarnate A. M. Patel (1908 - 1988)

Adjustment of Revolution

Suppose you have 1800 R.P.M. - (Revolution Per Minute) and the other one has only 600. Now if you try to force your opinion on him, his 'engine' would break down. So you have to adjust the gears to the capacity of the engine.

What is 'this revolution' or 'R.P.M'?

The speed of thinking varies from person to person.

Something happens and it presents, just in a minute, so many phases of it! Ah, myriad mutations-innumerable mental pictures all arise at a time, each one with its own essence and effect!

These presidents or people on high post have, say 1200 R.P.M., 'we' have 5000, Mahavir Swami had 1,00,000 (One Lac) R.P.M.....

What is the reason for the difference of opinion? Suppose your wife has 100 R.P.M. and you have 500, and you don't know the device of adjusting the 'counter-pulley', there would be sparks - quarrels! Why, sometimes, even 'the engine', breaks down! Now you understand what revolution means, don't you? If you talk tall to some labourer, your 'say' will fall flat upon him, for maybe, he has only 50 R.P.M and you have 500. Someone might have 1000 and someone else might have 1200. The number of one's R.P.M. depends upon the degree of one's development. Thus different people have different speeds of 'revolutions' according to their mental development.

Therefore, you adjust 'the counter-pulley' while dealing with the other one and he will agree with you. Counter-pulley is a mechanical device of inserting a belt between the two wheels of different sizes and bringing down or reducing the revolutions. 'We' always adjust a counter-pulley with everybody. Removal of ego alone is not enough; one has to use the counter-pulley, too. Why do 'we' have no difference of opinion with any one? Because 'we' would know the R.P.M. of a person and adjust the counter-pulley accordingly. 'We' are quite at home even with little children, for them 'we' bring down our R.P.M. to their speed of say, 40, and they would immediately understand what we say. If such a device is not used, 'the machine' would break down.

Does it mean, that communion with the other is possible, only if we come to his level?

Yes, then only can we have the correct conversation or communion. While talking with you, 'our' revolutions soar to the

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'Infinity'! Ah, they traverse the entire world and return!

If you don't know how to adjust the counter-pulley, how can you find fault with 'the engine' of less R.P.M.? It is your fault that you don't know the technique of using the counter-pulley!

Dealings through Speech

Question: Anxiety about my husband, fear for the life ahead...all this would not let me adjust. For the time being, I forget my limitation or inability of improving him and I speak out severe words shaking him up. Yes, at times, I can't help throwing cold or hot water on him!

Answer: Then you should think of the Scientific Circumstance Evidence (Vyavasthit Shakti). If 'the Vyavasthit Shakti' fits in well; there won't be any trouble or problem. When the husband comes, you should lay the table and affectionately invite him to dinner. His nature is not going to change. You have seen it and you have married him, knowing it fully well. That nature is going to last till the last moment. Didn't you know his nature right on the very first day? Why did you not seek separation just then? Why have you prolonged your relation with him? It is no use 'nagging' all the time. All this hue and cry never helps. It is rather harmful, painful. Besides, 'nagging', leads to quarrel. So it is 'Kashay' in God's eyes.

As your mutual problem intensifies, the distance between the two of you, increases. Once the problem is solved, there won't be any discord or dispute. Discord or separation causes misery and creates problems for all. And it is not that such a thing happens to you alone. These are the problems of almost all those who are married.

Quarrels crop up in the wake of the maturity of the past deeds or karmas. You should therefore stop speaking severe or scathing words. Keep everything to yourself. Do not make any untoward comment or remark either at home or outside.

Question: Shouldn't one try to improve the worldly conduct (Vyavahara) and dealing even if one's nature can't be improved?

Answer: People don't know what 'Vyavahara' - the right worldly conduct-is. Once in a blue moon, if they had even for half an hour, lived upto the right conduct or 'Vyavahara', it would have served them and taught them more than anything else. But no one knows Vyavahara. What is Vyavahara? Superficial 'Vyavahara' is not reality. Here people consider superficial 'Vyavahara' as the only measure of reality or

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truth.

Truth in the worldly conduct is only a relative truth. The currency here may be genuine or fake or false; it won't be useful 'there' (in the eyes of God). Really speaking, the Vyavahara is the judicious balance of 'give-and-take'. Suppose someone says that you have no sense. You must take 'it' as whatever was given has come back. The Vyavahara is the right understanding of this reciprocation. Today everyone is ignorant of the real Vyavahara. One who lives up to this truth of the real 'Vyavahara' is well-determined and well-directed towards the goal of liberation.

The Art of Criticism

Question: In relative life, we have to point out the wrong which someone is doing. But he feels offended. Comment or criticism, however well-meant, makes the others unhappy. As such, how should we handle such a situation?

Answer: Not that we mustn't say, we mustn't criticize, regulate or rebuke anyone in the relative dealing. But we should know the art of criticism. Not knowing how to say, you prove yourself ignorant of the worldly dealing. And you are at a loss. Besides, your criticism is coupled with ego. Therefore, you should at once perform 'Pratikraman'. If you criticise someone, he will surely feel offended. But if you go on performing 'Pratikraman', a day will come, may be after six or twelve months, when your speech will be acceptable to him. Your speech has to be 'tested'. You have no right to hurl untested speech at anyone. If you perform 'Pratikraman' as we say, even the most crooked or die-hard would come round. Real 'Pratikraman' will not fail to straighten out anything however complex it may be.

Silence that Speaks Louder

Question: Can we solve the problem by avoiding it through silence?

Answer: No, you can't. If he happened to meet you on the way, you should say, "How are you?" If he starts shouting and swearing, you should patiently settle the matter amicably with equanimity. The problem has to be settled and solved. And would it be ever solved by avoiding speaking with him? No, certainly not. As long as it remains unsolved, you are not on speaking terms. And, being not on speaking terms is in itself a burden. Whatever stands unsolved stays as a burden. At the earliest opportunity, you should therefore say to

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him, “Just a minute, please. If I have made a mistake, do please tell me. Yes, I make many mistakes. You are clever and educated. You hardly make any mistake. But simple as I am, I so often slip into errors.” Words to this tune would appease him and cool him down.

Question: What should we do if he is not softened or pleased even that way?

Answer: What are we to do, if he is not softened? Our duty ends, the moment we say that. What else can we do? Sooner or later, he will surely come round. But if you try to soften him by scolding or by pressure, you would fail in your effort. He may seem softened, but he will register your reproach in his mind. And he will return it to you, when he has an upper hand. The world is revengeful. It is the natural instinct to harbour vengeance. All the atoms (vibrations) of vengeance are conserved within. And at the opportune hour, they erupt to get release. That is why we should put an end to the case and forget it.

Question: Suppose we say, “Well, I confess my fault. I beg your pardon. Now, let us speak out and settle the matter.” And these words, instead of softening him, make him all the more adamant and tough. What should we do under this stress?

Answer: Then we should cut short our say to him. We should stop, thinking it is the limitations of his nature. Perhaps, he mistakes, our humility for weakness and politeness for pretence. Then, we should keep away from him. We should leave that account to the nature. But we should settle with those who are simple and open. Can't we ascertain as to who are open and receptive and who aren't, in the family?

Question: Supposing that the other one is neither simple nor open, should we cut off 'Vyavahara'- relative dealings with him?

Answer: No, you shouldn't. Vyavahara is such it can't be cut off like that, even if you try. So we should keep silent. This silence on your part will stir him to explode in anger and annoyance some day and you will gain an opportunity to settle. Yes, he himself will ask what makes you so reserve and not have a word with him for the last so many days. If he thus gets nettled, your accounts get settled.

How does all this come about? These people are like different types of iron. We know them all. Some bend when heated at a very high temperature. Some have to be put in the furnace and hammered. Then a stroke or two of the hammer will straighten them. Just like different kinds of iron, are all these characters! But let us not forget that within each one of them is the Pure Self-God. And iron is iron-

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just a malleable metal.

Question: What should we do, if we cannot attend to a thing properly in spite of the constant goading from others in the family, and despite of our sincere efforts to do so?

Answer: Nothing. If the members of the family ask you so again and again, you should say that you would act accordingly. And you should decide to act so. And suppose, because of your inattention, a dog enters into the house. Then you should apologetically say, “I’m so sorry. I don’t understand why I fail in my duty.” But you have to solve the problem any way. If somebody asks me to look after a thing, I would try my best. Even then, if I fall short of the expectations, I would not hesitate to say, “Sorry, dear. I don’t stand upto your expectation. I lack the guts!” There always is a solution if you don’t impose your greatness or lend yourself airs. Be childlike and you can solve and settle the matter easily and effortlessly. You can clear any case with the attitude of resolving amicably with equanimity and with a mind, calm and composed. ‘I’ am childlike-innocent and straight forward. I would, therefore, speak out as it stands, without any pretence or pride. I would not conceal anything. And, what is the use of posing one’s greatness? One can’t be grown-up simply by growing moustache.

Blessed are those that stand the test. Only the lucky ones face the ordeal. Let us settle without being stubborn or sticky. Let us ourselves point out and confess our mistakes, our faults. And if someone else points it out, we should feel pleased and say “How nice of you to have detected my fault! Well done, dear! Many, many thanks for your kind gesture. I am not so sharp as you are.”

No one is absolutely free from faults. And yet all this goes on in absence of the right knowledge. As a matter of fact, our *karmas* (past deeds) fructify and strike us. But we can soften the effects of the *karmas* by behaving properly. Otherwise, they will go on boomeranging!

Red Flag - Indicator of our own Fault

We should think that we might have made a mistake. Otherwise, why should anyone tell us so? We should, therefore, rectify our mistake. In this world, no soul can torment another. Each soul is independent. One is troubled or tormented due to one’s own mistakes

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and blunders (of previous life). So pay them off in this life so that the account may not remain pending any longer.

If someone waves a red flag, we should understand that there is some mistake on our part. We should ask him why he waves the red flag. When he points out our mistake, we should apologize and request him to wave a green flag. We should be ready to acknowledge and rectify our mistake, if any. This done, he would surely comply with our request.

No, never do I encounter a red flag. Only when all wave me green flags, do I go ahead. While making a move if I chance to see someone holding a red flag, I would ask him why he does so. Then he would say why I started earlier, though I was to go later. Then I would offer him an explanation. I would say, “Because of this urgency, much against my wish, I have to go.” Convinced and satisfied, he would let me go without any protest.

It is only because of our own mistake or misdeed that we find people showing us red flags. But they would not stand in our way, if we explain. We should not shout and swear and call names, if somebody waves a red flag to us. That would create a fresh burden, a new bondage. A red flag is an indicator: ‘There is something wrong.’ Otherwise, why should anyone ever wave a red flag, crying 'halt' on our face?

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*Extracted and adapted from Home: A Heaven on Earth: Dada Bhagwan, Ed. Dr. P. C. Parikh, p. 52-60, HSRC, Surat 2014,



Human Life : A Live Experiment

Dr. Shailesh Mehta, M.S.(Oph.)

Let us have a look at a little subtle part of human life experiment. Scientists, seekers or thinkers may like to know more about subtle parts of human experiment.

What all can we do independently and what we cannot? What is in our realm and what is not?

Let us suppose someone is very punctual in attending job or business or office. He would say, “I am very punctual.” But if he is lost in traffic or if his family member is critically ill, he would be late that day. When a company makes good profit, C.E.O. may boast of his doings; “I did it”, but when it is not so, he may blame the market, recession or other employees. So this part of life is dependent on circumstantial evidences coming together. Several circumstantial evidences have to come together in a scientific way, in a scientific favorable sequence for such things to happen.

What about one's inner happening? Am I independent about my mind? Yes, why not, it is my mind. But when it goes haywire then it doesn't allow me to sleep at night. I can't stop unwanted, bad or evil thoughts. What about my speech? I decide that I will speak like this... this... this! But something different may burst out. And if asked to repeat the same, it may not be possible. How is that? Thus even at times we realize that one is not independent about the speech. So here Jnani Purusa asks us, where are we independent? In all happenings are we independent doer or instrumental doer? After such deliberations, probably, we will be forced to think that we are not independent but merely instrumental doer as things happen by accumulation and dispersion of so many circumstantial evidences having connectivity of the past, present and future and also place, time, instrumental aspects and so many things.

Then the question is where am I independent and what am I supposed to do?

There is another part and that relates to inner decisions, projections or free will. While passing through all these events, within me continuously, new *bhava*, new decisions are generated or new projections are created while living as I am 'XYZ', I am name bearer, I am doer. This inner experiment is going on continuously. For all listeners sitting in an auditorium, and listening a speech the external action is the same for everybody. But do you think that *bhava* or inner decision would be the same for everybody while leaving the auditorium? Somebody may feel: “Oh, this was wonderful! I should know it further”. As against that somebody else will have negative

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decision; “Oh, no this was not worth listening. I would not pursue it any further”. So the inner decisions would be different for different persons.

Let us have one or two more examples. I am a doctor right now. I became a doctor because of my previous decision. But now I change my decision inside that my brother is a Chartered Accountant earning ten times more than me with ten times less tension and he can hire three or four doctors like me for a charity, so better I would have been a chartered accountant or again I should not be a doctor. Thus outside though I am practicing as a doctor, my heart or inner projection, inner *bhav*, may be different.

A householder may have inner decision to be a renounced one whereas a monk or nun having difficulties may decide within to be a householder.

Life has two parts. Out of these two parts, one is a part of happening or actions of your mind, body, speech as inner circumstances plus all associated outer circumstantial evidences coming together ; and the other part is in the form of your inner decisions or projections. In the part of happening you may be dependent on circumstantial evidences. Your free will is within in the form of your inner decisions or inner projections living as name bearer and doer. This is the basis of cause and effect or charge–discharge. People try to understand *Karma* and *Karma Phala* but are not able to understand what are really the cause and effect or *Karma* and *Karma Phala*.

Suppose you always go to your office at a fixed time, very punctually. But some day your family member may be indisposed requiring urgent attention or some other urgent thing is up and inspite of all your best efforts you can't be there in time. ‘*Karmanyevadhikaraste*’, if it was your independent choice, why can't you be there in time? So these inner or outer activities or actions involving or based on accumulation and dispersion of circumstances are effects, fruits or karmaphala, whereas the inner decision taken or projection done is the part of cause or seed. Suppose you want to do charity but may not have free funds at present for doing it, but you can certainly have inner decision and projection of doing it.

In the scheme of nature, how does this really act? Suppose you decide to marry a beautiful wife, who is educated, coming from a rich family etc. When you as a name bearer and doer sign the contract within, it gets recorded in your individual computer within and

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data is fed to cosmic computer-like system. Scientifically what happens here? In the presence of Pure Soul, you are attracting atoms and molecules from outside which are getting charged. Similarly atoms and molecules get attracted within to be imprinted with that *bhava* or decision and get stored.

There is a vast cosmic regulatory computer-like system where all the computers are connected together. So your fed data goes to nature's computer. Now nature's cosmic regulatory system tells you that right now the time is not ripe, you are too young to have a wife, wait. Thus nature makes you wait till some years more and when it gives result, it would be by aggregation of all circumstantial evidences in a scientific way. Thus, nature is nothing but accumulation and dispersion of gross to subtle circumstantial evidences in a scientific way. So it does not only give your-wife alone as asked for but also your father-in-law, mother in-law, brother-in-law, sister-in-law etc..

This is how cycles of *bhava* or projections as cause, and its result as effect are continually going on. You have (instrumental) independence while inner decisions (or *bhava*) are made leading to charge or new creations. But this discharge or disposal is completely under control of nature. Whatever and whichever way it has been charged by a human being must be discharged by nature in a similar way.

This theory enables us to understand the science of behavior and new decision. Every teacher, preacher or reformer may ask or preach you: “change your behavior, be kind, don't be angry, don't do that.” We also want to behave like that. But no sooner does some issue crop up; something different comes out of us. Though we don't want to be angry, the anger bursts out. So what is the science? The science here is, you can change the cause or seed but you cannot change the effect or fruit.

Your present *Prakruti* i.e. personality trait is the fruit or result of your previous beliefs and opinions. You cannot change it immediately. What you need to change is the seed in the form of present understanding based on which your present decision or your present projections would be changed. Suppose you have quiet personality and your colleague advise “you need to become strict and tough”. So, you leave home deciding that you would be strict and tough with the office staff. But you can't do that because you have a

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different personality. Someone else may have aggressive personality. He starts from home deciding: “Today I will remain quiet”. But *Prakrti* gives opposite reactions. So Dadaji said: “I don't ask anybody to change one's behavior forcibly but I change the understanding and once the understanding is changed, the behavior will automatically change”. This is very simple, fundamental science.

Reference:

Shailesh Mehta, An Introduction to Holistic Science and Integral Living, Ed. P. C. Parikh, p. 19-23, Surat 2011



The essence of human life lies in realizing the ‘self-hood’ and remaining in that state all the time.

- Soul Incarnate A. M. Patel (Dada Bhagwan)

Soul and Relative Science

Gyani Purush Shri Kanudadaji

In scriptural utterances and expositions that have come out scripturally all over the world including India in all the philosophies that have come out with the soul at the center only. Particularly in India and in other parts of the world also the same center is there, the soul. But the soul center with its real power got spread out relatively, so extraneously spread out that everywhere and scripturally it came out like that, that is what the Old and New Testament, all believe all over the world, according in the vast global and the land that you have got and whatever bodies that are there even whatever mass of the land which is very small, very, very small.

In this wonderful law of Mother Nature in the field of relativity the law that operates on the side of the relativity, not as absolute relativity. There cannot be absoluteness in relativity at all, and that is why all the relative sciences cannot accept the word absolute because they're empirically based. They are based on reasons, they are based on intellectual perceptions, as simple as that, and because of that all human and human life faculties came to be under that power all over the world. But in India, you may see 3000 years back, up to 5000 years that power that was there, what more of metaphysical nature and there on human life and human living it remained all whatever near the population whatever there it remained as an inner way of living culture, I say, inner meaning metaphysically, they directed and guided them to live this, relative life of means through the body as a means to reach the center as our goal universe, that is the way it is lived out, simple. And there the word put was Brahmanda for Universe. Actually, what Brahmanda is on the relative side of the metaphysical nature, but it is a very high order in the context of the present day scientists, it is of very high order, and even in India too, as in comparison with all the other 5 darshanas except the Jain Darshana. I would say they put 6 darshanas, which exclude Vitarag Darshana. It is of that metaphysical order. Hindu is not the original word. It is later on into validations and terminology because of the invasions of others particularly British culture. But we cannot argue and talk on this issue. How many millions are spent and it was falling short, amount was falling short and where there is realized organizational set up, spontaneously sprung up, without any efforts. It does not struggle for the funds neither it is asking for the funds from any source anywhere, anyone, that you should contribute here, and there, no, Sometimes here and there requests come, that happens, so these people asked and this people, no, like that. Human mass in

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numbers are vast and various in talks but those who are responsible from them it will never happen, such projections will never go out. So, you should always be responsible, simple. But it's difficult to happen when the numbers gather in number when the numbers do not gather in number and become one only then is peace at heart, "Ekohom, ekohom," but it's to be Eko hom in this variety how can we note the variety wise in various ways? Let us come out and see what this variety is. So, in some way to be variety wise, multifarious ways to be variety wise, mind wise, speech wise, and body wise.

Extracted & adopted from Human Life Science, p. 168-171, Jai Sadchidananda Sangh Inc, Ahmedabad, 2013



Relative or Worldly dealings are 'action-oriented' and nature of 'Self' is 'knowledge-oriented'. One performs actions and the other simple witnesses them. 'The performer' and 'the knower' can never be the same, they are always different. They were, are and will remain different!!

-Soul Incarnate A. M. Patel

Helpful Ten Tips For Maintaining Peace at Home

Shaila Bharat Mulji

1. It is up to us to make our home a “Home Sweet Home”. “Charity begins at home,” as Param Pujya Shri Kanudadaji so affectionately tells us. Winning the home is winning the world! Our first home is within ourselves. So, cultivating serenity, peace and harmony within is our first priority. Taking introspective time to cultivate peace within is definitely worth the investment in us and our family!
2. Peace & relationships with each other is far more critically important than being right. If it comes down to saving a relationship over being right, the logical and practical choice is always the relationship!
3. Practice active listening from the heart center rather than from intellect helps us to understand what is causing any abnormal behavior and will help us to cultivate compassion, caring and empathy towards our loved ones rather than judgment, agitation or antagonism. The goal is to cultivate true harmony, caring and affection in the home.
4. People are far more important than money and things especially in the home. If it comes down to avoiding conflict for the sake of money; avoiding conflict is always our best choice. Money comes and money goes by its very nature, however, relationships can be extremely difficult to mend once broken; broken hearts and fractured minds are tremendous liabilities to harmony and peace in the home. It is incredibly dangerous to allow a relationship to break beyond the point of repair.
5. Trust takes years to build and can be lost in a matter of minutes. So practicing kind honesty from the heart center is incredibly important in all areas of our lives especially with oneself and our family members.
6. Do not be afraid to admit mistakes to smooth-out strained relations in the home. Just simply admitting to a mistake with humility and genuine remorse can really open the channels of communication that were seemingly shut down. The other person will feel in the heart center the genuineness of our intention to connect and relate with them. Their ego will soften and their heart will start to open-up with the safety of unconditional acceptance and openness.
7. A positive attitude from within helps lift everyone in the home – actively cultivate a positive attitude of gratitude, giving and humility from within through introspective affirmations and cleansing.

Helpful Ten Tips For Maintaining Peace at Home

8. Make a list of all the virtues of each person in the home environment and remind yourself and them of those virtues when the opportunities arise for empowerment. When we magnify and accentuate the positive traits and qualities of a person, they become stronger and can even serve to diminish or extinguish negativity all together.
9. Validate, honor, respect and uphold the virtues and divinity within each other. It is a domino effect! If we continually validate, honor and respect the virtues and divine in the people around us; they will, in turn, learn to do the same with us and each other.
10. Focus on serenity, healing and empowerment from within rather than expectations and standards that lead to conflict, clashes and dissention. Our family members are more likely to be relaxed and empowered when they know they are loved for who they are unconditionally rather than who we want them to be, what they have accomplished or accumulated in wealth.



Once you know 'the ego is harmful' things will automatically improve.
The ego is not worth pampering.

- Soul Incarnate A. M. Patel (Dada Bhagwan)

હિત, મિત, પ્રિય—એ યથાર્થ સત્ય વાણી

ડૉ. જે. પી. અમીન

‘હિત, મિત અને પ્રિય’ આ ત્રણના ગુણાકારવાળી વાણી તે સત્ય છે, અને બીજી અસત્ય છે. વ્યવહાર વાણીમાં આ નિયમ લાગુ પડે છે.

જૂઠું બોલે, પ્રપંચ કરે એ બધો વાણીનો અપવ્યય કહેવાય. એથી વ્યક્તિનું ‘વચનબળ’ તૂટી જાય. એકલું સત્ય બોલે, પણ સત્યનો આગ્રહ ન પકડી રાખે, તો ‘વચનબળ’ પાછું ઉત્પન્ન થાય.

આ દુનિયામાં બેધ્યાન વાણી સહસ્ત્ર કલેશની સર્જક છે. અપશબ્દથી કર્મબંધ નંખાય. કેટલાક શબ્દોથી ફાંસી જેવું દુઃખ થાય. માટે શબ્દ વિચારીને બોલવા. કબીરજી કહે છે :

"વાણી એસી બોલિયે, મનકા આપા ખોય;

ઔર નકો શીતલ કરે, આપનકો સુખ હોય."

"એવી વાણી બોલો કે બોલતી વખતે અહંપણને ભૂલીને પ્રેમ દ્રષ્ટિથી જ બોલો કે જેથી બોલનારને સુખ થાય અને સાંભળનારને પણ શાંતિ થાય."

સંત શિરોમણી તુલસીદાસજીએ પણ ચારે બાજુએ ‘સુખનાં સ્પંદનો’ પ્રસરે— એવી વાણી બોલવાનો અનુરોધ કર્યો છે : વાણી એસી બોલિયે, સુખ ઉપજત ચહું ઓર.

‘તથ્ય, પથ્ય અને પ્રિયકર’ શબ્દો બોલવા ઘટે. ‘ખરી વાત’ હોય તે જ બોલો, અને તે વાતથી કોઈને ‘ફાયદો’ થાય તેમ હોય તો જ બોલો, તે પણ કઠોર નહીં પણ ‘પ્રિય’ શબ્દોમાં બોલો.

મધુર વચન એ વશીકરણમંત્ર છે, માટે કઠોર વચનને તિલાંજલિ આપો. કાગડાને કોઈ ચાહતું નથી પણ મીઠી જીભવાળી કોયલ તો કાળી હોવા છતાં પણ લોકોને અત્યંત પ્રિય છે.

કબીરજી કહે છે : "કોઈ ખરા રસિક હંસ જયારે ‘શબ્દ’ બોલે છે ત્યારે તેઓ કાંઈ જીભથી ઉચ્ચારતા નથી, હોઠ, કંઠ કે જીભનો ઉપયોગ કરતા નથી, માત્ર ગુપ્ત શબ્દમાં જ ડૂબકી મારીને બોલે છે."

વાણી પ્રત્યે અભિગમ :

આપણે તો ‘સાચું’ બોલવાનો— ‘હિત, મિત, પ્રિય વાણી’ બોલવાનો ‘નિશ્ચય’ કરવો અને પછી ભૂલ થાય, તો હૃદયપૂર્વકનું પ્રતિક્રમણ કરવાનું—આલોચના, પ્રતિક્રમણ અને પ્રત્યાખ્યાન કરવાનું અને “જ્ઞાની—પુરુષ” પાસેથી ‘જ્ઞાન—વિધિ’ થયેલ હોય એવા ‘મહાત્માઓ’એ ‘નામધારી’ પાસે ‘પ્રતિક્રમણ’ કરાવવું.

હિત, મિત, પ્રિય—એ યથાર્થ સત્ય વાણી

કડવું જોઈતું હોય તો કડવું બોલજો. કોઈ માર મારે તોય એને કડવું ના કહેશો. કોઈ ગાળ ભાંડી ગયો હોય તેને જમવા બોલાવજો. ક્ષમા આપજો.

જો કંઈ બદલો લેવા ગયા તો ખેંચાયા. કશું જ સ્પંદન નહીં કરવાનું. બસ 'જોયા' જ કરવાનું.

બધાં 'મશીન' પરાધીન છે! મશ્કરીય ના કરાય. ફળને પણ વાયડું ના કહેવાય.

શબ્દના ઘા રુઝાતા નથી. બોલનારી 'રેકર્ડ' છે, એટલે નિર્દોષ થઈ જ ગઈ! ગયા ભવમાં 'ટેપ' થઈ તે આ ભવમાં બોલાય છે.

આત્માની હાજરીમાં ભાવાભાવનાં સ્પંદન થાય છે. એમાં 'અહંભાવ' ભળે એટલે સ્પંદન 'ટાઈપ' થઈ જાય. એ સામો બોલે શી રીતે? એ જ ભમરડો છે ને! વાણી બોલનારના હાથમાં નથી, અને સાંભળનારનાય હાથમાં નથી. વાત ગૂંચવાઈ કે ભગવાન ચાલ્યો જાય. વાતચીત કરવાનો વાંધો નથી, પણ એને જકડી પણ પકડવું નહીં. પકડે એટલે બોજો વધે.

વાણી માત્ર ખુલ્લો અહંકાર છે. 'સ્યાદ્વાદ વાણી' વગર જેટલું બોલે એ બધો અહંકાર છે.

“હું કેવું બોલ્યો? એ વાણીનો પરિગ્રહ છે. વીતરાગ વાણી આત્મરંજન કરાવે, તે છે અપૂર્વ—પૂર્વ ક્યારેય સાંભળી ના હોય, વાંચી ના હોય એવી. — તેને 'વાદી—પ્રતિવાદી' બન્ને કબૂલે. એને 'સમાધિ ભાષા' કહેવી હોય તો અવશ્ય કહી શકાય !!!

જ્યારે મોંઢા પર ભાવાભાવ ન દેખાય ત્યારે 'વાણીનું માલિકીપણું' છૂટી ગયું.

વાણી એ પુદ્ગલની અવસ્થા છે. એનો ગુણધર્મ નથી. જ્યારે અહંકાર શૂન્ય થાય ત્યારે સ્યાદ્વાદ વાણીની ભૂમિકા ઉત્પન્ન થાય.

જગત આખું નિર્દોષ દેખાય, કોઈનું કિંચિત્માત્ર ધર્મ પ્રમાણ ન દુભાય, વ્યવહાર શુદ્ધિ થાય ત્યારે સ્યાદ્વાદ વાણી છે, ત્યાં આત્મજ્ઞાન છે.

'સ્યાદ્વાદ' વાણી કોને કહેવાય કે જે વાણીથી શરીરમાં 'મન' સામું ના થાય, બુદ્ધિ, ચિત્ત, અહંકાર કોઈ સામું ના થાય.

સ્યાદ્વાદ શું કહે છે કે પોતાનું જે કંઈ પદ હોય તે ભૂલીને સામાની વાત સાંભળજે, અને એવું બોલો કે પાંચ જણાને લાભ થાય અને કોઈને ય ડખો ન થાય.

વાણીનો પરિગ્રહ :

વાણીનું માલિકીપણું એ જ મોટામાં મોટો અહંકાર છે. વાણીનું માલિકીપણું છૂટી ગયું ત્યાં “આપણો” એન્ડ થાય છે ! “અમે કેવું બોલ્યા!” એ વાણીનો પરિગ્રહ છે.

આ શબ્દો ના હોત તો મોક્ષ તો સહેજા સહેજ છે.

હિત, મિત, પ્રિય—એ યથાર્થ સત્ય વાણી

આ કાળમાં વાણીથી જ બંધન છે, માટે કોઈના માટે અક્ષરે ય બોલાય નહીં. કોઈને ખોટું કહું તે પોતાના આત્મા ઉપર ધૂળ નાંખ્યા બરાબર છે.

આ વાતાવરણમાં બધા પરમાણુઓ ભરેલા છે તેથી કોઈની પણ નિંદા ના કરશો. એક શબ્દ પણ બેજવાબદારીવાળો ના બોલશો અને બોલવું જ હોય તો સારું બોલજો.

સંદર્ભ:

ડૉ. જે. પી. અમીન, “વ્યવહાર” ઉકલે “વીતરાગ-દ્રષ્ટિ”એ (વ્યવહાર-વિજ્ઞાન), પૃ. ૧૦૮ થી ૧૧૦, અમદાવાદ, પ્રથમ આવૃત્તિ, ૨૦૦૪.



ધર્મનો મર્મ — જીવ માત્રને સુખ આપવું :

મૂળમાં “ધર્મ”નો મૂળ હેતુ ‘જ્ઞાન-પ્રકાશ’ પામવાનો છે એટલે કોઈ પણ ‘ધર્મ’ કે ‘ધર્મ-ઉપદેશકો’નો મૂળ હેતુ તો ‘જ્ઞાન-પ્રકાશ’ આપવાનો હોવો ઘટે.

આ ‘જ્ઞાન-પ્રકાશ’, ‘જ્ઞાનનું અજવાળું’ એ કેવું હોય ? — કે એ ‘જીવમાત્ર’ને ‘સુખ’ પમાડે. (કારણ કે જીવમાત્રમાં ‘ભગવાન’ — ‘આત્મા’ રહેલો છે, જે ‘જ્ઞાતા-દ્રષ્ટા અને પરમાનંદ’ સ્વરૂપી છે.)

-ડૉ. જે.પી. અમીન, પ્ર. પ્ર. ‘જ્ઞાની પુરુષ’ ની યથાર્થ ઓળખ પૃ.૬૩

Book Review

L. D. Patel

PEARLS OF WISDOM FOR A HOME SWEET HOME (ART OF MEANINGFUL HARMONIOUS INTEGRAL LIVING WITH HOLISTIC INNER LIFE UNDERSTANDING)

This is a recent publication on a very important matter touching everybody in day-to-day life. Of course, there are quite a good number of Titles published on marital & family life, however this is an unique one having approached the issues relating conflicts/clashes/disharmony in homely life in the backdrop of holistic understanding of human life & living as revealed through dialogues with a self-realized Master Holistic Guide A. M. Patel (popularly known as Dada Bhagawan- 1908-1988 A.D.) who himself lived an illustrious marital life of over sixty years.

The book starts with introduction of the Master Holistic Guide , present holistic guide Shri Kanudadaji alongside his message and blessings to the readers. The book has a nice foreword written by Dr. Radha P. Krishnan, President of Holistic Science Charitable Research Foundation (HSCRF) and acknowledgements by the author.

The dialogues have been compiled topic-wise in an interesting manner in the form of Pearls followed by insights revealed by the Author from each pearl; hence also facilitate cursory reading initially or even reading as also re-readings at random as the topic attracts the reader's interest.

The dialogues are so colloquial and vivid that while reading the Book, the reader will himself feel like conversing with the great holistic guide. As rightly said the benefit of reading great personalities is next to sitting with them and listening. The dialogues in the book actually took place in Gujarati language in the decades of 1970 & 1980 in India and



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USA which were tape-recorded, transcribed and now translated by the author for the benefit of English speaking readers.

For an example, some of the pearls are titled

- How can there be distressful conflicts in the home?
- With correct understanding distressful conflict abated.
- Tremendous liability of freebees.
- The lord does not dwell where there is conflict.
- Make the home a conflict-free abode!
- Wrongful earning will cause distressful conflict.
- Correct understanding heals relative relational life.
- Where distressful conflict is broken, there is delight.
- There is bliss where the mind is free from conflict.
- Truly cultured living is where conflict is diminishing
- Perverse intellect fuels distressful conflicts.
- Gentle carefulness at the time of conflict.
- You cannot become peaceful by bullying.
- Is it worth creating conflicts to cover-up your so-called reputation?
- Living together in the home and so why conflicts?
- Salute to the home where there are no conflicts.
- Authentic heart-centred inner living is conflict-free.
- Conflicts happening; is it a result of the outcome of past karmas or ignorance.
- By resonating positively, noisy drama subsides.
- The root of pain & suffering is self ignorance.

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- A true guru is one who removes conflicts.
- Apology for hurtful speech.
- Where there is positive intent, there are no conflicts.

....and so on and so forth the reading journey continues taking the reader gradually at higher and higher echelons of understanding which will not only make his home a Sweet Home as the Title depicts but also will prove to be a great book on self-help for human interactions and dealings everywhere in every role in one's personal as also professional life. This invaluable book does not merely touch the sensitive issue of familial relationships superficially but at the level of core understanding, belief and even social and spiritual level and can help in self-discovery which may gradually bring home a positive and pragmatic approach.

At the end, there are 'Nine Invaluable (Priceless) Diamonds (Ideal Code of Conduct)' in the form of a prayer one may ask his own Revered God on whom he/she has ultimate faith, may be from any religion of world for bestowing the necessary wisdom and understanding essential for smooth sailing in the Life. There is also a valuable Summary given by Dr. Shailesh Mehta, M.S. (Ophthalmologist), Vadodara, Gujarat, India who himself has a long direct experiences with the Holistic Guide and has been associated for the noble cause of universal peace through diffusion of the Holistic Science of Human Life & Living.

I would recommend that the book be read again and again by the couples so as to make their Home a Sweet Home which is indeed a wish cherished by every couple around the globe. The book can be an ideal gift to one self, spouse or friends on the occasion of marriage anniversary.

Compilation By: Mrs. Shaila Mulji alias 'Dada Krupa Karuna'

Publishers: Balboa Press - A Division of Hay House, 1663, Liberty Drive, Bloomington, IN 47403

& Holistic Science Research Centre, VVCRF, Mahavideh Teerth Dham Complex, Kamrej Xing, SURAT-394185, INDIA

Retail price: Paperback book : \$15.99 ; e-book at \$3.99, Pages: 190

Personality : Kaviraj Navnit Gokuldas Sanghavi

L. D. Patel & Rajanikant Patel

Born July 21, 1934; met Soul Incarnate A.M. Patel (1908-1988) in April 1969 and received self-realization on May 17, 1969.

From an early age, Kaviraj was interested in music and arts. He used to accompany his father to the temple and eagerly learned the meaning of devotional songs. He also spent countless hours in the museum and drew sketches,

He had no interest in academics and failed his final year school examination. Subsequently, he made his living by teaching music and playing harmonium with local artists. Although he is self-taught, he is well versed in music and he can play any tune from any scale.

He is used to be interested in spiritual matters. His quest was to find an answer to the eternal question, “Who am I?”

At the age of 35, he came in touch with a house holder self realized personality named A. M. Patel (popularly known as dada Bhagwan), a contractor by profession, who was enlightened in 1958. Kaviraj posed the question about Gandhiji's next life. He got the response that instead of worrying about Gandhiji he should be concerned about his own self-discovery. Kaviraj responded that he did not know much about life or spirituality but only knew how to sing. On 17 May 1969, he was initiated by the Dada Bhagawan. After the initiation, he was able to gain understanding of holistic science through discussions with the Dada Bhagawan. He began writing pads (hymns) based on these discussions. He has written and composed more than three thousand pads. So basically he is a poet, singer and music composer too.

For us, Pad (पद = hymns) teaches us to understand what is life all about. It transforms Holistic Science into better understanding through music. Holistic science has two main aspects (of science): material science or outer science which is also termed as physical science. It is the science of the ever changing things or relative things; and there is another aspect of science which is 'Inner science', or 'science of inner Self'. It is science of one's own life and living including mind, body and speech along with surroundings. It helps in the conquest of the 'world of woes and worries' within and gives inner happiness and freedom. It makes us aware what things happen in life

Personality : Kaviraj Navnit Gokuldas Sanghavi

and what we need to do about it. Harman Industries founder Sidney Harman once told the New York Times, "I used to tell my senior staff to get me poets as managers. Poets are our original systems thinkers. They look at our most complex environments and they reduce the complexity to something they begin to understand."

For example, he masterfully describes circumstances of human being as a human-top and their behavior with pad like “Sanjogadhin che manav-bhamardo” ([સંજોગાધીન છે માનવ-ભમ્મરડો](#)) and many pads are similarly adept.

In order to look at our own nature and make it positive he has composed many pads like “How to make your nature positive” ([પ્રકૃતિને સુખરૂપ કરવા](#)) and “Inner peace never goes” ([અંતરશાંતિ કદી જાય નહીં](#)).

He has composed Pads based on empathy “how circumstances results should be handled in peacefulness” ([ઉપજાવે સંયમ પરીણામ](#)), “what are the consequences of hatefulness” ([તરછોડથી આ દુનિયા](#)), “What is bothering inside” ([અંદર જે ખૂચે છે](#)) and what to do about it and “what circumstances tells us” ([સંયોગ આવીને કહી જાય છે](#)) and what to do about it.

He has recited “what to do when someone is stubborn” ([કોઈ જકકે ચઢે ત્યારે](#)) which can help resolve circumstances amicably, “mind is always looking for new things” ([નિત નવું શોધે છે](#)) and what can be done about it, “what happens when intellect is being used” ([બુદ્ધિ ઊભી થતાં](#)) and the consequences, “are our relations true relations?” ([સગાં-વહાલું કોઈ સાચું છે નહીં](#)), “eating and discharge” ([ભોજનાલય, શૌચાલય](#)) credit-debit process which is a routine daily chore and what can be done to be aware of this happening, “Effect of speech” ([કપાયીવાણી ને વર્તન](#)) and how mind and body works. There are many more.

He has composed over two thousand Pads on the conduct of enlightened person, how he can be useful in our lives, how he can help us in resolution of our daily life and how he can provide the answers to the puzzles of the world and us.

Based on the understanding of Holistic science he has composed Celestial Music and pads in expressions of the outer world and the puzzles of the world. This is done in such a way to expand on the understanding of the issues of life & living and to explore inner

Personality : Kaviraj Navnit Gokuldas Sanghavi

understanding of mind, speech, body, subconscious, ego and soul. These pads give an understanding to everyone in the worldly matters such that one can have a rich inner life. This can result on one's belief to be reviewed and then can be changed to have harmony. Once there is harmony within, one can create harmonious surroundings.

The pads of Kaviraj transforms us internally to think internally so that outer influence is negated for reflection in the inner thoughts and beliefs. The present beliefs are than compared to the hymns words after which an adjustment in life can be realized. This reflection would result in revelation of thoughts about soul and the inner working of mind, speech, body, intellect, subconscious, and ego. This understanding in a matter of few minutes is profound in this very busy life of most of the people. This would result in understanding of oneself and in return understanding of others and thus the real understanding of oneness among the world. This refocus helps one to live inner rich life day by day.

Ref: <http://www.hscrf.org>



“The whole nature is nothing but reflection of human ego in various forms”.

- Holistic Scientist Kanudadaji

How would I Grade My Life ?

Rajanikant Patel

Am i a high performer from a holistic inner science viewpoint?

Life is like a river. The goal of river is to reach the ocean and that of life is to attain liberation. A river twists and turns along the way and finds a natural path as it flows. To sustain its water, it has two banks which guide its flow. Similarly life is lived at two levels – external (material) and inner (spiritual). A life well lived balances both the outer and inner aspects.

How do we know that we are living a fulfilling life from a Holistic Science perspective? The following evaluation will serve a guiding light and point out things we are doing well and things that require a renewed focus from us.

1. What is the Purpose of Life?

Why am I doing what I am doing? How can I serve humanity? What do I want out of this world? What do I want to get out of the inner life? What do I need to do to get permanent happiness?

2. Do I live in the present moment?

Am I invested in the moment? Am I focused on my goal?

3. Do I know myself?

What is my identity? Am I living my truth? What are the three words that describe me (happy, positive, worrisome, stressed, goal orientated, helpful, kind, enthusiastic, caring, selfish, engaging, greedy, have pride, have anger, have attachments, etc....) How do I interact with others?

4. Am I taking care of my body?

How much energy do I have? Can I sustain high level of energy throughout the day? Am I rested and hydrated? Do I eat properly? Do I exercise?

5. Am I productive?

Can I do more? Have I accomplished what I want to accomplish? What is missing today? What am I doing about it? How am I progressing towards achieving my external goals? How have I done in terms of sincerity - dealing with others as one would deal with oneself? How have I done in terms of morality – only claiming things that are lawfully mine?





"Actually, whatever came out in the vision of an original scientist, by way of natural gift, is being applied by today's scientists in a very negative manner. Whatever research they do, the outcome is mainly focused on monetary returns and scientific dominance over the world. They don't even know what they are heading for and fear is constantly lurking within. Hence, it would be better if they did research on the relative aspects of life to find ways and means so that people at large, feel peace within. But unless they realize the account and accountability aspect of worldly life, they cannot do research. And this applies to each and every individual who wants to go deep into the science of life."

Holistic Scientist Gnani Purush Kanudadaji

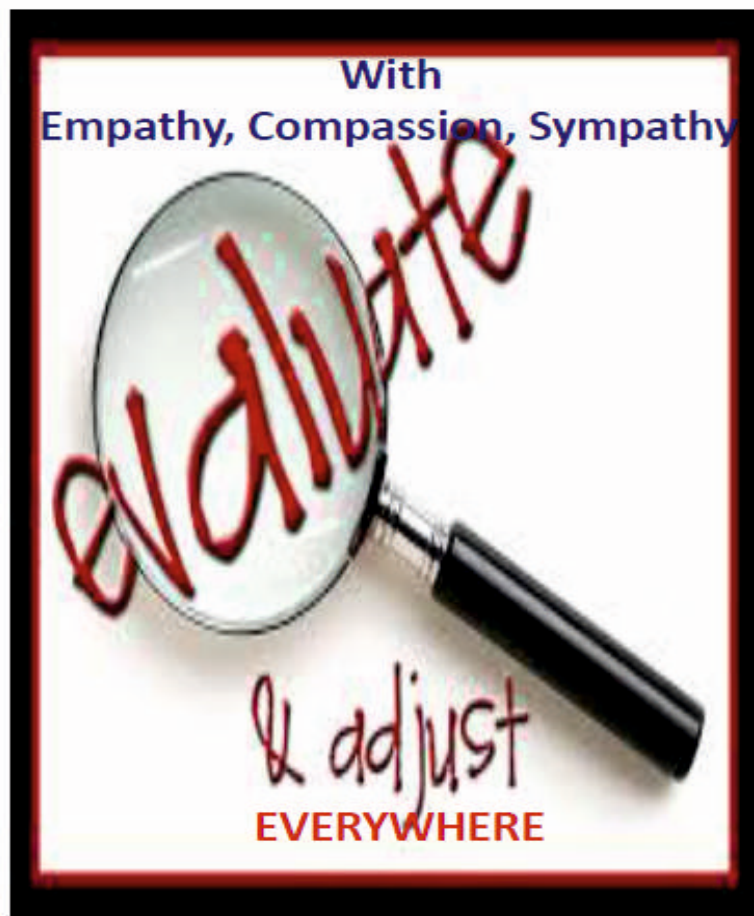
ન કર અપ્રાપ્તની ચિંતા

કવિરાજ નવનીત સંઘવી

ન કર અપ્રાપ્તની ચિંતા

ન કર અપ્રાપ્તની ચિંતા, સહેજે પ્રાપ્ત ખરચી જા;
ડુબાડી કલ્મે ખૂન લાલી, હૃદય-કિતાબ ખુલ્લી ‘આ’. --- ન કર ...
નિરંતર જાગૃતિ સપને, અને સ્વપ્નિલ વર્ણન શું ?
અવ્યક્તવ્ય જ સ્થિર સ્વ-પદ, સકલ બહાંડમાં જ વસું. --- ન કર ...
અખિલ બહાંડમાં ઢૂંઢવા, છતાંયે મળશે નહીં મુજ તાગ;
અગમ, ગૈબી, અગોચર હું જ, અલખ પ્રત્યક્ષ છું આવાઝ. --- ન કર ...
હમારા ઉર-ઝરૂખામાં, અનંતાનંત જ્ઞાન-કૂંચી;
અમારો ઠપકોયે સુણતાં, થશે તુરંત દશા જ ઊંચી. --- ન કર ...
નથી કોઈ બાપોયે રચનાર, જગત આખું સ્વયં રમણા;
ખૂણેખૂણે ફરી બહાંડ, કહ્યું નિરપેક્ષ સત્ય યહાં. --- ન કર ...
ડખો નહીં કે ડખલ થાશે, અમારું સિદ્ધ-વાક્ય કથિત;
‘અવસ્થામાત્ર સ્વાભાવિક, છે રચના કુદરતી વ્યવસ્થિત .’ --- ડુબાડી ...
લૂંટાવ્યો પ્રાપ્ત નિજ-વૈભવ, જગત મોક્ષે સુખ શાંતિ કાજ ;
લૂંટાવ્યો પ્રાપ્ત નિજ-વૈભવ, જગતમાં મોક્ષ શાંતિ કાજ ;
ઉલાળ્યો મફતમાં વિશ્વે, અનાદિ વર્તુળે મૂળે રાઝ. --- ન કર ...





Life is an echo. What you send out comes back.

Adjustment means, during the whole life process, one would not come into conflict ever once despite conflicting situations that one faces because one would not experience it as conflicts.

- GNANI PURUSH PARAM PUJYA
SHRI KANUDADAJI
(from Pragat Anubhav Gnan Sutra)

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www.holisticscience.org



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